



Acerca de este libro

Esta es una copia digital de un libro que, durante generaciones, se ha conservado en las estanterías de una biblioteca, hasta que Google ha decidido escanearlo como parte de un proyecto que pretende que sea posible descubrir en línea libros de todo el mundo.

Ha sobrevivido tantos años como para que los derechos de autor hayan expirado y el libro pase a ser de dominio público. El que un libro sea de dominio público significa que nunca ha estado protegido por derechos de autor, o bien que el período legal de estos derechos ya ha expirado. Es posible que una misma obra sea de dominio público en unos países y, sin embargo, no lo sea en otros. Los libros de dominio público son nuestras puertas hacia el pasado, suponen un patrimonio histórico, cultural y de conocimientos que, a menudo, resulta difícil de descubrir.

Todas las anotaciones, marcas y otras señales en los márgenes que estén presentes en el volumen original aparecerán también en este archivo como testimonio del largo viaje que el libro ha recorrido desde el editor hasta la biblioteca y, finalmente, hasta usted.

Normas de uso

Google se enorgullece de poder colaborar con distintas bibliotecas para digitalizar los materiales de dominio público a fin de hacerlos accesibles a todo el mundo. Los libros de dominio público son patrimonio de todos, nosotros somos sus humildes guardianes. No obstante, se trata de un trabajo caro. Por este motivo, y para poder ofrecer este recurso, hemos tomado medidas para evitar que se produzca un abuso por parte de terceros con fines comerciales, y hemos incluido restricciones técnicas sobre las solicitudes automatizadas.

Asimismo, le pedimos que:

- + *Haga un uso exclusivamente no comercial de estos archivos* Hemos diseñado la Búsqueda de libros de Google para el uso de particulares; como tal, le pedimos que utilice estos archivos con fines personales, y no comerciales.
- + *No envíe solicitudes automatizadas* Por favor, no envíe solicitudes automatizadas de ningún tipo al sistema de Google. Si está llevando a cabo una investigación sobre traducción automática, reconocimiento óptico de caracteres u otros campos para los que resulte útil disfrutar de acceso a una gran cantidad de texto, por favor, envíenos un mensaje. Fomentamos el uso de materiales de dominio público con estos propósitos y seguro que podremos ayudarle.
- + *Conserve la atribución* La filigrana de Google que verá en todos los archivos es fundamental para informar a los usuarios sobre este proyecto y ayudarles a encontrar materiales adicionales en la Búsqueda de libros de Google. Por favor, no la elimine.
- + *Manténgase siempre dentro de la legalidad* Sea cual sea el uso que haga de estos materiales, recuerde que es responsable de asegurarse de que todo lo que hace es legal. No dé por sentado que, por el hecho de que una obra se considere de dominio público para los usuarios de los Estados Unidos, lo será también para los usuarios de otros países. La legislación sobre derechos de autor varía de un país a otro, y no podemos facilitar información sobre si está permitido un uso específico de algún libro. Por favor, no suponga que la aparición de un libro en nuestro programa significa que se puede utilizar de igual manera en todo el mundo. La responsabilidad ante la infracción de los derechos de autor puede ser muy grave.

Acerca de la Búsqueda de libros de Google

El objetivo de Google consiste en organizar información procedente de todo el mundo y hacerla accesible y útil de forma universal. El programa de Búsqueda de libros de Google ayuda a los lectores a descubrir los libros de todo el mundo a la vez que ayuda a autores y editores a llegar a nuevas audiencias. Podrá realizar búsquedas en el texto completo de este libro en la web, en la página <http://books.google.com>



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

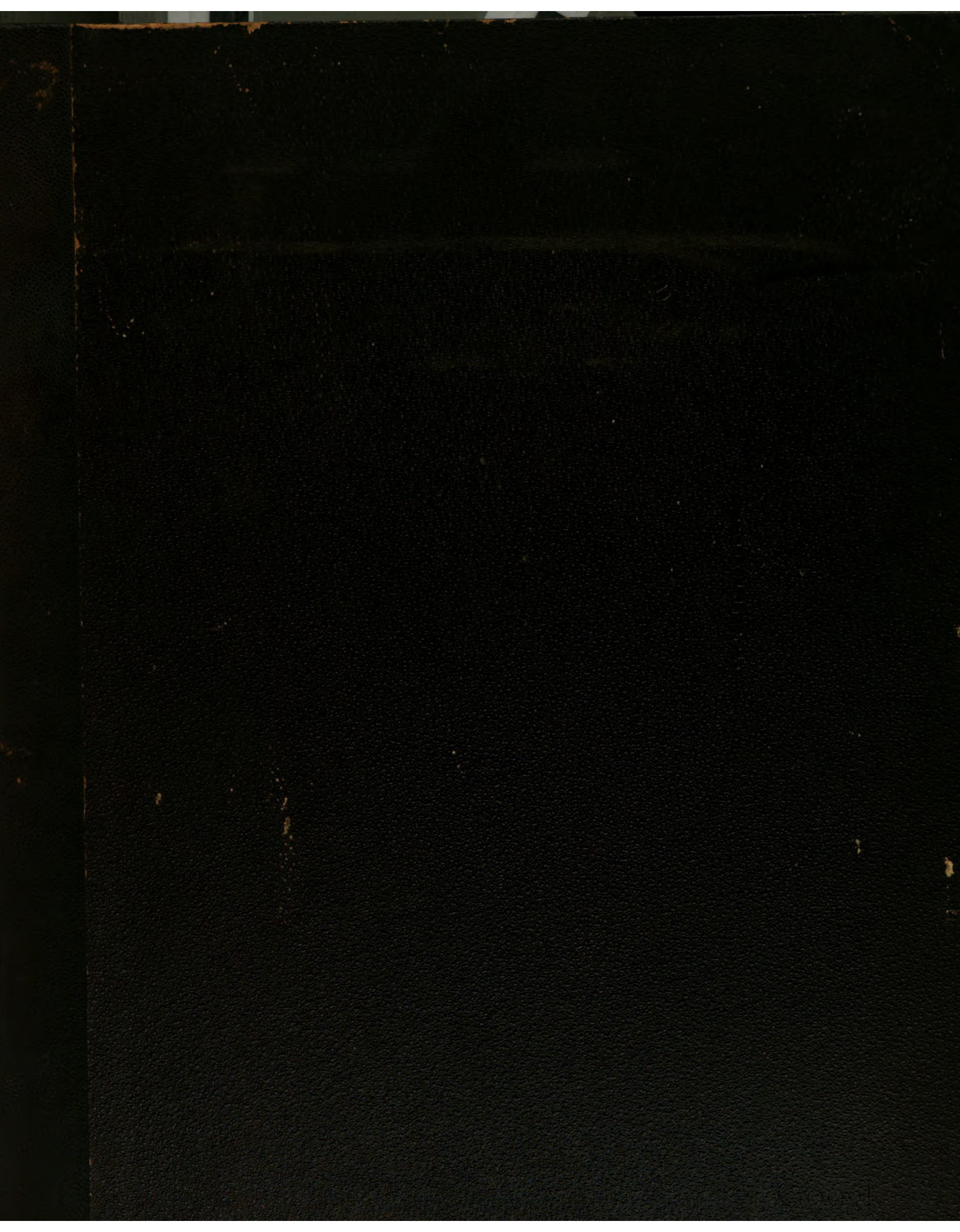
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





A
DICTIONARY,
SANSKRIT AND ENGLISH,

EXTENDED AND IMPROVED FROM THE SECOND EDITION OF THE DICTIONARY

OF

PROFESSOR H. H. WILSON,

WITH HIS SANCTION AND CONCURRENCE;

TOGETHER WITH

A SUPPLEMENT, GRAMMATICAL APPENDICES AND AN INDEX,

SERVING AS

AN ENGLISH-SANSKRIT VOCABULARY.

BY

THEODOR GOLDSTÜCKER,

PH. D., PROFESSOR OF THE SANSKRIT LANGUAGE AND LITERATURE IN
UNIVERSITY COLLEGE, LONDON.



BERLIN:

A. ASHER AND CO.,
(ALBERT COHN AND DANIEL COLLIN)

LONDON:

DAVID NUTT.

MDCCCLVI.

TO
HORACE HAYMAN WILSON, ESQ., M. A., F. R. S.,

PRESIDENT OF THE ROYAL ASIATIC SOCIETY, HONORARY MEMBER OF THE ASIATIC SOCIETIES OF CALCUTTA AND PARIS AND OF THE ORIENTAL
SOCIETY OF GERMANY, FOREIGN MEMBER OF THE NATIONAL INSTITUTE OF FRANCE, MEMBER OF THE IMPERIAL ACADEMIES OF
PETERSBURGH AND VIENNA, AND OF THE ROYAL ACADEMIES OF MUNICH AND BERLIN, PH. D. BRESLAU,
M. D. MARBURG &C. &C. AND BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD:

THE ILLUSTRIOUS SCHOLAR

WHO HAS LAID THE FOUNDATIONS OF SANSKRIT LEXICOGRAPHY
AND WHO, DURING HALF A CENTURY OF UNTIRING ACTIVITY,
BY DEVOTING THE GREAT RESOURCES OF HIS GENIUS, LEARNING AND INFLUENCE
TO THE ADVANCEMENT OF SANSKRIT PHILOLOGY,
HAS ENTITLED HIMSELF TO THE GRATITUDE OF ALL WHO TAKE AN INTEREST
IN THE RELIGION AND LITERATURE OF ANCIENT INDIA,

THIS WORK

IS INSCRIBED

AS A MARK OF PROFOUND RESPECT AND A TESTIMONY OF SINCERE AFFECTION

BY

THE AUTHOR.

PRELIMINARY REMARKS.

In 1850 Professor WILSON authorized the late Mr. ASHER, of Berlin, to publish a new edition of his Sanskrit and English Dictionary, the second edition having been out of print for many years. As the illustrious author, however, was prevented by his various duties from devoting the requisite time to preparing this edition, I was invited to carry out the intended plan.

According to this plan, the second edition of the Dictionary was to be reprinted in its original form, while I was to superintend the impression, and make such corrections, alterations and additions as might seem advisable. But as a leading object with the publisher was to supply the work within the shortest possible time, it was urged that the additions, in order not to cause any great delay, were not to exceed the materials I might happen already to possess or which might present themselves incidentally during the progress of the work.

Had this plan been adhered to on my part, it might, no doubt, long since have been easily accomplished. Yet when I resolved on a protracted residence in London, and thus found it in my power to turn to account printed and unprinted books which could not be had on the continent, I thought it incumbent on me to improve the opportunity and to advise the publisher to forego considerations of speed for what I believed to be a more lasting service to the student of Sanskrit literature and philology. I proposed therefore not merely to embody in the intended work the materials I possessed and which, having been collected for different purposes, would not always suffice for the requirements of lexicography, but to extend them, to enlarge the substance of the second edition within its own sphere, and also to introduce into it matter from those portions of Sanskrit literature which Professor WILSON had not deemed it necessary to resort to at the time he published his work. I was informed, it is true, that causes over which I had no control, would not allow me to go beyond certain limits of space or to alter the character of the previous Dictionary by making references to the original authorities from which the information was derived, and therefore that I could not incorporate in the results of my labour more complete indices of special works than were absolutely requisite; still I believed that in spite of these limitations, it might be possible to adapt the intended work to the more pressing actual wants of the Sanskrit philologer.

That these alterations were sanctioned by Professor WILSON himself, it is almost needless to say. But I owe it to the memory of the late Mr. ASHER to state that he readily waived the advantages derivable from a more expeditious publication for the literary considerations which I had suggested.

Circumstances, however, intervened which caused a still greater delay than I had anticipated. It was obvious that to correct in the second edition such errors as could not but be expected in a work of this magnitude, and to do so on my own responsibility, no other course was open to me than to examine the Dictionary word for word and meaning for meaning, in other terms, to trace its entire contents as far as possible to the sources from which they were taken. Unfortunately the Indices prepared in India by Professor WILSON were, with few exceptions, no longer available; I was obliged therefore to give additional time to collecting the materials required for a proper discharge of my duty in this respect. Another circumstance must be adverted to. In the existing editions of his Dictionary Professor WILSON has excluded, on principle, words relating to the Vaidik literature, more especially to those works which bear the technical name of Vedas. Notwithstanding the extension I proposed to give to his work, I still approved of this principle also for the new Dictionary; I may add that the first pages of my MS. were written in accordance with it. Subsequent experience, however, of the treatment which this portion of the literature has undergone in other quarters, has imposed upon me the moral obligation of allotting even to words of the Vaidik period a large share in the present work and, as a consequence, to increase materials I possessed, but on which it was not originally intended to bestow special labour and time. I now propose, in the Dictionary and *its Supplement*, to provide the student with the interpretation of the principal Vaidik words that may be desired for the perusal of the Vaidik hymns and the chief works of the oldest literature. Those alone will remain excluded the meaning of which could not be given on safe grounds as, in general, it did not seem expedient to me, to admit into a Dictionary devoid of quotations, words the sense of which could not be ascertained satisfactorily.

A detailed account of the materials used in the present work must necessarily be deferred to a later date. I embrace, however, the opportunity now offered me, to express my obligation to Dr. TH. AUFRECHT for the kindness with which he allowed me the use of his Indices of the Háravali, Trikándāśeṣha, Bṛihad- and Chhándogya-Upanishads and of the Vájasaneyisamhitá, as well as to Mr. CH. CASSAL for the assistance I have derived from an elaborate Index he has made of Hemachandra's Anekártha and which, according to a recent advertisement of Mr. S. AUSTIN's at Hertford, is now in course of publication together with the Anekártha themselves, an Index and improvements of former editions of the Abhidhánachintámañi.

The reasons which have induced me to base the etymological and generally the grammatical portion of the work on the native authorities, to retain the technical terms of Páñini's school, to accompany the crude forms of the compounds with their grammatical names, and to adopt a technical method of marking certain Upapada-compounds, not to accentuate the words in the Dictionary, — these and other topics relating to its interior economy will have to be explained in the Preface, although some of them may be gathered indirectly from a critical pamphlet the first part of which will soon appear.

The comparatively short time placed at my disposal for the preparatory labour and the considerations I had to yield to when I allowed the printing to begin, have forced upon me the necessity of adding to the Dictionary a Supplement which to judge from the increase of matter since the first sheets were struck off will become a rather extensive one. Having to choose between suppressing the additional matter which will accrue during the progress of the work, and claiming the indulgence of the reader for the inconvenience of a Supplement, I could not hesitate in deciding on the latter alternative. The Supplement will enable me, too, to supply omissions made inadvertently and to avoid the consequence of excluding altogether those words or meanings which I might not feel justified in giving at the time being on the score of doubtful authorities and which I preferred therefore to reserve till I could apply to them the result of more extended research. Subjoined to the Supplement will be Appendices containing an explanation of the technical terms used in the Dictionary, etymological essays, a treatise on the accentuation &c., and lastly an Index of English words referring to the Sanskrit word the meaning of which they represent with the number of the page, column and line.

These brief remarks will indicate my plan so far as it is necessary here; they will not, however, convey an impression of the assistance I have derived from and the obligation which I owe to the previous editions of Professor WILSON's Dictionary. It would be unbecoming, on my part, in my present relation to these works, to speak of the care, the conscientiousness and the scholarship which they so eminently combine; but, on the other hand I should be wanting in justice were I to conceal the conviction I entertain that they have been the safest guide I could have found when entering upon the present task, or were I not to mention that the changes I have introduced are owing, not to the objection I make against the principle on which they are framed, but either to personal views or to the claims of the actual condition of Sanskrit philology. But still less will these remarks be able to testify the gratitude which I feel to the illustrious and venerable scholar himself. I have not only enjoyed, at all times, the benefit of his great literary experience and of his invaluable advice, but he has manifested his active interest and concurrence in the present work in taking upon himself the labour of correcting the printed proofs; above all, his spirit of genuine kindness and his rare liberality have left on my mind impressions so lasting and profound that it will always give me the most heartfelt satisfaction to look upon whatever good may arise from this book as virtually produced by him.

I must also record the sense I entertain of the services of my present publishers. After a premature death had closed the active career of Mr. ASHER, they have not merely taken up his plan but entered into it with the same zeal and intelligence. I cannot forego the pleasure of mentioning the handsome manner in which they have allowed all the literary considerations I have suggested to prevail over personal interest, and their ready acquiescence in the long and unexpected delay; for no one can feel more convinced than I am, that without this friendly and scientific disposition on their part — and I may add, too, without the creditable manner in which the printer acquits himself of his portion of the duty — the irksome mechanical toil which is so abundantly inflicted upon the author of a lexicographical work would probably not have failed to leave its unpleasant traces in the labour itself still more than, I fear, may actually be the case.

University College, London,
June, the 30th, 1856.

TH. GOLDSTÜCKER.

A
DICTIONARY,
SANSKRIT AND ENGLISH.

अ

अ I. The letter *ā*, the first of the alphabet and the short vowel inherent in every consonant. See अकार.

II. The pronominal theme which occurs in the declension of इदम् and is considered as a substitute for इदम् and एतत् qq.vv.

III. ind. (निपात) A particle, a shorter form of अ (see also अन and अना); it is used ¹ In composition with nouns, when it implies ^a Negation. ^b Privation or prohibition. ^c Diminution (i. e. a little). ^d Deterioration. ^e Similarity or comparison; in a few instances it has apparently become an expletive; cf. e. g. कुष्य and अकुष्य, उदार and अउदार, एडमूक and अनेडमूक. If the noun begins with a vowel, it assumes the form of अन्, as अ and अन्त form अनन्त; this rule is neglected sometimes, if the vowel following the अ happen to be a अ; e. g. अ and अक्षिन् form अनक्षिन् and sometimes अक्षिन्. ² In conjunction with an inflected verb, when it implies blame or reproach; e. g. अ करोषि वै त्वं जाह्न 'how badly thou dost (it), fool'. Accord. to an artificial E. from अत्, kṛit aff. उ.

IV. ind. (निपात) An interjection of pity.

V. 1. m. (अः) ¹ Vaiśvānara (in an Upan.). ² Brahman (m.).

³ Vishnu. ⁴ Siva. 2. n. (अम्) A name of the (neuter) Brahman. अक्षयिन् Tatpur. m. f. n. (-शी-शिनी-शि) Free from debt or obligation; also अनक्षिन्. E. अ neg. and अक्षिन्.

अम् (अंश-पुरादि-परकीपदिन्) r. 10th cl. par. (अंशयति or अंशापयति- p. p. अंशित) To divide, to distribute.

अंश I. m. (-शः) ¹ Dividing, distributing. ² A part. ³ A share or portion. ⁴ A fraction. ⁵ The numerator of a fraction. ⁶ A degree (of latitude or longitude, &c.). ⁷ The name of an Āditya. ⁸ (In music.) See अंशस्वर. Also confounded with अंस q. v. E. अंम्, kṛit aff. अञ्, or perhaps more correctly, अम्, uñ (?) aff. श्.

II. m. n. (-शः-शम्) The shoulder, the shoulder blade. (In this sense the word is more correctly written अंस q. v.)

अंशक I. m. (-कः) ¹ A part. ² An heir, a kinsman, a relation. E. अंश, taddh. aff. कन्.

II. n. (-कम्) A day. E. अंम्, kṛit aff. अलुक् (?).

अंशकरख Tatpur. n. (-शम्) The dividing into shares. E. अंश and करण.

अंशभाज् Tatpur. m. (भाज्) An heir, a coheir, one who has a share or portion. E. अंम् and भाज्.

अंशक m. f. n. (-कः-का-कम्) Strong, stout, lusty. See अंसक.

अंशवत् m. (-वान्) A species of the Soma plant. E. अंश, taddh. aff. मतुप्.

अंशसवर्षण Tatpur. n. (-जम्) Assimilation of fractions, rendering fractions homogeneous, reduction of them to uniformity. E. अंश and सवर्षण.

अंशस्वर Karmadh. m. (-रः) (In music.) The tonic or modal note. It is defined as 'the note which displays the peculiar melody and to which all the others are subordinate'. Also written अंसस्वर. E. अंश and स्वर.

अंशहर Tatpur. m. (-रः) A sharer, a divider, a coheir. E. अंश and हर.

अंशहारिन् Tatpur. m. (-री) A sharer, a coheir. E. अंश and हारिन्.

अंशांशि Bahuvr. or Avyayibh. ind. Share by share. E. अंश repeated, samāsanta aff. इच्.

अंशिन् m. (-शी) A sharer, a coheir. E. अंश, taddh. aff. शिन्.

अंशु m. (-शुः) ¹ A ray of light, a sun- or moon-beam. ² The sun. ³ Light, splendour, effulgence. ⁴ Any thing minute or pointed (as a sun-beam). ⁵ A small end of thread, a small filament &c. ⁶ Dress, decoration. ⁷ The name of one of the Grahas (q. v.) which serve for making libations with the juice of the Soma plant. ⁸ The name of a Rishi. ⁹ The name of a prince, son of Puruhotra. E. अंम्, uñ. aff. कु, or अम्, uñ. aff. कु, āgama मुक्.

अंशुक n. (-कम्) ¹ Fine cloth, muslin. ² Cloth in general. ³ A mantle, a wrapper, a linen garment worn round the upper part of the body. ⁴ White cloth. ⁵ The leaf of the Laurus Cassia. E. अंशु, taddh. aff. क्. Acc. to another E. a Tatpur. composed of अंशु and क् (काम्, kṛit aff. उ).

अंशुवाल Tatpur. n. (-वाम्) ¹ A collection or blaze of light. ² A parcel or pencil of rays. E. अंशु and वाल.

अंशुधर Tatpur. m. (-रः) The sun. E. अंशु and धर.

अंशुपट्ट Tatpur. n. (-ट्टम्) A peculiar kind of fine cloth made of bark. E. अंशु and पट्ट.

A

अंशुपति Tatpur. m. (-तिः) The sun. E. अंशु and पति.
 अंशुमर्तु Tatpur. m. (-र्तु) The sun. E. अंशु and मर्तु.
 अंशुमत् I. m. f. n. (-मान्-मती-मत्) ¹ Radiant, luminous.
² Having small filaments. ³ Acuminated, pointed.
 II. m. (-मान्) ¹ The sun. ² A species of the Soma plant.
³ A prince of the solar race, son of Asamanjas, grandson
 of Ságara and father of Dilipa. ⁴ A descendant of Kratha.
⁵ A Rishi. — f. (-मती) ¹ A name of the celestial river Yamuná.
² A plant (Hedysarum Gangeticum). E. अंशु, taddh. aff. मनुष्.
 अंशुमत्फला Bahuvr. f. (-ला) The plantain (Musa paradisiaca).
 E. अंशुमत् and फल.
 अंशुमासा Tatpur. f. (-सा) A garland of light, a halo. E.
 अंशु and मासा.
 अंशुमाखिन् m. (-खी) The sun. E. अंशुमासा, taddh. aff. खिन्.
 अंशुख m. (-खः) A name of the sage Chánakya. E. अंशु,
 taddh. aff. खच् (?); properly meaning, radiant, splendid.
 अंशुवाण Bahuvr. m. (-णः) The sun. E. अंशु and वाण.
 अंशुहस Bahuvr. m. (-सः) The sun. E. अंशु and हस.
 अंस (अंस-चुरादि-परकीपदिन्) r. 10th cl. par. (अंसयति or अंसा-
 पयति- p. p. अंसित) ¹ To divide, to distribute. With वि,
¹ To divide. ² To make powerless, to ward off (as the force
 of a blow). See अंश्.
 अंस I. m. n. (-सः-सम्) 1. The shoulder, the scapula; it is mentioned
 in medic. amongst those मर्मन् (q. v.) the wounding of which
 produces lameness or palsy. 2. (m.) One of the angles of the
 वेदि (q. v.), compared to a shoulder. E. अंस, ún. aff. सन्.
 II. m. (-सः) 1. A part, a portion &c. See अंश्. (In this mean-
 ing the word is more correctly written अंश्.) 2. The name
 of a king, acc. to some, a son of Anu. E. (?).
 अंसकूट Tatpur. m. (-टः) A bull's hump, the protuberance
 between the shoulders of the Indian ox. E. अंस and कूट.
 अंसच Tatpur. n. (-चम्) (ved.) ¹ Armour, mail. ² A bow. E.
 अंस and च; also derived, though without probability, from
 अंसस् (changed to अंस) and च, as preserving from evil.
 अंसफलाक Tatpur. m. (-कः) (In medic.) The upper part of the spinal
 column; it is mentioned amongst those मर्मन् (q. v.) the wound-
 ing of which produces lameness or palsy. E. अंस and फलाक.
 अंसभार Tatpur. m. (-रः) A yoke on the shoulder for car-
 rying burthens with. Also अंसिभार q. v. E. अंस and भार.
 अंसभारिक m. f. n. (-कः-की-कम्) One who carries burthens
 with a yoke on the shoulder. Also अंसिभारिक. E. अंसभार,
 taddh. aff. इन्.
 अंसस m. f. n. (-सः-सा-सम्) Strong, stout, lusty. E. अंस,
 taddh. aff. सच्, also written अंशुस.
 अंसवत् m. f. n. (-वान्-वती-वत्) Feeble, weak. E. अंस,
 taddh. aff. मनुष्.
 अंसिभार Tatpur. m. (-रः) A yoke on the shoulder for carry-
 ing burthens with. Also अंसभार q. v. E. अंस (loc.) and भार.
 अंसिभारिक m. f. n. (-कः-की-कम्) One who carries burthens
 with a yoke on the shoulder. Also अंसभारिक. E. अंसिभार,
 taddh. aff. इन्.
 अंस m. f. n. (-सः-सा-सम्) Belonging or referring to the
 shoulder. E. अंस, taddh. aff. यत्.
 अंश् I. (अहि-भ्वादि-उदात्त-अनुदात्त) r. 1st cl. átm. (अंहते-
 आंहि-अंहिता-अंहियते-आंहिष्ट. — Caus. अंहयति-आंहिहत्.
 — Dcs. अंहिहयते). To go. See अह्.

II. (अहि-चुरादि-परकीपदिन्) r. 10th cl. par. (अंहय-
 ति p. p. अंहित) To shine, or according to some, to speak.
 The radical अंह् is considered in some derivations as a
 substitute for हन्; see अंहति, अंहस्, अंश् &c.
 अंहति f. I. (-तिः) ¹ Pain, distress. ² Sickness, disease.
 II. (-तिः and -ती) A gift, a donation. E. अंह्, ún. aff.
 अति; अंह् being considered here as a substitute for हन्.
 अंहती with fem. aff. ङीष्.
 अंहस् n. (-हः) Sin, evil. E. अम्, ún. aff. असुन् and ágama अह्
 or according to others from अंह् considered as a substitute
 for हन्. See अहस्.
 अंहससति Tatpur. m. (-तिः) The intercalary month of the
 Hindu year. E. अंहस् (gen.) and पति.
 अंहसत् m. f. n. (-स्तान्-सती-सत्) Sinful, wicked. E. अंहस्,
 taddh. aff. मनुष्.
 अंहिति f. (-तिः) A gift or donation. E. See अंहति, इट् being
 inserted.
 अंश् (ved.) I. m. (-ञः) ¹ Wicked, sinful, distressed. ² The name
 of an Asura. II. n. (-ञ्) Distress. III. n. f. (-ञ-ञः) Pudend-
 um muliebre. E. अंश्, ún. aff. च्.
 अंश्मेदी Bahuvr. f. (-दी) (ved.) Whose female parts are broken
 (in coition; an ep. of a mare). E. अंश् and मेदी inst. of मेसा.
 अंश्मर m. (-रः) (ved.) Wicked, sinful. E. अंश्, ún. aff. उरच्.
 अंश्मरव (ved.) I. m. f. n. (-वः-वा-वम्) Sinful. II. n. (-वम्)
 Sin, evil. E. अंश्मर (अंश्, ún. aff. उरच्), taddh. aff. व्.
 अंहोमुच् Tatpur. m. f. n. (-च्) (ved.) Freeing from sin, evil.
 E. अंहस् and मुच्.
 अंहोयु Tatpur. f. (-युः) (ved.) Freed from sin or evil; an ep. of
 तनु 'body'. E. अंहस् and यु.
 अंहि m. (according to some also n.) (-हिः-हि) ¹ The foot.
² The root of a tree. See अहि. E. अंह्, ún. aff. क्तिन्.
 अंहिप Tatpur. m. (-पः) A tree. E. अंहि and प. See अहिप.
 अंहिस्तम्ब Tatpur. m. (-म्बः) (In medic.) The same as कूर्पेशिरस्
 i. e. the part under the ankle joint on either side of the foot;
 it is mentioned amongst those मर्मन् (q. v.) the wounding of
 which produces swelling and pain. Also अहिस्तम्ब. E. अंहि
 and स्तम्ब.
 अक् (अक्-भ्वादि-घटादि-उदात्त-उदात्त-मित) r. 1st cl. par.
 (अकति-आक-अकिता-आकीत्. — Caus. अकयति) To wind
 or move tortuously. See also अक्.
 अक Tatpur. n. (-कम्) ¹ Pain, affliction. ² Sin. E. अक् neg. and क्.
 अकच Bahuvr. I. m. f. n. (-चः-चा-चम्) Bald, destitute of hair.
 II. m. (-चः) A name of Ketu, the dragon's tail, or
 descending node. E. अक् priv. and चच्: this applies to Ketu,
 as the symbol of the asterism is a headless trunk.
 अकष्टक Bahuvr. m. f. n. (-कः-का-कम्) Free from thorns,
 literally or metaphorically (as from enemies). E. अक् priv.
 and कष्टक.
 अकनिष्ठ Tatpur. I. m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Not the youngest.
 II. m. (-ष्ठः) A deified saint according to the Bauddhas.
 E. अक् neg. and कनिष्ठ.
 अकनिष्ठम Tatpur. m. (-मः) A deified saint according to the
 Bauddhas. E. अकनिष्ठ and म्.
 अकपीवत् Tatpur. m. (-वान्) The name of one of the seven
 Rishis or Sages during the reign of Támasa or the fourth
 Manu. E. अक् neg. and कपीवत्.

अकम्पित Tatpur. I. m. f. n. (-तः-ता-तम्) Unshaken, firm, not agitated or trembling.

II. m. (-तः) The name of a Jaina saint, one of the pupils of the last Tīrthakara and one of the eleven chiefs of the Gaṇas or companies of the Jaina Rīshis. E. अ neg. and कम्पित.

अकर I. Tatpur. m. f. n. (-रः-रा-रम्) One who does not act, inactive. E. अ neg. and कर.

II. Bahuvr. m. f. n. (-रः-रा-रम्) ¹ Handless, maimed. ² Exempt from tax or duty, privileged. f. (-रा) Emblem myrobalan (Phyllanthus emblica). E. अ priv. and कर.

अकरणि Tatpur. f. (-णिः) Failure, disappointment. (It is used only as an imprecation, as तस्माकरणिरिवाक्षु 'may he fail'.) E. अ neg. and करणि.

अकरुण Bahuvr. m. f. n. (-रुः-रा-रम्) Unfeeling, void of compassion or tenderness. E. अ neg. and करुणा.

अकरुण्य Tatpur. m. f. n. (-रुः-रा-रम्) Soft, not hard. E. अ neg. and करुण्य.

अकर्ण Bahuvr. m. f. n. (-र्णः-र्णा-रम्) ¹ Earless. ² Deaf. E. अ priv. and कर्ण.

अकर्ण्य Tatpur. m. f. n. (-र्णः-र्णा-रम्) ¹ Not being in the ears. ² Not fit for the ears. ³ Different from what is in or fit for the ears. E. अ neg. and कर्ण्य.

अकर्तव्य Tatpur. (?) m. (-व्यः) A dwarf. E. (?). This word seems doubtful and may be perhaps a misreading of वर्तव्य q. v.

अकर्मक Bahuvr. m. (-कः) (In grammar.) Having no direct object, intransitive (as a verb). See अकर्मन्. E. अकर्मन्, samāsānta aff. कप्.

अकर्मकृत Tatpur. m. f. n. (-कृत) I. Free from action, necessary as vital or essential as religious. E. अ neg. and कर्मकृत.

II. Committing improper acts. E. अकर्मन् and कृत.

अकर्मकृत्य Tatpur. m. f. n. (-कृत्यः-कृता-कृतम्) Not to be done, improper. E. अ neg. and कर्मकृत्य.

अकर्मन् I. Bahuvr. m. f. n. (-र्मा-र्मा-रम्) ¹ Without work, idle, unoccupied. ² Unfit to work, inefficient. ³ Degraded, no longer performing essential rites. ⁴ (In grammar.) Having no direct object, intransitive (as a verb). See अकर्मक, E. अ priv. and कर्मन्.

II. Tatpur. n. (-र्म) ¹ Absence of occupation. ² Loss or neglect of essential observances. ³ Improper act, crime, offence. E. अ neg. and कर्मन्.

अकर्मभोग Tatpur. m. (-भोगः) The renunciation of reward for virtuous actions, the liberation of the soul from the fruits of action, that is, its absorption into the divine essence which releases it from future transmigration and from the trammels of matter, bestowing the highest state of future bliss. E. अ neg. and कर्मभोग.

अकर्मान्वित Tatpur. m. f. n. (-तः-ता-तम्) I. ¹ Without work, idle, unoccupied. ² No longer performing essential rites, degraded. E. अ neg. and कर्मान्वित.

II. Committing improper acts. E. अकर्मन् and अन्वित.

अकस्य Bahuvr. m. f. n. (-स्यः-सा-सम्) Being without parts, whole, entire. E. अ priv. and कसा.

अकल्क Bahuvr. I. m. f. n. (-कल्कः-कल्का-कल्कम्) ¹ Clear, clean. ² Free from sediment. ³ Pure, sinless.

II. f. (-कल्का) Moonlight. E. अ priv. and कल्क.

अकल्कता f. (-ता) Purity, honesty. E. अकल्क, taddh. aff. तच्.

अकल्कन Bahuvr. m. f. n. (-नः-ना-नम्) Humble, not proud. (This word is sometimes written अकल्कन.) E. अ priv. and कल्कन.

अकल्प Bahuvr. m. (-ल्पः) Uncontrolled (lit. not subject to rules or precepts; a vaidik epithet of Indra). E. अ priv. and कल्प.

अकल्पाय Tatpur. m. (-पः) Name of a son of Tāmasa or the fourth Manu. E. अ priv. and कल्पाय.

अकल्पाय Tatpur. I. m. f. n. (-यः-यी-यम्) Unlucky, inauspicious. II. n. (-यम्) Bad luck. E. अ neg. and कल्पाय.

अकव Tatpur. m. f. n. (-वः-वा-वम्) (ved.) Not contemptible, not to be despised, superior. E. अ neg. and कव.

अकवारि m. f. (-रि-री) (ved.) Explained either as I. Tatpur.

1. Not having contemptible enemies — or — 2. Having obtained superiority. E. 1. अ neg. and कव-चरि (enemy).

2. अकव and चरि (going to, obtaining); or as II. Bahuvr. Having enemies who are not to be despised. E. अकव and चरि (enemy).

अकशाय Tatpur. (?) m. (-यः) A proper name; cf. आकशायय. E. unknown.

अकस्मात् Tatpur. ind. ¹ Without a cause, without a wherefore. ² Immediately, instantly, presently. ³ Suddenly, at once. E. अ neg. and कस्मात्, the fifth case of किम्.

अकण्ड Bahuvr. m. f. n. (-ण्डः-ण्डा-ण्डम्) Sudden, unexpected. अकण्डे suddenly. E. अ neg. and कण्ड.

अकण्डपातजात Tatpur. m. f. n. (-तः-ता-तम्) Perishing suddenly after birth, dying as soon as born. E. अकण्ड, and पात-जात.

अकाम I. Tatpur. m. (-मः) Want of desire, love, intention &c. (See काम.) E. अ neg. and काम.

II. Bahuvr. m. f. n. (-मः-मा-मम्) ¹ One who has no desire, no love. (See काम.) ² Unwilling, reluctant. ³ Unintentional.

⁴ (In vaid. grammar; m. sc. सन्धि) The Sandhi which causes the विसर्जनीय (q. v.) to be dropped, after it has become र् before a following र्. E. अ priv. and काम.

अकामकर्षण Tatpur. m. (-र्षणः) (ved.) Not disappointing desires. E. अ neg. and काम-कर्षण.

अकामतस् Tatpur. ind. ¹ Unwillingly, reluctantly. ² Unintentionally. E. अ neg. and कामतस्.

अकाय Bahuvr. m. f. n. (-यः-या-यम्) Having no body. E. अ priv. and काय.

अकार m. (-रः) The letter अ. E. Acc. to the native etym. अ, kṛit aff. कार (v. s. v.).

अकारण I. Tatpur. n. (-णम्) Absence or non-existence of a cause. E. अ neg. and कारण.

II. Bahuvr. m. f. n. (-णः-णा-णम्) Causeless. (Used also adverb. -णम् Causelessly.) E. अ priv. and कारण.

अकारिण Tatpur. m. f. n. (-रि-रिणी-रि) Not doing. (Only to be used of beings devoid of intellect.) E. अ neg. and कारिण.

अकार्यविह्विक m. f. n. (-कः-की-कम्) Not fit for earrings (as a face, which would not look well with earrings). E. अ neg. and कार्यविह्विक.

अकार्य Tatpur. I. m. f. n. (-र्यः-र्या-र्यम्) Not to be done, improper.

II. n. (-र्यम्) An improper, wicked act. E. अ neg. and कार्य.

अकार्यकारिण Tatpur. m. f. n. (-रि-रिणी-रि) I. One who does not what ought to be done. E. अ neg. and कार्यकारिण.

II. One who does what ought not to be done, one who acts improperly. E. अकार्य and कारिण.

अकाष्ण Tatpur. n. (-ष्णम्) Absence of blackness. E. अ neg. and काष्ण.

अकाल Tatpur. m. (-कः) ¹Unseasonableness. ²Unfavourable time. ³Impure time or certain days considered as unfit for the performance of religious rites. E. अ neg. and काल.

अकालकुम्भाण्ड Karmadh. m. (-ण्डः) ¹A pumpkin born out of season. ²(Fig.) A useless birth. E. अकाल and कुम्भाण्ड.

अकालज Tatpur. m. f. n. (-जः-जा-जम्) Unseasonable, produced out of time or season; also अकालजात, अकालोत्पन्न and similar compounds. E. अकाल with ज or जात &c.

अकालजलदोदय Tatpur. m. (-यः) ¹Unseasonable gathering of clouds. ²A fog or mist. E. अकाल and जलदोदय.

अकालमेघोदय Tatpur. m. (-यः) ¹Unseasonable cloudiness. ²A fog or mist. E. अकाल and मेघोदय.

अकालसह Tatpur. m. f. n. (-हः-हा-हम्) Impatient, premature, not waiting for the proper season. E. अ neg. and कालसह.

अकालम् m. f. n. (-कः-का-कम्) Unseasonable, produced out of time or season. E. अकाल, taddh. aff. यत्.

अकिञ्चन I. Tatpur. n. (-नम्) A useless or good for nothing object, a nothing. E. अ neg. and किञ्चन.
II. Bahuvr. m. f. n. (-नः-ना-नम्) Destitute, poor, indigent. E. अ priv. and किञ्चन.

अकिञ्चनता f. (-ता) Voluntary poverty, one of the duties of a Jaina ascetic. Also अकिञ्चनत्व n. (-त्वम्). E. अकिञ्चन II, taddh. aff. तन् or त्व.

अकिञ्चनमन् m. (-मा) Destitution, poverty, want of property. E. अकिञ्चन II, taddh. aff. इमनिच्.

अकितव Tatpur. m. (-वः) One who does not play or gamble. E. अ neg. and कितव.

अकिल्बिष Bahuvr. m. f. n. (-षः-षा-षम्) Faultless, free from sin. E. अ priv. and किल्बिष.

अकीर्ति Tatpur. f. (-र्तिः) Infamy, disgrace. E. अ neg. and कीर्ति.

अकुतञ्चल Tatpur. m. (-लः) A name of Śiva (lit. not moving anywhere, firm). E. अ neg. and कुतस्-चल.

अकुतोभय Tatpur. m. f. n. (-यः-या-यम्) Free from any danger or dread, secure. E. अ and कुतस्-भय.

अकुच ind. (ved.) To any place out of reach, astray. It occurs in the protracted form अकुचा. E. अकु (अ and कु), taddh. aff. चल्.

अकुप्य Tatpur. n. (-प्यम्) ¹Gold or silver. ²Any metal except gold or silver. See कुप्य. E. ¹अ neg. and कुप्य. ²अ compar. and कुप्य.

अकुमार Tatpur. m. (-रः) Not a boy, not small, not little; a vaidik epithet of Vishnu. E. अ neg. and कुमार.

अकुल Bahuvr. I. m. f. n. (-कः-का-कम्) Of no or low family, low.
II. m. (-कः) A name of Śiva. f. (-का) A name of Pārvatī, the wife of Śiva. See नकुल. E. अ ¹deter. ²priv. and कुल.

अकुलता f. (-ता) Lowness. E. अकुल, taddh. aff. तल्.

अकुलीन Tatpur. m. f. n. (-नः-ना-नम्) Low, mean, of low origin or race. E. अ neg. and कुलीन.

अकुशल Tatpur. I. m. f. n. (-लः-ला-लम्) ¹Unlucky, inauspicious. ²Clumsy, not clever.
II. n. (-लम्) Misfortune, bad luck. E. अ neg. and कुशल.

अकुसीद Bahuvr. m. f. n. (-दः-दा-दम्) Not desirous of gain, indifferent. Also written अकुशीद. E. अ priv. and कुसीद.

अकूपार I. Bahuvr. I. m. f. n. (-रः-रा-रम्) (ved.) Of excellent

end or effect (as food). E. अ priv. -कू (inst. of कु) and -पार (= अन्तः). 2. m. (-रः) ¹The sea or ocean. ²The sun (ved.). E. अ priv. -कू (inst. of कु) and पार, 'the shores of the ocean being large and those of the sun being distant'. Also written अकूपार, आकूपार, कूपार, कूपार.

II. Tatpur. m. (-रः) ¹A tortoise. ²The king of turtles, the tortoise supposed to uphold the world. E. अ neg. and कूपार (कूप and चर) 'the tortoise not going to wells' (but preferring morasses or the banks of a river; see कच्छप).

अकूर्च Bahuvr. I. m. f. n. (-र्चः-र्चा-र्चम्) Void of guile.
II. m. (-र्चः) A deified saint according to the Bauddhas, a Buddha. E. अ priv. and कूर्च.

अकूपार Bahuvr. m. (-रः) See अकूपार.

अकृच्छ Tatpur. m. n. (-च्छः-च्छम्) Freedom from difficulty, easiness. E. अ neg. and कृच्छ.

अकृच्छिन् Tatpur. m. f. n. (-च्छी-च्छी-च्छि) Free from difficulty. E. अ neg. and कृच्छिन्.

अकृत I. Tatpur. I. m. f. n. (-तः-ता-तम्) ¹Not done, not prepared, not wrought &c. ²Not accomplished, incomplete. ³Not made, not created, eternal. 2. n. (तम्) Any act not, or not yet, done or performed. 3. f. (-ता) (In law.) A daughter who has not been made पुत्रिका (q. v.), or to share in the privileges of a son. E. अ neg. and कृत.
II. Bahuvr. m. f. n. (-तः-ता-तम्) Having performed no deed, not having done any thing. E. अ priv. and कृत.

अकृतकारम् Tatpur. ind. In such a way as has not been done before. E. अकृत and कारम् (कृ, kṛit aff. यमुच्).

अकृतज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Ungrateful, unmindful of past good or of service done. E. अ neg. and कृतज्ञ.

अकृतबुद्धि Tatpur. m. f. n. (-बुद्धिः-बुद्धि-बुद्धि) Not having acquired knowledge or understanding. E. अ neg. and कृतबुद्धि.

अकृतग्रन्थ Tatpur. m. (-ग्रन्थः) The name of an expounder of the Purāṇas, one of the pupils of Śūta and known also under the name of Kāśyapa and Śāvarī. E. अ neg. and कृतग्रन्थ.

अकृतात्मन् Tatpur. m. f. n. (-त्मा-त्मा-त्मन्) ¹One who has not subdued the senses, not governed the mind. ²One who has not attained spiritual perfection or union with the supreme spirit. E. अ neg. and कृतात्मन्.

अकृतास्त्र Tatpur. m. (-स्त्रः) One who is unpractised in arms. E. अ neg. and कृतास्त्र.

अकृतित्व n. (-त्वम्) Awkwardness, clumsiness, unfitness. E. अकृतिन्, taddh. aff. त्व.

अकृतिन् Tatpur. m. f. n. (-ती-तिनी-ति) Awkward, stupid, incapable of or unfit for doing any thing. E. अ neg. and कृतिन्.

अकृत्य Tatpur. m. f. n. (-त्यः-त्या-त्यम्) Improper, not to be done. E. अ neg. and कृत्य.

अकृत्यकारिन् Tatpur. m. f. n. (-री-रिणी-रि) One who does what is wrong or what ought not to be done. E. अकृत्य and कारिन्.

अकृत्रिम Tatpur. m. f. n. (-मः-मा-मम्) Inartificial, natural, perfect. E. अ neg. and कृत्रिम.

अकृत्यत्न Tatpur. m. f. n. (-त्यः-त्या-त्यम्) Not entire, incomplete. E. अ neg. and कृत्यत्न.

अक्षय Bahuvr. m. f. n. (-यः-या-यम्) Unmerciful, unkind. E. अ priv. and क्षय.
अक्षय Tatpur. m. f. n. (यः-या-यम्) Liberal, not miserly. E. अ neg. and क्षय.
अक्षय Tatpur. m. f. n. (-यः-या-यम्) ¹ Full, entire. ² Strong, fierce. E. अ neg. and क्षय.
अक्षय Tatpur. m. f. n. (-यः-या-यम्) ¹ Undrawn. ² Untilled, uncultivated. E. अ neg. and क्षय.
अक्षयपत्र Tatpur. m. f. n. (-यः-या-यम्) Ripening or flowering spontaneously or without cultivation. E. अक्षय and पत्र.
अक्षयकर्मन् Tatpur. m. f. n. (-र्मा-र्मा-र्म) ¹ Free from bad actions. ² Guiltless, innocent. ³ Virtuous. E. अ neg. and क्षयकर्मन्.
अक्षय Bahuvr. m. f. n. (-यः-या-यम्) ¹ Hairless. ² Bald. E. अ priv. and क्षय.
अक्षयभार्य Bahuvr. m. (-र्यः) The husband of a bald wife. E. अक्षय (the long अ becoming short) and भार्य.
अक्षौट Bahuvr. m. (-टः) The betel-nut tree. (Areca faufel or catechu.) E. अ priv. and क्षौट, because it grows with a straight stem.
अक्षौविद् Tatpur. m. f. n. (-दः-दा-दम्) Stupid, ignorant. E. अ neg. and क्षौविद्.
अक्षौश Tatpur. n. (-शम्) Inexpertness, want of skill or practice. In the same sense आक्षौश q. v. E. अ neg. and क्षौश.
अक्षा f. (-क्षा. Voc. अक्षः) A mother.
अक्ष I. m. f. n. (-क्तः-क्ता-क्तम्) 1. Gone &c. E. अक्ष, kfit aff. क्त.
 2. Anointed, oily, greasy.
 II. f. (-क्ता) Night. E. अक्ष, ún. aff. क्त.
अक्षु f. (-क्षुः) ¹ Ointment. ² Night. E. अक्ष, kfit aff. क्त.
अक्ष m. f. n. (-क्तः-क्ता-क्तम्) Bent. E. अक्ष, kfit aff. क्त.
अक्रम I. Tatpur. m. (-मः) Want of order or arrangement, confusion, irregularity. E. अ neg. and क्रम.
 II. Bahuvr. m. f. n. (-मः-मा-मम्) Out of order, irregular. E. अ priv. and क्रम.
अक्रान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Unpassed, unsurpassed, unconquered. See क्रान्त. f. (-न्ता) The egg-plant. (Solanum melongena.) E. अ neg. and क्रान्त.
अक्रिय I. Bahuvr. m. f. n. (-यः-या-यम्) ¹ Inactive, dull, torpid. ² Abstaining from religious rites. ³ Wicked, perverse. E. अ priv. and क्रिया.
 II. Tatpur. f. (-या) ¹ Inactivity. ² Neglect of what ought to be done. E. अ neg. and क्रिया.
अक्रूर Tatpur. I. m. f. n. (-रः-रा-रम्) Gentle, not cruel.
 II. m. (-रः) The son of Śwaphalka by Gándinī, the paternal uncle and friend of Krishná. E. अ neg. and क्रूर.
अक्रोध I. Tatpur. m. (-धः) Dispassionateness, restraint of anger, one of the ten duties of an anchorite. E. अ neg. and क्रोध.
 II. Bahuvr. m. f. n. (-धः-धा-धम्) Dispassionate. E. अ priv. and क्रोध.
अक्रोधन Tatpur. I. m. f. n. (-नः-ना-नम्) Free from anger, dispassionate.
 II. m. (-नः) Name of a prince, son of Ayutáyu. E. अ neg. and क्रोधन.
अक्षम Tatpur. m. (-मः) Absence of weariness or fatigue. E. अ neg. and क्षम.

अक्षिका f. (-का) The indigo plant. (Indigofera tinctoria.) E. (?)
अक्षिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Unvexed, not distressed or annoyed. ² Unwearied, indefatigable. E. अ neg. and क्षिष्ट.
अक्षिष्टकर्मन् Bahuvr. m. f. n. (-र्मा-र्मा-र्म) Unwearied in action, indefatigable. E. अक्षिष्ट and कर्मन्.
अक्षिष्टकारिन् m. f. n. (-री-रिषी-रि) Unwearied in action, indefatigable. E. अक्षिष्टकार, taddh. aff. इनि.
अक्षिय Tatpur. m. f. n. (-यः-या-यम्) ¹ Incapable of distress or pain. ² Unfit to be pained or distressed. E. अ neg. and क्षिय.
अक्षिय Tatpur. m. (-यः) Absence of weariness or vexation. E. अ neg. and क्षिय.
अक्ष (अक्षु-भ्यादि-उदात्त-उदात्त) r. 1st (and 5th cl.) par. (अक्षति and अक्ष्योति-आनक्ष-अक्षिता or अष्टा-अक्षियति or अक्षति-आशीत्, du. आक्षिष्टाम् or आष्टाम्, pl. आक्षिषु or आक्षुः — अक्षिता or अक्षा. — p. p. अक्ष. — Caus. अक्षयति-आक्षियत्. Des. अक्षियति or अक्षियति) ¹ To reach or obtain. ² To pervade. ³ To accumulate. With सम्. To pervade.
अक्ष I. m. (-क्षः) ¹ A die, cubic or oblong, for playing with. ² Beleric myrobalan (Terminalia belerica), a tree bearing a medicinal fruit, which is used also as a die. ³ A plant (Elaeocarpus Ganitrus). ⁴ The seed of this plant of which rosaries are made. In this sense it mostly occurs in composition, as Rudráksha, Indráksha qq. vv. ⁵ The name of a weight, a Karsha or sixteen máshas.
 II. m. (-क्षः) ¹ A wheel. ² The axle of a wheel. ³ A car. ⁴ A snake. ⁵ A name of Garuda. ⁶ A proper name, belonging to several persons, as to the son of Rávana, to a prince, son of Nara &c. ⁷ Terrestrial latitude. ⁸ The string that supports the two shafts of the handle of a balance in which the axis of the beam is lodged. ⁹ The lower part of the temples.
 III. n. (-क्षम्) ¹ An eye. ² An organ of sense. ³ Any thing perceptible by the senses. ⁴ Sochal salt. ⁵ Blue vitriol.
 IV. Tatpur. m. (-क्षः) ¹ The soul. ² Knowledge, especially sacred knowledge. ³ Law suit, legal proceedings.
 V. m. (-क्षः) A person born blind.
 VI. (In ¹ Bahuvrihi and ² Avyayibháva compositions as a substitute for अक्षि, samásta aff. ¹ अक्ष and ² अक्ष) An eye. E. अक्ष 'die' is stated to be derived from अक्ष, ún. aff. क्त. For the etymology of this word see the Preface.
अक्ष m. (-क्षः) A tree (Dalbergia Oujeiniensis, Rox.). E. अक्ष Beleric myrobalan, taddh. affix क्तः from its resembling that plant; or the termination being a pleonastic affix, the word may have all the senses of the preceding. Also read अक्षि.
अक्षकर्ष Tatpur. n. (-र्षः) ¹ The hypotenuse, especially of the triangle formed with the gnomon of a dial and its shadow. ² (In astronomy.) Argument of the latitude. E. अक्ष and कर्ष.
अक्ष Tatpur. m. (-क्षः) ¹ The thunderbolt. ² The diamond. ³ A name of Vishnú. E. अक्ष and क्त. This word is also given as अक्षिज, which is probably the better reading of it in the two first meanings.
अक्षर m. f. n. (-रः-रा-रम्) Having eyes. E. अक्षर (substit. of अक्षि), taddh. aff. मत्तुप्.

अक्षत Tatpur. I. m. f. n. (-तः-ता-तम्) ¹Uninjured, unhurt. ²Unbroken, whole.

II. ¹m. (-तः) A name of Śiva. ²m. n. (-तः-तम्) A eunuch.

III. f. (-ता) ¹A virgin. ²A plant, named also Karkāśringī or Kankadaśringī.

IV. n. and m. pl. (-तम् and -ताः) ¹Fried grain. ²Whole grain. m. (-तः) ¹Rice after thrashing and winnowing dried in the sun. ²Barley.

E. अ neg. and अत.

अक्षतयोनि Bahuvr. f. (-निः) A virgin. E. अक्षत and योनि.

अक्षदर्याक Tatpur. m. (-कः) A judge. E. अक्ष (law suit) and दर्याक.

अक्षदृम् Tatpur. m. (-दृम्) A judge. E. अक्ष (law suit) and दृम्.

अक्षदेविन् Tatpur. m. (-वी) A gamester. E. अक्ष (die) and देविन्.

अक्षदू Tatpur. m. (-दूः) A gambler, a dicer. E. अक्ष (die) and दू.

अक्षदूत Tatpur. n. (-तम्) Gambling. E. अक्ष and दूत.

अक्षधर Tatpur. I. m. f. n. (-रः-रा and -री-रम्) One who holds dice &c. See अक्ष.

II. m. (-रः) A plant (*Trophis aspera*).

E. अक्ष and धर.

अक्षधुर Tatpur. f. (-धुः) The fore part of a carriage, the pole or the part, where the yoke is fixed. E. अक्ष (car) and धुर.

अक्षधूर्त Tatpur. m. (-र्तः) A gamester, a gambler. E. अक्ष (die) and धूर्त.

अक्षधूर्तिस m. (-सः) A bull, an ox. E. अक्षधुर, aff. तिस.

अक्षन्. A substitute of अक्षि, to form in the classical language the instr. dat. abl. gen. and loc. in the sing., the gen. and loc. in the dual and the gen. in the plural of अक्षि q. v.

अक्षपटक Tatpur. n. (-कम्) A place for administering justice, a hall of justice. E. अक्ष and पटक.

अक्षपरि Avyayibh. ind. In or by playing with dice. E. अक्ष and परि.

अक्षपाट Tatpur. m. (-टः) See अक्षवाट.

अक्षपाटक Tatpur. m. (-कः) A judge. E. अक्ष (law suit) and पाटक.

अक्षपाटिक Tatpur. m. (-कः) A judge. E. अक्ष (law suit) and पाटिक.

अक्षपाद् Tatpur. m. (-द्) A follower of the Nyāya system of philosophy. E. अक्ष and पाद्; the Nyāya is the logical school; also आक्षपाद्.

अक्षपीडा Tatpur. f. (-डा) A creeper, named also Yavatiktā. E. अक्ष and पीडा.

अक्षभाग Tatpur. m. (-गः) A degree of latitude. E. अक्ष and भाग.

अक्षम Tatpur. I. m. f. n. (-मः-मा-मम्) ¹Impatient, intolerant. ²Unable, incompetent, impotent. E. अक्ष neg. and क्षम.

II. f. (-मा) ¹Impatience, intolerance. ²Envy, impatience of another's success. ³Inability, incapacity. E. अक्ष neg. and क्षमा.

अक्षमाक्ष Tatpur. n. (-क्षम्) A twinkling of the eye, a moment. E. अक्ष and माक्ष.

अक्षमाला f. (-ला) I. Tatpur. A rosary, a string of beads, especially of the seeds of the *Eleocarpus*.

II. Bahuvr. The name of Arundhati, wife of Vasishtha, (from her wearing a rosary.) E. अक्ष (a kind of seed or bead) and माला.

अक्षमालिन् I. m. f. n. (-ली-लिनी-लि) Wearing a rosary.

II. m. (-ली) A name of Śiva. E. अक्षमाला, taddh. aff. लि.

अक्षम Bahuvr. I. m. f. n. (-यः-या-यम्) Durable, permanent, imperishable.

II. f. (-या) The seventh day of a lunar month, which happens on a Sunday or Monday, and the fourth, which falls on a Wednesday. E. अक्ष priv. and अय.

अक्षयगुण Bahuvr. I. m. f. n. (-णः-णा-णम्) One who possesses imperishable qualities or virtues.

II. m. (-णः) A name of Śiva. E. अक्षय and गुण.

अक्षयता f. (-ता) Durability, imperishableness. E. अक्षय, taddh. aff. त्.

अक्षयतृतीया Karmadh. f. (-या) A Hindu festival: the third day of the lunar half of the month Vaiśākha (April-May).

E. अक्षय durable, and तृतीया the third day: the consequences of meritorious actions performed on this day being permanent, as it is the first day of the Satya Yuga or the anniversary of creation.

अक्षयत्व n. (-त्वम्) Imperishableness. E. अक्षय, taddh. aff. त्व.

अक्षयपुत्रहत Dvandva. m. (-तः) A name of Śiva. E. अक्षय and पुत्रहत.

अक्षयमति Bahuvr. m. (-तिः) The name of a Bodhisattva. E. अक्षय and मति.

अक्षयलोक Karmadh. m. (-कः) Heaven, the imperishable world or region. E. अक्षय and लोक.

अक्षयाक्षिता Karmadh. f. (-ता) A Hindu festival held by women on the seventh day of the second half of the month Bhādra (August-September). E. अक्षया and क्षिता.

अक्षयिन् Tatpur. m. f. n. (-यी-यिनी-यि) Imperishable, eternal. E. अक्ष neg. and यिन्.

अक्षय्य Tatpur. m. f. n. (-य्यः-य्या-य्यम्) Imperishable, eternal. E. अक्ष neg. and य्य.

अक्षर Tatpur. I. m. f. n. (-रः-रा-रम्) ¹Imperishable, indecayable. ²Inalterable.

II. m. (-रः) ¹A name of Śiva. ²A name of Vishṇu. ³A sword.

III. n. (-रम्) ¹Brahma, the supreme being (in this sense it is said to be also mascul.). ²Eternal beatitude or exemption from further transmigration. ³Penance, religious austerity. ⁴Moral merit, law. ⁵Sacrifice. ⁶A letter of the alphabet. ⁷A syllable. ⁸The syllable om. ⁹A vowel. ¹⁰A plant (*Achyranthes aspera*). ¹¹The sky or atmosphere. ¹²Water (see अक्षित). E. अक्ष neg. and अक्षर. (The gramm. author. derive this word from अक्षम् (अक्षु), un. aff. अक्षर or अक्षरम्).

अक्षरक n. (-कम्) A vowel. E. अक्षर, taddh. aff. क.

अक्षरक्षु m. (-क्षुः) A scribe, a writer. E. अक्षर, taddh. aff. क्षु.

अक्षरक्षय m. (-यः) A scribe. E. अक्षर, taddh. aff. क्षय.

अक्षरक्षन m. (-नः) A scribe. E. See the last word, of which it is given as a various reading.

अक्षरक्षुक्षु m. (-क्षुः) A scribe, a writer. See अक्षरक्षु.

अक्षरक्षणी Tatpur. f. (-णी) A reed for writing with. See अक्षर. E. अक्षर (a letter) and क्षणी.

अक्षरकण्डस Tatpur. n. (-कः) Metre regulated by the number and quantity of syllables. See also **वर्णवृत्त**. E. **अक्षर** and **कण्डस**.

अक्षरजीवक Tatpur. m. (-कः) A scribe. E. **अक्षर** (a letter) and **जीवक** who lives, i. e. who gets a livelihood by letters; also **अक्षरजीविक** and **अक्षरजीविन्**.

अक्षरजीविक Bahuvr. m. (-कः) A scribe. See **अक्षरजीवक**. E. **अक्षर** and **जीविका**.

अक्षरजीविन् Tatpur. m. (-वी) A scribe. See **अक्षरजीवक**. E. **अक्षर** and **जीविन्**.

अक्षरतुलिका Tatpur. f. (-का) A reed for writing with. See **कलम**. E. **अक्षर** (a letter) and **तुलिका**.

अक्षरव्यास Tatpur. m. (-सः) Scripture, a writing. See also **अक्षरविन्यास**. E. **अक्षर** and **व्यास**.

अक्षरपङ्क्ति Tatpur. f. (-ङ्क्तिः) Name of a verse or metre consisting of four lines, each of them containing one Dactylus and one Spondaeus (- उ उ - -), named also **पङ्क्ति** and **इंस**. E. **अक्षर** and **पङ्क्ति**.

अक्षरमुख Bahuvr. m. (-खः) A scholar, a student. E. **अक्षर** (a letter) and **मुख** (commencement).

अक्षरविन्यास Tatpur. m. (-सः) ¹ Scripture, a writing. ² The alphabet. E. **अक्षर** and **विन्यास**.

अक्षरश्रुत् ind. Syllable by syllable. E. **अक्षर**, taddh. aff. **श्रुत्**.

अक्षरशून्य Tatpur. m. f. n. (-ञः-ञा-ञम्) Devoid of distinct sound, inarticulate. E. **अक्षर** and **शून्य**.

अक्षरसंख्यान Tatpur. n. (-जम्) Scripture, a writing. E. **अक्षर** (a letter) and **संख्यान**.

अक्षराज Tatpur. m. (-जः) The king of the dice, the die bearing the name of Kali. E. **अक्ष** and **राज**.

अक्षर्य m. f. n. (-र्यः-र्या-र्यम्) Belonging or referring to a letter &c. See the meanings of **अक्षर**. E. **अक्षर**, taddh. aff. **र्यत्**.

अक्षवत् m. f. n. (-वान्-वती-वत्) Having a die, &c. f. (-ती) Gaming, playing with dice. E. **अक्ष** (a die), taddh. aff. **मतुप्**.

अक्षवाट Tatpur. m. (-टः) An amphitheatre for wrestling, the arena of a gymnasium. Also read **अक्षपाट**. E. **अक्ष** and **वाट**.

अक्षविद् Tatpur. m. f. n. (-वित्) ¹ Versed in law. ² Versed in play. E. **अक्ष** and **विद्**.

अक्षशील Tatpur. m. f. n. (-श्लः-श्ला-श्लम्) Fond of dicing. E. **अक्ष** and **शील**.

अक्षसूत्र Tatpur. n. (-सम्) A rosary, a string of eleocarpus seeds so used. E. **अक्ष** and **सूत्र**.

अक्षांश Tatpur. m. (-शः) A degree of latitude. E. **अक्ष** and **अंश**.

अक्षाय Tatpur. n. (-यम्) ¹ The fore part of a car. ² The axle or bar to which the wheels are attached. E. **अक्ष** and **अय**.

अक्षायकील Tatpur. m. (-लः) The pin of the axle of a carriage, the linchpin, also one at the extremity of the pole. E. **अक्षाय** and **कील**. See also the following.

अक्षायकीलक m. (-कः) See the preceding. E. **अक्षायकील**, taddh. aff. **कन्** or as Tatpur. **अक्षाय** and **कीलक**.

अक्षार I. Tatpur. m. (-रः) Natural salt, salt which is not factitious. E. **अक्ष** neg. and **चार**.

II. Bahuvr. m. f. n. (-रः-रा-रम्) Not containing factitious salt. See **अक्षारसवस** and **अक्षारासवस**. E. **अक्ष** priv. and **चार**.

अक्षारसवस n. (-सम्) I. Tatpur. Natural salt, as river salt &c.,

which has not been obtained artificially. See **चार** and **सवस**. E. **अक्षार** (which is explained as **अक्ष** neg. and **चार** artificial (?)) and **सवस**, or better: **अक्ष** neg. and **चारसवस** (Dvandva): neither **चार** nor **सवस**.

II. Bahuvr. Such food as may be eaten during a season considered impure or improper for the performance of religious duties, as a season of mourning &c. (See **अशीष**.) It is said to consist of cows milk, ghee, rice, kidney-beans, barley, sesamum, and sea or river salt. The word occurs also written **अक्षारासवस**. E. **अक्ष** priv. and **चारसवस** (Dvandva), sc. **सवस**.

अक्षारासवस Dvandva. n. (-सम्) See the preceding, under II. E. **अक्षार** and **सवस**.

अक्षान्ति Tatpur. f. (-न्तिः) ¹ Impatience, intolerance. ² Envy, impatience of another's superiority or success. E. **अक्ष** neg. and **क्षान्ति**.

अक्षापण Tatpur. n. (-णम्) A dice-board. E. **अक्ष** and **आपण**.

अक्षाप Tatpur. m. (-पः) The keeper of tables at which gambling with dice takes place, or one who has charge of them. E. **अक्ष** and **आप**.

अक्षि n. (-क्षिः; for the declension of this word in the classical language see **अक्षन्**) ¹ The eye. ² This word is used sometimes to denote the numeral two. See also its synonymes **नेत्र**, **लोचन** &c. E. **अक्ष** (**अक्षु**) (or better **अक्ष्**), uñ. aff. **क्सि**.

अक्षिक m. (-कः) A tree (Dalbergia Oujeinensis). See also **अक्षक**-**अक्षीक**-**अक्षिक** and **रञ्जनद्व**. E. **अक्षि**, taddh. aff. **क**.

अक्षिकुट Tatpur. n. (-टम्) See the following. E. **अक्षि** and **कुट**.

अक्षिकुटक Tatpur. n. (-कम्) ¹ The ball of the eye. ² The pupil of the eye. See also the preceding. E. **अक्षि** and **कुटक**.

अक्षिनत Tatpur. m. f. n. (-तः-ता-तम्) Hatel, hated, disliked. E. **अक्षि** and **नत**.

अक्षिनोक्ष Tatpur. m. (-क्षः) The ball or globe of the eye. E. **अक्षि** and **नोक्ष**.

अक्षिवाह n. (-हम्) The base of the eye. E. **अक्षि**, taddh. aff. **वाह**. — (It seems, however, that **अक्षिवाह** is a Tatpurusha, the latter part of which is an obsolete word **वाह**.)

अक्षिणी f. (-णी) One of the eight incidents or privileges ascribed by the Hindu law to ownership in the land. See **अष्टभोग**. E. **अक्ष**, taddh. aff. **णि**.

अक्षित Tatpur. I. m. f. n. (-तः-ता-तम्) Not decayed, eternal.

II. n. (-तम्) Water. (See **अक्षर**.) E. **अक्ष** neg. and **क्षित**.

अक्षितारा Tatpur. f. (-रा) The pupil of the eye. E. **अक्षि** and **तारा**.

अक्षिति Tatpur. f. (-तिः) Imperishability, eternity. E. **अक्ष** neg. and **क्षिति**.

अक्षिपक्षन् Tatpur. n. (-क्ष) The eye lash. E. **अक्षि** and **पक्षन्**.

अक्षिपटल Tatpur. n. (-लम्) A coat of the eye. E. **अक्षि** and **पटल**.

अक्षिभू Tatpur. m. f. n. (-भूः-भूः-भु) Perceptible, present, manifest. E. **अक्षि** and **भू**.

अक्षिभेषज Tatpur. m. (-जः) A tree. (Red Lodh.) See **पट्टिकाक्षीघ्न**. n. (-घम्) Any medicament or collyrium for the eye. E. **अक्षि** and **भेषज**.

अक्षिभुव Dvandva. n. (-जम्) The eyes and eye-brows collectively. E. **अक्षि** and **भुव**, samāsta aff. **अक्ष**.

अक्षिलोमन् Tatpur. n. (-म) The eye lash. E. अक्षि and लोमन्.
अक्षिव I. m. (-वः) A plant. (Guilandina or Hyperanthera Morunga.)

II. n. (-वम्) Sea salt. See also अक्षीव.

अक्षिविकुक्षित Tatpur. n. (-तम्) A glance or side look; one with the eye lids partly closed. E. अक्षि and विकुक्षित.

अक्षीव m. (-क्वः) See अक्षिव.

अक्षीव Tatpur. I. m. f. n. (-वः-वा-वम्) Not intoxicated, sober.

II. m. (-वः) A plant. (Guilandina or Hyperanthera Morunga.) n. (-वम्) Sea salt. See also अक्षिव. E. अ neg. and क्षीव.

अक्षुष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) ¹ Unpared, uncut, not comminuted. ² Inexpert. ³ Unconquered. E. अ neg. and क्षुष.

अक्षुषता f. (-ता) ¹ Entireness, fulness. ² Want of practice or conversancy. E. अक्षुष, taddh. aff. तस्.

अक्षुद्र Tatpur. I. m. f. n. (-द्रः-द्रा-द्रम्) ¹ Not small, not little. ² Not mean, not envying the merits of others.

II. m. A name of Śiva. E. अ neg. and क्षुद्र.

अक्षेप I. Tatpur. n. (-पम्) ¹ A bad or barren field. ² (In geometry.) Lines simply combined together, as an angle (opp. to क्षेत्र or the regular figures as a triangle, a square, a cube &c.). E. अ neg. and क्षेप.

II. Bahuvr. m. f. n. (-पः-पा-पम्) Having no fields, uncultivated. E. अ priv. and क्षेप.

अक्षेपज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) One who does not possess spiritual knowledge &c. See क्षेत्रज्ञ. E. अ neg. and क्षेत्रज्ञ.

अक्षेपविह Tatpur. m. f. n. (-विह्). See the preceding. E. अ neg. and क्षेत्रविह.

अक्षेपिन् Tatpur. m. f. n. (-पी-पिणी-पि) Not possessing a field. E. अ neg. and क्षेत्रिन्.

अक्षेपश्य Tatpur. n. (-श्यम्) Ignorance in spiritual matters, the not knowing the nature of the soul. Also आक्षेपश्य. E. अ neg. and क्षेत्रश्य.

अक्षोट m. (-टः) ¹ A tree. (Described as a Pilu growing in the hills.) See पीलु. ² A walnut. ³ A tree bearing an oily nut. (Aleurites triloba.) See also आक्षोट, अक्षोड, अक्षोडक, आक्षोट, आक्षोड. E. unknown.

अक्षोड m. (-डः) See the preceding word, also आक्षोड.

अक्षोडक m. (-क्वः) See अक्षोड. E. अक्षोड, taddh. aff. क्व्.

अक्षोभ I. Tatpur. m. (-भः) Firmness, absence of agitation. E. अ neg. and क्षोभ.

II. Bahuvr. 1. m. f. n. (-भः-भा-भम्) Unshaken, unagitated.

2. m. (-भः) The post to which an elephant is tied. E. अ priv. and क्षोभ.

अक्षोभ्य Tatpur. I. m. f. n. (-भ्यः-भ्या-भ्यम्) Unshakeable, undisturbable.

II. m. (-भ्यः) ¹ The name of a Buddha. ² An immense number, equal to 100 vivara, according to the Buddhists. E. अ neg. and क्षोभ.

अक्षोहिणी Tatpur. f. (-णी) A complete army, consisting of 10 anikini or 109,350 foot, 65,610 horse, 21,870 chariots, and 21,870 elephants. E. अक्ष and उहिणी.

अक्षय I. n. (-यम्) Time.

II. See अक्षयात्. E. अक्ष्, un. aff. क्व्.

अक्षया ind. ¹ Tortuously. ² In a wrong or bad way. E. अक्षय an obsolete adj., in the instrumental case of the feminine.

अक्षुद्र m. The name of a tree (Buchanania latifolia). See प्रियाक्ष. E. unknown.

अक्षुद्रि Tatpur. m. (-द्रिः) Childish fancy, whim, caprice. E. अ neg. and क्षुद्रि (?).

अक्षय्य Bahuvr. m. f. n. (-य्यः-य्या-य्यम्) All, entire. (अक्षय्या द्वादशी is the 12th day of the first half of the month Mārgasīrsha in the lunar year of the Hindus.) E. अ priv. and क्षय्य.

अक्षय्यन् Tatpur. I. n. (-यन्) ¹ Leaving entire. ² Admitting, non-refutation.

II. m. (-यः) Time. E. अ neg. and क्षय्यन्.

अक्षयित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unbroken, undivided. ² Undisturbed, uninterrupted, continuous. ³ Unrefuted. E. अ neg. and क्षयित.

अक्षयितर्षु Bahuvr. m. f. n. (-र्षुः-र्षुः-र्षु) Fruitful, bearing fruit in due season. E. अक्षयित and क्षतु.

अक्षात Tatpur. I. m. f. n. (-तः-ता-तम्) Not dug.

II. m. n. (-तः-तम्) ¹ A natural pond or lake. ² A pool before a temple. Sometimes written आक्षात. E. अ neg. and खात.

अक्षाव Tatpur. m. f. n. (-वः-वा-वम्) Improper to be eaten. E. अ neg. and खाव.

अक्षिद्र Tatpur. m. f. n. (-द्रः-द्रा-द्रम्) Unwearied, indefatigable. E. अ neg. and क्षिद्र.

अक्षिब Bahuvr. m. f. n. (-बः-बा-बम्) All, entire, complete. (अक्षिबेन instr. used adverbially: entirely, completely.) E. अ priv. and क्षिब.

अक्षेटिक m. (-क्वः) A dog trained for the chase. E. This word is a various (and as it would seem erroneous) reading of आक्षेटिक q. v.

अक्षेदिन् Tatpur. m. f. n. (-दी-दिनी-दि) Untired, unwearied. E. अ neg. and क्षेदिन्.

अक्षात Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unknown, obscure, not famous or notorious. ² Disreputable. E. अ neg. and खात.

अक्षाति Tatpur. f. (-तिः) ¹ Want of fame. ² Disrepute, obloquy. E. अ neg. and खाति.

अक्ष् (अक्ष-भ्यादि-घटादि-मित्-उदात्त-उदात्तेत्) r. 1st cl. par. (अक्षति-आक्ष-अक्षिता. — Caus. अक्षयति.) To wind or move tortuously. See अक्ष्.

अक्ष् I. Tatpur. 1. m. f. n. (-क्षः-क्षा-क्षम्) Not going, not moving. 2. m. (-क्षः) ¹ A mountain. ² A tree. ³ The sun. ⁴ A water jar (?). ⁵ (In arithmetic sometimes used to denote) the numeral seven. E. अ neg. and क्ष. See अक्ष्, अक्षम् and क्ष.

II. m. (-क्षः) A snake. E. अक्ष्, kṛit aff. अक्ष्.

अक्ष् Tatpur. m. (-क्षः) A tree. See also अक्ष् and अक्षम्, अक्ष, क्ष. E. अ neg. and अक्ष्.

अक्षज Tatpur. I. m. f. n. (-जः-जा-जम्) ¹ Produced on a mountain, mountaineous. ² Produced from a tree, vegetable.

II. n. (-जम्) Bitumen. See शिखाजतु. E. अक्ष and ज.

अक्षति Tatpur. f. (-तिः) No other way or refuge, necessity. E. अक्ष and क्षति.

अक्षतिक m. f. n. (-क्वः-क्वा-क्वम्) Having no way or recourse, having no other way or recourse. E. अक्षति, taddh. aff. क्व्.

अक्षतिकक्षति Karmadh. f. (-तिः) A last resource or expedient. E. अक्षतिक and क्षति.

अगद् Bahuvr. I. m. f. n. (-द्:-द्-द्म्) ¹Free from disease, healthy. ²Wholesome, salubrious. ³(In law.) Unafflicted, one free from any calamity inflicted by God or the king.
 II. m. (-द्ः) ¹A medicament, a drug. ²Alexipharmacy, one of the eight branches of medicine. E. अ priv. and गद्.
अगद्कार Tatpur. m. (-रः) A physician. E. अगद् and कार with ágama मुम् (or better अगद् in the acc. and कार).
अगच्छ denom. par. (अगच्छति) ¹To be healthy. ²To make healthy, to cure. E. अगद्, denom. aff. च्छ्.
अगन्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) Not to be visited or approached, also अगमनीय, अगम्य. E. अ neg. and गन्तव्य.
अगम Tatpur. m. (-मः) ¹A mountain. ²A tree. E. अ neg. and गम. See also अगच्छ, अग and गम.
अगम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) ¹Not to be visited or approached. ²Difficult of acquirement, unattainable. ³Unequaled, unsurpassable. E. अ neg. and गम्य.
अगम्यरूप Bahuvr. m. f. n. (-पः-पा-पम्) Of superior or unequalled form or nature. E. अगम्य and रूप.
अगम्यागमन Tatpur. n. (-गम्) Approaching a woman who is not to be approached, improper or illicit intercourse, incest. E. अगम्या and आगमन.
अगम्यागमनीय m. f. n. (-यः-या-यम्) Referring to illicit or improper intercourse, to incest. E. अगम्यागमन, taddh. aff. ह्.
अगम्यागमिन् Tatpur. m. f. n. (-मी-मिनी-मि) Having illicit intercourse, incestuous. E. अगम्या and आगमिन्.
अगरी Bahuvr. f. (-री) A kind of grass, vulg. Deotád (Andropogon serratus). See देवताड, also गरी, खरागरी and गरागरी. E. अ prohib. and गर, the plant being an antidote.
अगर्ह Tatpur. m. n. (-र्हः-र्ह) Agallochum (Aquilaria agallocha, Rox.). See अगुह्.
अगर्भ Bahuvr. m. f. n. (-र्भः-र्भा-र्भम्) Modest, humble, void of pride. E. अ neg. and गर्भ.
अगस्ति m. (-स्तिः) ¹The name of a saint and reputed author of several hymns of the Rigveda, celebrated in Hindu mythology, more usually entitled Agastya, and considered as the son of both Mitra and Varuṇa, by Urvaśi; hence his names Maitrávaruṇi and Aurvaśiya. He is represented of short stature, and is said by some to have been born in a water jar; hence his names Kumbhasambhava, Ghatodbhava &c. He is famed for having swallowed the ocean, when it had given him offence, wherefore he is called Pitábdhi. At his command the Vindhya range of mountains prostrated itself, and so remains; hence his present appellation. He is also mentioned as one of the oldest medical authors, considered as the civilisor of the South and as the regent of the star Canopus. ²The name of a tree (Sesbana grandiflora). ³m. plur. अगस्तयः are the descendants of Agasti. See आगस्त्य. E. अग (mountain) and अस्त (to throw), úñ. aff. ति —: Agastya having ordered the Vindhya mountain to prostrate itself before him; or according to others, a Tatpur. composed of अग (water jar) and स्त (from स्तृ to condense): from his being kept and born in a water jar. (Both etymologies are apparently artificial and without any grammatical evidence.) See also अगस्त्य and अगस्ती.
अगस्तिवृ Tatpur. m. (-वृः) A tree (Sesbana grandiflora). See अगस्ति. E. अगस्ति and वृ.

अगस्ती f. (-स्ती) A female descendant of Agastya. q. v. E. अगस्त्य, fem. aff. स्तीप्.
अगस्तीय m. f. n. (-यः-या-यम्) Referring to Agastya. E. अगस्त्य, taddh. aff. ह्.
अगस्त्य m. (-स्त्यः) ¹The name of a saint. ²The star Canopus. ³The name of a tree. ⁴A name of Śiva. See अगस्ति and the E. of this word.
अगस्त्योदय Tatpur. m. (-यः) The seventh day in the second half of the month Bhádra in the lunar year of the Hindus. E. अगस्त्य and उदय.
अगा Tatpur. m. f. (-गाः-गाः) Not going. E. अ neg. and गा (from गम्, kṛit aff. विट्).
अगात्रजा Tatpur. f. (-जा) A name of Párvatī, the daughter of the mountain Himálaya. E. अग and आत्रजा.
अगाध Bahuvr. I. m. f. n. (-धः-धा-धम्) Bottomless, very deep.
 II. 1. m. n. (-धः-धम्) A hole, a chasm.
 2. m. (-धः) The name of one of the five fires at the Swáhákára. E. अ priv. and गाध.
अगाधजल Bahuvr. I. m. f. n. (-जः-जा-जम्) Having very deep waters.
 II. m. (-जः) A deep lake. E. अगाध and जल.
अगार n. (-रम्) A house. See आगार.
अगावह Tatpur. m. (-हः) A proper name of ¹the son of Vasudeva by Vīkadevi, and ²the son of Kṛishṇa by Sudevá. E. अग and आवह.
अगिर m. (-रः) ¹The sun. ²Fire. ³A demon, a Rákshasa. E. अग्, aff. इर.
अगु Bahuvr. I. m. f. n. (-गुः-गुः-गु) ¹Having no cows. ²Having no beams.
 II. m. (-गुः) A name of Ráhu or the ascending node q. v. E. अ and गो.
अगुह I. Tatpur. m. (-हः) A defect, a fault. E. अ neg. and गुह.
 II. Bahuvr. m. f. n. (-हः-हा-हम्) ¹Void of attributes. ²Void of good qualities, bad. E. अ priv. and गुह.
अगुहता (-ता) Absence of all good qualities; also अगुहत्त्व n. (-त्वम्). E. अगुह, taddh. aff. तत् or ल्.
अगुहवादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Censorious, pointing out defects. E. अगुह and वादिन्.
अगुहशील Bahuvr. m. f. n. (-लः-ला-लम्) Of a bad disposition, worthless. E. अगुह and शील.
अगुह Tatpur. I. m. f. n. (-हः-हः or हः-ही-ह) ¹Not heavy, light. ²Short (as a syllable).
 II. m. n. (-हः-ह) ¹A fragrant wood, aloe wood, or agallochum (Aquilaria agallocha, Rox.). ²The balsam tree from which is produced Bdellium (Amyris agallocha). ³A timber tree, commonly Sisú (Dalbergia sisu, Rox.). E. अ neg. and गुह.
अगुप्त m. f. n. (-प्तः-प्ता-प्तम्) I. Tatpur. Unhidden, unconcealed. E. अ neg. and गुप्त.
 II. Bahuvr. One who cannot keep a secret. E. अ priv. and गुप्त.
अगुहशिंपा Karmadh. (?) f. (-पा) A timber tree (Dalbergia sisu). The best authorities consider this as formed of two distinct words. See अगुह and शिंपा.
अगूढ m. f. n. (-ढः-ढा-ढम्) I. Tatpur. Unhidden, unconcealed, manifest, evident. E. अ neg. and गूढ.
 II. Bahuvr. One who is not secret. E. अ priv. and गूढ.

अगुहगन्ध Bahuvr. n. (-गन्ध) Asafoetida. E. अगुह and गन्ध.
अगुहभाव Bahuvr. m. f. n. (-वः-वा-वम्) Open, honest, candid; one whose purpose or inclinations are evident. E. अगुह and भाव.
अगुहीत Tatpur. m. f. n. (-तः-ता-तम्) Not taken. (In the Vedas.) E. अ neg. and गुहीत (see गुहीत).
अगुह Bahuvr. m. (-हः) See अगुह. E. अ priv. and गुह.
अगोचर Tatpur. I. m. f. n. (-रः-रा-रम्) Not coming under the perception of the senses, covert, unseen, unwitnessed. II. n. (-रम्) ¹Any act or event not the object of the senses. ²The imperceptible, Brahma, or the invisible Supreme. E. अ neg. and गोचर.
अगोह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) Not concealable, clear, bright (espec. as attribute of the sun, in the Vedas). E. अ neg. and गोह्य.
अगौकस् Bahuvr. m. (-काः) ¹A bird. ²A lion. ³The Śarabha, a fabulous animal with eight legs. E. अग (a tree or mountain) and औकस्.
अपामरुत Dvandva. m. du. (-ती) Agni and Marut qq. vv. E. अपि (changed to अपा) and मरुत्.
अपायी f. (-यी) ¹A goddess, the wife of Agni, the deity of fire, and presiding over prayers accompanied with burnt offerings. ²The Tretā or second age of the Hindus. E. अपि, fem. aff. डीप्, with ऐ substituted for इ.
अपाविष्णु Dvandva. m. du. (-ष्णु) Agni and Vishṇu qq. vv. E. अपि (changed to अपा) and विष्णु.
अपि m. (-पिः) ¹Fire; the fire for common use (or लौकिक) as well as the fire for sacrificial purposes (or वैदिक) of which there are three kinds: the Gārhapatya, the Āhavanīya and the Dakshināgni (qq. vv.). ²The deity of fire, one of the most ancient and most sacred objects of Hindu worship. As such Agni is considered as the mediator between men and gods, as protector of mankind and their home, and as witness of their actions; hence his invocation at all solemn occasions, at the nuptial ceremony &c. He is one of the eight Lokapālas or guardians of the world and especially the Lord of the south-east quarter. He appears in the progress of mythological personification as a son of Angiras, as a king of the Pitris or Manes, as a Marut, as a grandson of Śandīla, as one of the seven Sages or Rishis during the reign of Tāmasa or the fourth Manu, as a star and as a Rishi or inspired author of several vaidic hymns. ³The fire of the stomach, the digestive faculty. ⁴Bile. ⁵Gold. ⁶A plant of which the fruit has escharotic properties (Semicarpus anacardium). See भजातक. ⁷Another plant (Plumbago zeylanica). See चिचक. ⁸Another plant (Plumbago rosea). ⁹(In arithmetic sometimes used as) a denomination of the numeral three (because there are three sacred fires; see above). E. अङ्, un. aff. ङि, the nasal of the root being dropped.
अपिक m. (-कः). An insect of a scarlet color, the lady-bird. E. अपि, taddh. aff. कर् (resembling fire).
अपिकण Tatpur. m. (-णः) A spark. E. अपि and कण.
अपिकर्मन् Tatpur. (-र्मन्) ¹The action of Agni or fire. ²(In medicine.) Application of fire for cure, cauterization. E. अपि and कर्मन्.

अपिकारिका Tatpur. (-का) Kindling or exciting the sacrificial fire, by throwing clarified butter &c. into it. E. अपि and कारिका.
अपिकार्य Tatpur. n. (-र्यम्) The same as अपिकारिका q. v. E. अपि and कार्य.
अपिकाष्ठ Tatp. n. (-ष्ठम्) Agallochum. See अगुह. E. अपि and काष्ठ.
अपिकुक्कुट Tatpur. m. (-टः) A firebrand, a lighted wisp of straw. E. अपि and कुक्कुट.
अपिकुण्ड Tatpur. n. (-ण्डम्) A hole in the ground or an enclosed space on the surface for receiving and preserving consecrated fire. E. अपि and कुण्ड.
अपिकुमार Tatpur. m. (-रः) A particular preparation of medicaments. E. अपि and कुमार.
अपिकेतु Tatpur. m. (-तुः) The name of a Rakshas or demon. E. अपि and क्तु.
अपिकोष Tatpur. m. (-णः) The south-east, the quarter ruled or protected by Agni. E. अपि and कोष.
अपिक्रिया Tatpur. f. (-या) A religious act as obsequies &c. performed by the means of fire, particularly the burning of a corpse. E. अपि and क्रिया.
अपिक्रीडा Tatpur. f. (-डा) Illuminations, fireworks, &c. E. अपि and क्रीडा.
अपिगर्भ Bahuvr. I. m. f. n. (-र्भः-र्भा-र्भम्) Being pregnant with fire. II. I. m. (-र्भः) ¹The sun-stone, crystal, or a fabulous gem; supposed to contain and impart solar heat. See सूर्यकान्त. ²A plant, see अपिचार. 2. f. (-र्भा) The name of another plant. See महाज्योतिष्मती. E. अपि and गर्भ.
अपिचयन Tatpur. n. (-नम्) Arranging the fire-place, a sacrificial ceremony, viz. arranging on a piece of ground of merely a fathom's length, which must have been previously ploughed, consecrated bricks (see इष्टका), so as to make them to imitate the shape of a bird. There are five or in some case, six such chitis (q. v.) required for receiving the sacrificial fire. E. अपि (in the sense of the dat.) and चयन.
अपिचित् I. Tatpur. m. (-चित्) One who has arranged a sacrificial fire-place. See अपिचयन. II. ind. (in the Vedas.) Like Agni. E. अपि and चित्.
अपिचिति Tatpur. f. (-तिः). The same as अपिचयन. E. अपि and चिति.
अपिचिखा Tatpur. f. (-खा). The same as अपिचयन. E. अपि and चिखा.
अपिचित्वत् m. f. n. (-त्वान्-त्वती-त्वत्) Having householders who have arranged and consecrated a sacrificial fire-place (as a village, a sacrifice &c.). E. अपिचित्, taddh. aff. मतुप्.
अपिज Tatpur. I. m. f. n. (-जः-जा-जम्) ¹Produced by fire. ²Digestive. II. m. (-जः) ¹A name of Vishṇu. ²A plant used in medicine, of stimulant properties. See अपिजात, अपिचार, अपिजात. E. अपि and ज.
अपिजकन् Bahuvr. m. (-का) A name of Skanda, the god of war. See also अपिभू. E. अपि and कन्.
अपिजात Tatpur. m. f. n. (-तः-ता-तम्) and m. (-तः) The same as अपिज. E. अपि and जात.
अपिचार Tatpur. m. (-रः) A medicinal plant. See अपिज. E. अपि and चार.

अग्निवास Tatpur. m. (-वः) A medicinal plant. See **अग्निज**.
E. **अग्नि** and **वास**.

अग्निजिह्वा Tatpur. f. (-ज्ञा) ¹A tongue of Agni, a flame of fire.
(There are seven tongues of Agni. See **हिरणा**, **कनका**,
रत्ना, **हस्ता**, **वसुप्रभा**, **अतिरत्ना**, **वज्ररूपा**). ²A medicinal
plant. See **साङ्गुली** and **साङ्गुलिकी**. E. **अग्नि** and **जिह्वा**.

अग्निज्वाला Tatpur. f. (-जा) ¹A flame of fire. ²A plant bear-
ing red blossoms used by dyers (*Grislea tomentosa*, Rox.).
³Another plant, commonly *Jalapippali*. E. **अग्नि** and **ज्वाला**,
from the fiery colour of its blossoms.

अग्निजेजस् Bahuvr. I. m. f. n. (-जाः-जाः-जः) Having the
power of Agni or fire.

II. m. (-जाः) Name of a son of Pulaha, one of the seven
Rishis during the reign of the 11th (a future) Manu. E. **अग्नि**
and **जेजस्**.

अग्नित्रय Tatpur. n. (-यम्) The aggregate of the three fires &c.
See **अग्निचेता**. E. **अग्नि** and **त्रय**.

अग्निचेता Tatpur. f. (-ता) The aggregate of the three fires
maintained by the Brahman householder, viz. the *Gārha-*
patya, *Āhavanīya* and *Dakṣhiṇā*, qq. vv. E. **अग्नि** and **चेता**.

अग्निह Tatpur. m. f. n. (-हः-हा-हम्) ¹Setting on fire, in-
cendiary. ²Supplying with fire. ³Stomachic, tonic, di-
gestive. E. **अग्नि** and **ह**.

अग्निदग्ध Tatpur. I. m. f. n. (-ग्धः-ग्धा-ग्धम्) Burnt with fire.

II. m. pl. (-ग्धाः) The name of a particular class of *Pitris*
or *Manes*, of such who when alive, kept up the household
flame and presented oblations with fire. E. **अग्नि** and **दग्ध**.
In the latter sense it would seem that the word has been
taken as a *Bahuvrihi*.

अग्निदत्त Tatpur. m. (-त्तः) The name of a prince. E. **अग्नि** and **दत्त**.

अग्निदमनी Tatpur. f. (-नी) A medicinal plant of narcotic
properties (*Solanum jacquini*). See **कण्टकारिका**. E. **अग्नि**
(bile) and **दमनी** (what tames).

अग्निदिग् Tatpur. f. (-दिग्) The south-east quarter, of which
Agni is the regent. E. **अग्नि** and **दिग्**.

अग्निदीपन Tatpur. m. f. n. (-नः-नी-नम्) Producing appetite,
stomachic. E. **अग्नि** and **दीपन**.

अग्निदीप्त Tatpur. I. m. f. n. (-प्तः-प्ता-प्तम्) ¹Blazing, on fire.
²Digestive.

II. f. (-प्ता) The name of a plant. See **महाज्योतिष्मती**.
E. **अग्नि** and **दीप्त**.

अग्निदेव I. *Karmadh.* m. (-वः) Agni, the god of fire.

II. *Bahuvr.* I. m. (-वः) A worshipper of fire. 2. f. (-वा) A
name of the third lunar mansion, identified with the *Plei-*
ades: Agni being the ruling deity of the constellation.
Also **अग्निदेवता**. E. **अग्नि** and **देव**.

अग्निदेवत्व m. f. n. (-त्वः-त्वा-त्वम्) Belonging or referring to
the divinity of Agni or fire. (This word occurs also, but
less correctly, in the form of **अग्निदेवत्व**). E. **अग्निदेवता**,
taddh. aff. **त्वत्**.

अग्निदेवत Bahuvr. m. f. n. (-तः-ता-तम्) Belonging to Agni
as divinity, referring to the divinity of Agni. E. **अग्नि**
and **देवत**.

अग्निदेवत्व m. f. n. (-त्वः-त्वा-त्वम्) See **अग्निदेवत्व**.

अग्निमन्त्र Tatpur. n. (-मन्) The third lunar mansion. E.
अग्नि and **मन्त्र**.

अग्निमयन Tatpur. n. (-यम्) See **अग्निप्रखयन**. E. **अग्नि** and **मयन**.

अग्निगिर्यास Tatpur. m. (-सः) The name of a plant, also
अग्निवार. E. **अग्नि** and **गिर्यास**.

अग्निपक्व Tatpur. m. f. n. (-क्वः-क्वा-क्वम्) Cooked or dressed
with fire. E. **अग्नि** and **पक्व**.

अग्निपद् Tatpur. n. (-द्) The name of a plant. (?) E. **अग्नि**
and **पद्**.

अग्निपरिच्छद् Tatpur. m. (-द्) The implements and apparatus
used in oblations to fire. E. **अग्नि** and **परिच्छद्**.

अग्निपरिधान Tatpur. n. (-नम्) Surrounding the sacrificial
fire with the *paridhis* (see **परिधि**) or wooden frames covered
with skin. E. **अग्नि** and **परिधान**.

अग्निपरीचा Tatpur. f. (-चा) Ordeal by fire, as formerly
practised by walking through it, or as subsequently prac-
tised, by dipping the hand into boiling oil, holding a heated
iron &c. E. **अग्नि** and **परीचा**.

अग्निपर्वत Tatpur. m. (-तः) A volcano. E. **अग्नि** and **पर्वत**.

अग्निप्रखयन Tatpur. n. (-यम्) Carrying forth the sacrificial
fire, a ceremony occurring in several sacrifices, as in the
Jyotishtoma, the *Darśapurnamāsa*, the *Chāturmāsya*. It
consists in taking the fire from the *Prāchinavanśa* (q. v.)
Mandapa, a building erected in the centre of the *Dārśiki*
Vedi (q. v.) and carrying it to the *Āgnidhra* (q. v.) *Man-*
dapa, which stands in the *Saumiki Vedi* (q. v.). E. **अग्नि**
and **प्रखयन**.

अग्निप्रवेश Tatpur. m. (-शः) Entering the fire, esp. self im-
molation by a widow upon the pyre of her deceased hus-
band. E. **अग्नि** and **प्रवेश**. Also **अग्निप्रवेशन** n. (-यम्).

अग्निप्रखर Tatpur. m. (-रः) Fire-stone, flint, or any stone
producing fire. E. **अग्नि** and **प्रखर**.

अग्निवाङ् Tatpur. m. (-ङ्) See **अग्निवाङ्**.

अग्निम Bahuvr. n. (-मम्) Gold. E. **अग्नि** and **भा** (having the
lustre of fire, brilliant as fire).

अग्निभू Tatpur. n. (-भू) See the following.

अग्निभू Tatpur. I. m. (-भूः) ¹A name of *Skanda*, the Hindu
deity of war. See **कान्तियेय**, **खन्द**, **अग्निजन्म**. (*Śiva* hav-
ing cast his seed into flame, for the purpose of generating
a warrior, able to subdue *Tāraka*, a demon, *Skanda* was
produced.) ²(In arithmetic sometimes used to denote) the
numeral six (*Skanda* having six faces).

II. n. (-भू) Water (rain being generated, according to
the Hindu belief from the clouds which are produced by
the smoke of fire). E. **अग्नि** and **भू** (generating from).

अग्निभूति Bahuvr. m. (-तिः) A proper name, viz. one of the
pupils of the last *Tīrthakara*, belonging to the family of
Gotama and being one of the eleven chiefs of the *gāṇas* or
companies of the *Jaina Rishis*. E. **अग्नि** and **भूति** (super-
human power): equal to Agni.

अग्निमणि Tatpur. m. (-णिः) The sun-stone. E. **अग्नि** and
मणि: brilliant as fire. See **अग्निगर्भ** and **सूर्यकान्त**.

अग्निमत् m. f. n. (-मान्-मती-मत) ¹Having fire in general.
²Having and maintaining a consecrated fire. ³Having a
good digestion. E. **अग्नि**, taddh. aff. **मतुप्**.

अग्निमन्त्र Tatpur. m. (-न्त्रः) A small tree (*Premna integrifolia*).
See **मन्त्रकारिका**. E. **अग्नि** and **मन्त्र** (churning), because fire
is produced by friction of two pieces of its wood.

अग्निमन्त्र Tatpur. n. (-न्त्र) Producing fire by friction of two pieces of wood. See the preceding. E. अग्नि and मन्त्र.
अग्निमन्त्रीय m. f. n. (-यः-या-यम्) Referring to अग्निमन्त्र q. v. E. The preceding, taddh. aff. छ.
अग्निमाटर Tatpur. m. (-रः) The name of an expounder of the Rigveda. E. अग्नि and माटर.
अग्निमान्द्य Tatpur. n. (-न्द्यम्) Languor of the digestive organs, the want of appetite or digestion. E. अग्नि and मान्द्य.
अग्निमाहति Karmadh. m. (-तिः) A name of the saint Agastya. E. अग्नि fire, i. e. the fire of the stomach, the digestive faculty, and माहति a name of Hanumat; because the saint could digest as well as the monkey: the epithet alludes to a story of his devouring and digesting Vátápi, a demon, who had assumed the form of a sheep.
अग्निमित्र Tatpur. m. (-त्रः) The name of a prince of the Sunga dynasty. E. अग्नि and मित्र.
अग्निमिष्व Tatpur. m. (-मिष्वः) The priest who kindles or attends the fire. See अग्नीध्रः. E. अग्नि and मिष्व, with ágama मुम् (or better अग्नि in the acc. and मिष्व).
अग्निमुख Bahuvr. I. m. (-मुखः) ¹ A deity. ² A Bráhmaña. ³ A plant (Plumbago zeylanica). ⁴ Marking nut (Semecarpus anacardium). ⁵ A particular medicinal preparation promotive of digestion and appetite.
 II. f. (-स्त्री) ¹ Marking nut (Semecarpus anacardium). ² Another plant, see आङ्गुलिकी. E. अग्नि and मुख.
अग्निद्युत Tatpur. m. (-तः) Name of a Rishi or sage, author of a hymn of the Rigveda. E. अग्नि and द्युत.
अग्निद्योवन Tatpur. n. (-द्योवनम्) A sacrificial act, viz. making the fire to join or to light up with a powerful blaze, by throwing ájya or clarified butter into it. E. अग्नि and द्योवन.
अग्निरक्ष Tatpur. n. (-रक्षम्) Maintenance of a sacred fire; preserving a fire in a family for perpetuity, which supplies that lighted on occasions of worship. E. अग्नि and रक्ष.
अग्निरजस् Bahuvr. m. (-जः) An insect of a scarlet colour. E. अग्नि and रजस्. Also अग्निरज m. (-जः).
अग्निरहा Tatpur. f. (-हा) The name of a plant, called Mán-sarohíní. E. अग्नि and रह, fem. aff. टाप्.
अग्निरोहिणी Tatpur. f. (-नी) Hard, inflammatory swelling in the axilla, one of the minor diseases or बुद्धरोम q. v. E. अग्नि and रोहिण, fem. aff. ङीप्.
अग्निलोक Tatpur. m. (-लोकः) The world of Agni. E. अग्नि and लोक.
अग्निवत् I. m. f. n. (-वान्-वती-वत्). See अग्निवत्. E. अग्नि, taddh. aff. मतुप्.
 II. ind. Like Agni or fire. E. अग्नि, taddh. aff. वति.
अग्निवर्षस् Bahuvr. m. (-र्षः) The name of a pupil of Síta, a teacher of the Puráñas. E. अग्नि and वर्षस्.
अग्निवर्ष Bahuvr. I. m. f. n. (-र्षः-र्षी-र्षम्) ¹ Having the colour of fire. ² Having the property of fire, hot, scalding, scorching.
 II. m. (-र्षः) The name of a prince, the son of Sudaršana.
 III. f. (-र्षी) A kind of strong liquor. E. अग्नि and वर्ष.
अग्निवर्धक Tatpur. m. f. n. (-कः-का or -की-कम्) ¹ Tonic, stomachic. ² Feeding or exciting fire. E. अग्नि and वर्धक.
अग्निवर्धन Tatpur. I. n. (-वर्धनम्) ¹ Exciting fire. ² Improving the appetite. II. m. (-वर्धः) A stomachic or any thing improving the appetite. E. अग्नि and वर्धन.

अग्निवहम् Tatpur. m. (-वहः) ¹ A plant (Shorea robusta). ² Resin, pitch, the resinous and fragrant exudation of the Shorea robusta. E. अग्नि and वहम्, from its exciting or befriending fire.
अग्निवाह Tatpur. m. (-वाहः) A fiery arrow, a rocket. E. अग्नि and वाह.
अग्निवाह Tatpur. m. (-हः) Smoke. E. अग्नि and वाह.
अग्निवाङ् I. Tatpur. m. (-ङ्) Smoke.
 II. Bahuvr. m. (-ङ्) A proper name of ¹ the son of Priyavrata by Kámyá, and ² one of the ten sons of Sváyambhuva or the first Manu. E. अग्नि and वाङ्. Also अग्निवाङ्.
अग्निविमोचन Tatpur. n. (-चनम्) A sacrificial act, viz. withdrawing the fuel so as to diminish the fire after its having been made to rise in a large blaze. See अग्निद्योवन. E. अग्नि and विमोचन.
अग्निविसर्प Tatpur. m. (-विसर्पः) Pain occasioned by the inflammation of a tumour. E. अग्नि and विसर्प.
अग्निविहर Tatpur. n. (-हरम्) Removing the sacrificial fire, a ceremony in the Jyotishtoma sacrifice which consists in taking the fire from the Ágnidhra Mandapa (q. v.) and placing it in the Sadas (q. v.), another Mandapa in the Saumiki Vedi (q. v.). E. अग्नि and विहर.
अग्निवीज Tatpur. n. (-वीजम्) Gold. E. अग्नि and वीज.
अग्निवीर्य Tatpur. n. (-वीर्यम्) Gold. E. अग्नि and वीर्य.
अग्निवृद्धि Tatpur. f. (-द्धिः) ¹ Improved digestion or appetite. ² Increase of fire. E. अग्नि and वृद्धि.
अग्निवेश Bahuvr. m. (-शः) Name of one of the oldest medical authorities in India. He is called also Hutásaveśa and Bhadrakápya. E. अग्नि and शेष.
अग्निशर Tatpur. n. (-शरम्) The house or place where the sacred fire is kept. E. अग्नि and शर.
अग्निशास Tatpur. f. n. (-शा-सम्) The house where the sacred fire is kept. E. अग्नि and शासा, the latter part of the compound remaining fem. or becoming neuter.
अग्निशिक्ष I. Bahuvr. I. m. f. n. (-शिक्षः-शिक्षी-शिक्षम्) Having the splendour or the heat of fire.
 2. m. (-शिक्षः) ¹ A lamp. ² An arrow. ³ A fiery arrow, a rocket. ⁴ The safflower plant (Carthamus tinctorius). ⁵ The name of the father of Vararuchi.
 3. m. n. (-शिक्षः-शिक्षम्) Saffron, the plant and die.
 4. n. (-शिक्षम्) Gold.
 II. Tatpur. f. (-शिक्षा) ¹ Flame. ² A plant (Gloriosa superba). ³ A medicinal plant (Menispermum cordifolium). E. अग्नि and शिक्षा.
अग्निशेखर Bahuvr. n. (-शेखरम्) Saffron. E. अग्नि and शेखर.
अग्निहुत Tatpur. m. (-हुतम्) ¹ The name of the first day of the Agnishítoma sacrifice (q. v.). ² The name of a day of the Sattra Panchadaśaráttra. E. अग्नि and हुत.
अग्निहुम् Tatpur. m. (-हुम्) A proper name, the son of the sixth Manu, Chákshusha, by Nadvalá, also called Agnishítoma. E. अग्नि and हुम्.
अग्निष्टोम Tatpur. m. (-ष्टोमः) ¹ The name of a sacrifice or rather a series of offerings to fire for five days, to be celebrated in the spring. It is the first and principal part of the Jyotishtoma, one of the great sacrifices in which especially the juice of the Soma plant is offered for the purpose of ob-

taining Swarga or heaven. It is nitya or obligatory for the complete performance of the Jyotishtoma and so far considered sometimes identical with it, while the other six parts or Somasansthás of this sacrifice are considered as kámya and anitya, voluntary and supererogatory. (See अग्निसिद्धिः, उक्थ, षोडशिन, अतिरात्र, अग्नीध्र and वाजपेय.) The Agnistoma consists of three distinct parts or savanas, the práthāsavana with five, the mádhyaandina-savana with five and the tṛtīya-savana with two stotras. ² The name of the Sáman or Sámaveda verse called Yajñajñiya (which begins with the words यज्ञायज्ञा वो अग्ने &c. see Sámaveda I. 1. 4. 1.), because it closes the ceremonies of the Agnistoma in the tṛtīya-savana. ³ The name of the first day in the Sattra Panchadaśarātra. ⁴ A proper name, the son of the sixth Manu, Chákshusha, by Nadvalá, also Agnistubh. ⁵ A species of the Soma plant. E. अग्नि and अग्नी.

अग्निष्टोमयाजिन Tatpur. m. (-जी) One who has performed the Agnistoma sacrifice. E. अग्निष्टोम and याजिन.

अग्निष्ठ Tatpur. I. m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Placed in, on or by the fire.

II. m. (-ष्ठः) ¹ An iron frying pan. ² The eleventh yúpa or sacrificial post of the 21 posts in the Áśwamedha sacrifice, that post to which the seventeen animals are tied.

III. f. (-ष्ठा) That corner of the eight corners of the yúpa or sacrificial post which is near the fire. E. अग्नि and अग्नी.

अग्निष्वात् Tatpur. m. pl. (-त्ताः) Demigods or manes to whom funeral oblations are presented; a sort of manes who when alive did not maintain their domestic fires nor offer burnt sacrifices. According to some they live in the Somaloka and are sons of Marichi and progenitors especially of the gods; according to others they are residents of the Virájaloka, sons of Pulastya, the manes of the demigods and demons, and parents of Pivari. Also written अग्निस्वात्. E. अग्निस्व (अग्नि and स्व) and स्वात् (who are obtained by what belongs or is given to Agni) or अग्निषु (in or by oblations to fire) and स्वात् (obtained viz. invoked).

अग्निसंस्कार Tatpur. m. (-रः) ¹ Consecration of fire, making the three fires (see अग्नि) fit for sacrificial purposes by the Agnyádhána, the Pavamáneshthi (q. v.) and other preparatory rites which, themselves, are performed with non-consecrated fire. ² The completion of any essential rite by worship with fire, especially the burning of the dead body as an essential rite of the Hindu religion. E. अग्नि and संस्कार.

अग्निसहय Tatpur. m. (-यः) The same as अग्निचयन q. v. E. अग्नि and सहय.

अग्निसख Tatpur. m. (-खः) The wind. E. अग्नि and सखि, samásta aff. ट्.

अग्निसख्य Tatpur. I. m. f. n. (-यः-या-यम्) Originating from fire.

II. m. (-यः) ¹ Wild safflower. ² The juice or essence of the body, lymph. E. अग्नि and सख्य.

अग्निसहाय m. (-यः) ¹ The wind. ² A wild pigeon. E. अग्नि and सहाय.

अग्निसाधिकमर्षाद् Bahuvr. m. (-द्) One who binds himself

with a vow in taking fire as a witness, esp. one who takes the vow of conjugal fidelity. E. अग्निसाधिक and मर्षाद्.

अग्निसात् ind. Completely to fire. Only in composition with अस्, भू or ह, i. e. to be reduced or to reduce '(completely to fire)'. E. अग्नि, taddh. aff. सात्.

अग्निसार n. (-रम्) A medicinal application to the eyes, a collyrium from the calx of brass. E. अग्नि and सार.

अग्निसावर्धि Tatpur. m. (-र्धिः) A proper name, one of the fourteen Manus who preside successively over the fourteen Manvantaras of the Kalpa. E. अग्नि and सावर्धि.

अग्निसिंह Karmadh. m. (-हः) A proper name, the father of the seventh black Vásudeva (q. v.). E. अग्नि and सिंह.

अग्निसिंहनन्दन Tatpur. m. (-नः) A proper name, the son of Agnisinha and the seventh black Vásudeva (q. v.). E. अग्नि-सिंह and नन्दन.

अग्निसोक Tatpur. m. (-कः) A spark. E. अग्नि and सोक.

अग्निस्वात् See अग्निष्वात्.

अग्निहोतु Tatpur. m. (-ताः) See अग्निहोषिन्. E. अग्नि and होतु.

अग्निहोष I. Bahuvr. n. (-षम्) ¹ A sacrificial ceremony which consists in making oblations to fire, of milk (payas), curds (dadhi), sour gruel (yavágú), clarified butter (ghṛita), boiled rice (odana), grain (tandula), the juice of the Soma plant, flesh, sesamum oil (taila) and kidney beans (másha), or as is practised at present, merely of milk, sesamum oil and sour gruel. There are two kinds, 1. the nitya, perpetual, 'during the whole life' or that Agnihotra which is addressed to Agni every evening at sunset and to Súrya every morning at sunrise; and 2. the kámya, voluntary or the Agnihotra which occurs only occasionally and which is performed for the attainment of some specific object, as the Mṛitágnihotra or the Māságnihotra in the beginning of the Sattra Kundápayinámayana. ² The same as अग्निधान q. v. E. अग्नि and होष, sc. कर्मन् 'an act in which oblations are made to Agni'.

II. Tatpur. m. (-षः) ¹ Fire. ² Havis or clarified butter. E. अग्नि and होष.

अग्निहोषहवयी Tatpur. f. (-यी) A wooden vessel used in sacrifices for making libations with clarified butter. E. अग्निहोष (clarified butter) and हवयी.

अग्निहोषिन् m. (-षी) ¹ One who has performed the Agnihotra q. v. ² The same as अग्निहोषित. ³ The same as अग्निचित्. ⁴ One who possesses or keeps a sacrificial fire. Sometimes read अग्निहोतु. E. अग्निहोष, taddh. aff. णि.

अग्नीध्र Tatpur. m. (-धी) The priest who kindles the fire; he is one of the three priests who are subordinate to the Brahman or the Rítvij performing the ceremonial of the Ríg-, Yajur- and Sámaveda, (see ब्रह्मन्, ब्राह्मवाचसिन् and षोतु) and one of the four priests who receive the third division of the Dakshiṇá. (See षेडु, प्रतिहर्तु and अष्टवाक.) E. अग्नि and ध्रु (instead of ह्रु).

अग्नीध्र Tatpur. I. m. (-ध्रः) ¹ A proper name: the son of Priyavrata and Kámyá, a king of Jambudvīpa; one of the ten sons of the first Manu, Sváyambhuva. ² The same as अग्नीध्र q. v. In this meaning the word seems to be a misspelling of अग्नीध्र.

II. f. (-धी) Kindling or exciting the sacrificial fire by

throwing clarified butter &c. into it. See **आपीधी** which seems to be the more correct form of this word. E. **अपि** and **इध्न** (from **इध्**, *un. aff.* **इध्**).

अपीध्वन Tatpur. n. (-**ध्वन्**) Kindling or exciting a sacrificial fire. E. **अपि** and **इध्वन्**. See **अपिकारिका**.

अपीय m. f. n. (-**यः-या-यम्**) Fiery, relating to Agni (in the different meanings of this word). E. **अपि**, *taddh. aff.* **इ**.

अपीषोम Dvandva. m. du. (-**मी**) Agni and Soma. E. **अपि** and **सोम**.

अपीषोमप्रक्षयन Tatpur. n. (-**नम्**) Carrying forth the fire and the Soma; a ceremony in the Jyotishṭoma sacrifice which takes place after the Vaisarjana homa (q. v.) and consists in taking the fire from the Práchinavaśa (q. v.) Mandapa and carrying it to the Ágnídhra (q. v.) Mandapa, and in the same time taking the Soma from the Práchinavaśa and carrying it to the Havirdhána Mandapa, a building erected in the Saumikí Vedi (q. v.). See also **अपिप्रक्षयन**. E. **अपीषोम** and **प्रक्षयन**.

अपीषोमीय m. f. n. (-**यः-या-यम्**) Belonging or sacred to Agni and Soma. E. **अपीषोम**, *taddh. aff.* **इ**.

अपीषोमीयनिर्वाप Tatpur. m. (-**पः**) A ceremony in the Darśapúrnamása sacrifice which is performed on the day of the full moon and consists in making libations with the Purodáśa (q. v.) or cake sacred to Agni and Soma and previously fried in eleven kapálas or bowls. See **अपीषोमीयिकादशकपाल**. E. **अपीषोमीय** and **निर्वाप**.

अपीषोमीयपशु Karmadh. m. (-**शुः**) One of the three principal pásus or sacrificial animals in the Jyotishṭoma sacrifice. (See also **सवनीयपशु** and **अनुबन्धपशु**.) It is a goat or according to one school, a sheep, sacred to Agni and Soma, the proceedings with which take place on the day called Anupavasathya or the fourth of the Agnishṭoma (q. v.). E. **अपीषोमीय** and **पशु**.

अपीषोमीयपशुष्ठान Tatpur. n. (-**नम्**) The proceedings with the Agnishomiyapaśu. See **अपीषोमीयपशु**. E. **अपीषोमीयपशु** and **अनुष्ठान**.

अपीषोमीयपुरोडाश Karmadh. m. (-**शः**) The Purodáśa (q. v.) with which libations are made during the Agnishomiyayága (q. v.) after having been baked in eleven kapálas or bowls. E. **अपीषोमीय** and **पुरोडाश**.

अपीषोमीययाग Karmadh. m. (-**यः**) One of the three yágas or sacrificial acts of which consists the Púrnamása or the latter part of the Darśapúrnamása sacrifice. (See also **आपेययाग** and **उपांशुयागयाग**.)

अपीषोमीयिकादशकपाल Karmadh. m. (-**कः**) The Purodáśa (q. v.) or cake which is offered to Agni and Soma in the Darśapúrnamása sacrifice after having been baked in eleven kapálas or bowls. See also **अपीषोमीयपुरोडाश**. E. **अपीषोमीय** and **एकादशकपाल**.

अपीषोम्य m. f. n. (-**यः-या-यम्**). The same as **अपीषोमीय**. E. **अपीषोम**, *taddh. aff.* **यत्**.

अग्न्भाव Tatpur. m. (-**वः**) ¹Loss or extinction of the sacred fire. ²Loss of appetite. E. **अपि** and **अभाव**.

अग्न्स्त्र Tatpur. n. (-**स्त्रम्**) Fire-arms; in poetry, it is usually applied to a superhuman power over the element of fire, but occasionally indicates, apparently, a rocket. E. **अपि** and **स्त्र**.

अग्न्वागार Tatpur. m. (-**रः**) A fire-temple; a chamber or building where the sacred fire is kept. E. **अपि** and **आगार**.

अग्न्वाधान Tatpur. n. (-**नम्**) The placing of the fire on the ground previously prepared for it (see **अपिचयन**); a ceremony which is necessary to make the Áhavaniya and the other sacred fires (see **अपि**) fit for sacrificial use and is followed by the Pavamáneshṭis (q. v.). See **अपिसंस्कार**. The act takes place in the spring, if the person belongs to the cast of the Bráhmaṇas, in the hot season or grishma if he is a Kshatriya, in the autumn or śarad if he is a Vaiśya and is performed once for all, to serve all future purposes. E. **अपि** and **आधान**.

अग्न्वाधेय Tatpur. n. (-**यम्**) The same as **अग्न्वाधान** q. v. E. **अपि** and **आधेय**.

अग्न्वालय Tatpur. m. (-**यः**) ¹A place in which consecrated fire is kept. ²A hole, with compartments of prescribed dimensions and shape, for the several sacred fires. E. **अपि** and **आलय**.

अग्न्वाहित Bahuvr. m. (-**तः**) A householder who has performed the ceremony of the **अग्न्वाधान** q. v. Also **आहितापि**. E. **अपि** and **आहित**.

अग्न्वाहिति Tatpur. f. (-**तिः**) The same as **अग्न्वाधान** q. v. E. **अपि** and **आहिति**.

अग्न्वत्पात Tatpur. m. (-**तः**) A fiery meteor, a falling star, a comet. E. **अपि** and **उत्पात**.

अग्न्वत्तरस Tatpur. n. (-**सम्**) A sacrificial ceremony; taking the sacred fire out of the place where it is kept, for the purpose of performing a sacrifice, as the Agnihotra, the Darśapúrnamása &c. E. **अपि** and **उत्तरस**.

अग्रमन् n. (**रम्**) Battle. E. **अग्र**, *kṛit. aff.* **मनिन्**. See **अग्रमन्**.

अग्र I. m. f. n. (-**यः-या-यम्**) ¹Chief, principal. ²Prior, first. ³Excessive, more, much.
II. n. (-**यम्**) ¹Top, summit, point, upper part. ²Front, fore part. ³The beginning, first part. ⁴The best, excellent. ⁵Goal, resting place. ⁶Assemblage, multitude. ⁷A weight equal to one Pala. ⁸A kind of alms given to Brahmans, four mouthfuls or according to others, food given in alms, 48 times the quantity of the alms called **भिक्षा**. ⁹(In astronomy) the sun's amplitude. E. **अग्र**, *un. aff.* **रन्**, the nasal of the radical being dropped.

अग्रकर Tatpur. m. (-**रः**) ¹The tip of the extended hand. ²(Karmadh.) The right or better hand. ³The extremity of a ray of light; the focal point. E. **अग्र** and **कर**.

अग्रकाय Tatpur. m. (-**यः**) The fore part of the body. E. **अग्र** and **काय**.

अग्रज Tatpur. m. (-**जः**) A leader. E. **अग्र** and **ज**.

अग्रगण Tatpur. m. f. n. (-**णः-णा-णम्**) To be reckoned or considered as first or best. E. **अग्र** and **गण**.

अग्रगामिन् Tatpur. m. f. n. (-**मी-मिनी-मि**) Preceding, going before. E. **अग्र** and **गामिन्**.

अग्रज Tatpur. I. m. f. n. (-**जः-जा-जम्**) First-born or produced.
II. m. (-**जः**) ¹An elder brother; the first-born. ²A Brahman.
III. f. (-**जा**) An elder sister. E. **अग्र** and **ज**.

अग्रजङ्घा Tatpur. f. (-**ङ्घा**) The fore part of the thigh. E. **अग्र** and **जङ्घा**.

अग्रजन्म Bahuvr. m. (-**न्मा**) ¹An elder brother or first-born.

¹ A priest or Brahman; a man of the sacerdotal tribe.
² Brahmá, the first-born of the gods. E. अय and अयन्.
अयजातक Tatpur. m. (-कः) A Brahman; a man of the first class. E. अय and जातक.
अयजाति Bahuvr. m. (-तिः) A Brahman; a man of the first class. E. अय and जाति.
अयजिह्व Tatpur. n. (-ह्वम्) The tip of the tongue. E. अय and जिह्वा.
अयज्या Tatpur. f. (-ज्या) (In astronomy.) Sine of the amplitude. E. अय and ज्या.
अयजी Tatpur. m. f. n. (-जीः-जीः-जि) First, principal. E. अय and जी.
अयतःसर Tatpur. I. m. f. n. (-रः-रा or -री-रम्) Going before, preceding.
 II. m. (-रः) A leader. E. अयतस् and सर.
अयतस् ind. ¹ Before, in front of. ² Before in rank, first &c. E. अय, taddh. aff. तसिन्.
अयदानिन् m. (-नी) A degraded Brahman, one who receives presents from Śúdras or things first offered to the deceased. E. अयदान (a present first given viz. to Śúdras or to deceased), taddh. aff. इनि.
अयनख Tatpur. m. (-खः) The tip of the nail. E. अय and नख.
अयनासिका Tatpur. f. (-का) The tip of the nose. E. अय and नासिका.
अयनिरूपय Tatpur. n. (-हम्) Determining beforehand, prophecy, predestination. E. अय and निरूपय.
अयपर्षी Bahuvr. f. (-र्षी) A plant, Cowhage (Carpogon pruriens). E. अय and पर्षी.
अयपाणि Tatpur. m. (-णिः) ¹ The tip of the hand. ² (Karmadh.) The right hand. E. अय and पाणि.
अयभान Tatpur. m. (-भः) ¹ Part of the top or end. ² (Karmadh.) Fore or top part. ³ (In astronomy.) Degree of amplitude, also अयांश. E. अय and भान.
अयभूमि Tatpur. m. f. (-मिः) A goal, an object, the place or thing to be attained. E. अय and भूमि.
अयमांस Tatpur. n. (-सम्) ¹ The heart. ² A disease of the liver, viz. an enlargement of one of the lobes causing it to occupy the forepart of the stomach. E. अय and मांस.
अययान Tatpur. n. (-यम्) Advancing before an army, for the purpose of defiance. E. अय and यान.
अययाधिन् Tatpur. m. (-धी) Going in front, a leader. E. अय and याधिन्.
अययोधिन् Tatpur. m. (-धी) The leader of a combat. E. अय and योधिन्.
अयजोहिता Tatpur. f. (-ता) A kind of potherb, see जिह्वी. E. अय and जोहित.
अयवीच Bahuvr. m. (-चः) A viviparous plant, as the Gomphroena globosa, &c. E. अय and वीच.
अयसम्भानी Tatpur. f. (-नी) The register of human actions, kept by Yama, the judge of the dead. E. अय and सम्भानी; recording all actions from the original birth.
अयसम्भ्या Karmadh. f. (-म्भ्या) The first twilight, dawn. E. अय and सम्भ्या.
अयसानु Tatpur. m. (-नुः) The front part of a table land. E. अय and सानु.

अयसर Tatpur. m. f. n. (-रः-रा or -री-रम्) Preceding, going before, a leader. E. अय and सर.
अयसेन Bahuvr. m. (-नः) A proper name, the son of Janamejaya. E. अय and सेना.
अयह Bahuvr. m. (-हः) An anchorite or Vánaprastha, a Brahman of the third order, one who has retired from the world. E. अ priv. and अह a house, 'being no longer a householder'. Also written अमृह.
अयहस Tatpur. m. (-सः) ¹ The tip of the extended hand. ² The tip of an elephant's trunk. ³ (Karmadh.) The right or better hand. E. अय and हस.
अयहायय Tatpur. m. (-यः) A name given to the solar month Mārgasīras or Mārgasīrsha (q. v.) when the latter was made to commence the year; the eighth month of the lunar year of the Hindus, when the moon is full near the head of Orion, or about November-December. Also written अयहायय. (The fem. अयहाययी is a false reading for अयहाययी q. v.) E. अय and हायय.
अयहार Tatpur. m. (-रः) ¹ An endowment of land or villages conferred upon Brahmans. ² A village, or a part of one, occupied by Brahmans and held either rent-free under special grants or at a reduced rate of assessment. The precise nature of the tenure is usually denoted by a term prefixed, as Sarvāgrahāra, free from all (sarva) tax &c. E. अय (alms) and हार.
अयांश Tatpur. m. (-शः) See अयभान. E. अय and अंश.
अयांगु Tatpur. m. (-गुः) The extreme ray or point of a ray of light, the focal point. E. अय and अंगु.
अयाचि Tatpur. n. (-चि) The fore-part of the eye, fullness of the sight. E. अय and अचि.
अयाकुसि Tatpur. m. (-सिः) The tip of the finger. E. अय and अकुसि.
अयाणीक Tatpur. m. n. (-कः-कम्) The front of an army. E. अय and अणीक.
अयाययीय n. (-यम्) Name of the second of the fourteen oldest books of the Jains. E. अयायय, taddh. aff. इ.
अयाह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) ¹ Not fit or proper to be accepted. ² Not to be attained. ³ Not to be trusted or consented to. E. अ neg. and याह्य.
अयिभ I. m. f. n. (-भः-मा-भम्) ¹ Chief, principal, best. ² Prior, precedent. ³ Elder, elder born.
 II. f. (-मा) The name of a fruit (Annona reticulata). See अययी. E. अय, taddh. aff. डिमच्.
अयिय I. m. f. n. (-यः-या-यम्) Chief, principal, best.
 II. m. (-यः) The first-born, an elder brother. See also अयीय and अय्य. E. अय, taddh. aff. च.
अयीय I. m. f. n. (-यः-या-यम्) and II. m. (-यः) See अयिय. E. अय, taddh. aff. इ.
अयु I. m. (-युः) Not married.
 II. f. (यु) ¹ A finger. ² A river. E. अन्, un. aff. कुन्.
अयेन Tatpur. m. (-नः) A leader, a preceptor. E. अय (loc.) and न.
अयेना Tatpur. m. (-नाः) A leader, a preceptor. E. अय (loc.) and ना.
अयेनु Tatpur. m. (-नुः) A leader. E. अय (loc.) and नु.
अयेयी Tatpur. m. (-यीः) A leader. E. अय (loc.) and यी.

अधेदिधिषु Tatpur. I. m. (-बुः) A man of either of the three first classes, whose wife has before been married, and has born him children.

II. f. (-बुः) A younger sister married before her elder; also अधेदिधिषु. E. अध (loc.) and दिधिषु or दिधिषु.

अधेपा Tatpur. m. f. (-पाः-पाः) Drinking first. E. अध (loc.) and पा.

अधेपू Tatpur. m. f. (-पूः-पूः) Drinking first. E. अध (loc.) and पू.

अधेभू Tatpur. m. (-भूः) Roaming or wandering first. E. अध (loc.) and भू (from भ्रम q. v.).

अधेवण Tatpur. n. (णम्) The skirts of a wood. E. अध (loc.) and वण.

अधेवध Tatpur. m. (-धः) Killing what is before any one, before any one's sight. E. अध (loc.) and वध.

अधेसर Tatpur. I. m. f. n. (-रः-रा-री-रम्) Preceding, going before.

II. m. (-रः) A leader. E. अध (loc.) and सर.

अधेसरिक Tatpur. m. (-कः) A leader. E. अध (loc.) and सरिक.

अग्र्य I. m. f. n. (-ग्र्यः-ग्र्या-ग्र्यम्) ¹ Being on the top or summit. ² Chief, principal, best. ³ Intent, studying attentively or eagerly.

II. m. (-ग्र्यः) A first-born, an elder brother. See also अग्रिय and अग्रिय. E. अध, taddh. aff. यत्.

अघ (अघ-चुरादि-परकीपदिन्) r. 10th cl. par. (अघयति) To sin, to commit sin. (Probably a denominative derived from अघ. See also अघाय्.)

अघ I. n. (-घम्) ¹ Sin. ² Pain, suffering. ³ Passion, as love, hatred. ⁴ Impurity (see अशीघ). E. हन् with आ, krit aff. उ, the preposition being made short (or better अह् or अह्, krit aff. अच्.) See अहस्, अहस् and अह्.

II. 1. m. f. n. (-घः-घा-घम्) One afflicted with sin, pain, passion, impurity (see the preceding).

2. m. (-घः) Name of a demon, the general of Kansa.

3. f. (-घा) ¹ The goddess of Sin. ² pl. f. (-घाः) The constellation, more usually known under the name of मघाः q. v. E. अध (sin &c.), taddh. aff. अच्.

अघन Tatpur. m. f. n. (-नः-ना-नम्) Not solid, liquid. E. अ and घन.

अघनाशक Tatpur. m. f. n. (-कः-का-कम्) Purifying, freeing from sin. E. अध and नाशक.

अघनाशन Tatpur. I. m. f. n. (-नः-नी-नम्) Purifying, freeing from sin.

II. m. (-नः) ¹ An expiator. ² A name of Vishnu. E. अध and नाशन.

अघमय m. f. n. (-यः-यी-यम्) Sinful, identical with or fruitful in sin. E. अध, taddh. aff. मयट्.

अघमर्षण Tatpur. I. m. f. n. (-णः-णी-णम्) An expiatory prayer: reciting mentally a particular passage from the Vedas, while a little water, in the palm of the right hand, is held to the nose; this forms a part of the daily ceremonies of the Brahmans.

II. m. (-णः) The son of Madhuchhandas and author of the passage recited upon the above occasion. E. अध and मर्षण.

अधर्म Tatpur. m. f. n. (-र्मः-र्मा-र्मम्) Cool, not warm. E. अध neg. and धर्म.

अधर्मधामन् Bahuvr. m. (-मा) The moon (as the source of coolness). E. अधर्म and धामन्.

अधवत् m. f. n. (-वान्-वती-वत्) Wicked, vicious, sinful. E. अध, taddh. aff. मतुप्.

अधशंस Tatpur. m. (-सः) A wicked man. E. अध and शंस.

अधशंसहन् Tatpur. m. (-हन्) Killing or destroying the wicked. E. अधशंस and हन्.

अधहरण Tatpur. n. (-णम्) Removing sin or impurity. E. अध and हरण.

अघातिन् Tatpur. m. f. n. (-ती-तिनी-ति) Harmless, not mischievous (as a work or deed &c.). E. अध and घातिन्.

अघाय denom. par. (अघायति) To sin, to commit sin. See also अघ्. E. अध, denom. aff. क्वच्.

अघायु m. (-युः) A sinner, a wicked man. E. अघाय्, krit aff. उ.

अघाह Tatpur. m. (-हः) Time or day of impurity, consequent on the death of a relative &c. E. अध and अहन्, samāsta aff. टच्.

अघृण Bahuvr. m. f. n. (-णः-णा-णम्) Unkind, cruel. E. अध priv. and घृणा.

अघोर Tatpur. I. m. f. n. (-रः-रा-रम्) Not formidable, not terrible.

II. m. (-रः) ¹ A name of Śiva. ² A worshipper of Śiva and Durgā in their terrific forms.

III. f. (-रा) The fourteenth day of the dark half of the month Bhādra (August-September), upon which Śiva is worshipped. E. अध neg. and घोर. (The name of Śiva taken in a euphemistic sense.)

अघोरघोररूप Bahuvr. m. (-यः) A name of Śiva. E. अघोर-घोर (not frightful and frightful in the same time) and रूप.

अघोरपयिन् Bahuvr. m. (-पन्ना) A worshipper of the terrific forms of Śiva and Durgā. E. अघोर and पयिन्.

अघोरमार्ग Bahuvr. m. (-र्मः) The same as the preceding. E. अघोर and मार्ग.

अघोष I. Tatpur. m. (-घः) (In grammar.) The absence of soft articulation, hard articulation; such as characterises the pronunciation of the letters क ख च छ ट ठ त थ य फ श ष स and of Visarga. See वाह्यप्रबन्ध. E. अध neg. and घोष.

II. Bahuvr. m. f. n. (-घः-घा-घम्) ¹ Without a soft sounding, sounding hard (as a letter). ² Without a cowherd (as a country). E. अध priv. and घोष.

अघोस् ind. A vocative particle. E. Irregular vocative of अधवत् (erroneously derived from अध neg. and हन्, aff. औस्).

अघ्य Tatpur. I. m. (-घ्यः) A name of Brahmā.

II. f. (-घ्या) A cow. E. अध and हन्, un. aff. यक् (अघ्य literally: not to be slain, inviolable).

अङ्क I. (अकि-भ्वादि-उदात्त-अनुदात्ते) r. 1st cl. atm. (अङ्कते-आनङ्के-अङ्कितः p. p. अङ्कित. Des. अङ्किक्रियते) ¹ To mark. ² To go.

II. (अङ्क-चुरादि-परकीपदिन्) r. 10th cl. par. (अङ्कयति. p. p. अङ्कित) ¹ To mark. ² To go crookedly or tortuously. See अङ्क. (Probably a denominative from अङ्क.)

अङ्क m. (-ङ्कः) I. ¹ Winding tortuously. ² The flank or part above the hips where women place young children in carrying them. ³ The body. ⁴ Proximity. ⁵ Place, ground. ⁶ A hooked instrument. E. अङ्क, krit or un. aff. अच्. See अङ्कस्.

II. ¹ A mark or spot. ² (In arithmetic.) A cypher, an arithmetical sign, a number or coefficient. ³ (Used sometimes to denote) the numeral 9. ⁴ A line, a stroke. ⁵ Fault, offence. ⁶ Ornament, decoration. ⁷ The act of a play. ⁸ A

species of dramatic entertainment. ² Mimic war or conflict. E. अङ्ग, kṛit or un. aff. अङ्ग or अङ्ग, kṛit aff. अङ्ग.

अङ्गकरण Tatpur. n. (-गम) Stamping, making marks. E. अङ्ग and करण.

अङ्गति m. (-ति) ¹ Air, wind. ² Fire. ³ A name of Brahmá. ⁴ A Brahman who maintains a sacred fire (see अग्निहोत्रिन). See अङ्गति and अङ्गति. E. अङ्ग, un. aff. अङ्गि, अ being changed to अङ्ग.

अङ्गन n. (-नम्) ¹ Cyphering, writing or making cyphers. ² Stamping, impressing, making marks, stigmatising. E. अङ्ग, kṛit aff. अङ्ग.

अङ्गपाणि Tatpur. f. (-लिः) An embrace, embracing. See अङ्गपाणी, अङ्गपालिका and अङ्गपालि. E. अङ्ग and पाणि.

अङ्गपालिका Tatpur. f. (-का) An embrace, embracing. See the preceding. E. अङ्ग and पालिका.

अङ्गपाणी Tatpur. f. (-नी) ¹ An embrace, embracing. ² A nurse. ³ A plant (Piring or Medicago esculenta). See अङ्गपालि. E. अङ्ग and पाणी.

अङ्गपाश Tatpur. m. (-शः) Combination of numerals. E. अङ्ग and पाश.

अङ्गपाशव्यवहार Tatpur. m. (-रः) Concatenation of digits; a mutual mixing of the numbers, as it were a rope or halter of numerals: their variations being likened to a coil. E. अङ्गपाश and व्यवहार.

अङ्गपाशाध्याय Tatpur. m. (-यः) The same as the preceding. E. अङ्गपाश and अध्याय.

अङ्गभाव Tatpur. m. f. n. (-भाव) Resting or placed upon the side or hip. E. अङ्ग and भाव.

अङ्गमुख Tatpur. n. (-खम्) That act of a drama, usually the first, which contains the exposition and furnishes a clue to the subject of the whole story. E. अङ्ग and मुख.

अङ्गलोद्य Tatpur. m. (-द्यः) The name of a plant. See विशोद्यक and विशोद्य. E. अङ्ग and लोद्य.

अङ्गविद्या Tatpur. f. (-द्या) Arithmetic. E. अङ्ग and विद्या.

अङ्गस n. (-ङ्गः) ¹ Winding tortuously. ² A mark or spot (?). ³ The body (?). See अङ्ग. E. अङ्ग, un. aff. अङ्गु, अ being changed to अङ्ग.

अङ्गस n. (-सम्) (ved.) The trappings (as of a horse). E. अङ्गस, taddh. aff. अङ्ग.

अङ्गावतार Tatpur. m. (-रः) That part of the end of an act which introduces or prepares for the following act of a drama. E. अङ्ग and अवतार.

अङ्कित m. f. n. (-तः-ता-तम्) ¹ Marked, spotted. ² Counted, numbered. E. अङ्क, kṛit aff. अङ्क.

अङ्किन् I. m. f. n. (-ङ्कि-ङ्किनी-ङ्कि) Having an अङ्क q. v.
II. m. (-ङ्की) A small oblong drum. See अङ्की.
III. f. (-ङ्किनी) A quantity of marks &c. See the meanings of अङ्क. E. अङ्क, taddh. aff. अङ्कि.

अङ्की f. (-की) A small oblong drum. E. अङ्क, fem. aff. अङ्की. See अङ्क.

अङ्कुट m. (-टः) A key. E. अङ्क, aff. अङ्कुट.

अङ्कुर m. (-रः) ¹ A shoot or sprout. ² The hair of the body. ³ Blood. ⁴ Water. E. अङ्क, un. aff. अङ्कुर.

अङ्कुरक m. (-कः) A nest. E. अङ्कुर (a shoot), taddh. aff. अङ्कुरक.

अङ्कुरित m. f. n. (-तः-ता-तम्) Budded, sprouted, germinated. E. अङ्कुर, taddh. aff. अङ्कुरित.

अङ्कुश I. m. n. (-शः-शम्) A hook, especially one used to drive an elephant.
II. f. (-शा or sometimes read -श्री) One of the twenty-

four female deities peculiar to the Jainas, supposed to direct or to govern more immediately human beings. E. अङ्कु (to mark) (or according to some authority अङ्ग, अ being changed to अङ्क), un. aff. अङ्कु; in the fem. with aff. अङ्की.

अङ्कुशग्रह Tatpur. m. (-हः) An elephant-driver. E. अङ्कुश and ग्रह.

अङ्कुशदुर्धर Tatpur. m. (-रः) A restive elephant. E. अङ्कुश, and दुर्धर, who is ill restrained even by the goad.

अङ्कुर m. (-रः) A sprout, a germin. E. See अङ्कुर, अ being made long.

अङ्कुष m. n. (-षः-षम्) The hook or goad for driving an elephant. E. See अङ्कुश, अ being made long, and श changed to ष.

अङ्कूठ m. (-ठः) A plant: also अङ्कूठ and अङ्कूठ. E. अङ्क, aff. अङ्कूठ.

अङ्कूठ m. (-ठः) A plant (Alangium hexapetalum). E. See अङ्कूठ, ठ being used for ट.

अङ्कूल m. (-लः) A plant. See अङ्कूठ and अङ्कूठ; also अङ्कूलक.

अङ्कूलिका f. (-का) Embracing, an embrace. E. Contracted from अङ्कपालिका q. v., प being previously softened to ष, and the inbering vowel dropped.

अङ्कूलसार Tatpur. m. (-रः) A kind of poison, probably prepared from the plant अङ्कूल, or अङ्कूठ. E. अङ्कूल and सार, ल being doubled.

अङ्क I. m. f. n. (-ङ्कः-ङ्का-ङ्कम्) ¹ To be counted. ² To be marked. E. अङ्क, kṛit aff. अङ्क.
II. m. (-ङ्कः) A small oblong drum. See अङ्की. E. अङ्क, taddh. aff. अङ्क; being carried upon the hip.

अङ्क r. 10th cl. (-ङ्कयति) To move slowly, to drawl. See अङ्क.

अङ्क I. (अङ्कि-भ्रादि-उदात्त-उदात्तित) r. 1st cl. par. (अङ्कित-आङ्क) To go. With परि (or पङ्क्ति) To go round. — वि and परि (or पङ्क्ति-विपङ्क्ति) To go round; caus. To surround.
II. (अङ्क-पुरादि-परस्वीपदिग्) r. 10th cl. par. (अङ्कयति) ¹ To mark. ² To go. See अङ्क.

अङ्क I. Ind. (see निपात.) ¹ A vocative particle implying a solicitation, equivalent to the English 'do', in phrases as 'do give' &c. ² abuse, ³ joy. ⁴ A particle implying confirmation, as 'indeed, certainly', or putting stress on the word with which it is connected. ⁵ Again, further, the rather. ⁶ Quick. ⁷ A particle of assent used in composition with अङ्क and its derivatives, ई being substituted for the terminating vowel as in अङ्कीकरण &c. (See अङ्कित.)
II. n. (-ङ्कम्) ¹ A limb or member. ² The body. ³ A part or division of a whole. ⁴ A division of Hindu learning, comprehending especially such science as is considered dependant upon the Vedas, hence also called Vedānga; works on six subjects come under this description, viz. शिवा or pronunciation, व्याकरण or grammar, छन्दस् or prosody, निरुक्त or explanation of obscure terms, अक्षर or description of religious rites and ज्योतिष or astronomy. Also the Jainas call the twelve divisions of their holy work Ganipitaka, Angas. ⁵ An inferior or secondary part of a whole. ⁶ (In rhetoric.) An incidental passion or figure, illustrative of, but subordinate to the main subject of the description. ⁷ All the dramatis personae of a play, except the hero and heroine, the body of the characters. ⁸ (In grammar.) The theme or that part of a word in general, to which the affix

is attached, whether the affix be one of inflexion or derivation. ⁹ An expedient, a means of success. ¹⁰ Mind, understanding. ¹¹ A denomination of the numeral six (this being the number of the Vedāngas). E. अङ्, kṛit aff. अङ्.

III. m. (-ङ्) ¹ A country, Bengal proper, including Bhāgalpur, and its inhabitants. (In this sense the word is mostly used as a plural.) ² A proper name: the son of Ūru by Āgneyī and grandson to Chākshusha or the sixth Manu, a descendant of Atri; the eldest son of the king Bali. E. अङ्, kṛit aff. अङ्.

IV. m. f. n. (-ङ्-ङ्गा-ङ्गम्) ¹ Having limbs, a body &c. ² Near, proximate. E. अङ् (see II.), taddh. aff. अङ्.

अङ्ग I. n. (-ङ्गम्) A limb or member, the body &c. See the preceding.

II. f. (-ङ्गिका) A bodice or jacket. E. अङ्ग, taddh. aff. अङ्ग. अङ्गकर्तन Tatpur. n. (-ङ्गम्) The cutting off of a limb. E. अङ्ग and कर्तन.

अङ्गकर्मन् Karmadh. n. (-र्म्) An inferior or secondary sacrificial act, one subservient to the main ritual proceeding, as frying the Purodāsa in bowls &c. with respect to the Darśapūrnamāsa sacrifice; or the Dikshaniyā, Prāyanīyā &c. with respect to the Jyotishtōma &c. E. अङ्ग and कर्मन्.

अङ्गक्रिया Karmadh. f. (-या) See the preceding. E. अङ्ग and क्रिया.

अङ्गयह Tatpur. m. (-हः) Bodily pain, spasm. E. अङ्ग and यह.

अङ्गज Tatpur. I. m. f. n. (-जः-जा-जम्) ¹ Produced or born of the body. ² Produced by a secondary act (as in sacrifices).

II. m. (-जः) ¹ A son. ² The hair of the head. ³ Love. ⁴ A name of the god of Love. ⁵ Passion, desire. ⁶ Sickness, disease.

III. f. (-जा) A daughter.

IV. n. (-जम्) Blood. E. अङ्ग and ज.

अङ्गजनुस् Bahuvr. m. (-नुः) A son. E. अङ्ग and अनुस्.

अङ्गजात Tatpur. m. f. n. (-तः-ता-तम्) See अङ्गज. E. अङ्ग and जात.

अङ्गय n. (-यम्) A court, or yard. See अङ्गन.

अङ्गति m. (-तिः) ¹ A name of Brahmā. ² A name of Vishnu. ³ Fire. ⁴ A Brahman, who maintains a sacred fire &c. See अग्निहोत्रिन्. E. अङ्ग, un. aff. अति. See अङ्गति.

अङ्गद Tatpur. I. m. (-दः) A proper name of ^a a son of Lakshmaṇa, the brother of Rāma and king of Āngadi, the capital of a country near the Himālaya; ^b a son of Gada by Vīhātī; ^c a celebrated monkey, one of the heroes of the Rāmāyaṇa, the son of Bali.

II. f. (-दा) The female elephant of the south or according to others, of the north. See अङ्गना.

III. n. (-दम्) A bracelet worn upon the upper arm. E. अङ्ग and द.

अङ्गद्वीप Tatpur. m. (-पः) One of the divisions of the world. E. अङ्ग and द्वीप.

अङ्गन I. n. (-नम्) ¹ Going, moving. ² A court. E. अङ्, kṛit aff. अङ्.

II. f. (-ना) ¹ A beautiful woman. ² The sign Virgo. ³ A woman, a female. ⁴ The female elephant of the north. (See अङ्गदा.) E. अङ्ग, taddh. aff. न, fem. aff. टाप्.

अङ्गनागय Tatpur. m. (-यः) A number of women. E. अङ्गना and गय.

अङ्गनाजन Tatpur. m. (-जः) A female, a female person. ¹ E. अङ्गना and जन.

अङ्गनाप्रिय Tatpur. m. (-यः) A plant (Jonesia asoka). See अशोक. E. अङ्गना and प्रिय; worship being performed by women to this plant.

अङ्गन्वास Tatpur. m. (-सः) Touching various parts of the body, as a religious ceremony. E. अङ्ग and वास.

अङ्गपाणि Tatpur. m. (-लिः) Embracing, an embrace. See अङ्गपाणि. E. अङ्ग and पाणि.

अङ्गप्रायश्चित्त Tatpur. n. (-त्तम्) Expiation for bodily impurity, especially the oblation offered by the heir at the first funeral obsequies, to remove the impurity contracted during the period of mourning. E. अङ्ग and प्रायश्चित्त.

अङ्गमर्द Tatpur. m. (-र्दः) A servant, whose business it is to rub and knead the body. E. अङ्ग and मर्द. Also अङ्गमर्दक and अङ्गमर्दिन्.

अङ्गमर्ष Tatpur. m. (-र्षः) Pains of the limbs, rheumatism. E. अङ्ग and मर्ष.

अङ्गमर्षप्रशमन Tatpur. n. (-नम्) A medicine that removes pain as rheumatism &c. E. अङ्गमर्ष and प्रशमन.

अङ्गयाम Karmadh. m. (-जः) A subordinate or secondary sacrificial act. See अङ्गकर्मन्. E. अङ्ग and याम.

अङ्गरक्त Tatpur. n. (-क्तम्) A plant, vulg. Śunda rōchani. See रक्ताङ्ग. E. अङ्ग and रक्त.

अङ्गरचषी Tatpur. f. (-षी) ¹ Armour, coat of mail, thick quilting, or an iron netting worn upon the body. ² A garment. E. अङ्ग and रचष, fem. aff. ङीप्. Also read अङ्गरचिषी.

अङ्गरचिषी Tatpur. f. (-षी). See the preceding. E. अङ्ग and रचिन्, fem. aff. ङीप्.

अङ्गराग Tatpur. m. (-गः) ¹ Perfuming the body after cleansing; smearing it with unguents of sandal &c. ² The perfume or unguent so applied. E. अङ्ग and राग.

अङ्गराव Tatpur. m. (-राट्) A name of Karṇa, king of Anga, the son of Kunti by Śūrya. See कर्ण. E. अङ्ग and राव. Also अङ्गरावन् and अङ्गराव.

अङ्गरह Tatpur. n. (-हम्) Hair of the body, wool, fleece, down. E. अङ्ग and रह.

अङ्गबोद्य Tatpur. m. (-द्यः) Ginger (Amomum zinziber). See विद्योद्यक and अङ्गबोद्य. E. अङ्ग and बोद्य; exciting or stimulating the body.

अङ्गन Tatpur. m. (-नः) A dried or withered fruit. E. अङ्ग and न, from वै to dry or wither. (?)

अङ्गविक्रति Tatpur. m. (-तिः) Syncope, apoplexy. E. अङ्ग and विक्रति.

अङ्गविषेप Tatpur. m. (-पः) Gesture, gesticulation. E. अङ्ग and विषेप.

अङ्गविद्या Tatpur. f. (-द्या) Knowledge of lucky and unlucky marks on the body. E. अङ्ग and विद्या.

अङ्गविकृत Tatpur. n. (-तम्) Sign, token, hint. E. अङ्ग and विकृत.

अङ्गसंस्कार Tatpur. m. (-रः) Embellishment of person, dressing, cleansing or perfuming it. E. अङ्ग and संस्कार.

अङ्गसंस्क्रिया Tatpur. f. (-या) See the preceding. E. अङ्ग and संस्क्रिया.

अङ्गसंहति Tatpur. f. (-तिः) Bodily strength, or symmetry. E. अङ्ग and संहति.

अङ्गसङ्ग Tatpur. m. (-ङ्गः) Bodily union or contact, coition. E. अङ्ग and सङ्ग.

अङ्गसूत्र Tatpur. m. (-सूत्रः) A subdivision of a branch of science or philosophy. E. अङ्ग and सूत्र.

अङ्गसर्ग Tatpur. m. (-सर्गः) Bodily contact. E. अङ्ग and सर्ग.

अङ्गहार Tatpur. m. (-रः) Gesture, gesticulation. E. अङ्ग and हार. Also अङ्गहारि.

अङ्गहारि Tatpur. m. (-रिः). See अङ्गहार. E. अङ्ग and हारि.

अङ्गहीन Tatpur. I. m. f. n. (-नः-ना-नम्) Mutilated, maimed, defective.

II. m. (-नः) Kámadeva. E. अङ्ग and हीन.

अङ्गाङ्गि Bahuvr. and Avyayibh. Body and body, implying contact or cooperation. E. अङ्ग repeated, samásanta aff. इच्.

अङ्गाङ्गिता f. (-ता) The mutual relation of what is subordinate and of what is principal. Also अङ्गाङ्गित्व n. (-त्वम्). See the following. E. अङ्गाङ्गिन् (Dwandwa अङ्ग and अङ्गिन्), taddh. aff. तच् or त्व.

अङ्गाङ्गिभाव Tatpur. m. (-वः) ¹ Personal relation or cooperation. ² The mutual relation of what is subordinate and of what is principal. E. ¹ अङ्गाङ्गि and भाव. ² अङ्ग-अङ्गिन् and भाव.

अङ्गाधिप Tatpur. m. (-पः) A name of Karna, king of Anga. See कर्ण. E. अङ्ग (the country) and अधिप.

अङ्गापूर्व Tatpur. n. (-र्वम्) The consequence of, the result obtained by a secondary or subordinate religious act. E. अङ्ग (see अङ्गकर्मन्) and अपूर्व.

अङ्गार I. m. n. (-रः-रम्) Charcoal, whether burning or not, but more usually the latter.

II. m. (-रः) ¹ A name of the planet Mars; from his fiery colour. ² The name of a plant, see हितावली. ³ pl. (-राः) The name of a people and a country. E. अङ्ग, úñ. aff. चारन्.

अङ्गारक I. m. (-कः) ¹ Charcoal, burning or extinguished. ² The planet Mars. ³ A proper name: ^a of a prince of Sauvira. ^b of a Rudra, one of the children of Kásyapa by Surabhi. ⁴ Yellow or white amaranth. See कुण्डक. ⁵ Another plant (Eclipta or Verbesina prostrata). See भृङ्गराज.

II. n. (-कम्) A medicated oil, prepared by boiling turmeric and various vegetable substances in common oil. E. अङ्गार, taddh. aff. कन्.

अङ्गारकदिन Tatpur. m. n. (-नः-नम्) A festival on the fourteenth of the latter half of the month Chaitra, in honour of Angáraka or the planet Mars, in which certain ceremonies for the prevention of sin and disease are observed. E. अङ्गारक and दिन.

अङ्गारकमणि Tatpur. m. (-निः) Coral. E. अङ्गारक and मणि.

अङ्गारकित m. f. n. (-तः-ता-तम्) Burnt, charred. E. अङ्गारक, taddh. aff. इतच्.

अङ्गारकुण्डक Tatpur. m. (-कः) The name of a plant. See हितावली. E. अङ्गार and कुण्डक.

अङ्गारधानिका Tatpur. f. (-का) A small portable fire-place or fire-pan. E. अङ्गार and धानिका.

अङ्गारधानी Tatpur. f. (-नी) See the preceding. E. अङ्गार and धानी.

अङ्गारपरिपाचित Tatpur. n. (-तम्) Roasted food. E. अङ्गार and परिपाचित.

अङ्गारपर्ष Bahuvr. m. (-र्षः) A name of Chitraratha, chief of the Gandharvas. E. अङ्गार and पर्ष.

अङ्गारपात्री Tatpur. f. (-त्री) A small portable fire-place or fire-pan. E. अङ्गार and पात्री.

अङ्गारपुष्प Tatpur. m. (-पः) A plant, vulg. Ingua. See रजुदी. The seeds are used for rosaries &c. E. अङ्गार and पुष्प, the flowers supposed to resemble coals.

अङ्गारमञ्जरी Tatpur. f. (-री) See the following. E. अङ्गार and मञ्जरी.

अङ्गारमञ्जी Tatpur. f. (-ञ्जी) A tree or shrub, a species of Karanja (Cesalpinia bonducella). E. अङ्गार and मञ्जी, compared to a coal.

अङ्गारवहरी Tatpur. f. (-री) ¹ A species of Karanja (Galedupa arborea). ² Another plant (Ovieda verticallata, Rox.). ³ Another plant; see भार्गी. ⁴ Another plant; see गुञ्जा. E. अङ्गार and वहरी.

अङ्गारवह्नी Tatpur. f. (-ह्नी) ¹ A large species of Karanja (Galedupa arborea). ² Another plant; see भार्गी. See अङ्गारवहरी. E. अङ्गार and वह्नी.

अङ्गारशकटी Tatpur. f. (-टी) A small portable fire-place. E. अङ्गार and शकटी.

अङ्गारसेतु Bahuvr. m. (-तुः) Name of a prince, son of Babhrusetu and father of Gándhára. E. अङ्गार and सेतु.

अङ्गारावचयस्य Tatpur. n. (-स्यम्) An extinguisher of coals, a vessel in which coals are extinguished. E. अङ्गार and अवचयस्य.

अङ्गारि f. (-रिः) A small portable fire-place. E. अङ्गार, taddh. aff. इ.

अङ्गारिका f. (-का) ¹ The stalk of the sugarcane. ² The bud of the Kinśuka (Butea frondosa). E. अङ्गार, taddh. aff. कन्.

अङ्गारिणी f. (-णी) ¹ A small portable fire-place. ² The quarter from which the sun has departed. ³ A creeper plant. E. अङ्गार, taddh. aff. इनि and fem. aff. ङीप्.

अङ्गारित I. m. f. n. (-तः-ता-तम्) Burnt, charred.

II. n. (-तम्) The early blossom of the Kinśuka (Butea frondosa).

III. f. (-ता) ¹ A portable fire-place. ² A bud. ³ A creeper. ⁴ The name of a river. E. अङ्गार, taddh. aff. इतच्.

अङ्गारीय m. f. n. (-यः-या-यम्) Fit to become coals (as wood). E. अङ्गार, taddh. aff. इच्.

अङ्गार्यो f. (-र्यो) A multitude or a heap of coals. E. अङ्गार, taddh. aff. य् and fem. aff. टाप्.

अङ्गिका f. (-का) A bodice or jacket. E. अङ्ग, taddh. aff. ङन्. See अङ्गक.

अङ्गिन् m. f. n. (-ङ्गी-ङ्गी-ङ्गि) ¹ Corporeal, bodily. ² Limbed, having limbs or members. ³ Having means or expedients. ⁴ Chief, principal. E. अङ्ग, taddh. aff. इनि.

अङ्गिर m. (-ङ्गीर्) The proper name of a Rishi, to whom the Brahnavidyá (q. v.) or sacred knowledge was communicated by Atharvan and who became the teacher of Satyaváha, the descendant of Bharadvája. E. unknown, but see अङ्गिरस्.

अङ्गिर m. (-रः) A proper name. See the following, of which it appears to be an abbreviated form.

अङ्गिरस् I. m. sing. (-राः) The proper name of a Maharshi, a great Rishi or saint who is the reputed author of many vaidik hymns, but who is mentioned also in a subse-

quent period as one of the inspired legislators of India and as the author of an astronomical work. The various legends connected with his life seem to have been occasioned by the word अङ्गिरस् coming from the same radical as, and its sound recalling that of, अग्नि, fire (q. v.). Hence we find Angiras sometimes either as an epithet or as the father of Agni, and the Saint himself connected chiefly with such hymns as are addressed to Agni, to Indra or to deities of a kindred description: a portion of the fourth Veda, the Atharvan, reports him also as an expounder of the Brahavidyá (q. v.) or the sacred knowledge, that had been imparted to him by Satyaváha, a descendant of Bharadvája. (See अङ्गिरस्.) Though Angiras, as may be concluded from his name being connected with the authorship of a great portion of the sacred Hindu literature, appears to have been one of the oldest civilizers of India, no historical date is to be obtained from the epic or paurauik literature where the vaidik legends of his life are merely amplified; there he is named as one of the Prajápatis or progenitors of mankind engendered, according to some by Manu, according to others by Brahmá himself, either with the female half of his body or from his mouth or from the space between his eye-brows. As such he is considered also as one of the seven Rishis who preside over the reign of the first Manu or Sváyambhuva. He is called, besides, the priest of the Gods, the Lord of the sacrifice &c. Sometimes he is considered as a son of Uru by Ágneyí, the daughter of Agni. His daughters are the Ríchas (or vaidik hymns) and also, Śásvatí, Siniváli, Kuhú, Ráká, Anumati; his sons are Samvarta, the manes called Havishmats, Utathya, Bṛihaspati, Márkandeya; his wives, Smṛiti (traditional science), two daughters of Daksha, Swadhá and Satí, and Śradhdhá, the daughter of the sage Kardama. As an astronomical personification he is Bṛihaspati himself or the regent of the planet Jupiter and presides over the sixth year of the cycle of sixty years. See also अचर्वन्.

II. m. pl. (-रस्) ¹The descendants of the former. In this capacity they share also in the nature of the legends attributed to Angiras. Angiras being the father of Agni, they are considered as descendants of Agni himself, who is also called the first of the Angirasas. Like Angiras, they occur in hymns addressed to the luminous deities and, at a later period, they become for the most part personifications of light, of luminous bodies, of divisions of time, of celestial phenomena and fires adapted to peculiar occasions as the full and change of the moon, or to particular rites as the Áswamedha, Rájasúya, the Pákayajnas or sacrifices with food, obsequial and funeral fires, expiatory fires, and the like. Most of the authors of the hymns of the Rigveda are connected with them and in the Puránas mention is made of two tribes of the Angirasas which were Bráhmañas as well as Kshatriyas. ²The hymns of the Atharvaveda. See also अचर्वन् pl. and अचर्वाङ्गिरस् pl. E. अङ्, ún. aff. अङ्गि with ágama इष्ट, or, according to another authority, a Tatpur. composed of अङ् (meaning अङ्ग food, from अङ् kṛit aff. ङिप्) and गिरस् (from गृ to swallow) 'devouring food'. The latter

etymology, apparently without any grammatical authority, would refer especially to अङ्गिरस् as epithet of Agni. See also अङ्गिरस्मन्. The plural अङ्गिरसः is considered, though without any etymological necessity, as the plural of the deriv. form अङ्गिरस with luk or elision of the affix.

अङ्गिरस m. (-सः) A proper name: an enemy of Vishnú in his incarnation as Parasúrámá. E. unknown, perhaps अङ्गिरस, taddh. aff. अङ्.

अङ्गिरसामयन Tatpur. n. (-यन) The name of a sacrifice belonging to the class of the Sattra (q. v.). E. अङ्गिरस (gen. plur.) and यन, 'the path of the Angirasas'.

अङ्गिरसम m. f. n. (-मः-मा-मम्) Possessing the quality of motion or that of devouring food in an extreme degree; a vaidik epithet chiefly of Agni. See अङ्गिरस् and the E. of this word. E. अङ्गिरस, taddh. aff. तमप्.

अङ्गिरसत् I. m. (-स्तान्) Coupled with or accompanied by the Angirasas. E. अङ्गिरस, taddh. aff. मनुप्.

II. ind. Like Angiras. E. अङ्गिरस, taddh. aff. वति.

अङ्गीकारय Tatpur. n. (-यम्) Promising, agreeing, assenting. E. अङ्ग with taddh. aff. ष्वि and करह.

अङ्गीकार Tatpur. m. (-रः) An agreement, a promise. E. अङ्ग with taddh. aff. ष्वि, and कार.

अङ्गीह. See ह. E. ह with अङ्ग, the गति, taddh. aff. ष्वि.

अङ्गीहृत Tatpur. m. f. n. (-तः-ता-तम्) Agreed, promised &c. E. अङ्ग with taddh. aff. ष्वि, and हृत.

अङ्गीय m. f. n. (-यः-या-यम्) Referring or belonging to Anga (the country) q. v. E. अङ्ग, taddh. aff. ह्.

अङ्गु. See the E. of अङ्गुष्ठ.

अङ्गुरि f. (-रि) ¹A finger. ²A toe. Also अङ्गुरी. E. See अङ्गुलि, ह् changed to र्.

अङ्गुरी f. (-री) See the preceding.

अङ्गुरीय m. n. (-यः-यम्) A finger-ring. E. See अङ्गुलीय, ह् changed to र्.

अङ्गुरीयक m. n. (-कः-कम्) A finger-ring. E. See अङ्गुलीयक, ह् changed to र्.

अङ्गुल I. m. (and according to one authority also n.) (-सः-सम्) ¹A finger. ²The thumb. ³A finger's breadth, as a linear measure, viz. a measure of eight barley corns joined side by side in breadth or of three grains of rice in length. Twelve angulas make a vitasti or span, and twenty-four a hasta or cubit. ⁴(In astronomy.) A digit or one twelfth part of any dimension, subdivided into sixty vyangulas. E. अङ्गुल is considered by the gramm. authorities as a substitute of अङ्गुलि, as which it ought to occur only at the end of certain Tatpur., derived then with samásanta aff. अङ् and at the end of certain Bahuvr., derived with samásanta aff. अङ्. In both cases it is a neutre. The native dictionaries however state as above.

II. m. (-सः) A proper name of the sage Chánakya. E. अङ्, ún. aff. उलन् (?).

अङ्गुलप्रमास Tatpur. n. (-यम्) The linear measure called अङ्गुल. See the preceding. E. अङ्गुल and प्रमास.

अङ्गुलमान Tatpur. n. (-यम्) The linear measure called अङ्गुल q. v. E. अङ्गुल and मान.

अङ्गुलि f. (-लिः) ¹A finger. ²A toe. ³The same as अङ्गुष्ठ q. v. ⁴The tip of an elephant's trunk. This word is changed

at the end of certain Tatpur. and of certain Bahuvr. to
अङ्गुल q. v. See also **अङ्गुली**, **अङ्गुरि** and **अङ्गुरी**. E. **अङ्गु**,
 un. aff. **उलि**.
अङ्गुलितोरण Tatpur. n. (-**णम्**) Three semicircular lines drawn
 across the forehead, with sandal or ashes of burnt cow-
 dung &c., a sectarian mark, especially of the followers of
 Śiva, more commonly termed Tripundra. E. **अङ्गुलि** and
तोरण the ornamented arch of a gateway, to which the mark
 made by the fingers upon the forehead may be compared.
अङ्गुलिच Tatpur. n. (-**चम्**) See the following. E. **अङ्गुलि** and
च (what protects).
अङ्गुलिचाण Tatpur. m. (?) n. (-**णः** (?) -**चम्**) A piece of leather
 or thin iron, worn on the thumb or finger by archers to
 prevent the bowstring from injuring it. E. **अङ्गुलि** and **चाण**.
अङ्गुलिपर्वन् Tatpur. n. (-**र्वन्**) The joint of the fingers, the
 prominent parts between the joints of the fingers on the
 under side. E. **अङ्गुलि** and **पर्वन्**.
अङ्गुलिमुख Tatpur. n. (-**खम्**) The tip of the finger. E. **अङ्गुलि**
 and **मुख**. Also **अङ्गुलीमुख**.
अङ्गुलिमुद्रा Tatpur. f. (-**द्रा**) A seal ring. E. **अङ्गुलि** and **मुद्रा**.
अङ्गुलिमुद्रिका Tatpur. f. (-**का**) A seal ring. E. **अङ्गुलि** and
मुद्रिका.
अङ्गुलिमोटन Tatpur. n. (-**नम्**) Cracking or snapping the fin-
 ger joints. E. **अङ्गुलि** and **मोटन**.
अङ्गुलिवक्त्र I. Tatpur. m. (-**क्त्रः**) The contact of the fingers,
 laying hold of any thing with the fingers.
 II. Bahuvr. m. f. n. (-**क्त्रः** -**क्त्रा** -**क्त्रम्**) Sticking to the fin-
 gers. E. **अङ्गुलि** and **वक्त्र**.
अङ्गुलिसन्देश Tatpur. m. (-**शः**) Snapping the finger joints.
 E. **अङ्गुलि** and **सन्देश**.
अङ्गुलिस्फोटन Tatpur. n. (-**नम्**) Snapping the fingers. E. **अङ्गु-**
लि and **स्फोटन**.
अङ्गुली f. (-**ली**) ¹ A finger. ² The tip of an elephant's trunk.
 See **अङ्गुलि**.
अङ्गुलीक m. n. (-**कः** -**कम्**) A finger ring. E. **अङ्गुली**, taddh.
 aff. **कन्**. See **अङ्गुलीयक**.
अङ्गुलीपञ्चक Tatpur. n. (-**कम्**) The five fingers collectively.
 E. **अङ्गुली** and **पञ्चक**.
अङ्गुलीमुख Tatpur. n. (-**खम्**) See **अङ्गुलिमुख**.
अङ्गुलीय n. (-**यम्**) A finger ring. E. **अङ्गुलि**, taddh. aff. **य**.
 See also **अङ्गुरीय**.
अङ्गुलीयक n. (-**कम्**) A finger ring. E. **अङ्गुलीय**, taddh. aff.
कन्. See also **अङ्गुरीयक**.
अङ्गुलीसम्भूत Tatpur. m. (-**तः**) A finger nail. E. **अङ्गुली** and
सम्भूत.
अङ्गुष्ठ Tatpur. m. (-**ष्ठः**) ¹ The thumb. ² The great toe. ³ A
 thumb's breadth, as a linear measure which is said to be
 a measure of six barley corns. This seems, however, not
 to be correct, because twelve angushthas are given by the
 same authority as equal to a Vitasti or span. See **अङ्गुल**.
 E. **अङ्गु** here said to mean the hand, and **ख**.
अङ्गुष्ठमात्र m. f. n. (-**त्रः** -**त्री** -**त्रम्**) Having the size of, being
 as little as a thumb. E. **अङ्गुष्ठ**, taddh. aff. **मात्र**; but, more
 properly, a Bahuvr. composed of **अङ्गुष्ठ** and **मात्र**.
अङ्गुष्ठमात्रक m. f. n. (-**कः** -**त्रिका** -**कम्**) The same as the pre-
 ceding. E. The preceding, taddh. aff. **कन्**.

अङ्गुष्ठ m. (-**ष्ठः**) The nail of the thumb. E. **अङ्गुष्ठ**, taddh.
 aff. **यत्**.
अङ्गुष्ठ m. (-**पः**) ¹ An ichneumon. ² An arrow. E. **अङ्गु**, un.
 aff. **ऊषन्** (?).
अङ्गुष्ठ m. f. n. (-**ष्ठः** -**ष्ठ्या** -**ष्ठ्यम्**) Belonging to, being in the
 body, the limbs &c. See the meanings of **अङ्गु**. E. **अङ्गु**,
 taddh. aff. **यत्**.
अङ्गु (अधि-भ्वादि-उदात्त-अनुदात्त) r. 1st cl. ātm. (अङ्गुते-
 आनङ्गे-अङ्गिता &c.). ¹ To go. ² To go swiftly. ³ To be-
 gin moving. ⁴ To begin. ⁵ To blame, to censure. ⁶ To
 despise. See also **अङ्गु**, of which it seems to be the fuller
 and original form.
अङ्गु. See E. of **अङ्गारि**.
अङ्गुस् n. (-**ङ्गुः**) Sin. E. See **अङ्गुस्**, of which it seems to be
 the fuller and original form.
अङ्गारि Tatpur. m. (-**रिः**) The enemy of sin or evil, a vaidik
 epithet of Soma and of one of the sacrificial fire altars.
 E. **अङ्गु**, an abbreviation of **अङ्गुस्** (see also **अच**), and **अरि**.
अङ्गि m. (-**ङ्गिः**) The same as the following. The correctness
 of this form seems very doubtful.
अङ्गि m. (according to some also n.) (-**ङ्गिः** -**ङ्गि**) ¹ A foot.
² The root of a tree. E. **अङ्गु**, un. aff. **ङ्गिन्**. See also **अङ्गि**,
 of which this word seems to be the fuller, original form.
 All words meaning 'foot' have also the meaning of 'root
 of a tree'.
अङ्गिप Tatpur. m. (-**पः**) A tree. See **अङ्गिप**. E. **अङ्गि** and **प**.
अङ्गिपर्णी Bahuvr. f. (-**र्णी**) A plant (Hedysarum lagopodioi-
 des). See the following and **पुत्रिपर्णी**. E. **अङ्गि** and **पर्ण**,
 fem. aff. **ङ्गीप**, the leaves rising from the root.
अङ्गिवह्नि Bahuvr. f. (-**ह्निः**) A plant (Hedysarum logopodioi-
 des Rox.). Also **अङ्गिवह्नी**. See the preceding and the fol-
 lowing. E. **अङ्गि** and **वह्नि**.
अङ्गिवह्निका Bahuvr. f. (-**का**) A plant (Hedysarum lagopodioi-
 des, Rox.). E. **अङ्गिवह्नि**, samāsānta aff. **कप्**.
अङ्गिस्तम्ब Tatpur. m. (-**म्बः**) The ankle. See also **अङ्गिस्तम्ब**.
 E. **अङ्गि** and **स्तम्ब**.
अच I. r. 1st cl. See **अच** I. (The forms **अचति-अचते** p. p.
अचित- in the meaning of 'to go' and **अचते-आचन्त-**
 in the meaning of 'to bend' belong only to the Vedas.)
 II. As latter part of a compound, see **अच** II.
अचक्र m. f. n. (-**क्रः** -**क्रा** -**क्रम**) I. Tatpur. (ved.) Not moving,
 not vacillating, immovable. E. **अ** neg. and **चक्र**.
 II. Bahuvr. Having no wheels. E. **अ** priv. and **चक्र**.
अचक्षुर्विषय Tatpur. m. f. n. (-**यः** -**या** -**यम्**) What is not at-
 tainable by sight, invisible. E. **अ** neg. and **अचक्षुर्विषय**.
अचक्षुष्क Bahuvr. m. f. n. (-**कः** -**का** -**कम्**) Having no eyes. E.
अचक्षुस्, samāsānta aff. **कप्**.
अचक्षुस् I. Tatpur. n. (-**क्षुः**) A bad or contracted eye. E. **अ**
 neg. and **चक्षुस्**.
 II. Bahuvr. m. f. n. (-**क्षुः** -**क्षुः** -**क्षुः**) Having no eyes,
 blind. E. **अ** priv. and **चक्षुस्**.
अचख Tatpur. I. m. f. n. (-**खः** -**खा** or -**खी** -**खम्**) Gentle,
 not passionate.
 II. f. (-**खी**) A tractable cow. E. **अ** neg. and **चख**.
अचतुर m. f. n. (-**रः** -**रा** -**रम्**) I. Bahuvr. Having not four,
 being devoid of four. E. **अ** and **चतुर**, samāsānta aff. **अच्**.

II. Tatpur. Not dexterous, not clever &c. See चतुर.
E. अ neg. and चतुर.

अचर Tatpur. m. f. n. (-रः-रा-रम्) Immoveable. E. अ and चर.

अचल Tatpur. I. m. f. n. (-लः-ला-लम्) Immoveable, fixed.
II. m. (-लः) ¹ A mountain. ² A pin or bolt. ³ A name of Śiva. ⁴ A proper name, viz. the first of the nine 'white Balas', a class of deified persons peculiar to the Jainas. ⁵ (In arithmetic sometimes used to denote) the numeral seven.

III. f. (-ला) ¹ The earth. ² One of the ten Buddhist earths (?). E. अ neg. and चल.

अचलकीला Bahuvr. f. (-ला) The earth. E. अचल and कील.

अचलखिष् Bahuvr. m. (खिट्) The Kokila or Indian cuckoo.
E. अचल and खिष्.

अचलधृति Bahuvr. f. (-तिः) The name of a metre which consists of four lines, each of them having sixteen short syllables. It is called also Gityáryá. E. अचल and धृति.

अचलधाम्नात् Tatpur. m. (-ता) A proper name: a Bráhmaña of Oude, of the Harita family, who became a convert to the Jaina doctrine and then one of the eleven chiefs of the gañas or assemblings of the Jaina Rishis. E. अचल and धाम्नात्.

अचलमति Bahuvr. m. (-तिः) The name of a Rákshasa. E. अचल and मति.

अचलाधिप Tatpur. m. (-पः) The king of mountains, the personified Himálaya; also analogous compounds, as अचलेन्द्र, अचलेश्वर, &c. E. अचल and अधिप.

अचापख्य Tatpur. n. (-ख्यम्) Firmness, steadiness, consistency.
E. अ neg. and चापख्य.

अचार Tatpur. m. f. n. (-रः-र्वी-र) Inelegant, not beautiful.
E. अ neg. and चार.

अचिक्रण Tatpur. m. f. n. (-णः-णा-णम्) Not smooth, rough &c. See चिक्रण. E. अ neg. and चिक्रण.

अचित् (ved.) I. Tatpur. m. (-त्) One who does not perform the ceremony of the अघिचयन q. v., one who is impious.
E. अ neg. and चित् (collecting).
II. Bahuvr. m. f. n. (-त्) Without understanding, foolish.
E. अ priv. and चित् (understanding).

अचित् m. f. n. (-तः-ता-तम्) I. Gone. (Only in the Vedas.)
E. अच्, kṛit aff. त्त, with ágama इट्.
II. Tatpur. Not collected &c. See चित्. E. अ neg. and चित्.

अचित्त m. f. n. (-तः-ता-तम्) I. Tatpur. ¹ Not thought, inconceivable. ² Unperceived, not expected. E. अ neg. and चित्त (thought).
II. Bahuvr. Without intellect, insensible, inanimate. E. अ priv. and चित्त (intellect).

अचित्ति Tatpur. f. (-त्तिः) Want of intellect, infatuation, foolishness. (ved.) E. अ neg. and चित्ति.

अचिन्ता Tatpur. f. (-न्ता) ¹ Absence of thought or consideration. ² Disregard. E. अ neg. and चिन्ता.

अचिन्तित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unthought of, unexpected. ² Disregarded. E. अ neg. and चिन्तित.

अचिन्त्य Tatpur. I. m. f. n. (-न्तः-न्ता-न्तम्) Inconceivable, unimaginable, incomprehensible.
II. m. (-न्तः) A name of Śiva. E. अ neg. and चिन्त्य.

अचिर Tatpur. I. m. f. n. (-रः-रा-रम्) Not long (in time), brief, momentary. Adverbially are used: अचिरम्, अचिरेण and अचिरात्, in a short time, soon, directly. In composition with a participle, अचिर means 'not yet a long time, not long ago, recently'. See f. i. अचिरप्रसूता, अचिरमृत.

II. f. (-रा) A proper name: the mother of Śánti, the sixteenth Arhat or Jaina saint of the present Avasarpīni.
E. अ neg. and चिर.

अचिरसुति Bahuvr. f. (-तिः) Lightning. E. अचिर and सुति; 'its light being of short duration'.

अचिरप्रभा Bahuvr. f. (-भा) Lightning. E. अचिर and प्रभा. See the preceding.

अचिरप्रसूता Tatpur. f. (-ता) A cow which has recently calved. E. अचिर and प्रसूता.

अचिरभास् Bahuvr. f. (-भाः) Lightning. E. अचिर and भास्. See अचिरसुति.

अचिरमृत Tatpur. m. f. n. (-तः-ता-तम्) Recently deceased.
E. अचिर and मृत.

अचिररोचिस् Bahuvr. f. (-चिः) Lightning. E. अचिर and रोचिस्. See अचिरसुति.

अचिरांगु Bahuvr. f. (-गुः) Lightning. E. अचिर and अंगु. See अचिरसुति.

अचिराभा Bahuvr. f. (-भा) Lightning. E. अचिर and आभा. See अचिरसुति.

अचेतन Bahuvr. m. f. n. (-नः-ना-नम्) ¹ Devoid of reason or feeling, insensible (especially as an attribute of matter and inanimate objects). ² Unconscious. E. अ priv. and चेतना.

अचेतस् Bahuvr. m. f. n. (-ताः-ताः-तः) The same as the preceding. E. अ priv. and चेतस्.

अचेतान Tatpur. m. f. n. (-नः-ना-नम्) Not reflecting, thoughtless, infatuated. (ved.) E. अ neg. and चेतान.

अचेष्ट Bahuvr. m. f. n. (-ष्टः-ष्टा-ष्टम्) Motionless. E. अ priv. and चेष्टा.

अचेष्टता f. (-ता) Fainting, syncope, loss of sense or consciousness. E. अचेष्ट, taddh. aff. तष्.

अचेतन्व n. (-न्वम्) I. Tatpur. ¹ Ignorance, especially spiritual. ² Unconsciousness, insensibility. E. अ neg. and चेतन्व.
II. Bahuvr. The material universe or matter in general, as being devoid of reason or feeling and opposed to spiritual being or God. E. अ priv. and चेतन्व. As a Bahuvr. this word may also be used in the three genders.

अचोदस् Bahuvr. m. f. n. (-दाः-दाः-दः) Without compulsion, not compelled, spontaneous. (ved.) E. अ priv. and चोदस्.

अच्छ I. m. f. n. (-च्छः-च्छा-च्छम्) Clear, transparent. See छ.
II. m. (-च्छः) ¹ Crystal. ² A bear (see च्छ).
III. ind. (see निपात) A kind of preposition (or कति q. v.) with the meaning of 'to, unto, before, in front', or 'obtaining, taking possession of'. Its use seems to be restricted to the vaidik literature where it appears, for the most part, in the protracted form च्छा. It occurs only in conjunction with verbs implying motion or speech — especially with अच्, इ, नम्, या, नम्, नु, वा, वच्, वद् — either preceding or following them and requiring the noun which depends upon this combination to stand in the accusative or in

the locative; the latter case, however, is only exceptional. — The word is given also in the form अच्यम्. E. unknown. That which is given is: अ neg. and ह्यो, kṛit affix क, 'not cutting or injuring sc. the sight' and would refer only to I. and to II. 1. in the sense of 'not easily cut'.

अच्यभक्ष Tatpur. (?) m. (-क्षः) A bear. This is sometimes considered as two words. See अच्य and भक्ष. E. अच्य and भक्ष.

अच्छावाक m. (-कः) One of the sixteen Rītvijis or priests required for the performance of the great sacrifices with the juice of the Soma plant. He is one of the three priests who are subordinate to the होतु q. v. (see besides मीवाव-रथ and यावसुत) and one of the four priests who receive the third division of the Dakṣiṇá q. v. (See also जेष्टु, अपीध् and प्रतिहर्तु.) E. वच् with अच् in its protracted form, kṛit aff. चञ्.

अच्छावाकीय I. m. f. n. (-यः-या-यम्) Referring to the अच्छावाक q. v.

II. n. (-यम्) ¹A Sūkta or hymn in which the word अच्छावाक occurs. ²The office or function of the अच्छावाक. E. अच्छावाक, taddh. aff. ह्.

अच्छिद्र I. Tatpur. n. (-द्रम्) Uninterruptedness, completeness. E. अ neg. and छिद्र.

II. Bahuvr. m. f. n. (-द्रः-द्रा-द्रम्) ¹Uninterrupted. ²Uninjured, unhurt. E. अ priv. and छिद्र.

अच्छिन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Uncut, uninjured, uninjured. E. अ neg. and छिन्न.

अच्छिन्नपद्म Bahuvr. m. f. n. (-वः-वा-वम्) Having the wings uninjured, unbroken (also metaphorically as a vaidik epithet of the इष्टकाः which were arranged in the shape of a bird. See अपिचयन). E. अच्छिन्न and पद्म.

अच्छुम्ना Tatpur. f. (-म्ना) A proper name, viz. one of the sixteen Vidyádevīs, female divinities peculiar to the mythology of the Jains. E. अ neg. and क्षुम् 'not touched scil. by sin'.

अच्छेत m. f. n. (-तः-ता-तम्) Approached, obtained. E. ह्, with अच्, kṛit aff. त्त.

अच्छेदिक Tatpur. m. f. n. (-कः-का-कम्) Not always fit to be cut. E. अ neg. and छेदिक.

अच्छोक्ति Karmadh. f. (-क्तिः) Pure speech. E. अच् (pure) and उक्ति. This word may also be explained in the sense of 'allocution' from अच् (the गति), and उक्ति.

अच्छोद् Bahuvr. I. m. f. n. (-दः-दा-दम्) Having clear or limpid waters.

II. f. (-दा) The name of a river produced by the Manes Agnishwáttas.

III. n. (-दम्) The name of a lake in the Himálaya, deriving its origin from the river Achchhodá. E. अच् and उद् (a substitute of उद्क).

अच्युत Tatpur. I. m. f. n. (-तः-ता-तम्) ¹Not falling, fixed, firm. ²Imperishable, permanent. ³Not oozing, not trickling, not dripping.

II. m. (-तः) ¹A name of Vishnú or Kṛishná. ²A shrub (Morinda tinctoria). E. अ neg. and च्युत.

अच्युतचित् Bahuvr. m. (-त्) Resting on a solid ground (a vaidik epithet of Soma &c.). E. अच्युत and चित् (dwelling).

अच्युतच्युत् Tatpur. m. (-त्) Shaking or destroying what is fixed (a vaidik epithet of Indra &c.). E. अच्युत and च्युत्.

अच्युतव Tatpur. m. pl. (-जाः) A class of Jaina deities which belong to the Vaimánikas and are produced by Vishnú. E. अच्युत and व.

अच्युतदत्त Bahuvr. m. (-न्तः) A proper name: the ancestor of the warrior tribe, called आच्युतदन्ति. E. अच्युत and दत्त.

अच्युतन्त Bahuvr. (?) m. (-न्तः) A proper name: the ancestor of the warrior tribe, called आच्युतन्ति. E. unknown; perhaps the same as the former in a mutilated form.

अच्युतमूर्ति Bahuvr. m. (-र्तिः) A name of Vishnú. E. अच्युत and मूर्ति 'having an imperishable shape'.

अच्युतवास Tatpur. m. (-सः) The religious fig tree (Ficus religiosa). E. अच्युत and वास 'Vishnú's abode'.

अच्युतखल Tatpur. n. (-खलम्) The name of a place in the Panjab. E. अच्युत and खल.

अच्युतायज Tatpur. m. (-जः) A proper name of the elder brother of Vishnú, viz. ¹Balaráma, ²Indra. E. अच्युत and अयज.

अच् (अज-भ्वादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अजति. The tenses which require árdhadhátuka affixes, are not to be formed of this radical, वी (q. v.) being then considered as a substitute, of which the formation is to take place. According to others, however, there may be found: perf. आजिच- fut. अजिता- अजिष्यति- aor. आजीत्- cond. आजिष्यत्. Pass. अज्यते- fut. अजिता- अजिष्यते- prec. अजिषीष्ट- aor. आजिष्ट. Des. अजिजिषति.) ¹To go. ²To throw or cast, to impel. With ¹अच्- To impel to. ²अप- To send away. ³अभि- To impel to. ⁴अव- To send down. ⁵आ- To direct hither (trans. and intrans.), to fetch, to scatter. ⁶आ pref. अभि- (अभ्या-) To direct hither. ⁷उद्- To drive out, to draw out. ⁸उप- To direct near. ⁹निद्- To drive out. ¹⁰वि- To throw asunder, to scatter. ¹¹सम्- To throw or send together.

अज I. 1. m. (-जः) ¹The mover, the instigator. ²As such, this word occurs in the Vedas, for the most part in conjunction with एकपाद् (q. v.), as an epithet or as a synonyme of ^a Indra, ^b Rudra, one of the Maruts, ^c Agni, ^d Púshan or Súrya; in the epic and pauránik literature as a synonyme of ^a Brahmá (see also अजग), ^b Vishnú, ^c Śiva, ^d Káma; in philosophical texts, in its feminine form (अजा) as a synonyme of ^a Prakṛiti or Nature, ^b Mâyá or Illusion, the unreality of Nature or Universe. ³A proper name, viz. ^a A descendant of Viśwámitra. ^b A prince of the solar race, the son of Raghu and father of Daśaratha, or according to others, the grandson of Raghu, the son of Dilipa and father of Dirghabáhu; or the son of Nábhága and father of Daśaratha. ⁴A he-goat. This animal was considered as the vehicle of Púshan, the sun, (see अजाश्व) and also as consecrated to Agni and Soma conjointly. ⁵(In astronomy.) The sign Aries. ⁶The name of a mineral substance. See माचिक and अजनामक. ⁷A kind of rice, three or seven years old (?). ⁸The moon (?).

2. m. pl. (-जाः) The name of ^a a sort of Rishis in Brahma's heaven; ^b a people mentioned in the Vedas.

3. f. (-जा) ¹Prakṛiti or Nature. ²Mâyá or Illusion

(see अज m.). ³ A she-goat. ⁴ The name of a plant, the bulbs of which resemble the udder of a she-goat. E. अज, kṛit aff. अज्; in the fem. with the aff. टाप्. 1.4. and 2.3. implying 'the quick animal'.

II. Tatpur. m. f. n. (-जः-जा-जम्) Unborn. This meaning has been applied to अज in the sense of Brahmá, Vishnú, Śiva, Káma, and अजा in the sense of Prakṛiti and Mâyá. But see before. E. अ neg. and ज.

अजक I. m. (-कः) A proper name: ¹ A descendant of Purúravas, the son of Sumantu (or according to others of Sunaha) and grandson of Jahnu. ² A king of Magadha, of the line of Pradyota.

II. f. (-का) ¹ A young she-goat. (Also अजिका.) ² A kind of disease of the pupil of the eye. See अजकाजात. E. अज, taddh. aff. क.

अजकर्ण Bahuvr. m. (-र्णः) ¹ The ear of a goat. ² A tree (Terminalia alata tomentosa, Rox.); the leaf being compared to the ear of a goat. See also असन. E. अज and कर्ण.

अजकर्णक m. (-कः) A tree, vulg. Sál (Shorea robusta, Rox.). See सास. E. taddh. कन् affixed to the preceding, denoting resemblance.

अजकव m. (-वः) The bow of Śiva. E. unknown; the following is evidently artificial: अज Vishnú, and क Brahmá, taddh. aff. व, Brahmá being placed in the centre, and Vishnú on the upper part. See also अजकाव-अजगव-अजगाव-अजीकव-आजगव.

अजकाजात Tatpur. n. (-तम्) A disease of the transparent cornea of the eye: small tumors like the litter of goats, slightly red, which protrude through the cornea, from which a bloody discharge proceeds mixed with pus. E. अजका and जात.

अजकाव I. m. n. (-वः-वम्) The bow of Śiva; see अजकव. II. m. (-वः) A poisonous little animal.

III. n. (-वम्) A sacrificial vessel consecrated to Mitra and Varuna. E. doubtful. Perhaps this word is derived from अजका, taddh. aff. व, III. being explained as a vessel having a piece of wood in the shape of the throat nipples of a goat and II. as an animal poisonous or deadly as the disease अजका.

अजकूला Bahuvr. f. (-ला) The name of a town of the Bodhis. E. अज and कूल.

अजकीर Tatpur. n. (-रम्) Goat's milk. This word occurs only in the Vedas. E. अज, instead of अजा, and कीर. See अजाकीर.

अजग. See E. of अजगव.

अजगन्धा Bahuvr. f. (-न्धा) The shrubby basil (Ocimum gratissimum). E. अज and गन्ध, 'smelling like a goat'.

अजगन्धिका Bahuvr. f. (-का) The shrubby basil (Ocimum gratissimum). E. अजगन्धा, samásanta aff. कप्.

अजगन्धिनी f. (-नी) A plant. See अजगन्धी. E. अज-गन्ध, taddh. aff. इनि.

अजगर Tatpur. I. m. (-रः) The Boa, a large serpent. (Boa constrictor.)

II. f. (-री) The name of a plant. E. अज and गर (who swallows).

अजगक्षिका f. (-का) One of the 'minor diseases'; it occurs in children and consists of small tuberculous eruptions of the form of peas. E. अजगक्ष (cheek of a goat), taddh. aff. कन्.

अजगव n. (-वम्) ¹ The bow of Śiva. See अजकाव. ² The southern portion of the three portions into which the path of the sun and other planets amongst the lunar asterisms is divided. See अरङ्गव. E. अजग (the meaning of this word is not given), taddh. aff. व. See the E. of अजकाव.

अजगाव n. (-वम्) See अजगव.

अजगन्ध Tatpur. m. f. n. (-न्धः-न्धा-न्धम्) Not the last, not the lowest. E. अ neg. and गन्ध.

अजगीविक Bahuvr. m. (-कः) A goatherd. E. अज and जीविका. See also अजाजीव.

अजटा Bahuvr. f. (-टा) The name of a plant (Flacourtia cataphracta). Also written अजडा and अज्जटा. E. अ priv. and टा.

अजड Tatpur. I. m. f. n. (-डः-डा-डम्) Not foolish, not stupid.

II. f. (-डा) The name of two plants: ¹ See अजटा. ² See कपिकच्छु. E. अ neg. and ड.

अजख n. (-ख) The being अजा q. v. Also अखाल. E. अजा, the long आ being shortened, taddh. aff. ख.

अजख्या f. (-ख्या) A plant (Yellow jasmin). E. अज, taddh. aff. ख्यन्, 'fit for goats'. See also यूधि.

अजदण्डी Tatpur. f. (-ण्डी) The name of a plant. See also ब्रह्मदण्डी. E. अज (Brahmá) and दण्ड.

अजदेवता Bahuvr. f. pl. (-ताः) The name of the twenty fifth lunar mansion. See पूर्वभाद्रपदा. E. अज and देवता.

अजन I. 1. n. (-जम्) Instigating, moving.

2. m. (-जः) A name of Brahmá. See अज. E. अज्, kṛit aff. क्ण्ट.

II. Bahuvr. m. f. n. (-जः-जा-जम्) Devoid of men, solitary. E. अ priv. and जन.

अजननि m. (-निः) Privation of birth; used as an imprecation. Ex. अजननिरसु तस्य may he cease to exist. E. अ priv. and जननि.

अजनयोनिज Tatpur. m. (-जः) A name of Daksha. E. अज-न-योनि and ज 'born from Brahmá'.

अजनामक Bahuvr. m. (-कः) The name of a mineral substance. See अज and माचिक. E. अजनामन् (having the name of Vishnú), samásanta aff. कप्.

अजति f. (-निः) Path, road. E. अज, kṛit (or un.) aff. चनि.

अजन्व Tatpur. I. m. f. n. (-न्वः-न्वा-न्वम्) ¹ Not to be born or produced. ² Not fit for or favourable to men.

II. n. (-न्वम्) A portent, an omen, any natural phenomenon as an earthquake &c. so considered. E. अ neg. and जन्व.

अजप I. Tatpur. m. (-पः) 1. A goat-herd. E. अज and प.

2. A reader of works considered heterodox. E. अ deter. and प.

II. Bahuvr. f. (-पा) The name of a particular mantra or mystical formula, otherwise bearing the name of Hansa. E. अ priv. and प; so called from its not consisting of a प or a prayer repeated inaudibly, like other mantras, but of a certain number of inhalations and exhalations.

अजपथ Tatpur. m. (-थः) Probably the same as अजवीधी q. v. E. अज and पथिन्, samásanta aff. थ, 'like a goat's road'; the taddh. aff. कन् which implies similarity, being considered as dropped in this word.

अजपाद Bahuvr. m. f. n. (-दः-दा or -दी-दम्) Goat-footed. E. अज and पाद, samásanta aff. अच्. See the following.

अजपाद् Bahuvr. m. (-पादः) Goat-footed. E. अज and पाद्.

अजपार्श्व Bahuvr. m. (-श्वः) A surname of Rájivalochana, the son of Swetakarína. E. अज and पार्श्व; 'his sides were black like the skin of certain goats, when he was drawn out of the water after having been found exposed by his mother and purified by two sons of Sravishthá'.

अजपाल Tatpur. m. (-जः) ¹A goat-herd. ²A proper name: according to the Matsyapurána, the son of Dirghabáhu and father of Daśaratha. See अज. E. अज and पाल.

अजभक्ष Tatpur. m. (-क्षः) The name of a plant. See चर्वूर. E. अज and भक्ष 'goat's food'.

अजमायु Karmadh. m. (-यः) Bleating like a goat (as a frog). (In the Vedas.) E. अज and मायु.

अजमार Tatpur. m. (-रः) The name of a prince (?). E. अज and मार.

अजमीढ Tatpur. m. (-ढः) A proper name: ¹A son of Suhotra and author of vaidik hymns. ²The 26th king of the lunar dynasty, a grandson of Suhotra and son of Bṛihat, or according to others, a grandson of Suhotra and son of Hastin. ³A surname of Yudhishtira, the friend of Aja. Also अजमीढ (ved.). E. अज and मीढ.

अजमुख Bahuvr. I. m. f. n. (-खः-खी-खम्) Goat-faced, having a face like that of a goat.

II. f. (-खी) The name of a female fiend. E. अज and मुख.

अजमोदा Tatpur. f. (-दा) The name of several plants: ¹Common carroway (Carum carui). ²A kind of lovage (Ligusticum ajwaen, Rox.). ³A sort of parsley (Apium involu-cratum); this latter application is the one used in the dialects. E. अज and मोद.

अजमोदिका f. (-का) The name of a plant (Ligusticum Ajwaen). E. The former, taddh. aff. कच्.

अजन्त Bahuvr. m. (-जन्तः) A frog. E. अच् priv. and जन्त 'having no teeth'.

अजय I. Tatpur. m. (-यः) Defeat. E. अच् neg. and जय.

II. Bahuvr. I. m. f. n. (-यः-या-यम्) Unsurpassed, unsubdued, over whom or which no triumph is obtained.

2. m. (-यः) ¹A name of Vishnú. ²The proper name of a lexicographer. ³The name of a river in Rádha.

3. f. (-या) ¹Hemp. ²One of the female friends of Durgá. See विजया. E. अच् priv. and जय.

अजय्य Tatpur. m. f. n. (-जय्यः-जया-जय्यम्) Invincible, not to be subdued or surpassed. E. अच् neg. and जय्य.

अजर Bahuvr. I. m. f. n. (-रः-रा-रम्) Undecaying, not becoming old or infirm.

II. f. (-रा) ¹Aloes perfoliata. See मुहकन्था. ²See जीर्ण-फली, a climbing plant, a kind of वृषदारक q. v. E. अच् priv. and जरा. With respect to the declension of this word, see जरा and अजरस्.

अजरयु Tatpur. (ved.) m. (-युः) Undecaying. E. अच् neg. and जरयु.

अजरस् Bahuvr. A substitute for अजर in some cases. See जरा.

अजर्घ्य Tatpur. I. m. f. n. (-र्घ्यः-र्घ्या-र्घ्यम्) Imperishable, undecaying.

II. n. (-र्घ्यम्) Friendship. E. अच् neg. and अर्घ्य.

अजर्षभ Tatpur. m. (-भः) The best goat. E. अज and अर्षभ.

अजसम्बन्ध Tatpur. n. (-न्धः) Antimony. E. अज and सम्बन्ध.

अजसोमन् Tatpur. m. (-मा) ¹Goat's hair. ²Cowach (Carpopogon pruriens). See अजपर्वी. E. अज and सोमन्.

अजसोमी Tatpur. f. (-मी) See the preceding. E. अज and सोमन्, samásanta aff. टच्.

अजवसि Tatpur. I. m. (-तिः) A proper name.

II. m. pl. (-स्यः) The descendants of the former. E. अज and वसि.

अजवाह Tatpur. m. (-हः) The name of a country. E. अज and वाह.

अजवीची Tatpur. f. (-ची) One of the three divisions of the southern portion (see अजवव or जरवव), one of the three portions into which the path of the sun and other planets amongst the lunar asterisms is divided. It comprises the three asterisms Múlá, Púrváshádhá and Uttaráshádhá. E. अज and वीची 'goat's road'. See also अजपच.

अजमुक्ती Tatpur. f. (-क्ती) A plant; described as a milky and thorny plant, with a fruit of a crooked figure, like a ram's horn, and used as a medicine for the eyes; vulg. Mera Śringí, and Kankara Śringí (Odina Wodier Rox.). See कर्कटमुक्ती. E. अज and मुक्ती.

अजगुह Tatpur. n. (-गुहः) The name of a town. E. अज and गुह with ágama गुह 'like a goat's belly'.

अजन्त Tatpur. I. m. f. n. (-जन्तः-जन्ता-जन्तम्) Continual, uninterrupted.

II. ind. (-जन्तम्) Eternally, continually, 'always'. E. अच् neg. and जन्त.

अजहस्ताधी Tatpur. f. (-धी) A figure of speech, the characteristic of the उपादानस्यया q. v. It consists in using a word in an elliptic meaning without depriving it of its primary sense; in such phrases as चेतो धावति or कुन्ताः प्रविशन्ति, are to be supplied अच् &c. in the former, पु-रुष &c. in the latter, so as to impart the sense of 'a white horse gallops', 'the men with lances enter', while चेत and कुन्ता retain their original sense. See, on the contrary, अहस्ताधी. — E. अच् neg. and अहस्ताधी, scil. स्यया.

अजहसिक्क Tatpur. m. (-क्कः) (In grammar.) A noun that does not vary its gender, even when it is used attributively. E. अच् neg. and अहसिक्क, scil. शब्द.

अजहा Tatpur. f. (-हा) Cowach (Carpopogon pruriens). E. अज and ह.

अजाकपाशी m. f. n. (-जः-या-यम्) As in the fable of the goat and the shears, viz. approached unreflectingly. E. अ-जाकपाशी (Dwandwa अजा and कपाशी), taddh. aff. इ, implying here comparison.

अजाशीर Tatpur. n. (-रम्) Goat's milk. See अजाशीर. E. अजा and शीर.

अजागर Tatpur. I. m. f. n. (-रः-रा-रम्) Not wakeful, not awake.

II. m. (-रः) A small plant (Eclipta, or Verbesina prostrata). See अजगराज. E. अच् neg. and जागर.

अजाजसम्बन्ध Tatpur. m. (-न्धः) ¹The small fleshy protuberance, resembling a nipple depending from the throat of a species of the Bengal goat. ²A term for a worthless, good for nothing person. E. अजा and जसम्बन्ध.

अजाजि Tatpur. f. (-जिः). See the following. E. अजा and अजि or अजि.

अजाजी Tatpur. f. (-जी) Cumin seed (*Cuminum cyminum*). E. The preceding, fem. aff. जीच्.

अजाजीव Bahuvr. m. (-वः) A goatherd; also अजजीविक, अजाजीविन् &c. E. अज and अजाजीव.

अजात Tatpur. m. f. n. (-तः-ता-तम्) Unborn, unproduced, not yet born, not yet produced. E. अ neg. and जात.

अजातकजुद् Bahuvr. m. (-त) A young Indian bull, the hump of which has not yet grown. E. अजात and कजुद्, the अ of the latter being dropped.

अजातव्यवहार Bahuvr. m. (-रः) A lad under his fifteenth year, a minor (in law). E. अजात and व्यवहार.

अजातशत्रु Bahuvr. I. m. f. n. (-शुः-शुः-शुः) ¹ Having no enemies existent. ² Having no one existent who is worth being called an enemy.
II. m. (-शुः) A proper name or a synonyme of ¹ Śiva, ² Yudhishtira, ³ A king of Kāśī, ⁴ A son of Śamīka, ⁵ A son of Vidmisāra, or according to others, ⁶ A son of Bimbisāra and contemporary of Śākyamuni. E. अजात and शत्रु.

अजातानुशय Bahuvr. m. f. n. (-यः-या-यम्) Having no regret. E. अजात and अनुशय.

अजातारि Bahuvr. m. (-रिः) A name of Yudhishtira. E. अजात and अरि. See अजातशत्रु of which it is a synonyme.

अजात्य n. (-त्यम्). See अजत्य. E. अजा, taddh. aff. त्य.

अजाद् Tatpur. m. (-द्) The ancestor of a warrior tribe, called the अजायाः. E. अज and अद्.

अजादनी Tatpur. f. (-नी) A small species of prickly nightshade. E. अज and अद्.

अजानि Bahuvr. m. (-निः) Having no wife. E. अ priv. and जानि.

अजानिक Bahuvr. m. (-कः). See the preceding. E. अजानि, samāsānta aff. कप्.

अजानेय I. m. (-यः) A horse of a good breed. See अजानेय.
II. m. f. n. (-यः-या-यम्) Fearless, undaunted. E. See अजानेय, the initial being made short.

अजान्दी Tatpur. f. (-न्दी) A potherb (*Convolvulus argenteus*). See अजान्दी. E. अज and अन्दी.

अजापाकक Tatpur. m. (-कः) A goatherd. E. अजा and पाकक. Also used in the three genders m. f. n. (-कः-का-कम्).

अजामि Tatpur. m. f. n. (-मिः-मिः-मिः) Not of kin, not related, not friendly. (In the Vedas.) E. अ neg. and जामि.

अजामिता f. (-ता) The not being of kin, related &c. (In the Vedas.) E. The preceding, taddh. aff. तच्.

अजायमान Tatpur. m. f. n. (-जः-जा-जम्) Not born. E. अ neg. and जायमान.

अजाविक Dwandwa n. (-कम्) Goats and sheep. E. अज and अविक, the sing. used instead of the plural.

अजाश्च I. Dwandwa n. (-श्चम्) Goats and horses (the sing. used instead of the plur.).
II. Bahuvr. m. (-श्चः) Having goats as his vehicle, a vaidik epithet of Pūshan. See अज. E. अज and अश्च.

अजि f. (-जि) A road. See also अजि. E. अज्, un. aff. इ.

अजिका f. (-का) A young she-goat. E. See अजका.

अजित Tatpur. I. m. f. n. (-तः-ता-तम्) ¹ Unconquered. ² Unexcelled, unsurpassed.

II. m. (-तः) ¹ The proper name of several gods and persons, viz. ^a Vishnu. ^b Śiva. ^c One of the seven Rishis who preside during the reign of the fourteenth Manu. ^d A name of Maitreya or a future Buddha. ^e The second of the Arhats or Jaina saints of the present Avasarpīnī, a descendant of Ikshvāku and a son of Jitāsātru by Vijayā. ^f The attendant of Suvīdhi or the ninth Jaina Arhat of the present Avasarpīnī. ^g The name of a powerful antidote. ^h A kind of poisonous rat.

III. m. pl. (-ताः) A particular class of gods in the reign of the first Manu, the same as the अजाः in a former life. E. अ neg. and जित.

अजितवसा Bahuvr. f. (-सा) The name of one of the Śāsana-devatās, a class of divinities particular to the Jainas, who are supposed to carry out the commands of the Arhats. E. अजित and वस.

अजितविक्रम Bahuvr. m. (-मः) A surname of Chandragupta the second. E. अजित and विक्रम 'of invincible strength'.

अजितात्मन् Bahuvr. m. f. n. (-आ-आ-आ) One who has not subdued his mind, who has not command over himself. E. अजित and आत्मन्.

अजितापीड Bahuvr. m. (-डः) The name of a prince. E. अजित and आपीड.

अजितेन्द्रिय Bahuvr. m. f. n. (-यः-या-यम्) One who has not subdued his senses or worldly desires. E. अजित and इन्द्रिय.

अजिन I. n. (-जम्) The hide of a tiger, lion &c., but more especially of the antelope or the black species of it (see अजिनयोनि and अज्याजिन) and particularly appropriated to the religious student as a garment, seat, bed &c.

II. m. (-जः) The name of a descendant of Prīthu, the son of Havirdhāna by Dhishanā. E. अज्, un. aff. रजच्; but it would seem that I. is derived from अज, with taddh. aff. रजच्.

अजिनपत्र Bahuvr. f. (-आ or -त्री) A bat. E. अजिन and पत्र.

अजिनपत्रिका Bahuvr. f. (-का) The same as the former. E. The former, samāsānta aff. कप्.

अजिनफला Bahuvr. f. (-ला) The name of a plant. E. अजिन and फल.

अजिनयोनि Bahuvr. m. (-निः) A deer or antelope. E. अजिन and योनि 'where the hide comes from'.

अजिनवासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Being clad in an antelope hide. E. अजिन and वासिन्.

अजिनसन्ध Tatpur. m. (-न्धः) One who joins together hides; a kind of furrier. E. अजिन and सन्ध.

अजिर I. m. f. n. (-रः-रा-रम्) Quick, fast. (अजिरम् is also used adverbially.)

II. m. (-रः) The proper name of a priest who officiated at a sacrifice performed in order to destroy the serpents.

III. f. (-रा) ¹ A river. ² A name of Durgā.

IV. n. (-रम्) ¹ A court or yard. ² Air, wind. ³ The body. ⁴ A frog. ⁵ An object of sense. E. अज्, un. aff. किरच्.

अजिरवती f. (-ती) The name of a river on which Śrāvastī was situated. E. अजिर, taddh. aff. मत्तुप्.

अजिरशीचिस् Bahuvr. m. (-चिः) Having a quick light, glittering, a vaidik epithet of Agni and Soma. E. अजिर and शीचिस्.

अचिरात् denom. átm. (अचिराद्यते) To become quick, to hasten. E. अचिर, denom. aff. अत्.

अचिरीय m. f. n. (-यः-या-यम्) Being in or not far from, produced by, possessing or having a court or yard &c. See the meanings of अचिर. E. अचिर, taddh. aff. इ.

अचिह्न Tatpur. I. m. f. n. (-ह्नः-ह्ना-ह्नम्) Straight, not crooked, literally or metaphorically; upright, sincere, honest, direct.
II. m. (-ह्नः) ¹A frog. ²A fish (?). E. अ neg. and चिह्न.

अचिह्नम् Tatpur. I. m. f. n. (-ह्नः-ह्ना-ह्नम्) Going or moving in a straight line.
II. m. (-ह्नः) An arrow. E. अचिह्न and न्.

अचिह्न Bahuvr. I. m. f. n. (-ह्नः-ह्ना-ह्नम्) Tongueless, having no tongue.
II. m. (-ह्नः) A frog. E. अ priv. and चिह्न.

अचीकव n. (-कम्) The bow of Śiva. See अचक्राव. E. unknown.

अचीनर्त Tatpur. (?) m. (-र्तः) The name of a Rishi, the father of Sunahśepa and son of Sūyavasa. E. अ neg. and चीनर्त.

अचीति Tatpur. f. (-तिः) Not fading, not decaying. (In the Vedas.) E. अ neg. and चीति.

अचीर्ष Tatpur. I. m. f. n. (-र्षः-र्शा-र्शम्) ¹Undigested. ²Undecayed, unimpaired.
II. n. (-र्शम्) ¹Flatulency, indigestion. ²Vigour, absence of old age or decay. E. अ neg. and चीर्ष.

अचीर्षि Tatpur. f. (-र्षिः) Indigestion, flatulency. E. अ neg. and चीर्षि.

अचीर्षिन् m. f. n. (-र्षि-र्षिणी-र्षि) Having an indigestion. E. अचीर्ष, taddh. aff. इनि.

अजीव I. Tatpur. m. (-वः) ¹Non-existence. ²Death. E. अ neg. and जीव.
II. Bahuvr. m. f. n. (-वः-वा-वम्) ¹Lifeless, dead. E. अ priv. and जीव.

अजीवनि Tatpur. f. (-निः) Non-existence; used as an imprecation. Ex. अजीवनिष्यन्न भूयात्. E. अ neg. and जीवनि.

अजीवित Tatpur. n. (-तम्) ¹Non-existence. ²Death. E. अ neg. and जीवित.

अनुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) (ved.) Not pleasant, not agreeable. E. अ neg. and ष्ट.

अनुष्टि Tatpur. f. (-ष्टिः) (ved.) Unpleasant feeling, dissatisfaction. E. अ neg. and ष्टि.

अजेतव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) Invincible, not to be conquered or overcome. E. अ neg. and जेतव्य.

अजेय Tatpur. I. m. f. n. (-यः-या-यम्) Invincible, insuperable, not to be overcome or surpassed.
II. n. (-यम्) The name of an antidote. E. अ neg. and जेय.

अजीकपाद् Karmadh. m. (-द्) ¹The name of one of the eleven Rudras as mentioned in the Purāṇas. ²A name of Vishnu. See अज. E. अज and एकपाद्. Also अजीकपाद् m. (-द्).

अजीरक Dvandva n. (-कम्) Goats and rams. (The singular used instead of the plural.) E. अज and एरक.

अजोष Bahuvr. m. f. n. (-षः-शा-षम्) (ved.) Having no delight, feeling no satisfaction. E. अ priv. and जोष.

अजोष्य Tatpur. m. f. n. (-ष्यः-श्या-ष्यम्) (ved.) Insatiable, one who is not easily contented. E. अ neg. and जोष्य.

अज्जुका f. (-का) A courtesan (in theatrical language). E. अज्; kṛit aff. उक्त्वा (?). Sometimes read अर्जुका, from अर्ज् to earn, to gain.

अज्जुटा f. (-टा) A plant (Flacourtia cataphracta). E. unknown.

अज्जुल n. (-लम्) A burning coal. E. unknown.

अज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) ¹Ignorant. ²Stupid, foolish, unwise. ³Not having the faculty of understanding, as animals or inanimate objects. E. अ neg. and ज्ञ.

अज्ञका Tatpur. f. (-का). The diminutive form of अज्ञा. See the preceding. Also अज्ञिका. E. अ neg. and ज्ञका.

अज्ञता f. (-ता) Ignorance. Also अज्ञत्व n. (-त्वम्). E. अज्ञ, taddh. aff. तच् or त्व.

अज्ञात Tatpur. m. f. n. (-तः-ता-तम्) Unknown. E. अ neg. and ज्ञात.

अज्ञातक m. f. n. (-कः-का-कम्) The same as अज्ञात. E. अज्ञात, taddh. aff. कन्.

अज्ञातकेत Bahuvr. m. f. n. (-तः-ता-तम्) Having unknown or hidden designs. (In the Vedas.) E. अज्ञात and केत.

अज्ञाति Tatpur. m. (-तिः) No kinsman or relation. E. अ neg. and ज्ञाति.

अज्ञात I. Tatpur. n. (-जम्) ¹Ignorance. ²Spiritual ignorance, worldly illusion or belief in external appearances.
II. Bahuvr. m. f. n. (-जः-जा-जम्) Ignorant, unwise. E. अ neg. and ज्ञान.

अज्ञानकृत Tatpur. m. f. n. (-तः-ता-तम्) Done inadvertently, done by a mistake. E. अज्ञात and कृत.

अज्ञानता f. (-ता) Ignorance. Also अज्ञानत्व n. (-त्वम्). E. The former, taddh. aff. तच् or त्व.

अज्ञिका Tatpur. f. (-का). See अज्ञका. E. अ neg. and ज्ञिका.

अज्ञानिन् Tatpur. m. f. n. (-नी-निनी-नि) Ignorant, unwise. E. अ neg. and ज्ञानिन्.

अज्ञेय Tatpur. m. f. n. (-यः-या-यम्) Incomprehensible. E. अ neg. and ज्ञेय.

अज्जम् m. (-ज्जम्) (ved.) ¹Course, way. ²Battle. See the following. E. अज्, kṛit aff. मन्.

अज्जन् n. (-ज्जम्) (ved.) ¹Battle. ²A house. See the preceding. E. अज्, un. aff. मनिन्.

अज्जानि Tatpur. f. (-निः) Imperishability. (In the Vedas.) E. अ neg. and ज्जानि.

अज्जेष्ठ Tatpur. m. f. n. (-ष्ठः-ष्टा-ष्ठम्) Not the oldest or best. E. अ neg. and ज्जेष्ठ.

अज्जेष्ठवृत्ति Tatpur. m. (-त्तिः) Not behaving as the eldest brother ought to behave, not behaving like a father. E. अ neg. and ज्जेष्ठवृत्ति.

अज्ज (ved.) I. m. (-ज्जः) Field, acre, plain.
II. m. f. n. (-ज्जः-जा-ज्जम्) Quick. See अचिर. E. अज्, un. aff. रन् (?).

अज्य (ved.) m. f. n. (-ज्यः-ज्या-ज्यम्) Being in the field, in the plain. E. अज्, taddh. aff. यत्.

अज् I. 1. (अन्वु-भ्यादि-उदात्त-स्वरिते) r. 1st cl. par. and átm. (अज्यति-ते-आज्य-चे-अज्यिता-अज्यात्-अज्या p. p. अज्यत्. Pass. अज्यते and अज्यते. Desid. अज्यिष्यति-ते. — Caus. अज्ययति). ¹To go. ²To ask, to beg. ³To speak indistinctly. — With अप- To go away; caus. to send away. — उद्- To rise; caus. to raise, to draw up. — उप- To approach. — नि- To go down. — परि- To go round, to turn round. — वि- To approach in different ways; caus. to drive asunder. — सम्- caus. To impel together.
2. r. 1st cl. par. and átm. (अज्यति-ते-अज्यिता- p. p.

अञ्जित and अञ्ज) To bend, to curve. With आ- To bend. — नि- To bend down. — वि- To bend asunder. — सम्- To bend together, to bend intensely.

3. (अञ्जि-भ्रादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अञ्ज-ति-अञ्ज्यात् - अञ्जित्वा - p.p. अञ्जित) To honour, to worship, to treat with respect.

4. (अञ्जु-चुरादि-परकीपदिन्) r. 10th cl. par. (अञ्जय-ति) To make clear or distinct. With उद्- The same.

See also अञ्.

II. 1. m. f. n. (-ञ्-ञी-ञ्) Going.

2. m. f. n. (-ञ्-ञी-ञ्) Honouring, worshipping.

This word occurs only as the latter part of several, in most instances irregular compounds, the former part of which is, in the classic dialect, restricted to some prepositions and indeclinables; see f. i. अवाञ् - उदञ् - नञ् - प्राञ् - सम्यञ् - विष्वञ् - तिर्यञ्. In the Vedas it occurs also in composition with pronominal and nominal themes, f. i. in विष्वञ्ज्यञ् - देवञ्ज्यञ् - घृताञ्. When it has the meaning of 'going', the nasal of the root appears only in the nom., voc. and acc. of the sing. and du. masc., in the nom. and voc. of the plur. masc. and neuter and in the acc. of the plur. neuter; in all the other cases and in the formation of the fem. it is dropped. The declension and the fem. formation of अञ् 'honouring, worshipping' is regular in retaining the nasal of the root. E. अञ्, kṛit aff. ङिन्.

अञ्ज m. (-ञ्ः) Going. It occurs only as the latter part of compounds; f. i. in रोमाञ्. E. अञ्, kṛit aff. अञ्.

अञ्जति m. (-तिः) ¹ Air, wind. ² Fire. E. अञ्, uñ. aff. षति. See अञ्जति.

अञ्जती f. (-ती) The same as the former. E. अञ्जति, fem. aff. ङीन्.

अञ्जन n. (-नम्) Bending, curving. E. अञ्, kṛit aff. ङुट्.

अञ्जल m. (-लः) The end or border of a cloth, veil, shawl, &c. E. अञ्, uñ. aff. अञ्जल् (?).

अञ्जित m. f. n. (-तः-ता-तम्) ¹ Worshipped, &c. ² Bent. See अञ्. E. अञ्, kṛit aff. ङ्.

अञ्जितधू Bahuvr. f. (-धूः) A woman having beautiful eyebrows. E. अञ्जित and धू.

अञ्ज I. (अञ्जु-भ्रादि-उदात्त-उदात्तेत्) r. 7th cl. par. (अञ्ज-ति-ved. 1st cl. अञ्जति-ते-आञ्ज-अञ्जिता or अञ्जा-अञ्जि-यति or अञ्जयति-आञ्जीत्, आञ्जिषुः-अञ्जित्वा or अञ्जा or अञ्जा-प. p. अञ्ज. Desid. अञ्जिषिषति. Caus. अञ्जयति-आञ्जयत्). ¹ To anoint. ² To make clear. ³ To glorify, to extol. ⁴ To go, to approach. ⁵ To be beautiful. With अञ्जि- To anoint, to embellish. — आ- ¹ To anoint. ² To glorify, to extol. — नि-प्र-प्रति- To anoint, to embellish. — वि- ¹ To anoint. ² To make clear or manifest. Caus. To cause to become clear, to reveal. — अञ्जिषि- To make manifest. — सम्- ¹ To anoint, to embellish. ² To extol, to glorify. ³ To join, to connect.

II. (अञ्जि-चुरादि-परकीपदिन्) r. 10th cl. (अञ्जयति) To shine. (It seems to occur only in vulgar speech.)

अञ्जक m. (-कः) A proper name: ¹ A son of Viprachitti by Sinhiká. ² A son of Yadu. See अञ्जिक. E. अञ्, kṛit aff. ङुन्.

अञ्जन I. n. (-नम्) ¹ Anointing, making clear or distinct &c. See the meanings of अञ्. ² A collyrium or application to

the eye lashes, to darken and improve them; a universal article of the eastern toilet. ³ The name of particular kinds of the former, viz. lamp black, antimony, and one extracted from the Ammonium zanthorrhiza. ⁴ Ink. ⁵ Night. (See अञ्जु.) ⁶ Fire. ⁷ (In rhetoric.) Suggesting the special meaning of a word or a sentence. The special meaning of a word (शब्द) is suggested, according to Hindu rhetoric, by its connexion with either the real (अभिधा) or the elliptic sense (अवयवा) of other words; and the special meaning of a sentence (वचन) by circumstances connected with either the speaker or the addressed, or the occasion, place, time or the like. More usually called अञ्जना q. v.

II. m. (-नः) ¹ A species of lizard. ² The elephant of the west or, according to others, of the south-west quarter. ³ The name of a fabulous serpent. ⁴ The name of a king of Mithilá, the son of Kuni. ⁵ The name of a tree. ⁶ The name of a mountain. See अञ्जनानिरि.

III. f. 1. (-ना) ¹ The mother of the monkey Hanumat. ² The daughter of Vajrendra and mother of Pravarasena.

2. (-नी) ¹ A woman who is fit to be perfumed with sandal &c. ² The name of a medicinal plant. See अञ्जना, कासाञ्जनी and अञ्जनकी.

E. अञ्, kṛit aff. ङुट्.

अञ्जनक I. m. (-कः) A portion of the Veda, so called from its containing the word अञ्जन.

II. f. (-की) The name of a medicinal plant. See अञ्जनी. E. अञ्जन, taddh. aff. ङुन्, having possessive meaning in this instance.

अञ्जनकिशी Bahuvr. f. (-शी) A vegetable perfume. See अञ्जु-विलासिनी. E. अञ्जन and केश, with fem. affix ङीप्; the fibres being like the crystals, perhaps, of antimony.

अञ्जननामिका Bahuvr. f. (-का) A disease of the eyelids, a swelling of the eyelids which is described as 'being very hot, painful and of a copper colour, soft, small and with little pain'. E. अञ्जननामन् (Bahuvr.), samásánta aff. कप्.

अञ्जनानिरि Karmadh. m. (-रिः) The name of a mountain. E. अञ्जन and निरि, the terminating ष of the former being made long.

अञ्जनाधिका Tatpur. f. (-का) A kind of lizard. E. अञ्जन and अधिक.

अञ्जनाम्बस् Tatpur. n. (-म्बः) Eye-water, liquid collyrium. E. अञ्जन and अम्बस्.

अञ्जनावती f. (-ती) The female elephant of the north-east, or according to others of the west. E. अञ्जना, taddh. aff. मत्तुप्.

अञ्जनिक I. m. f. n. (-कः-का-कम्) Referring or belonging to collyrium &c. See अञ्जन.

II. f. (-का) ¹ A species of lizard (Lacerta anjaneya). ² A small mouse. Also read अञ्जलिका. E. अञ्जन, taddh. aff. ङुन्.

अञ्जनी See अञ्जन.

अञ्जल. A substitute of अञ्जलि q. v. in अञ्जल and अञ्जल q. v.

अञ्जलि m. (-लिः) ¹ The two hands put together, the palms being slightly hollowed and in near contact with each other, when the hands are raised to the forehead as a reverential act of salutation or adoration: when employed in making offerings, or giving a benediction, the hands

are left open only touching by the sides of the little fingers.

²A measure, a Kudava, as much grain as can be held by the two hands put together. E. अञ्ज, un. aff. अञ्जिच्.

अञ्जलिक I. m. (-कः) Perhaps the same as अञ्जलिक of which it appears to be a various reading.

II. A small mouse. See अञ्जलिका. E. See अञ्जलिक.

अञ्जलिकर्मन् Tatpur. n. (-मे) Making the अञ्जलि q. v., the respectful mode of salutation or veneration. E. अञ्जलि and कर्मन्.

अञ्जलिकारिका Tatpur. f. (-का) ¹A doll, a puppet, made of clay. ²A kind of sensitive plant (Mimosa natans), or according to some, a different plant (Lycopodium imbricatum). E. अञ्जलि and कारिका; the plant closing its petals like the hollowed palms of the hand.

अञ्जलिवन्धन Tatpur. n. (-नम्) Making a salutation with the hands joined and applied to the forehead. See अञ्जलि. E. अञ्जलि and बन्धन.

अञ्जलीकृत Tatpur. m. f. n. (-तः-ता-तम्) Made or put so as to become an अञ्जलि q. v. (said of the hands). E. अञ्जलि, taddh. aff. कृत्, and कृत.

अञ्जस m. n. (-ञ्जः-ञ्जः) Straight, straightforward, open (ved.). Adverbially used are the acc. neutr. अञ्जः (in the Vedas) in the sense of: straight, right; and the instrum. अञ्जसा in the sense of ¹straight, straightforward, right; ²truly, justly, certainly; ³soon, instantly. E. अञ्ज, un. aff. असुन्.

अञ्जस I. m. f. n. (-सः-सी-सम्) Straight, even, upright (in morals).

II. f. (-सी) (ved.) The name of a heavenly river. E. अञ्जस, taddh. aff. षच्.

अञ्जसा. See अञ्जस.

अञ्जसायन Tatpur. m. f. n. (-नः-नी-नम्) Going straightforward. E. अञ्जसा and अयन.

अञ्जसीन m. f. n. (-नः-ना-नम्) (ved.) Straight, even, upright. E. अञ्जस, taddh. aff. षच्.

अञ्जि I. m. (-ञ्जिः) ¹A sender, a commander. ²(ved.) The penis.

II. (ved.) n. (-ञ्जि) Pudendum muliebre.

III. (ved.) m. f. n. (-ञ्जिः-ञ्जिः-ञ्जिः) ¹Ointment, colour.

²Anointing. (?) E. अञ्ज (I. 1. 'to go', in the caus.; I. 2. II. 'to make distinct' (the sex); III. 'to anoint'), un. aff. इच्.

अञ्जिक m. (-कः) The name of a prince, the son of Yadu. E. अञ्जक q. v., with āgama इट्.

अञ्जिन् m. f. n. (-ञ्जी-ञ्जिनी-ञ्जि) (ved.) Making clear or manifest. E. अञ्ज, kṛit aff. इनि.

अञ्जिमत् m. f. n. (-मान्-मती-मत) (ved.) Having colours, coloured, bright. E. अञ्जि, taddh. aff. मत्तुप्.

अञ्जिष्ठ m. (-ष्ठः) The sun. E. अञ्ज (to make manifest), un. aff. इष्टच्, or better अञ्जिमत्, taddh. aff. इष्टन् 'having the best or brightest colours'.

अञ्जिसक्व Bahuvr. m. (-क्वः) (ved.) Having coloured thighs (an epithet of one of the sacrificial animals offered to Indra and Agni in the Aśwamedha sacrifice). E. अञ्जि and सक्वि, samāsānta aff. षच्.

अञ्जीर n. (-रम्) The fig tree, also its fruit. See also मञ्जुष and काकोदुम्बरिका. In Bengal, the word derived from this

implies the Guava; the term has, possibly, been borrowed from the Persian انجیر. E. अञ्ज, aff. ईरन्.

अट् I. (अट्-भ्यादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अटिति-आट-अटिता-अटिषति-आटीत्. — Caus. आटयति-आटि-उत्. — Desid. अटिषति. — Intens. अटाव्यते.) To go round about, to roam, to rove, to ramble, to wander about, especially as a religious mendicant. With परि — the same with an intense meaning.

II. (अट्-चुरादि-परकीपदिन्) r. 10th cl. par. (आटयति) To slight &c. See अट् II, of which it is given as a various reading.

अट् I. m. f. n. (-टः-टा-टम्) Roaming, wandering.

II. f. (-टा) The roaming or wandering, esp. of a religious mendicant. E. अट्, kṛit aff. षच्.

अटक m. f. n. (-कः-की-कम्) Rambling, wandering about (?). E. अट्, kṛit aff. लुन्.

अटन n. (-नम्) Roaming about, leading a vagrant life. E. अट्, kṛit aff. लुट्.

अटनि f. (-निः or नी) The notched extremity of a bow. E. अट्, kṛit aff. अणि, without or with fem. aff. ङीष्.

अटरष m. (-षः) A tree (Justicia adhatoda). E. unknown. See also the following.

अटरष्य m. (-षः) See the last word. Also अटरष्यक m. (-कः).

अटवि f. (-विः or वी) A forest or wood. E. अट्, kṛit(?) aff. अणि, without or with fem. aff. ङीष्. The E. is uncertain.

अटविक m. (-कः) A wood-man, a forester. E. अटवि, taddh. aff. ठक्. See आटविक, which appears to be the more correct form of this word.

अटविशिखर Bahuvr. m. pl. (-राः) The name of a people or country. E. अटवि and विश्वर.

अटवी f. (-वी) A forest or grove. See अटवि.

अटा f. (-टा) See अट्.

अटाटा f. (-टा) Roaming about as a devotee or religious mendicant. See also अटावा. E. अटाट् (intens. of अट्), kṛit aff. श्च्.

अटाव्यमान m. f. n. (-नः-ना-नम्) Roaming about &c. E. अटाव्य (intens. of अट्), kṛit aff. मान (of the part. of the present tense).

अटावा f. (-वा) Roaming about as a devotee or religious mendicant. See also अटाटा. E. अटाव्य (intens. of अट्), kṛit aff. श्च्.

अटाव्य denom. ātm. (अटायते) To enter upon a roaming life, to engage in wandering as a religious mendicant. E. अटा, denom. aff. क्क्.

अट् I. (अट्-भ्यादि-उदात्त-उदात्तेत्) r. 1st cl. ātm. (अटते-आणट्टे-अट्टिता) ¹To transgress or exceed. ²To hurt, to injure.

II. (अट्-चुरादि-परकीपदिन्) r. 10th cl. par. (अटयति) ¹To slight, to show disrespect. ²To lessen, to diminish. See अट् II.

अट् I. m. (-ट्टुः) ¹Exceeding. ²Hurting, injuring. ³Shaking, tossing. ⁴The name of a Yaksha.

II. f. (-ट्टा) Excess (?).

III. m. (and according to some, also n.) (-ट्टुः-ट्टुम्) ¹A room on the top of a house; but it is also applicable to other structures, as the back of an edifice, a fortified place

in front of a building, a room on the top of a temporary hall, or a particular kind of building. ² A market, a market-place. (See हटु.)

IV. n. (-टुम्) Food, especially boiled rice.

V. m. f. n. (-टुः-ट्टा-ट्टम्) Dry, dried.

VI. ind. High, lofty, loud. E. अटु, kṛit aff. घञ्.

अटुक m. (-कः) A room on the top of the house. See अटु III, taddh. aff. कञ्.

अटुट्ट ind. Very high, very loud. E. See अटु VI.

अटुन n. (-नम्) A circular weapon, a kind of discus. E. अटु, kṛit aff. क्णट्. See also अटुन.

अटुपतिभागाख्यगृहकाल्य Tatpur. n. (-त्वम्) The name of a particular revenue office in Kashmir, where duties were levied on perfumes, sandal wood, oil &c. E. अटु-पति-भान-आख्या (Bahuvr.) -गृह and काल्य, properly meaning 'the business of a house called the department of the market-master'.

अटुखली Tatpur. f. (-ली) The site of an अटु q. v. (?) III. E. अटु and खली.

अटुहसित Tatpur. n. (-तम्) Violent laughter, a horse-laugh. E. अटु and हसित.

अटुहास m. (-सः) I. Tatpur. Violent laughter, a horse-laugh. II. Bahuvr. A name of Śiva. See अटुहासिन्. E. अटु and हास.

अटुहासक m. (-कः) A plant (Jasminum multiflorum). E. अटु-हास, taddh. aff. कञ्; resembling a laugh or smile on beauty's countenance; the comparison is common to the poets.

अटुहासिन् Tatpur. m. (-सी) A name of Śiva. E. अटु and हासिन्, 'laughing loudly and violently'.

अटुहास्य Karmadh. n. (-स्यम्) Violent laughter, a horse-laugh. E. अटु and हास्य.

अट्टाट्टहास Karmadh. m. (-सः) Very violent laughter. E. अटु and अट्टाहास.

अट्टाय् denom. átm. (अट्टायते) To commit an excess (?). E. अट्टा (see अट्ट II.), denom. aff. क्णट्.

अट्टाल m. (-लः) An upper room or pavilion, on the flat roof of an Indian house. See अट्ट III. E. अट्ट and अल (?).

अट्टालक I. m. (-कः) A room on the top of the house. See the preceding.

II. f. (-लिका) ¹ A palace, an upper-roomed house. ² The name of a country. E. अट्टाल, taddh. aff. कञ्.

अट्टालिकाकार Tatpur. m. (-रः) A bricklayer, a mason, a builder; born of a Śúdra mother and painter father. E. अट्टालिका and कार.

अट्टालिकाबन्ध Tatpur. (In architecture.) A kind of base; (there are sixty-four different sorts of bases enumerated in architectural works). E. अट्टालिका and बन्ध. (The form अट्टालिकाबन्धम् used as ind., is explained as being derived from अट्टालिका and बन्धम् (बन्ध, kṛit aff. यमुञ्); it may, however, be taken also as the accus. of the former).

अट्टिलिका f. (-का) The name of a town. E. unknown.

अट्टा f. (-ट्टा) Roaming about, wandering as a beggar or devotee. E. अट्ट in the caus., kṛit aff. ष्. See अट्टा and अट्टाट्टा.

अट्ट (अट्ट-भ्यादि-उदात्त-अनुदात्ते) r. 1st cl. átm. (but also par.) (अट्टते-अट्टति) To go, to go to or towards. See also अट्ट.

अट्टिहा f. (-हा) The name of a Prakṛit metre regulated by quantity. See अट्टिलिहा.

अट्ट I. (अट्ट-भ्यादि-उदात्त-उदात्ते) r. 1st cl. par. (अट्टति) To strive or endeavour.

II. (अट्ट-खादि-उदात्त-उदात्ते) r. 5th cl. par. (अट्टीति) To pervade, to occupy. See अट्ट.

अट्ट (अट्ट-भ्यादि-उदात्त-उदात्ते) r. 1st cl. par. (अट्टति-आ-ननु-अट्टिता. — Desid. अट्टिषिषति or अट्टिषिषति. Caus. अट्टयति-आट्टिषत) ¹ To attack or assault. ² To connect. ³ To argue, to discern, to meditate. This radical is also written अट्ट.

अट्टुन n. (-नम्) A shield. E. अट्टु, kṛit aff. क्णट्.

अट्ट I. (अट्ट-भ्यादि-उदात्त-उदात्ते) r. 1st cl. par. (अट्टति-आ-अट्टिता. — Desid. अट्टिषिषति. Caus. आट्टयति) To sound.

II. (अट्ट-दिवादि-उदात्त-अनुदात्ते) r. 4th cl. átm. (अट्टते). To breathe. See अट्ट.

अट्टक m. f. n. (-कः-का-कम्) Inferior, low. As the first part of a Karmadh. it implies deterioration or contempt. E. अट्ट, kṛit aff. युञ्. See also अट्टक and आट्टक.

अट्टकीय m. f. n. (-यः-या-यम्) Containing, referring to, being made by &c. what is low or inferior. E. अट्टक, taddh. aff. क्.

अट्टव्य n. (-व्यम्) A field bearing panicum miliaceum. E. अट्ट (panic), taddh. aff. यत्.

अट्टि m. (-षिः) ¹ A pin or bolt at the extremity of the pole of a carriage, a pin of the axle. ² The point of a needle &c.

³ A limit, a boundary. ⁴ That part of a house where animals are killed, where slaughtering takes place. Also अट्टी f. (-षी). E. अट्ट, ún. aff. इञ्.

अट्टिमन् I. m. (-भा) ¹ Subtlety, infinite minuteness, moleculism. ² The same considered as a superhuman faculty, to be acquired by austere devotion and the performance of magical rites, or as possessed by a deity.

II. n. (-म) The smallest piece or part (only in the Vedas). E. अट्ट, taddh. aff. इमणिष्. See also अट्टता-अट्टव्य-आट्टव्य.

अट्टिष्ठ m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Smallest, finest, very small or fine. E. अट्ट, taddh. aff. इष्टञ्.

अट्टी f. (-पी). See अट्टि.

अट्टीमाण्डव्य Tatpur. m. (-व्यः) The name of a Rishi or Saint. E. अट्टी, a pin, and माण्डव्य; according to the comm., अट्टी would be in this word a qualification of the proper name माण्डव्य; from his being impaled on a मूक or अट्टी.

अट्टीयस् m. f. n. (-यान्-यसी-यः) ¹ Smaller, more minute. ² Very small, very minute. E. अट्ट, taddh. aff. ईयसुञ्.

अट्टीयस् m. f. n. (-कः-का-कम्). The same as अट्टीयस्. E. अट्टीयस्, taddh. aff. क् (?).

अट्टु I. m. f. n. (-सुः-सुः or स्वी-सु) Small, minute, atomic.

II. m. (-सुः) ¹ An atom, a minute and elementary particle of matter. ² (According to some Puráñas) A measure of time, consisting of two Paramáñus; 54,675,000 añus are said to be equal to one muhūrta. ³ A sort of grain (Panicum miliaceum). See धान्. ⁴ A name of Śiva.

III. f. (-स्वी) (ved.) A finger.

IV. n. (-सु) (In prosody.) The fourth part of a मात्रा q. v. E. अट्ट, ún. aff. उ.

अणुक m. f. n. (-कः-का-कम्) ¹Small, minute, atomic. ²Acute, skilful, clever. E. अणु, taddh. aff. कन्; in 1 without altering the meaning of अणु; in 2 with the sense of comparison, 'like one who sees minute objects, who is sharp-sighted', &c.

अणुता f. (-ता) The state of being an atom, of being small or minute. Also **अणुत्व** n. (-त्वम्). See, besides, **अखिमन्** and **आणव**. E. अणु, taddh. aff. तन् or त्व.

अणुतिल Tatpur. n. (-तिलम्) A kind of medicated oil, prepared from fine oily substances. E. अणु and तिल.

अणुभा Bahuvr. f. (-भा) Lightning. E. अणु and भा.

अणुमात्र m. f. n. (-त्रः-त्री-त्रम्) Having the size of an atom, being as small as an atom. E. अणु, taddh. aff. मात्रच्; but more correctly, a Bahuvr. E. अणु and मात्रा.

अणुमात्रिक m. f. n. (-कः-का-कम्). The same as the preceding. E. अणुमात्र, taddh. aff. इच्. This word is also explained as 'consisting of the minute (अणु) mátrás or eight constituent parts of the body viz. bhúta, indriya, manas, buddhi, vásaná, karman, váyu and avidyá.'

अणुरेणु Karmadh. m. f. (-णुः-णुः) Small particles of dust, a mote in a sunbeam &c. E. अणु and रेणु.

अणुरेणुवाच Tatpur. n. (-वाचम्) The motes in a sunbeam. E. अणुरेणु and वाच.

अणुरेवती Karmadh. (?) f. (-ती) A tree (Croton polyandrum). E. अणु and रेवती.

अणुग्रीहि Karmadh. m. (-हिः) A small kind of grain. See **प्रसातिका**. E. अणु and ग्रीहि.

अणुशस् ind. In small pieces. E. अणु, taddh. aff. शस्.

अणुभाव Tatpur. m. (-वः) The becoming an atom. E. अणु, with taddh. aff. च्चि, and भाव.

अण्ड (अण्डि-भ्वादि-उदात्त-अणुदात्तेत्) r. 1st cl. átm. (अण्डते-आण्डे-अण्डिता. — p. p. अण्डित) To go, to go to or towards. See **अण्ड**.

अण्ड m. n. (-ण्डः-ण्डम्) ¹An egg. ²A testicle. ³The scrotum. ⁴Semen genitale. ⁵The musk bag, regarded as the scrotum of the deer. ⁶A name or epithet of Śiva (from his being compared to the Brahmánda or representing the world). E. अण्, ún. aff. ड्.

अण्डक I. m. (-कः) The scrotum.
II. n. (-कम्) An egg, a small egg. E. अण्ड, taddh. aff. कन्.

अण्डकटाह Tatpur. m. (-हः) The shell of the mundane egg. E. अण्ड (see **ब्रह्माण्ड**) and कटाह.

अण्डकोटरपुष्पी Bahuvr. f. (-ष्पी) A plant (perhaps *Convolvulus argenteus*). See **अजानी**. Another reading of this word is **अण्डकोटरपुष्पी**. E. अण्ड, कोटर and पुष्प.

अण्डकोश Tatpur. m. (-शः). See the next.

अण्डकोष Tatpur. m. (-षः) The scrotum. E. अण्ड and कोश or कोष.

अण्डकोषक m. (-कः) The scrotum. E. taddh. aff. कन् added to the last.

अण्डज Tatpur. I. m. f. n. (-जः-जा-जम्) Oviparous.
II. m. (-जः) ¹A bird. ²A fish. ³A serpent. ⁴A lizard.
III. f. (-जा) Musk. E. अण्ड and ज.

अण्डवेशर Tatpur. m. (-रः) A name of Garúda. E. अण्डज and ईशर, 'the king of the birds'.

अण्डधर Tatpur. m. (-रः) A name or epithet of Śiva. See **अण्ड**, & E. अण्ड and धर.

अण्डवर्धन Tatpur. n. (-नम्) A disease, swelling of the scrotum. E. अण्ड and वर्धन.

अण्डवृषि Tatpur. f. (-षि) The same as the preceding. E. अण्ड and वृषि.

अण्डसू Tatpur. f. (-सूः) The female of an oviparous animal. E. अण्ड and सू.

अण्डाकर्षण Tatpur. n. (-णम्) Castration. E. अण्ड and आकर्षण.

अण्डाकार Bahuvr. I. m. f. n. (-रः-रा-रम्) Egg-shaped, oval, elliptical.
II. m. (-रः) An oval, an ellipsis; also **अण्डाकृति**, &c. E. अण्ड and आकार.

अण्डासु m. (-सुः) A fish. E. अण्ड, taddh. aff. आसु.

अण्डीर m. (-रः) ¹A man. ²Strong, powerful. E. अण्ड, taddh. aff. ईर.

अण्ड n. (-ण्डम्) The small hole of a filtre or sieve (in the Vedas; esp. in the plural). E. अणु, taddh. aff. अण् (?).

अण्डन्त Bahuvr. m. (-न्तः) A question the object of which is the solution of some subtle or difficult point. E. अणु and अन्त.

अण्वी f. (-व्वी) (ved.) A finger. See **अणु**.

अण् (अण्-भ्वादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अण्ति-आण्-अणित्ता-अणित्यति-आण्ति. — p. p. अणित and आण्.)
¹To go, to move. ²To move continually. ³To obtain. With **अभि**- ¹To approach. ²To obtain. — **अव**- To go down. — **सम्**- To approach, to hasten to.

अण् ind. A particle which is said to imply surprise or astonishment. It occurs only in **अणुत** according to the native etymology, and perhaps also in **अण्वा**. It belongs to those indeclinables which in conjunction with radicals are called **जति** q. v.

अण्ट Bahuvr. I. m. f. n. (-टः-टा-टम्) Having no shores or banks, steep.
II. m. (-टः) A precipice. E. अण् priv. and टट्.

अण्था Tatpur. m. (-थाः) Different, not so as before. (ved.) E. अण् neg. and तथा.

अण्थोपित Tatpur. m. f. n. (-ण्-ता-णम्) Not deserving such or so like, worthy of something better. E. अण् neg. and **थोपित**.

अण्थ Tatpur. m. f. n. (-थ्यः-था-थम्) Untrue, false, unreal. E. अण् neg. and थथ्.

अण्थुय Bahuvr. m. (-थुः) (In rhetoric.) A figure of speech, not employing predicates or comparisons which correspond with the nature of the object itself. E. अण् priv. and **थुय**.

अण्ण (ved.) I. n. (-णम्) Going, moving continually.
II. m. (-णः) One who goes, who moves continually. E. अण्, kṛit aff. ण्णट्.

अण्ण I. Tatpur. n. (-णम्) Not the object of a rule or of the rule in question. E. अण् neg. and ण्ण.

II. Bahuvr. m. f. n. (-ण्-न्त्री-णम्) ¹Having no string or rope &c. ²Unrestrained. See **तन्त्र**. E. अण् priv. and **तन्त्र**.

अण्ण Bahuvr. m. f. n. (-ण्-न्त्रा-णम्) Unwearied, active, alert. E. अण् priv. and **तन्त्रा**.

अण्णित Tatpur. m. f. n. (-ण्-ता-णम्) Unwearied, active, energetic. E. अण् neg. and **तन्त्रित**.

अतस्मिन् Tatpur. m. f. n. (-स्मिन्-स्मिन्-स्मिन्) Unworn, active, alert. E. अ neg. and तस्मिन्.
 अतप Bahuvr. I. m. f. n. (-पः-पा-पम्) ¹ Cool. ² Unanxious. ³ Unemployed. ⁴ Unostentatious.
 II. m. pl. (-पाः) The name of a particular class of gods of the Buddhists. E. अ priv. and तप.
 अतपस् Bahuvr. m. (-पाः) One who does not practise austerities, impious. E. अ priv. and तपस्.
 अतपस्क Bahuvr. m. (-कः). The same as the preceding. E. अ priv. and तपस्, samásánta aff. कप्.
 अतप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Cool, not heated. E. अ neg. and तप्त.
 अतमेव Tatpur. m. f. n. (-वः-वः-वः) Not wearied, not fatigued, not languid or exhausted. (ved.) E. अ neg. and तमेव.
 अतर्क m. (-र्कः) I. Tatpur. Absence of reasoning, want of consideration. E. अ neg. and तर्क.
 II. Bahuvr. One who employs groundless arguments, who reasons illogically. E. अ priv. and तर्क.
 अतर्कित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unconsidered. ² Unexpected, unweighed. अतर्कितम् used as adv., unexpectedly, suddenly. E. अ neg. and तर्कित.
 अतर्क्य Tatpur. m. f. n. (-र्क्यः-र्क्या-र्क्यम्) Unsearchable, incomprehensible, inscrutable. E. अ neg. and तर्क्य.
 अतल Bahuvr. n. (-लम्) A particular hell or division of the infernal regions, the portion immediately below the earth. E. अ priv. and तल; 'bottomless'.
 अतलस्यर्ष Bahuvr. m. f. n. (-र्षः-र्शा-र्शम्) Bottomless, very deep. E. अ priv. and तल-स्यर्ष; 'the bottom of which cannot be touched'.
 अतलस्युर्ष Tatpur. m. f. n. (-स्युर्ष). See the preceding. E. अ neg. and तल-स्युर्ष.
 अतव्यस Tatpur. m. f. n. (व्यन्-व्यसी-व्यः) Not stronger, not very strong. (ved.) E. अ neg. and तव्यस.
 अतस् ind. ¹ Hence, from this place. ² From that time. ³ Therefore, from that cause. ⁴ Used also in the same sense as the ablative or fifth case of एतद्; f. i. अत ऊर्ध्वम् or अतः परम्, after that, afterwards, from now; अतो ऽव्यथा different from that; अतो ऽर्थात् from that reason, therefore. E. अम् (i. e. अ considered as a substitute of एतद्), taddh. aff. तसिच्.
 अतस I. m. (-सः) ¹ Wind, air. ² The soul. ³ A weapon. ⁴ Cloth made from bark. ⁵ (In the Vedas.) A tree, a large tree.
 II. f. (-सी) ¹ Common flax (Linum usitatissimum). ² Saña, Bengal sun, a kind of flax (Crotolaria juncea). E. अत्, un. aff. असच्, when fem. with स्त्रीच् added.
 अति ind. (see निपात, उपसर्ग, अति, कर्मप्रवचनीय) ¹ Over, beyond. ² Exceedingly, very much. This word is used either as a separable preposition with a word following in the accusative, or as an inseparable prefix in composition with verbal and nominal themes. If अति, in composition with a nominal theme, constitutes a Tatpur. compound, it must either express a higher degree (f. i. in अतिराजन्, a superior or excellent king) or the sense of the word क्रान्त must be supplied after it and the latter part of the compound understood in the sense of the accu-

sative (f. i. in अतिक्रान्तः which is explained as meaning अतिक्रान्तः खट्वात्). E. अत्, kṛit aff. इन् (?).
 अतिकच Tatpur. I. f. (-च) Idle or unmeaning speech.
 II. m. f. n. (-चः-चा-चम्) ¹ Incredible, unworthy of belief or trust. ² Erring, deviating from the duties of a profession or cast. E. अति and कचा. Some works substitute for this word the reading इतिकच q. v., which seems to be the more correct form.
 अतिकम्क Bahuvr. m. (-कः) The name of a tree. See इ-सिकम्क. E. अति and कम्क, samásánta aff. कप्.
 अतिककम् Avyayibh. Too early in the morning, at dawning. E. अति and कम्क.
 अतिकश Tatpur. m. f. n. (-शः-शा-शम्) Past whipping, unmanageable, restive (as a horse). E. अति (sc. क्रान्त) and कशा (in the sense of the accusative).
 अतिकाय Bahuvr. I. m. f. n. (-यः-या-यम्) Gigantic.
 II. m. (-यः) The name of a Rákshasa. E. अति and काय.
 अतिकुस्ति Tatpur. m. f. n. (-तः-ता-तम्) Very low, much despised. E. अति and कुस्ति.
 अतिकुल Bahuvr. m. f. n. (-लः-ला-लम्) Having very few hairs. (ved.) E. अति and कुल. Also read अतिकूल.
 अतिकृष्ट Tatpur. m. (-ष्टः) ¹ Extreme pain or suffering. ² A kind of penance, eating a handful of food a day for nine days, and fasting three. E. अति and कृष्ट.
 अतिकृति Tatpur. f. (-तिः) A class of metres regulated by number and quantity. See अतिकृष्टम्. It comprises two species (see कौचपदा and शृणु) and consists of a stanza of four lines, with twenty-five syllables in each line. Also called अभिकृति. E. अति (sc. क्रान्ता) and कृति (another class of metres; in the sense of the accusative).
 अतिकृश Tatpur. m. f. n. (-शः-शा-शम्) Very thin, emaciated. E. अति and कृश.
 अतिकृष्ण Tatpur. m. f. n. (-ष्णः-ष्णा-ष्णम्) Very dark, too dark or dark blue. E. अति and कृष्ण.
 अतिकेश Bahuvr. m. (-रः) The name of an aquatic plant (Trapa bispinosa). See कुचक. E. अति and केश.
 अतिक्रम m. (-मः) ¹ Going over or beyond, lit. or fig. ² Surpassing, excelling, overcoming. ³ Transgressing. ⁴ Neglect, disregard, impropriety. ⁵ Contrariety, opposition. ⁶ A groundless demand, an imposition. ⁷ A gallant attack, advance of an army in front of an enemy. (See अभिक्रम.) E. क्रम् with अति, kṛit aff. अच्.
 अतिक्रमण n. (-णम्) ¹ Going over or beyond. ² Transgressing. ³ Going away, passing. ⁴ Passing away (as time), idling. E. क्रम् with अति, kṛit aff. णट्.
 अतिक्रमिन् m. f. n. (-मी-मिमी-मि) ¹ Transgressing. ² Exceeding, surpassing. E. अतिक्रम, taddh. aff. इणि, or क्रम् with अति, kṛit aff. इणि.
 अतिक्रान्त m. f. n. (-न्तः-न्ता-न्तम्) ¹ Transgressed, exceeded, passed in time, excelled, surpassed, or ² having transgressed, exceeded &c. See क्रम् with अति. E. क्रम् with अति, kṛit aff. ण्.
 अतिक्रान्तनिषेध Bahuvr. m. f. n. (-धः-धा-धम्) Having transgressed a prohibition, having done what is prohibited by law. E. अतिक्रान्त and निषेध.
 अतिक्रामक m. f. n. (-कः-का-कम्) Exceeding, one who oversteps due bounds. E. क्रम् with अति, kṛit aff. ण्कच्.

अतिक्रामत् m. f. n. (-मन्-मन्ती-मत) Transgressing, exceeding, surpassing &c. See क्राम् with अति. E. क्राम् with अति, kṛit aff. शतृ.
अतिचिप्त I. m. f. n. (-प्तः-प्ता-प्तम्) Thrown beyond, thrown outside &c.

II. n. (-प्तम्) (In medicine.) A dislocation (see भय and सन्धिमुक्त), described as 'when the two bones of a joint are forced out and cause much pain'. E. चिप् with अति, kṛit aff. ङ.

अतिम m. f. n. (-मः-मा-मम्) ¹ Exceeding, going beyond. ² Surpassing, excelling. E. म् with अति, kṛit aff. ड.

अतिमुख Bahuvr. I. m. f. n. (-खः-खा-खम्) Having large cheeks or temples.

II. m. (-खः) The Yoga star of the sixth lunar mansion (see चाङ्गा), that star which serves as the index of the mansion. It is perhaps the 133d of Taurus. E. अति and मुख.

अतिगन्ध Bahuvr. I. m. f. n. (-न्धः-न्धा-न्धम्) Of strong or exceeding odour.

II. m. (-न्धः) ¹ A fragrant grass, lemon-grass (Andropogon schoenanthus). ² Champac (Michelia champaca). ³ A kind of Jasmin. See सुन्नर. ⁴ Sulphur. E. अति and गन्ध.

अतिगन्धासु Tatpur. m. (-सुः) The name of a creeper. See पुचदासी. E. अति and गन्धासु.

अतिगर्बित Tatpur. m. f. n. (-तः-ता-तम्) Very arrogant, very proud. E. अति and गर्बित.

अतिगव Tatpur. m. f. n. (-वः-वा-वम्) Having gone beyond a cow, having surpassed a cow &c. E. अति (sc. ज्ञान्) and गो (in the sense of the accusative), samāsānta aff. टच्.

अतिगहन Tatpur. m. f. n. (-नः-ना-नम्) Very impervious or inaccessible. E. अति and गहन.

अतिगुप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Very secret, closely hidden or concealed. E. अति and गुप्त.

अतिगुहा Tatpur. f. (-हा) A plant (Hemionites cordifolia, Rox.). See पुत्रिपर्वी. E. अति (sc. ज्ञान्) and गुहा (in the sense of the accusative); 'rising above the ground'.

अतिगो Tatpur. f. (-गो) An excellent cow. E. अति and गो.

अतिग्रह m. (-हः) I. Overtaking, surpassing. E. ग्रह् with अति, kṛit aff. चच्.

II. Tatpur. (In the philosophical terminology of the Upanishads) that which goes beyond the grahas or the eight instruments of apprehension i. e. the objects or functions of apprehension themselves: thus with the graha प्राण (meaning there 'the nose') corresponds the atigraha अपान (meaning there 'fragrant substance'), with the graha वाच्, the atigraha नामन् and likewise, with the other six grahas विज्ञा, चक्षुस्, श्रोत्र, मनस्, हृत्, स्पर्श, the atigrahas रस, रूप, शब्द, काम, कर्मन् and सार्ग. — Also called अतिग्रह. E. अति and ग्रह (in the sense of the accusative).

अतिग्रह Tatpur. m. (-हः) The same as अतिग्रह in its philosophical meaning. E. अति and ग्रह (in the sense of the accus.).

अतिग्रह्य Tatpur. I. m. f. n. (-ह्यः-ह्या-ह्यम्) Very acceptable or agreeable.

II. m. (-ह्यः) The name of three particular grahas or sacrificial vessels (see ग्रह्), with which libations were made in the Jyotishāhoma sacrifice to Agni, Indra and Sūrya. E. अति and ग्रह्य.

अतिघ Tatpur. m. (-घः) ¹ A bludgeon, a weapon. ² Anger, wrath. E. अति and घ.

अतिघ्नी Tatpur. f. (-घ्नी) The state of happiness, the state of profound sleep. (In the terminology of the Upanishads.) E. अति and घ्, with ङीप् aff., 'destroying thoroughly all unpleasant feelings'; sc. अवस्था.

अतिचर Tatpur. I. m. f. n. (-रः-रा-रम्) Going very much.

II. f. (-रा) The name of a plant which grows in Bengal (Hibiscus mutabilis). See also पद्मचारिणी, चवचा, पद्मा and चारटी. E. अति (very much) and चर, or अति (sc. ज्ञान्) and चर (going i. e. a living being, in the sense of the accusative); the plant being called so, because 'it grows in impervious places and, therefore, goes beyond the reach of living beings'.

अतिचार m. (-रः) I. ¹ Going over or beyond. ² Surpassing, excelling. E. चर् with अति, kṛit aff. चच्.

II. Tatpur. ¹ Going quickly. ² The passage of a planet from one zodiacal sign to another, in a shorter than ordinary period. E. अति (exceedingly) and चार.

अतिचारिन् m. f. n. (-री-रिणी-रि) Transgressing, surpassing. E. चर् with अति, kṛit aff. चिनुच्, the affix implying here habit or nature.

अतिच्छ Tatpur. I. m. (-चः) A species of mushroom. (See छ्वा and पात्तन्.)

II. f. (-चा) ¹ Anise (Anethum pimpinella). ² Barleria longifolia. E. अति (sc. ज्ञान्) and छ्वा (in the sense of the accusative), 'surpassing a parasol'; in the fem. with टाप् aff.

अतिच्छक I. m. (-कः) A mushroom. See the preceding.

II. f. (-का) The same as अतिच्छवा. E. तद्ध. aff. कच् added to the last.

अतिच्छन्द Tatpur. m. f. n. (-न्दः-न्दा-न्दम्) Without desire, free from worldly desire. Also अतिच्छन्दस्. E. अति (sc. ज्ञान्) and छन्द (in the sense of the accusative), 'having gone beyond desires'.

अतिच्छन्दस् Tatpur. I. m. f. n. (-न्दाः-न्दाः-न्दः) The same as the preceding.

II. f. n. (-न्दाः-न्दः) The name of two classes of metres regulated by number and quantity, the first of which comprises the classes अतिश्रवती, शृङ्गरी, अतिशृङ्गरी, अष्टि, चत्वारि, धृति, अतिधृति (qq. vv.) and the second the classes छति, प्रकृति, चाकृति, विकृति, सकृति, अतिकृति (or अमि-कृति), उत्कृति (qq. vv.).

III. f. (-न्दाः) The name of one of the consecrated bricks or ishṭakās. E. अति (sc. ज्ञान्) and छन्दस् I. desire, II. metre (in the sense of the accusative) 'going or having gone beyond desires' and 'going beyond the seven Chhandas or metres नायवी, उष्णिह्, अनुष्टुभ्, गृह्णी, पङ्क्ति, विष्टुम् and वगती'.

अतिश्रवती Tatpur. f. (-ती) The name of a class of metres regulated by number and quantity. See अतिच्छन्दस्. It comprises sixteen varieties and consists of a stanza of four lines, with thirteen syllables in each line. (See ¹ प्रहर्षिणी, ² श्रवती (or अतिश्रवती), ³ मत्तमचूर (or माया), ⁴ गौरी, ⁵ मञ्जुभाषिणी (or प्रबोधिता, or सुनन्दिनी, or कनकप्रभा), ⁶ चन्द्रिका (or चमा, or उत्पत्तिनी, or मुटि-श्रवती), ⁷ कसहंस (or चिचवती, or सिंहनाद), ⁸ चक्षुरिका-वती, ⁹ चक्रवेद्या, ¹⁰ विद्युत्, ¹¹ मुनेन्द्रमुख, ¹² तारक, ¹³ क-

साकन्द (or कन्द), ¹⁴ पङ्कजावली (or पङ्कजावली), ¹⁵ चण्डी, ¹⁶ प्रभावती.) E. अति (sc. क्रान्ता) and अगती (in the sense of the accusative) 'going beyond the metre अगती q. v.'.
अतिजन Bahuvr. m. f. n. (-जः-जा-जम्) Solitary, lonely. E. अति (in the sense of अतिगत or अत्यन्तविगत) and जन; or perhaps as a Tatpur. अति (sc. क्रान्ता) and जन (in the sense of the accusative).
अतिजर Bahuvr. m. f. n. (-रः-रा-रम्) Exceedingly old. With respect to the declension of this word, see जरा and जरस्. E. अति and जरा.
अतिजव Tatpur. I. m. (-वः) Extreme speed.
 II. m. f. n. (-वः-वा-वम्) Marching fast or fleet. E. अति and जव.
अतिजागर Tatpur. I. m. f. n. (-रः-रा-रम्) Very wakeful, restless.
 II. m. (-रः) The black curlew. E. अति and जागर.
अतिजात Tatpur. m. f. n. (-तः-ता-तम्) Superior by birth (to the parents). E. अति and जात.
अतिजीर्ण Tatpur. m. f. n. (-र्णः-र्णा-र्णम्) Very old. E. अति and जीर्ण.
अतिडीन Tatpur. n. (-जम्) Very lofty or very rapid flight of birds. E. अति and डीन.
अतितराम् ind. ¹ Far more, far better (with a word following in the ablative or fifth case). ² Very much, excessively, exceedingly. ³ Far beyond, far above (with a word following in the accusative or second case). E. अति, taddh. aff. तरप् and ताम्. (अतितराम् may better be considered as the comparative degree of अति in the accus. of the fem.)
अतितारिन् m. f. n. (-री-रिणी-रि) Crossing or getting over. E. तु with अति, kṛit aff. णिनि.
अतितीक्ष्ण Tatpur. m. f. n. (-क्ष्णः-क्ष्णा-क्ष्णम्) Very pungent, sharp, hot or acrid. E. अति and तीक्ष्ण.
अतितीव्र Tatpur. I. m. f. n. (-व्रः-व्रा-व्रम्) Very sharp or pungent.
 II. f. (-व्रा) Dūb grass. See गण्डदूर्वा. E. अति and तीव्र.
अतितृष Tatpur. m. f. n. (-षः-शा-षम्) Very much hurt or injured. E. अति and तृष.
अतितृप्ति Tatpur. f. (-प्तिः) Oversatisfaction, satisfying one's appetite too much. E. अति and तृप्ति.
अतिवद् Tatpur. Beyond that. E. अति (sc. क्रान्ता) and वद् (in the sense of the accusative). This word seems to be only one of grammatical coinage, to show that the declension of वद् in compositions like these is like that of other nouns ending in व् and not that of the pronominal theme वद्; i. e. अतिवद्, अतिवदी &c. (instead of अतिव्यः, अतिव्यी &c.).
अतिवम् Tatpur. m. Surpassing thee. E. अति (sc. क्रान्ताः) and वम् (in the sense of वाम्). This word seems to be, like the last, only a grammatical one and scarcely in real use; its declension is equally purely fictitious and varying, even, according to the different grammatical authorities. See the following and अतिवाम्, अतिभूयम्, also अतिवम्.
अतिवाम् Tatpur. The accus. in the plural of the preceding.
अतिवाम् Tatpur. The accusative in the singular and dual of अतिवम्.

अतिथि I. 1. m. f. n. (-थिः-थी-थि) One who arrives and, though entirely unknown, is entitled to the rites of hospitality, a guest. See अतिथिन्.
 2. m. (थिः) ¹ A proper name of a king of Ayodhyá, the son of Kuśa and grandson of Ráma. ² The vaidik name of an attendant of Soma. (This latter meaning is more likely to be taken in a figurative sense, Soma being mentioned as the name of a king and Agni, Atithi, Śyena as those of his attendants). E. अत्, ún. aff. इधिन्. (अतिथि in the meaning of 'guest' is also explained as a Bahuvr. 'one who has no kind of तिथि or holy day, who may arrive any day' or 'one who does not sojourn a whole tithi, but only one single night', or 'one who is not steady (when तिथि is supposed to be a mutilated form of स्थिति)'; all these explanations are artificial.)
 II. Bahuvr. m. (-थिः) Wrath, anger. E. अ priv. and तिथि 'not restricted to a tithi, what may come at any time'.
अतिथिक्रिया Tatpur. f. (-या) Hospitality considered as a religious duty. E. अतिथि and क्रिया.
अतिथिम् Tatpur. m. (-म्) A proper name or a vaidik epithet of Divodása. (Properly meaning: 'worthy to be approached by guests, hospitable'. E. अतिथि and म् (from गम्, ún. aff. ङ्).
अतिथिस्व n. (-स्वम्) Hospitality. E. अतिथि, taddh. aff. स्व.
अतिथिधर्म Tatpur. m. (-र्मः) The proper quality which constitutes a claim to hospitality. E. अतिथि and धर्म.
अतिथिधर्मिन् m. f. n. (-र्मि-र्मिणी-र्मि) One who has the proper qualities which constitute a claim to hospitality. E. The preceding, taddh. aff. णिनि.
अतिथिन् I. m. f. n. (-थी-थिनी-थि) Wandering, travelling. (ved.)
 II. m. (-थी) The name of a king, called also Suhotra and otherwise Atithi. See अतिथि. E. अत्, ún. aff. (?) इधिन्.
अतिथिद्वेष Tatpur. m. (-षः) Inhospitability. E. अतिथि and द्वेष.
अतिथिपूजन Tatpur. n. (-जम्) Hospitality considered as one of the principal sacraments of the Hindus. E. अतिथि and पूजन.
अतिथिपूजा Tatpur. f. (-जा). The same as the preceding. E. अतिथि and पूजा.
अतिथिसत्कार Tatpur. m. (-रः) The rite of hospitality, the hospitable treatment of a guest. E. अतिथि and सत्कार.
अतिथिसेवा Tatpur. f. (-वा) Service of a guest, hospitality. E. अतिथि and सेवा.
अतिदग्ध Tatpur. I. m. f. n. (-ग्धः-ग्धा-ग्धम्) Very much burnt.
 II. n. (-ग्धम्) (In med.) One of the four degrees of burns, described in the following manner: 'when the flesh hangs down and the part is separated with the destruction of the vessels, joints &c., with fever, thirst, faintness, the tumour growing slowly and, when ripe, being colourless'. E. अति and दग्ध.
अतिदत्त Tatpur. m. (-त्तः) A proper name, the son of Śúra or Rájádhiveva. E. अति and दत्त.
अतिदर्प I. Tatpur. m. (-र्पः) Excessive pride or arrogance.
 II. Bahuvr. m. f. n. (-र्पः-र्पा-र्पम्) Very proud or arrogant. E. अति and दर्प.
अतिदर्शिन् Tatpur. m. f. n. (-र्शि-र्शिनी-र्शि) Seeing very far. E. अति and दर्शिन्.
अतिदातु Tatpur. m. (-ता) A liberal man. E. अति and दातु.

अतिदान Tatpur. n. (-नम्) Munificence, giving largely. E. अति and दान.

अतिदान्त Tatpur. m. (-न्तः) The name of a prince. Perhaps the same as, or another reading of अभिदान्त. E. अति and दान्त.

अतिदाह Tatpur. m. (-हः) ¹ Great heat. ² Violent inflammation. E. अति and दाह.

अतिदिष्ट m. f. n. (-ष्टः-ष्टा-ष्टम्) Being the object of an अतिदेश (q. v.), of an additional or supplementary rule. E. दिम् with अति, kṛit aff. ष्.

अतिदीप्य Tatpur. m. (-प्यः) The name of a plant (Plumbago rosea). Called also रक्तचिपक. E. अति and दीप्य.

अतिदीर्घ Tatpur. m. f. n. (-र्घः-र्घा-र्घम्) Too or very long (in time and space). E. अति and दीर्घ.

अतिदुःसह Tatpur. m. f. n. (-हः-हा-हम्) Quite intolerable, quite unbearable, not to be borne or endured. E. अति and दुःसह.

अतिदुर्गत Tatpur. m. f. n. (-तः-ता-तम्) In great difficulty or distress. E. अति and दुर्गत.

अतिदुर्लभ Tatpur. m. f. n. (-भः-भा-भम्) Very difficult to obtain. E. अति and दुर्लभ. (The form दुर्लभ, however, occurs only as part of a compound, दुर्लभ or दुर्लभ being the legitimate forms, when used alone.)

अतिदुष्कर Tatpur. m. f. n. (-रः-रा or -री-रम्) Very arduous, very difficult. E. अति and दुष्कर.

अतिदूर Tatpur. n. (-रम्) Excessive distance. (अतिदूरम्, अतिदूरात्, अतिदूरेण and अतिदूरे, especially in conjunction with न are used adverbially 'not very far off'.) E. अति and दूर.

अतिदेव Tatpur. m. (-वः) A superior god, one who surpasses the Gods. E. अति and देव (or according to others अति, sc. क्रान्त, and देव, in the sense of the accusative).

अतिदेश m. (-शः) A rule providing for something more than the ordinary or established rules (see प्रदेश, उपदेश) provide for and not comprehended by them; it may be either enjoined specially or derived from inference; if such a rule, in grammar, affects the form, gender &c. of a word, it is called रूपातिदेश, शिक्कातिदेश &c.; in philosophy atideśās of a general or comprehensive nature are called सामान्यातिदेश and those restricted to a special case विशेषातिदेश. See also शास्त्रातिदेश, कार्यातिदेश, निमित्तातिदेश, अपदेशातिदेश. E. दिम् with अति, kṛit aff. चञ्.

अतिदोष Tatpur. m. (-षः) A great fault. E. अति and दोष.

अतिधन्वन् Bahuvr. m. (-न्वा) The proper name of a descendant of Śunaka. E. अति and धन्वन्.

अतिधृति Tatpur. f. (-तिः) ¹ The name of a class of metres which are regulated by number and quantity. See अतिच्छन्दस्. It comprises thirteen varieties and consists of a stanza of four lines with nineteen syllables in each line. (See ¹ शार्दूल or शार्दूलविक्रीडित, ² मेघविस्फुरित or विश्रित, ³ पञ्चामर, ⁴ पुष्पदामन, ⁵ बिम्बा, ⁶ छाया, ⁷ मकरन्दिका, ⁸ समुद्रतटा, ⁹ सुरसा, ¹⁰ मणिमञ्जरी, ¹¹ चन्द्रमाला or चन्द्र, ¹² धवलाङ्गु or धवल, ¹³ समु.) ² (In arithmetic sometimes used to denote) the number nineteen. E. अति (sc. क्रान्ता) and धृति (in the sense of the accusative) 'going beyond the metre धृति q. v.'

अतिधेनु Bahuvr. m. f. n. (-नुः-नुः-नु) Having excellent or a great many cows. E. अति and धेनु.

अतिनामन् Bahuvr. m. (-मा) A proper name, one of the seven Rishis or Sages who preside over the reign of Chá-kshusha, the sixth Manu. E. अति and नामन्.

अतिनिघृत् Tatpur. f. (-घृत्) The name of a vaidik metre regulated by the number of syllables; it consists of three Pádas of seven, six, and seven syllables in each; also read अतिनिघृत्. E. अति (sc. क्रान्ता) and निघृत् (or निघृत्), in the sense of the accusative.

अतिनिद्र I. Bahuvr. m. f. n. (-द्रः-द्रा-द्रम्) One who sleeps inordinately.

II. Tatpur. f. (-द्रा) Excessive sleep (also considered as a morbid symptom).

III. Avyayibh. (-द्रम्) After sleeping. E. अति and निद्रा.

अतिनिघृत् Tatpur. f. (-घृत्). See अतिनिघृत्.

अतिनौ Tatpur. m. f. n. (-नौः-नौः-नु) Landed from a boat. E. अति (sc. क्रान्त) and नौ (in the sense of the accusative) 'gone beyond a boat'.

अतिपतन n. (-नम्) Transgressing, going beyond bounds. E. पत् with अति, kṛit aff. च्चुट्.

अतिपतित m. f. n. (-तः-ता-तम्) Transgressed, missed. See also अतिपन्न. E. पत् with अति, kṛit aff. ष्.

अतिपत्ति f. (-त्तिः) Going beyond, passing away. E. पत् with अति, kṛit aff. ष्.

अतिपच Bahuvr. m. (-चः) ¹ A tree, see हस्तिवृक्ष. ² Another tree, the Teak tree. See शाकवृक्ष. E. अति and पच.

अतिपथिन् Tatpur. m. (-पन्वा) A good road. E. अति and पथिन्, 'a very road'.

अतिपद् Bahuvr. m. f. n. (-द्दः-द्दा-द्दम्) Having one foot too much or more (as an exuberant metre; f. i. अतिपदा गायत्री, अतिपदा शङ्करी). E. अति and पद्.

अतिपन्न m. f. n. (-न्नः-न्ना-न्नम्). The same as अतिपतित. E. पद् with अति, kṛit aff. ष्.

अतिपर Tatpur. m. (-रः) I. A great enemy. E. अति and पर.

II. One who has conquered his enemy. E. अति (sc. क्रान्तः) and पर (in the sense of the accusative).

अतिपरोक्ष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) Very imperceptible, very remote. E. अति and परोक्ष.

अतिपरोक्षवृत्ति Bahuvr. m. f. n. (-त्तिः-त्तिः-त्ति) Being of very remote explanation, very difficult to explain (as words the etymology of which is obscure). E. अतिपरोक्ष and वृत्ति.

अतिपात m. (-तः) ¹ Passing away. ² Transgression, neglect of duty, deviation from laws or customs, sin, offence.

³ Contrariety, opposition. E. पत् with अति, kṛit aff. चञ्.

अतिपातक Tatpur. n. (-कम्) The worst of the great sins, a heinous sin, viz. the sexual intercourse of a man with his mother, daughter or daughter-in-law and that of a woman with her son, father and father-in-law. E. अति and पातक.

अतिपातित Tatpur. I. m. f. n. (-तः-ता-तम्) Quite thrown, quite driven out.

II. n. (-तम्) (In medicine.) A dislocation, complete separation of a limb from the body (see भ्रम and काण्डभ्रम). E. अति and पातित.

अतिपातिन् m. f. n. (-ती-तिनी-ति) I. Going beyond, exceeding. E. पत् with अति, kṛit aff. चिञ्.

II. Tatpur. Passing very quick, acute (as a disease). E. अति and पातिन्.

अतिपादनिवृत् Tatpur. f. (-त्) The name of a vaidik metre regulated by the number of syllables. It is a species of the Gáyatri metre and consists of three Pádas of six, eight and seven syllables in each. Also read अतिपादनिवृत्. E. अति (sc. क्वात्) and पादनिवृत् (or पादनिवृत्), in the sense of the accusative.

अतिपादनिवृत् Tatpur. f. (-त्). See the preceding.

अतिपितामह Tatpur. m. (-हः) Surpassing the grand-father, better than his grand-father (as a grand-son). E. अति (sc. क्वात्) and पितामह (in the sense of the accusative).

अतिपितृ Tatpur. m. (-ता) Surpassing the father, better than his father (as a son). E. अति (sc. क्वात्) and पितृ (in the sense of the accusative).

अतिपुरुष Tatpur. m. (-षः) A great man, a great hero; also written अतिपूरुष. E. अति and पुरुष or पूरुष.

अतिपेशस Tatpur. m. f. n. (-सः-सा-सम्) Very dexterous or clever. E. अति and पेशस.

अतिप्रणे Tatpur. ind. Very early or too early in the morning. E. अति and प्रणे.

अतिप्रमाद्य Bahuvr. m. f. n. (-द्यः-द्या-दम्) Exceedingly large, very great. E. अति and प्रमाद्य.

अतिप्रवृत्ति Tatpur. f. (-त्तिः) Coming forth very much, running too abundantly &c. E. अति and प्रवृत्ति.

अतिप्रवृद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) ¹ Too much grown, swollen &c. ² Too haughty, too arrogant. E. अति and प्रवृद्ध.

अतिप्रश्न m. (-न्नः) A question which goes beyond its proper bounds, a question concerning a transcendental object. E. प्रश् with अति, kṛit aff. ङङ्.

अतिप्रश्न m. f. n. (-श्नः-श्ना-श्नम्) Belonging to, referring to, being the object of a question which goes beyond its proper bounds, or concerns a transcendental object. E. अतिप्रश्न, taddh. aff. यत्.

अतिप्रसक्ति Tatpur. f. (-क्तिः) Being attached too much, too great attachment. See also the following. E. अति and प्रसक्ति.

अतिप्रसङ्ग m. (-ङ्गः) I. Tatpur. Too great attachment, being attached too much. E. अति and प्रसङ्ग.

II. (In grammar, law and philosophy.) The applicability of a rule, definition, notion &c. extended too far: applying a rule &c. to a case, object &c. where properly it ought not to be applied. E. सङ्ग with प्र and अति, kṛit aff. ङङ्.

अतिप्रसिद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Very notorious, quite known. E. अति and प्रसिद्ध.

अतिप्रेषित Tatpur. n. (-तम्) The time after the ceremony with the प्रेष (q. v.) Mantras has been performed. E. अति (sc. क्वात्) and प्रेषित (in the sense of the accusative).

अतिप्रौढयौवन Tatpur. m. f. n. (-नः-ना-नम्) Being in the fullness of youth. E. अति and प्रौढयौवन.

अतिवस Bahuvr. I. m. f. n. (-सः-सा-सम्) Very strong, very powerful.

II. m. (-सः) ¹ An active soldier. ² The name of a king.

III. f. (-सा) ¹ The name of a medicinal plant 'employed

against disorders from wind, worms, sickness, burning heat and thirst, excess of saliva, in pregnancy &c. and considered as possessing strengthening properties' (Sidonia cordifolia and rhombifolia, or according to others Annona squamosa). ² A proper name, a daughter of Daksha and wife of Kaśyapa. ³ The name of a mystical verse or charm, used as a mystical weapon. E. अति and वस.

अतिबाहु Bahuvr. m. (-हुः) One of the seven Rishis or Sages who preside over the reign of the fourteenth Manu. E. अति and बाहु, 'having very great arms'.

अतिब्रह्मचर्य Tatpur. n. (-र्यम्) Excess of chastity. E. अति and ब्रह्मचर्य.

अतिब्रह्म Tatpur. m. (-ह्मा) The proper name of a king. E. अति (sc. क्वात्) and ब्रह्म (in the sense of the accusative).

अतिभार I. Tatpur. m. (-रः) ¹ A great or excessive burden. ² (Figuratively.) Inexplicitness, great obscurity (of a sentence &c.).

II. Bahuvr. (?) A proper name, according to a Purāna, the son of Rīteyu and a descendant of Puru. See also अतिमार. E. अति and भार.

अतिभारग Tatpur. m. (-गः) A mule. E. अतिभार and ग.

अतिभाव m. (-वः) Surpassing, overcoming, overpowering. E. भू with अति, kṛit aff. ङङ्.

अतिभी Bahuvr. m. (-भीः) Lightning, the flash accompanying thunder. E. अति and भी.

अतिभीषण Tatpur. m. f. n. (-णः-णा-णम्) Very horrible, very formidable. E. अति and भीषण.

अतिभूमि Tatpur. f. (-मिः) ¹ Extensive land. ² Excess, extremeness, impropriety. E. अति and भूमि; (some explain this word by अतिशयस्य खानम्.)

अतिभोजन Tatpur. n. (-नम्) Eating too much (considered also as a consequence of the disease भक्ष्य q. v.). E. अति and भोजन.

अतिभ्रू Bahuvr. m. f. n. (-भ्रूः-भ्रू-भ्रु) Having very large eyebrows. E. अति and भ्रू.

अतिमङ्गल Tatpur. I. m. f. n. (-लः-ला-लम्) Very auspicious &c. (See मङ्गल.)

II. m. (-लः) A fruit (Ægle, or Cratoeva marmelos). See विस्व. E. अति and मङ्गल.

अतिमति Tatpur. f. (-तिः) Pride, arrogance. E. अति and मति.

अतिमधन्दिन Tatpur. n. (-नम्) The height of midday. E. अति and मधन्दिन.

अतिमर्यादा I. Tatpur. m. f. n. (-दा-दा-दम्) Very much, excessive.

II. Avyayibh. (-दम्) Excessively, beyond bounds. E. अति (sc. क्वात्) and मर्यादा (in the sense of the accusative).

अतिमर्त्त Tatpur. m. f. n. (-र्त्तः-र्त्ता-र्त्तम्) Superhuman, divine. E. अति (sc. क्वात्) and मर्त्त (in the sense of the accusative).

अतिमाष I. Tatpur. m. f. n. (-षः-षा-षम्) Much, excessive.

II. Avyayibh. (-षम्) Excessively. E. अति (sc. क्वात्) and माषा (in the sense of the accusative).

अतिमान् Tatpur. The accus. in the plural of अतहम् q. v.

अतिमान Tatpur. m. (-नः) Great pride or arrogance. E. अति and मान.

अतिमानिन् Tatpur. m. f. n. (-नी-निनी-नि) Very proud, very haughty or arrogant. E. अति and मानिन्.

अतिमानुष Tatpur. m. f. n. (-यः-धी-यम्) ¹ Superhuman, more than mortal. ² Immortal, divine. E. अति (sc. क्रान्त) and मानुष (in the sense of the accusative).

अतिमाम् Tatpur. The accusative in the singular and in the dual of अत्यहम् q. v.

अतिमाय Tatpur. m. f. n. (-यः-या-यम्) ¹ Free from illusion. ² Entirely liberated or freed. E. अति (sc. क्रान्त) and माया (in the sense of the accusative).

अतिमार Tatpur. m. (-रः) The name of a prince; also written अतिभार q. v. E. अति (sc. क्रान्त) and मार (in the sense of the accusative).

अतिमाहत I. Tatpur. m. (-तः) A hurricane.

II. Bahuvr. m. f. n. (-तः-ता-तम्) Very windy. E. अति and माहत.

अतिमित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not wet, not moistened. E. अ neg. and तिमित. ² Over measured. E. अति and मित.

अतिमुक्त Tatpur. I. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Entirely liberated or freed. ² Free from passion or worldly desire. ³ Seedless, barren. E. अति and मुक्त.

II. m. (-क्तः) A large creeper bearing white fragrant flowers (Gærtnera racemosa), 'used against colds, bilious heat, feverish delirium, hiccough, sickness &c.' See also पुरस्क, माधवीसता. E. अति (sc. क्रान्त) and मुक्ता (in the sense of the accusative) 'surpassing pearls sc. in whiteness'.

III. m. (-क्तः) A tree (Dalbergia oujeiniensis). E. अति and मुक्त 'from its spreading very widely'.

अतिमुक्तक m. (-क्तः) ¹ A tree (Dalbergia oujeiniensis). ² A creeper (Gærtnera racemosa). See अतिमुक्त. ³ Mountain ebony. See तिलुक. ⁴ Another tree. See हरिमन्त्र. E. अति-मुक्त, taddh. aff. कन्.

अतिमुक्ति f. (-क्तिः) Liberation from death. See मुक्ति, अति-मोक्ष and मोक्ष. E. मुक् with अति, kṛit aff. क्तिन्; or a Tatpur. consisting of अति and मुक्ति.

अतिमुख Tatpur. m. f. n. (-खुः-खुः-खु) Overcoming death. E. अति (sc. क्रान्त) and मुख (in the sense of the accusative).

अतिमैषुन Tatpur. n. (-नम्) Excess of sexual intercourse. E. अति and मैषुन.

अतिमोक्ष m. (-क्षः) Liberation from death. See मोक्ष, मुक्ति and अतिमुक्ति. E. मोक्ष with अति, kṛit aff. क्षच्; or a Tatpur. consisting of अति and मोक्ष.

अतिमोदा Bahuvr. f. (-दा) A tree (Jasminum arboreum). See नवमक्षिका. E. अति and मोद.

अतियश Bahuvr. m. f. n. (-शः-शा-शम्) Very glorious, very celebrated. E. अति and यश (instead of यशस्). See the following.

अतियशस् Bahuvr. m. f. n. (-शाः-शाः-शः) Very glorious, very celebrated. E. अति and यशस्.

अतिथाव Tatpur. m. (-वः) The name of a Rishi (properly meaning: a great sacrificer, very pious). E. अति and थाव.

अतियुवन् Tatpur. m. f. n. (-युवा-यूनी or -युवती-युव) Very young. E. अति and युवन्.

अतियुयम् Tatpur. The nominative in the plural of अति-त्वम् q. v.

अतियोम Tatpur. m. (-गः) Too great conflux, excessive combination, excess. E. अति and योग.

अतिरक्त Tatpur. I. m. f. n. (-क्तः-क्ता-क्तम्) Very red.

II. f. (-क्ता) One of the seven tongues of Agni. See अग्नि-जिह्वा. E. अति and रक्त.

अतिरथ Tatpur. m. (-थः) A mighty warrior or chief, one going to battle in a car. E. अति and रथ.

अतिरसा Bahuvr. f. (-सा) The name of several plants. See मूषी, रासा, क्लीतक. E. अति and रस.

अतिराजकुमारि Tatpur. m. f. n. (-रिः-रिः-रि) Surpassing a princess. E. अति (sc. क्रान्त) and राजकुमारी (in the sense of the accusative).

अतिराजन् Tatpur. m. (-जा) ¹ An excellent, a mighty king. E. अति and राजन्. See अतिराजी. ² One who surpasses a king. E. अति (sc. क्रान्तः) and राजन् (in the sense of the accusative). See अतिराजी.

अतिराज्य denom. par. (-यति) To surpass a king. E. अति-राजन् (one who surpasses a king), denom. aff. यिच्.

अतिराजी Tatpur. m. (-जी) An excellent queen. E. अति and राजन्, samāsānta aff. टच् and fem. aff. ऊीप्. (The masculine form of this word which would be अतिराज, does not exist. See अतिराजन्, 1.)

अतिराज्ञी Tatpur. f. (-ज्ञी) A woman who surpasses a king. E. See अतिराजन्, 2, fem. aff. ऊीप्.

अतिराच Tatpur. m. (-चः) ¹ The name of the fifth part or Soma-sansthá of the Jyotishtoma sacrifice, for the complete performance of which, however, it is not considered nitya, essential or obligatory but kāmya, voluntary, viz. if the sacrificer institutes it for the sake of progeny, and therefore anitya, not always taking place, supererogatory. (See अग्निष्टोम.) ² The usual beginning and concluding part of those Ahargaña sacrifices which are called Sattrā (q. v.) and the beginning or the concluding part of those which are called Abhina (q. v.). There are, however, exceptions to this rule, see f. i. पञ्चदश-राच, कुण्डपायिनामयन. ³ The name of the Sāmaveda verse which closes the ceremonies of the sacrifices mentioned before.

⁴ A proper name, the son of Chákshusha or the sixth Manu by Nadvalá. E. अति (sc. क्रान्तः) and राचि (in the sense of the accusative), samāsānta aff. चच्; properly meaning 'lasting beyond a night'.

अतिराचसवनीयपशु Tatpur. m. (-शुः) The savaniyapaśu (q. v.) or sacrificial animal in the Atirātra (q. v.). It is a ewe consecrated to Saraswatī and subject to the regulations which exist for the अपीषोमीयपशु (q. v.) E. अतिराच and सवनीयपशु.

अतिरिक्त m. f. n. (-क्तः-क्ता-क्तम्) Excessive, exceeding. E. रिच् with अति, kṛit aff. क्त.

अतिरिक्ता f. (-ता) Increase of bulk or quantity, expansion, enlargement, elevation, &c. E. taddh. aff. तच् added to the preceding.

अतिरिक्ताङ्ग I. Tatpur. n. (-ङ्गम्) An additional or extra limb. II. Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Having a limb too much (f. i. six fingers). E. अतिरिक्त and अङ्ग.

अतिरिक्त् Tatpur. m. (-रिक्त्) The knee of a horse. E. अति and रिक्त् 'very bright' (?).

अतिरिश्चिर Tatpur. I. m. f. n. (-रिः-रा-रम्) Very beautiful, very pleasing.

II. f. (-रा) The name of two metres; viz. ¹ A metre re-

gulated by quantity, consisting of a stanza of four lines with twenty-nine syllables to each couplet, or according to others, a variety of the Gityáryá, with thirty syllables in the first couplet and thirty-two in the second. Also called चूडिका or चूडिका. ³A metre regulated by number and quantity; a variety of the metre अतिवृत्ती (q. v.) and consisting of a stanza of four lines with the following feet in each line: ०-०-०-० | ०-०-०-०-०-०-०-०-०. Also called ह्यिरा. E. अति and ह्यिर.

अतिरेक m. (-कः) Going over, exceeding, excess. Also used as adjct. in the three genders, excessive. Also written अतीरेक. E. रिच् with अति, kṛit aff. घञ्.

अतिरेकिन् m. f. n. (-की-किणी-कि) More, superior. E. अतिरेक, taddh. aff. इनि.

अतिरि Tatpur. m. f. n. (-रिः-रिः-रि) One who goes beyond his wealth or property, extravagant. E. अति (sc. क्रान्त) and रि (in the sense of the accusative).

अतिरोग Tatpur. m. (-रः) Consumption (Phthisis pulmonalis). E. अति and रोग.

अतिरोमश् Tatpur. I. m. f. n. (-शः-शा-शम्) Very hairy, too hairy. See अतिबोमश्.

II. m. (-शः) A wild goat, or according to some, a large monkey. E. अति and रोमश्.

अतिशक्ती I. Tatpur. f. (-क्षीः) Great fortune, great beauty &c.

II. Bahuvr. m. f. n. (-क्षीः-क्षीः-क्षि) Very fortunate, very beautiful &c. E. अति and शक्ती.

अतिशब्द Tatpur. m. f. n. (-शब्दः-शब्दा-शब्दम्) Very spacious, very large or extended. E. अति and शब्द.

अतिशिष्टा Tatpur. (?) f. (-ष्टा) A Prákrit metre regulated by quantity; it consists of a stanza of four lines with sixteen mátrás in each line, does not contain an Amphibrachys and ends in a Pyrrhichius. Also called अटिष्ठा. E. अति and शिष्ट (?).

अतिसुख्य m. f. n. (-स्यः-स्या-स्यम्) Very covetous. E. अति and सुख्य.

अतिसोम I. Tatpur. m. (-भः) Excessive desire or greediness.

II. Bahuvr. m. f. n. (-भः-भा-भम्) Very greedy, very covetous. E. अति and सोम.

अतिसोमता f. (-ता) Great greediness. E. अतिसोम (II), taddh. aff. तच्.

अतिसोम Bahuvr. m. f. n. (-मः-मा-मम्) Having too many or very many hairs on the body, too hairy, very hairy. E. अति and सोम.

अतिसोमश् Tatpur. I. m. f. n. (-शः-शा-शम्) Too hairy, very hairy.

II. f. (-शा) A potherb (Convolvulus argenteus). E. अति and सोमश्.

अतिसोहित Tatpur. m. f. n. (-तः-ता-तम्) Very red. E. अति and सोहित.

अतिसौख्य Tatpur. n. (-स्यम्) Excessive desire or greediness. E. अति and सौख्य.

अतिक्रु Tatpur. m. f. n. (-क्रुः-क्रुः-क्रुः) Loquacious, talkative. E. अति and क्रु.

अतिवक्र Tatpur. I. m. f. n. (-क्रः-क्रा-क्रम) Very crooked, very oblique &c.

II. f. (-क्रा) One of the eight gatis or kinds of motion of a planet. (See गति.) E. अति and वक्र.

अतिवयम् Tatpur. The nominative in the plural of अत्यहम् q. v.

अतिवर्तेन n. (-नम्) An accident, a circumstance not capable of being prevented or guarded against, and which, therefore, does not render a person liable to punishment. E. वृत् with अति, kṛit aff. क्कुट् 'out of the reach of punishment'.

अतिवर्तिन् m. f. n. (-ती-तिनी-ति) ¹ Going beyond. ² Transgressing, offending. E. वृत् with अति, kṛit aff. इनि.

अतिवर्तुल Tatpur. I. m. f. n. (-लः-ला-लम्) Very round, circular &c.

II. m. (-लः) A kind of potherb. See कलाय. E. अति and वर्तुल.

अतिवाद m. (-दः) Opprobrious or harsh speech. Another reading of this word is अभिवाद. E. वद् with अति, kṛit aff. घञ् 'a speech going beyond its proper bounds'.

अतिवादिन् m. f. n. (-दी-दिनी-दि) Speaking more than is proper. E. वद् with अति, kṛit aff. इनि (implying in this instance habit or nature).

अतिवाक्क Tatpur. I. m. f. n. (-कः-का-कम्) Childish.

II. m. (-कः) An infant. E. अति and वाक्क.

अतिवास Tatpur. m. (-सः) The fast observed on the day preceding that in which the Śráddha or presentation of oblations to deceased ancestors is performed. E. अति and वास.

अतिवाहन Tatpur. n. (-नम्) Excessive carrying or toiling, carrying or toiling too much. E. अति and वाहन.

अतिवाहिक m. (-कः) An infernal spirit, an inhabitant of the hell. E. अतिवाह, taddh. aff. ठक् (having to toil very hard; see यात्).

अतिविकट Tatpur. I. m. f. n. (-टः-टा-टम्) Very fierce, very formidable.

II. m. (-टः) A vicious elephant. E. अति and विकट.

अतिविद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Pierced through, transfixed. E. अति and विद्ध.

अतिविषमिन् Tatpur. m. f. n. (-मिः-मिनी-मि) Very dilatory, very slow. E. अति and विषमिन्.

अतिविश्रम्भनवोडा Karmadh. f. (-डा) One of the female characters in the amatory poetry of the Hindus, described as very much attached to her husband, but being sarcastic when he is in fault and firm, and abusive when he is in fault but weak. E. अति-विश्रम्भ and नवोडा.

अतिविश्व Tatpur. m. (-श्वः) The name of a Muni. E. अति (sc. क्रान्तः) and विश्व (in the sense of the accusative) 'beyond all'.

अतिविष I. m. f. n. (-षः-षा-षम्) ¹ Bahuvr. Very poisonous. ² Tatpur. Exceeding or subduing poison.

II. Tatpur. (or Bahuvr.) f. (-षा) The name of a most poisonous plant growing in Nepal used in medicine as an antidote and also against disorders produced by bilious fevers, dysentery, sickness, preternatural parturition &c. Its bark is also employed in dying; it is of three kinds, white, red and black. The root is employed by the natives of India and Nepal to poison the barbs of arrows (Aconitum ferox). E. Bahuvr. अति and विष; Tatpur. अति (sc. क्रान्त) and विष (in the sense of the accusative).

अतिवृत्ति f. (-त्तिः) I. Going beyond, not being appropriate. E. वृत् with अति, kṛit aff. क्तिन्.

II. Tatpur. Excess, abundance. E. अति and वृत्ति.

अतिवृष्टि Tatpur. f. (-ष्टिः) Heavy rain, excess of rain. E. अति and वृष्टि.

अतिवृष्टिहत Tatpur. m. f. n. (-तः-ता-तम्) Injured by heavy rain. E. अतिवृष्टि and हत.

अतिवैश I. Tatpur. m. f. n. (-वः-वा-वम्) Much, excessive. II. Avyayibh. (-वम्) Excessively. E. अति (sc. क्रान्त) and वैश (in the sense of the accusative).

अतिवोढु m. (-ढा) One who carries over or beyond. E. वृह with अति, kṛit aff. वृ.

अतिव्यथन Tatpur. n. (-नम्) Causing excessive pain or agony. E. अति and व्यथन.

अतिव्यथा Tatpur. f. (-था) Excessive pain, agony. E. अति and व्यथा.

अतिव्यय Tatpur. m. (-यः) Extravagance, great expenditure. E. अति and व्यय.

अतिव्याधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Piercing through, transfixing. E. अति and व्याधिन्.

अतिव्याप्त m. f. n. (-प्तः-प्ता-प्तम्) (In grammar and philosophy.) Obtained through generalizing by going beyond the mark or too far, inferred without being warranted by the rules, premises &c. given, not authorised. E. आप् with वि and अति, kṛit aff. ण्.

अतिव्याप्ति f. (-प्तिः) (In grammar and philosophy.) Generalising by going beyond the mark or too far, drawing an inference unwarranted by the premises, rules &c.; applying a rule, definition, notion &c. to a case, object &c. where it ought not to be applied. E. आप् with वि and अति, kṛit aff. णिन्.

अतिशक्करी f. (-री). See अतिशक्करी which is the more correct reading of this word.

अतिशक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Very powerful. E. अति and शक्त.

अतिशक्ति Tatpur. f. (-क्तिः) Great power. E. अति and शक्ति.

अतिशक्तिता f. (-ता) Heroick valor, prowess. E. अतिशक्ति, taddh. aff. तच्.

अतिशक्तिभाव् Tatpur. m. f. n. (-व्) Possessing great power. E. अतिशक्ति and भाव्.

अतिशक्करी Tatpur. f. (-री) The name of a class of metres regulated by number and quantity. See अतिच्छन्दस्. It consists in the classic Sanskrit of a stanza of four lines with fifteen syllables in each line and comprises eighteen varieties. (See ¹ चन्द्रावर्ता, ² मासा or सञ्ज, ³ मणिमुष्कानिकर, ⁴ मासिनी or नन्दीमुखी, ⁵ चन्द्रलेश्या, ⁶ कामक्रीडा or लीलाशेखा or सरङ्गक, ⁷ प्रभङ्गक or सुभङ्गक or सुकिसर, ⁸ एला, ⁹ उपमासिनी, ¹⁰ विपिनतिलक, ¹¹ चिचा, ¹² तुणकक or चामर, ¹³ भमरावली, ¹⁴ मगहंस, ¹⁵ सरभ or शशिकला, ¹⁶ निशिपाक, ¹⁷ उत्सर, ¹⁸ हंस.) Also written, though not correctly, अतिशक्करी. E. अति (sc. क्रान्त) and शक्करी (in the sense of the accusative), another metre.

अतिशय I. m. f. n. (-यः-या-यम्) Excellent, superior, excessive. (The femin. is very seldom used.)

II. m. (-यः) ¹ Excellence, superiority, excessiveness. (अतिशयेन used adverbially.) ² Advantage, visible result of an action (opposed to अपूर्व q. v.). ³ A superhuman quality inherent to a Jaina Arhat; there are thirty-four such qualities belonging to them, four of which regard their per-

sonal accomplishment, eleven their supernatural powers and the remaining twenty-nine their celestial attributes.

III. n. (-यम्) used as adverb. Very much, excessive. E. शी with अति, kṛit aff. चच्.

अतिशयन I. m. f. n. (-नः-नी-नम्) Very much, excessive.

II. f. (-नी) A metre regulated by number and quantity; a variety of the class called अष्टष्टि (q. v.) and consisting of a stanza of four lines with the following feet in each line: — — — — — — — — — | — — — — — —. Also called चिचलेखा.

III. n. (-नम्) used as adverb. Excessively. E. शी with अति, kṛit aff. ष्टुट्.

अतिशयित m. f. n. (-तः-ता-तम्) Very much, excessive, superior. See अतिशेत. E. शी in the caus. with अति, kṛit aff. ण्.

अतिशयिन् m. f. n. (-यी-यिनी-यि) Exceeding, superior. E. शी with अति, kṛit aff. इनि.

अतिशय् Tatpur. m. f. n. (-यः-या-यम्) Preeminent, very excellent. E. अति and शय्.

अतिशयोक्ति Tatpur. f. (-क्तिः) ¹ Extreme assertion. ² Verbosity, prolixity. ³ (In rhetoric.) Hyperbole. See अत्युक्ति. E. अतिशय and उक्ति.

अतिशस्त्र Tatpur. m. f. n. (-स्त्रः-स्त्रा-स्त्रम्) Surpassing a weapon, more injurious or powerful than a weapon. E. अति (sc. क्रान्त) and शस्त्र (in the sense of the accusative).

अतिशक्कर m. f. n. (-रः-रा-रम्) Belonging to, written in the metre Atīśakvārī. E. अतिशक्करी, taddh. aff. चच्.

अतिशायन n. (-नम्) Excellence, superiority, excessiveness. अतिशायनम् used as adverb. E. शी with अति, kṛit aff. ष्टुट्.

अतिशायिन् m. f. n. (-यी-यिनी-यि) Very much, excessive. E. शी with अति, kṛit aff. णिनि.

अतिशीतम् Avyayibh. After the cold (weather &c.). E. अति and शीत.

अतिशुक्ल Tatpur. m. f. n. (-क्लः-क्ला-क्लम्) Very white, too white. E. अति and शुक्ल.

अतिशित m. f. n. (-तः-ता-तम्) Surpassing, exceeding. See अतिशयित. E. शी with अति, kṛit aff. ण्.

अतिशेष m. (-षः) Rest, remainder. E. शिष् with अति, kṛit aff. चच्.

अतिशीमन Tatpur. m. f. n. (-मः-मा-मम्) Beautiful, splendid, excellent. E. अति and शीमन.

अतिश्री Bahuvr. m. f. n. (-श्रीः-श्रीः-श्री) Very fortunate, very beautiful &c. E. अति and श्री.

अतिश्रेयसि Tatpur. m. f. n. (-सिः-सी-सि) Surpassing the best women. E. अति (sc. क्रान्त) and श्रेयसी (in the sense of the accusative).

अतिश्व Tatpur. m. f. n. (-श्वः-श्वी-श्वम्) ¹ Surpassing a dog. ² Worse than a dog, more servile than a dog. E. अति (sc. क्रान्त) and श्वन् (in the sense of the accusative), samāsānta aff. टच्.

अतिश्वन् m. (-श्व) A proper name (?). E. अति and श्वन् (or perhaps from श्वि with अति).

अतिष्करी f. (-री) (ved.) A lewd woman. E. अतिष्कृन् (a masc. form not in use, from स्कृन् with अति, kṛit or uñ. aff. क्कणिप्), fem. aff. ऊप् and र् instead of ण्.

अतिष्ठा I. f. (-ष्ठा) Superiority, excellence, mastership. E. ष्ठा with अति, kṛit aff. ष्ट, fem. aff. टाप्.
 II. m. f. (-ष्ठाः-ष्ठाः) Standing above, superior. (ved.) E. ष्ठा with अति, kṛit aff. ष्टिप्.
अतिष्ठावन् m. (-वा) Standing above, superior. (ved.) E. ष्ठा with अति, kṛit aff. वन्.
अतिष्ठावत् m. f. n. (-वान्-वती-वत्) Superior, preeminent. (ved.) E. अतिष्ठा, taddh. aff. मनुप्.
अतिसक्ति Tatpur. f. (-क्तिः) Too great attachment. E. अति and सक्ति.
अतिसक्तिमत् m. f. n. (-मान्-मती-मत) Too much attached, too fond of. E. अतिसक्ति, taddh. aff. मनुप्.
अतिसंस्कृत Tatpur. m. f. n. (-तः-ता-तम्) Very accomplished or adorned, very excellent &c. E. अति and संस्कृत.
अतिसञ्चय Tatpur. m. (-यः) Too or very great accumulation. E. अति and सञ्चय.
अतिसन्धम् Avyayibh. Unlawfully, dishonestly. E. अति (sc. क्रान्तम्) and सन्धा (in the sense of the accusative).
अतिसन्धान Tatpur. n. (-नम्) Unlawfulness, wrong, deceit, fraud, cheating. E. अति (sc. क्रान्तम्) and सन्धान (in the sense of the accusative).
अतिसन्धित m. f. n. (-तः-ता-तम्) Cheated, deceived. E. अति-सन्ध, denom. aff. शिच्, and kṛit aff. क्त.
अतिसमर्थ Tatpur. m. f. n. (-र्षः-र्षी-र्वम्) Very able, very clever &c. E. अति and समर्थ.
अतिसम्यक् Tatpur. m. (-र्कः). See अत्यन्तसम्यक्. E. अति and सम्यक्.
अतिसर्ग m. (-र्गः) ¹ Giving away, spending. ² Full leave, unrestricted permission. See अन्ववसर्ग. E. सूच् with अति, kṛit aff. घञ्.
अतिसर्वेण n. (-नम्) ¹ Liberality, giving. ² A gift, a donation. ³ Appointing, engaging. ⁴ Slaughter, killing. E. सूच् with अति, kṛit aff. ष्टुट्.
अतिसर्व Tatpur. m. f. n. (-र्वः-र्षी-र्वम्) Above all, beyond all. (The masc. used as a proper name or as an epithet of a divinity; see अतिविश्व.) E. अति (sc. क्रान्त) and सर्व (in the sense of the accusative).
अतिसांवत्सर m. f. n. (-रः-री-रम्) Going or lasting beyond a year. E. अतिसंवत्सर (beyond a year), taddh. aff. चञ्.
अतिसाध्वस Tatpur. n. (-मम्) Extreme fear. E. अति and साध्वस.
अतिसाक्षापन Tatpur. n. (-नम्) Severe penance or expiation, especially for the guilt of eating unclean animals; taking as food nothing but cow's urine, cowdung, curds, milk, and ghee, each two days in succession. See साक्षापन and महासाक्षापन. E. अति and साक्षापन.
अतिसाम्या Bahuvr. f. (-म्या) The sweet juice of Bengal madder (जतायष्टि). E. अति and साम्य.
अतिसायम् Tatpur. ind. Very late in the evening. E. अति and सायम्.
अतिसार m. (-रः) Dysentery or diarrhoea, described as produced by vitiated bile or air or phlegm or by these three humours collectively or by grief or by vitiated mucus in the abdomen; according to others also by various other reasons and comprised under acute and chronic dysentery. (See पित्तातिसार, वातातिसार, श्लेष्मातिसार, शोकातिसार, चा-

मातिसार, पक्कातिसार.) An older division is that in ज्वरातिसार, वातातिसार, पित्तातिसार, श्लेष्मातिसार, रक्तातिसार, सन्निपातातिसार (qq. vv.). Also written अतीसार. E. सू with अति, kṛit aff. घञ्.
अतिसारकिन् m. f. n. (-की-किणी-कि) Dysenteric, afflicted with dysentery. Also written अतीसारकिन्. E. अतिसार, taddh. aff. इणि and ágama कुक्.
अतिसारिन् m. f. n. (-री-रिणी-रि) Afflicted with dysentery. E. अतिसार, taddh. aff. इणि.
अतिसुखन् Tatpur. m. f. n. (-नः-ना-नम्) Very good, very virtuous or respectable. E. अति and सुखन्.
अतिसुन्दर Tatpur. I. m. f. n. (-रः-रा-रम्) Very handsome, very beautiful.
 II. m. (-रः) The name of a metre regulated by number and quantity; a variety of the class called अष्टि, consisting of a stanza of four lines with the following feet in each line: — ० — ० — ० — ० — ० | — ० — ० — ० — ०. Also called चिच, चिचसङ्ग or चङ्गला. E. अति and सुन्दर.
अतिसुहित Tatpur. m. f. n. (-तः-ता-तम्) Overkind, more than affectionate &c. E. अति and सुहित.
अतिसुष्टि Tatpur. f. (-ष्टिः) A superior creation, a more excellent creation. E. अति and सुष्टि.
अतिसेन Bahuvr. m. (-नः) The proper name of a prince, a son of Śambara. E. अति and सेना.
अतिसौरभ I. Tatpur. n. (-मम्) Extreme fragrance.
 II. Bahuvr. m. f. n. (-भः-भा-भम्) Very fragrant, very odoriferous. E. अति and सौरभ.
अतिसौहित्य Tatpur. n. (-त्यम्) ¹ Excessive satiety or fullness. ² Excessive goodness. E. अति and सौहित्य.
अतिस्त्रि Tatpur. m. f. n. (-स्त्रिः-स्त्री-स्त्रि) Surpassing a woman. E. अति (sc. क्रान्त) and स्त्री (in the sense of the accusative).
अतिस्त्रिर Tatpur. m. f. n. (-रः-रा-रम्) Very firm or durable. E. अति and स्त्रिर.
अतिस्तूष Tatpur. m. f. n. (-स्तूषः-स्तूषी-स्तूषम्) ¹ Too fat. ² Too clumsy. ³ Too dull. ⁴ Too large, too great. E. अति and स्तूष.
अतिस्निग्ध Tatpur. m. f. n. (-ग्धः-ग्धा-ग्धम्) Very amiable, very affectionate &c. E. अति and स्निग्ध.
अतिस्फिर Tatpur. m. f. n. (-रः-रा-रम्) Very tremulous. E. अति and स्फिर.
अतिस्वप्न Tatpur. n. (-प्नम्) Excessive dreaming, excess of visions (considered as a morbid affection of the eyes). E. अति and स्वप्न. (In this sense the word occurs only as a neuter.)
अतिहसित Tatpur. n. (-तम्) Excessive laughter. See अतिहास. E. अति and हसित.
अतिहसाय् denom. (-यति) I. To throw out the hands. E. हसा, denom. aff. शिच्, with अति.
 II. To surpass or run-out with an elephant. E. हसिन्, denom. aff. शिच्, with अति.
अतिहास Tatpur. m. (-सः) Excessive, uninterrupted laughter. E. अति and हास.
अतिहिमम् Avyayibh. After the frost. E. अति and हिम.
अतिह्रस्व Tatpur. m. f. n. (-स्वः-स्वा-स्वम्) Too short, very short. E. अति and ह्रस्व.
अतीक्ष्ण Tatpur. m. f. n. (-क्ष्णः-क्ष्णा-क्ष्णम्) Not sharp, blunt, dull, obtuse. E. अ neg. and तीक्ष्ण.

अतीत I. m. f. n. (-तः-ता-तम्) ¹ Passed, gone away. ² Dead, deceased. ³ Gone beyond, overcome, exceeded, surpassed. (In this sense अतीत may enter into composition with a word depending upon it in the accusative, f. i. दुःखमतीत or दुःखातीत.) ⁴ Very much, excessive.

II. m. (-तः) The modern name of a class of ascetics belonging to the Dásnámins, one of the principal sects who adore Śiva as the supreme deity. E. इ with अति, kṛit aff. क्त.

अतीतकाल Karmadh. m. (-कः) The past time. E. अतीत and काल.

अतीतनौक Bahuvr. m. f. n. (-कः-का-कम्) Landed from a boat. E. अतीत and नौ, samásanta aff. कप्.

अतीत्यरी f. (-री) (ved.) A disloyal or unchaste woman. E. अतीत्यन् (a masc. form not in use, from इ with अति, kṛit or un. aff. क्निप्, with ágama तुट्), fem. aff. ङीप् and र् instead of न्; or अतीत्यर Tatpur. (अति and त्यर), fem. aff. ङीप्. See त्यररी.

अतीत्यय Tatpur. I. m. f. n. (-यः-या-यम्) Going beyond the senses, unattainable by the senses, imperceptible.

II. m. (-यः) (In the Sánkhya philosophy.) The same as Purusha or soul.

III. n. (-यम्) ¹ (In the Vedánta philosophy.) The same as Manas q. v. ² (In the Sánkhya.) The same as Pradhána or nature. E. अति (sc. क्वात्) and इत्यय (in the sense of the accusative).

अतीरक m. (-कः) See अतिरक.

अतीव Tatpur. ind. Much, very much, much indeed. (Sometimes अतीव may be explained as representing the two distinct words अति (the preposition) and इव which through Sandhi form अतीव but which are not then to be considered as an inseparable Tatpur. compound.) E. अति and इव.

अतीसार m. (-रः) Diarrhoea or dysentery. See अतिभार.

अतीसारकिन m. f. n. (-की-किनी-कि). See अतिसारकिन.

अतुङ्ग Tatpur. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) ¹ Short of stature, dwarfish. ² Low. E. अ neg. and तुङ्ग.

अतुर Tatpur. m. (-रः) (ved.) Not liberal. E. अ neg. and तुर.

अतुल Bahuvr. I. m. f. n. (-लः-ला-लम्) Unequaled.

II. m. (-लः) A plant bearing an oily seed (Sesamum orientale). See तिल. E. अ priv. and तुला.

अतुल्य Tatpur. m. f. n. (-ल्यः-ल्या-ल्यम्) Unequaled, unparalleled. E. अ neg. and तुल्य.

अतुषारकर Bahuvr. m. (-रः) The sun. E. अ-तुषार (not cold) and कर 'whose rays are not cold'.

अतुष्टि Tatpur. f. (-ष्टिः) Dissatisfaction, displeasure. E. अ neg. and तुष्टि.

अतुहिनधामन् Bahuvr. m. (-मन्) The sun. E. अ-तुहिन and धामन्. See the following.

अतुहिनररिम Bahuvr. m. (-रिमः) The sun. E. अ-तुहिन and ररिम 'whose rays are not cold', also analogous compounds, as अतुहिनश्चि &c.

अतुतुञ्जि Tatpur. m. (-ञ्जिः) (ved.) Not fast, slow. E. अ neg. and तुतुञ्जि.

अतूर्त Tatpur. (ved.) I. m. f. n. (-र्तः-र्ता-र्तम्) ¹ Unhurt, uninjured. ² Not hastening, not going speedily.

II. n. (-र्तम्) The illimited space. E. अ neg. and तूर्त.

अतूर्तद्व Bahuvr. m. (-द्वः) (ved.) Of unhurt power, irresistible; an epithet of the Áswins. E. अतूर्त and द्व.

अतूर्तपथिन् Bahuvr. m. (-न्वाः) (ved.) Whose path is unhurt or without obstacles; an epithet of Váyu and of Aryaman, one of the Ádityas. E. अतूर्त and पथिन्.

अतुषाद् Tatpur. m. (-द्ः) A recently born calf. E. अ neg. and तुषाद् 'not or not yet eating grass'.

अतुष्या Tatpur. f. (-श्या) A small quantity of grass. E. अ neg. and तुष्या (a quantity of grass).

अतुदिस Tatpur. m. f. n. (-सः-सा-सम्) (ved.) Not brittle, solid. E. अ neg. and तुदिस.

अतुप Bahuvr. m. (-पः) (ved.) Not satisfied. E. अ priv. and तुपा (?).

अतुष्य Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) (ved.) Not suffering thirst. E. अ neg. and तुष्य.

अतेजस् I. Tatpur. n. (-जः) ¹ Shade, shadow. ² Insignificance, feebleness, imbecility. E. अ neg. and तेजस्.

II. Bahuvr. m. f. n. (-जाः-जाः-जः) Dark, dim, dull. E. अ priv. and तेजस्.

अतेजस्क Bahuvr. m. f. n. (-स्कः-स्का-स्कम्) Dark, dim, dull. E. अ priv. and तेजस्, samásanta aff. कप्.

अतेजस्विन् Tatpur. m. f. n. (-स्वी-स्विनी-स्वि) Void of splendour or energy. E. अ neg. and तेजस्विन्.

अतोषणीय Tatpur. m. f. n. (-यः-या-यम्) Implacable, not to be appeased. E. अ neg. and तोषणीय.

अत्क I. m. f. n. (-कः-का-कम्) A traveller.

II. m. (-कः) ¹ A limb, a member of the body. ² (ved.) Moisture, fluid. ³ (ved.) Armour, mail. ⁴ (ved.) Thunderbolt, lightning (?). ⁵ (ved.) The name of an Asura, a synonyme of Vṛitra. E. अत्, un. aff. कन्.

अत्कीक m. (-कः) See अत्कीक, the more correct reading of this word.

अत्ता f. (-त्ता) ¹ A mother. ² An elder sister. ³ A mother's elder sister. (In Prákrít: a mother in law.) E. unknown. See also अत्ति, अत्तिका.

अत्ति I. f. (-त्तिः) (In theatrical language.) An elder sister. E. unknown. See the preceding.

II. m. (-त्तिः) (ved.) An eater, one who eats. E. अत्, un. aff. ति.

अत्तिका f. (-का) (In theatrical language.) An elder sister. E. अत्ता a mother, and कन् affix, 'who is, as it were, a mother'. Also written अत्तिका and अत्तिका.

अत्तु m. f. n. (-त्ता-त्ती-त्तु) An eater, one who eats. See अत्तिन्. E. अत्, kṛit aff. तुप्.

अत्त I. m. (-त्तः) and II. n. (-त्तम्). See अत्त III. and IV., the less correct, but more usual reading of this vaidik word.

अत्ति m. (-त्तिः). See अत्ति the less correct, but more usual reading of this word. E. अत्, un. aff. चिप्. See the following.

अत्तिन् m. (-त्ती). See अत्तिन्, the less correct, but more usual reading of this vaidik word. E. अत्, un. aff. चिनि; or according to others, अत्त (food), taddh. aff. इनि. The plur. अत्तिवः is also explained, as an irregul. plural of अत्तु, with ágama इनुङ्.

अत्त m. (-त्तः) The sun. E. अत्, un. aff. न्. See the following.

अत्तु m. (-त्तुः) The sun. E. अत्, un. aff. क्.

अत्त m. (-त्तः) (ved.) A horse. E. अत्, un. aff. च्.

अत्तंहस् Tatpur. m. f. n. (-हाः-हाः-हः) (ved.) Beyond sin, free from sin. E. अत्ति (sc. क्वात्) and अंहस् (in the sense of the accusative).

अत्तपि Tatpur. I. m. (-पिः) Too quick digestion, described as

'followed by burning heat in throat, palate and lips'. E. अति and अपि.
 II. m. f. n. (-प्रिः-प्रिः-प्रि) Surpassing fire (f. i. in brilliancy). E. अति (sc. क्रान्त) and अपि (in the sense of the accus.).
 अत्यपिष्टोम Tatpur. m. (-मः) ¹The name of the second part or Somasansthá of the Jyotishstoma sacrifice, for the complete performance of which, however, it is not considered nitya, essential or obligatory, as the Agnishstoma (q. v.), but kámya, voluntary and therefore anitya, supererogatory. ²The name of the Sámaveda verse which closes the ceremonies of this sacrifice. E. अति (sc. क्रान्तः) and अपिष्टोम (in the sense of the accus.), 'going beyond, coming after the Agnishstoma'.
 अत्यङ्कुश Tatpur. m. f. n. (-शः-शा-शम्) No more controllable by a hook, unmanageable, vicious (as an elephant). E. अति (sc. क्रान्त) and अङ्कुश (in the sense of the accusative).
 अत्यङ्गुल Tatpur. m. f. n. (-लः-ला-लम्) Surpassing, going beyond a finger or an angula-measure. (See अङ्गुलि.) E. अति (sc. क्रान्त) and अङ्गुलि (in the sense of the accusative), samásánta aff. अच्.
 अत्यध्वन् Tatpur. m. (-ध्वा) ¹A very great way or road. ²Travelling very or too much. E. अति and अध्वन्.
 अत्यग्निस Tatpur. m. f. n. (-लः-ला-लम्) Surpassing the wind (in quickness &c.). E. अति (sc. क्रान्त) and अग्निस (in the sense of the accusative).
 अत्यन्त I. Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) ¹Excessive, very much, very far. ²Complete, thorough. ³Uninterrupted, continual (in space or time). II. Avyayibh. (-न्तम्) ¹Excessively. ²Completely. ³Always, continually. E. अति (sc. क्रान्त) and अन्त (in the sense of the accusative).
 अत्यन्तकीपन् Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Very passionate, fierce, violent. E. अत्यन्त and कीपन्.
 अत्यन्तग Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) What goes very much or quickly. E. अत्यन्त and ग्.
 अत्यन्तगत Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Completely established or pertinent, always applicable (as a rule). E. अत्यन्त and गत.
 अत्यन्तगति Tatpur. f. (-तिः) (In grammar.) The sense of 'completely, thoroughly' (opposed to the sense of 'diminutive'). See अनत्यन्तगति. E. अत्यन्त (complete, thorough) and गति (sense, understanding).
 अत्यन्तगामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Going very much or quickly, going very far. E. अत्यन्त and गामिन्.
 अत्यन्तगुणिन् m. f. n. (-णी-णिनी-णि) Having highly good qualities. E. अत्यन्त-गुण (highly good quality), taddh. aff. इनि.
 अत्यन्ततिरस्कृतवाच्यध्वनि Karmadh. m. (-निः) (In rhetoric.) A metaphorical expression, when the word expressing the figure or comparison drops its literal sense in order to become appropriate for the comparison; f. i. in the sentence 'the moon does not shine, like a mirror which has become blind by breathing upon it' — the word 'blind' loses its literal meaning, to serve as a comparison for 'the not shining' of the moon with which it has no common quality. E. अत्यन्त, तिरस्कृत, वाच्य (these three words forming a Bahuvr.) and ध्वनि.
 अत्यन्तपीडन Karmadh. n. (-न्तम्) Causing excessive pain or agony. E. अत्यन्त and पीडन.
 अत्यन्तवासिन् Karmadh. m. (-सी) The Brahman who con-

tinues to live with his spiritual preceptor and always remains in the condition of a religious student. See वैश्विक. E. अत्यन्त and वासिन्.
 अत्यन्तसंयोग Karmadh. m. (-न्तः) (In grammar.) The intimate proximity (of two words), the connexion of two words without any other word standing between them. E. अत्यन्त and संयोग.
 अत्यन्तसम्पर्क Karmadh. m. (-र्कः) Too frequent sexual intercourse. E. अत्यन्त and सम्पर्क.
 अत्यन्तसुकुमार Tatpur. m. (-रः) A species of grain (Panicum Italicum). E. अत्यन्त and सुकुमार 'extremely soft'.
 अत्यन्ताभाव Karmadh. m. (-वः) (In the Vaiśeshika philosophy.) Absolute negation or non-existence, one of the four kinds of अभाव q. v. E. अत्यन्त and अभाव.
 अत्यन्तिक m. f. n. (-न्तः-न्ता-न्तम्) I. Tatpur. Very near, very proximate. E. अति and अन्तिक.
 II. Going much or quickly, going very far. E. अत्यन्त, taddh. aff. टन्.
 अत्यन्तीन् m. f. n. (-न्तः-न्ता-न्तम्) Going much or quickly, going very far. E. अत्यन्त, taddh. aff. ख्.
 अत्यन्तीन्त्व n. (-त्वम्) The condition or property of going very far, of being distant or exalted, a high degree. E. अत्यन्तीन्, taddh. aff. ख्.
 अत्यन्त Tatpur. I. m. f. n. (-न्तः-न्ता-न्तम्) Very sour.
 II. m. (-न्तः) A tree (Spondias mangifera). See वृषास्त्र.
 III. f. (-न्ता) Another plant and fruit; a species of citron. See मातुलुङ्गी. E. अति and अन्त.
 अत्यन्तपर्णी Bahuvr. f. (-णी) A creeper and medicinal plant, 'of pungent and astringent properties, employed as a stomachic and against pains and enlargement of the spleen, rheumatism and diseases coming from disorders of the phlegmatic humour.' See तीक्ष्ण, कष्टुरा, वयस्या. E. अत्यन्त and पर्णी, with the fem. aff. डीष्.
 अत्यय m. (-यः) ¹Going over or beyond. ²Surpassing. ³Going or passing away. ⁴Death. ⁵Loss, destruction, end. ⁶Transgression, sin, offence, guilt. ⁷Vice, fault. ⁸Distress. ⁹Punishment. E. इ with अति, kṛit aff. अच्.
 अत्ययिन् m. f. n. (-यी-यिनी-यि) Exceeding, excessive. E. इ with अति, kṛit aff. इनि (implying here nature, disposition).
 अत्यराति Tatpur. m. (-तिः) A proper name, the son of Janantapa. E. अति (sc. क्रान्तः) and अराति (in the sense of the accusative) 'overcoming his enemies'.
 अत्यर्थ I. Tatpur. m. f. n. (-र्थः-र्था-र्थम्) Very much, excessive.
 II. Avyayibh. (-र्थम्) Excessively. E. अति (sc. क्रान्त) and अर्थे (in the sense of the accusative).
 अत्यल्प Tatpur. m. f. n. (-ल्पः-ल्पा-ल्पम्) Very small, very little. E. अति and अल्प.
 अत्यवि Tatpur. m. (-विः) (ved.) Going beyond the sheep, running beyond the sheep's tail serving as a filtre for sacrificial purposes (an epithet of Soma in the Vedas). E. अति (sc. क्रान्तः) and अवि (in the sense of the accusative).
 अत्यशन Tatpur. n. (-न्तम्) Eating too much, excess of eating. E. अति and अशन.
 अत्यष्टि Tatpur. f. (-ष्टिः) ¹The name of a class of metres regulated by number and quantity. See अतिच्छन्दस्. It consists of four lines with seventeen syllables to each line and comprises twelve varieties. (See ¹शिशिरिणी, ²पृथ्वी, ³च-

शपचपतित or वंशपच, ⁴ हरिणी, ⁵ मन्दाक्रान्ता, ⁶ नकुटक or नर्धटक or चवितच, ⁷ कोकिलक, ⁸ हरि, ⁹ कान्ता or क्रान्ता, ¹⁰ चिचसेखा or चतिशयनी, ¹¹ मासाधर or वनमासाधर, ¹² हारिणी. ² (In arithmetic sometimes used to denote) the numeral 17. E. चति (sc. क्रान्ता) and चट्टि, another metre (in the sense of the accusative).

अत्त्वस् m. f. n. (-स्तः-सा-स्तम्) Having overcome, having surpassed. (This word may form a compound with a word depending upon it in the accusative; f. i. तुहिनमत्त्वस् or तुहिनात्त्वस्.) E. अस् (to throw &c.) with चति, kṛit aff. क्त.

अत्त्वहम् Tatpur. m. Surpassing me. E. चति (sc. क्रान्तः) and अहम् (in the sense of माम्). This word seems to be only one of grammatical coinage and scarcely to occur in the real language. See also चतिमान्, चतिमान्, चतिवचम्; and चतित्वम्.

अत्त्वद् Tatpur. m. f. n. (-द्:-द्वा-द्म) Passing beyond one day, lasting more than one day. E. चति (sc. क्रान्त) and अहम् (in the sense of the accusative), samāsānta aff. टच्.

अत्वाकार m. (-रः) Censure, blame, contempt. E. क्त with आ and चति, kṛit aff. घञ्.

अत्वाचार Tatpur. I. m. f. n. (-रः-रा-रम्) Deviating from prescribed observances, contemning religious and moral laws. E. चति (sc. क्रान्त) and आचार (in the sense of the accusative).

II. m. (-रः) Observance of uncommanded and unnecessary rites or practices. E. चति and आचार.

अत्वादान Tatpur. n. (-नम्) Taking away too much. E. चति and आदान.

अत्वादित्व Tatpur. m. f. n. (-त्वः-त्वा-त्वम्) Surpassing the sun. E. चति (sc. क्रान्त) and आदित्व (in the sense of the accusative).

अत्वाधान n. (-नम्) ¹ Putting over, placing over or beyond. ² A groundless demand, an imposition. E. धा with आ and चति, kṛit aff. ष्टुट्.

अत्वागन्दा Tatpur. f. (-न्दा) A morbid affection of the female organs of generation, described as 'when the woman has no pleasure in the embraces of her husband'. See योनिव्यापद्. E. चति (sc. क्रान्ता) and आगन्द् (the sense of the accusative), sc. योनि.

अत्वाय m. (-यः) Exceeding, transgressing. E. इ with चति, kṛit aff. ष्.

अत्वाय Tatpur. m. (-यः) The name of a plant (Plumbago rosea). See रक्तचिचक. E. चति and आय.

अत्वाशा Tatpur. f. (-शा) Unreasonable hope or desire. E. चति and आशा.

अत्वाश्रमिन् m. (-मी) An ascetic of the highest degree, one who is above the four orders or āśramas. E. अत्वाश्रम (चति and आश्रम), taddh. aff. ङि.

अत्वासम् ind. After the lapse of; only used in composition, f. i. द्वाहात्वासम्, 'after the lapse of two days'. E. अस् with चति, kṛit aff. यमुल्.

अत्वाहार Tatpur. m. (-रः) Excessive food. E. चति and आहार.

अत्वाहारिन् Tatpur. m. f. n. (-री-रिणी-रि) Eating excessively, a glutton, a gormandizer. E. चति and आहारिन्.

अत्वाहित Tatpur. n. (-तम्) ¹ Great dread. ² Desperate or daring action. E. चति and आहित.

अत्युक्ता Tatpur. f. (-क्ता) The name of a class of metres, regulated by number and quantity; it consists of a stanza of four lines with two syllables in each line and comprises four varieties.

(See ¹ स्त्री or काम, ² रति or मही, ³ सार, ⁴ मधु.) Also called अत्युक्ता. E. चति (sc. क्रान्ता) and उक्ता, another class of metres (in the sense of the accusative).

अत्युक्ति Tatpur. f. (-क्तिः) ¹ Idle or excessive talk. ² A figure of rhetoric, description of any thing surprising or extraordinary, hyperbole. E. चति and उक्ति.

अत्युक्ता Tatpur. f. (-क्ता). See अत्युक्ता. E. चति (sc. क्रान्ता) and उक्ता (in the sense of the accusative).

अत्युत् Tatpur. I. m. f. n. (-यः-या-यम्) ¹ Very hot, very sharp or pungent. ² Very formidable.

II. n. (-यम्) Asa foetida. E. चति and उय.

अत्युच्चैर्धनि Tatpur. m. (-नि) A very loud sound, a very high note. E. अत्युच्चैस् and धनि.

अत्युच्चैस् Tatpur. ind. Very loud, very high (as a sound, a note). E. चति and उच्चैस्.

अत्युत्कट Tatpur. m. f. n. (-टः-टा-टम्) Exceedingly great. E. चति and उत्कट.

अत्युपध Tatpur. m. f. n. (-धः-धा-धम्) Above trial, proved, sincere, upright. E. चति (sc. क्रान्त) and उपधा (in the sense of the accusative).

अत्युत्सय Tatpur. m. f. n. (-यः-या-यम्) Excessive, very much. E. चति and उत्सय.

अत्युष्ण Tatpur. m. f. n. (-ष्णः-ष्णा-ष्णम्) Very hot. E. चति and उष्ण.

अत्युमशा ind. A particle of abuse or reproach (?), used only in composition with अस्, भू, क्त. E. unknown; comp. उम.

अत्युर्मि m. f. n. (-र्मिः-र्मिः-र्मि) (ved.) Overflowing. E. अ with चति, un. aff. मि and ऊ substituted for the initial अ.

अत्युह Bahuvr. I. m. (-हः) A gallinule.

II. f. (-हा) A plant (Jasminum villosum, Rox. or in Bengal, Nyctanthes tristis). See नीलिका or शेषालिका. E. चति and ऊह.

अच I. ind. ¹ In this place, here, herein. ² In conjunction with nouns used in the same sense as एतस्मिन्, the locat. of एतद्; f. i. अचाद्भि = एतस्मिद्भि, 'on that day'. — In the Vedas also written अचा which seems to be the more original form of this word. E. अच् (i. e. अ which, in this instance, is considered as a substitute of एतद् (and not of इदम्), because अच points always to what precedes), taddh. aff. च्.

II. Tatpur. m. f. n. (-चः-चा-चम्) Not protecting. E. अ neg. and च्.

III. m. (-चः) (ved.) A demon, a Rākshasa. E. अच्, un. aff. च (literally: 'one who eats or devours'). See अच्.

IV. n. (-चम्) (ved.) Food. E. अच्, un. aff. ङ्. See अच्.

अचद्ग्रं m. f. n. (-ग्रः-ग्री-ग्रम्) Having that size, being of that height. E. अच्, taddh. aff. द्ग्रच्, in the fem. with aff. ङीप्; or more correctly, a Bahuvr. consisting of अच and an obsolete noun द्ग्रच् q. v.

अचप Bahuvr. m. f. n. (-पः-पा-पम्) Shameless, immodest. E. अच् priv. and चपा.

अचभवत् Tatpur. m. f. n. (-वान्-वती-वत्) Respectable, venerable (especially in theatrical language used as a respectful mode of address). E. अच् and भवत्. See also तचभवत्.

अचवस् ind. The last year but one. E. अच्, taddh. aff. वस् (?). This word is of doubtful authority.

अचक्षु Tatpur. m. f. n. (-क्षुः-क्षुः-क्षु) Not timid, fearless. E. अ neg. and क्षु.

अबास Bahuvr. m. f. n. (-सः-सा-सम्) Fearless. E. अ priv. and बास.

अग्नि m. (-ग्निः) ¹Eater, devourer (in the Vedas especially as an epithet of Agni, the divinity of fire). ²The name of a Maharshi or a great Saint, who in the Vedas occurs especially in hymns composed for the praise of Agni, Indra, the Aświns and the Viśwadevas; and who in the epic period is considered as one of the ten Prajāpatis or lords of creation engendered by Manu for the purpose of creating the universe; at a later period he appears as a mindborn son of Brahmā and as one of the seven Ṛishis who preside over the reign of Swáyambhuva, the first, or according to others of Swárochisha, the second, or of Vaivaswata, the seventh Manu; he is married to Anasúyá, the daughter of Daksha and their son is Durváśas. Produced by a flash of light from his eye which was received by Space, the via lactea personified, or according to a more recent legend, by his penitence, is Soma or the moon. See अग्निवात, अग्निद्वय, अग्निनेत्र &c. As sons of his are also named the Manes Barhishads and Udamaya; a daughter of his is Apálá. The name of Atri occurs also as that of the author of several vaidik hymns, as that of an inspired legislator, of the author of an astronomical and medical work and, in astronomy, as one of the seven Ṛishis in the constellation of the great bear. — An Atri, son of Sánkhyā, but probably a different personage, is the author of a hymn in the Ṛigveda. — Amongst the authors of vaidik hymns we find as sons or descendants of Atri the following: Archanaána, Avasyu, Báhvriktá, Bhauma, Budhá, Dvita, Gavishthira, Gaya, Gopavana, Isha, Paura, Pratibhānu, Pratiṭrabha, the Prayaswats, Purisha, Ratahavya, Sadāpīna, Saptavadhri, Śaśa, Satyaśravas, Śrutavid, Sutambhara, Śyávaśwa, Vasuśruta, the Vasúyus, Viśwasāman, Yajata; and as daughters of Atri, Apálá, Gātu, Viśwavarā. ³m. pl. (अचयः) The descendants (see गोच) of Atri collectively. (The masc. plur. अचयः is considered as the plur. of the patronymic अचिय (q. v.) with luk of the taddh. aff. इक्; the plural of the fem., however, remaining regular, viz. अचियः; but there is no necessity to adopt this artificial etymology which is given to connect the sense of the patronymic with that of the plur. of the original form.) E. See अग्नि.

अग्निचतुरह Tatpur. m. (-हः) The name of a sacrifice, belonging to the class of those called अहीन q. v. E. अग्नि and चतुरह.

अग्निवात Tatpur. m. (-तः) ¹The moon. ²A man of the three first classes. E. ¹अग्नि and वात. See for the meaning under अग्नि. ²अ neg., चि and वात 'not thrice born, i. e. born twice'; see द्विज.

अग्निद्वय Tatpur. m. (-यः) ¹The moon. ²(In arithmetic sometimes used to denote) the numeral one. E. अग्नि-द्वय (eye) and य. See for the meaning of this word and of its synonymes under अग्नि.

अग्निन् m. (-ग्नी) (ved.) A Rákshasa, a demon. (Literally: one who eats or devours.) E. See अग्निन्.

अग्निनेत्र Tatpur. m. (-त्रः). See अग्निद्वय. E. अग्नि-नेत्र and अग्निनेत्रप्रसूत Tatpur. m. (-तः). See अग्निद्वय. E. अग्नि-नेत्र and प्रसूत.

अग्निनेत्रभव Tatpur. m. (-वः). See अग्निद्वय. E. अग्नि-नेत्र and भव.

अग्निनेत्रभू Tatpur. m. (-भूः). See अग्निद्वय. E. अग्नि-नेत्र and भू.

अग्निनेत्रसूत Tatpur. m. (-तः). See अग्निद्वय. E. अग्नि-नेत्र and सूत.

अग्निभारद्वाजिका f. (-का) The marriage union of Atri and Bháradwáji. E. अग्नि and भारद्वाजी (as Dwandwa), taddh. aff. वृच् implying in this and similar Dwandwa compounds condition or action. The more correct form of this word seems to be अग्निभारद्वाजिका.

अग्निवत् ind. Like Atri or like the descendants of Atri. E. अग्नि, taddh. aff. वति.

अग्निसंहिता Tatpur. f. (-ता) The name of a law-book ascribed to Atri. E. अग्नि and संहिता.

अग्निस्मृति Tatpur. f. (-तिः) The same as the preceding. E. अग्नि and स्मृति.

अक्षरा Tatpur. f. (-रा) Want of haste or precipitation. E. अ neg. and क्षरा.

अक् ind. An inceptive and auspicious particle. It serves to introduce the beginning of a work, a chapter, a sentence and with respect to the latter may imply doubt or interrogation or may serve as a conjunctive or disjunctive particle. It may be accompanied by those particles or words which themselves are used in the same sense, giving them greater emphasis, especially by च, अतस्, अचान्तरम्, किम्, तु, पुनर्, वा, किम्, अपि. Without or with these particles अक् corresponds therefore with: ¹Now (inceptive or promising); in the same sense but with greater emphasis अक्षो (अक् and च), अक्षात्, अचान्तरम्. ²Why? what? (interrogatively and doubtfully); (likewise अक्वा.) ³How else? certainly; (in the same sense अक्किम्.) ⁴But, on the contrary; (in the same sense अक् तु, अक् पुनर्.) ⁵Or, or rather; (likewise अक्वा, अक्वापि, अक्वापि वा &c.) ⁶Moreover, so much the more, therefore, thus; (likewise अक्च, अक्वापि, अक्षो अपि, अक् किम्.) In the Vedas there occurs also the protracted form अक्वा which seems to be the more original one; (cf. तद्वा and यद्वा). E. According to the native authorities from अक्, kṛit aff. उ with र् being dropped; but it is more probably derived from अक्, the pron. theme which is considered as a substitute for इदम् (pointing to what follows), taddh. aff. च.

अक्किम् ind. A particle of assent, how else, what else, assuredly. (Better to be considered as two words. See अक्.) E. अक् and किम्.

अक्किम् ind. So much the more. (Better to be considered as two separate words and also written अक् किम्. See अक्.) E. अक् and किम्.

अक्च ind. Also, moreover. (Better to be considered as two words. See अक्.) E. अक् and च.

अक्तु ind. But, on the contrary. (More properly to be considered as two distinct words and also written अक् तु. See अक्.) E. अक् and तु.

अथर्वी f. (occurs only as a plural in the Vedas; -र्थः) The finger. E. This word is given as an irregular derivation from अत् 'to go constantly'; but it is more probable that it is derived, with aff. अरि, from an obsolete rad. अत् which seems to have had the same meaning as अत् (cf. अद् and अद्), but is found only in अथर्वी, अथर्वन् and their derivatives, implying quickness or agility. The same etymological connexion between words meaning 'finger' and 'fire' may be perceived in other derivations from a radical in the sense of 'to go' f. i. in अकुलि or अकुरि, अयू and अपि, अङ्गिरस्, from अङ्. It reappears distinctly in the denom. अथर्व and its derivatives अथर्व्य, अथर्व्यु qq. vv.

अथर्व्य par. (-र्थति) To go, to move. (Only in the Vedas.)

Probably a denominative from अथर्वी or अथर्व् with aff. यक्.
अथर्व्य m. (-र्थः) Moving constantly; an epithet of Agni in the Vedas. See also the following. E. अथर्व्य, kṛit aff. अत् (?). A commentary explains, that अथर्व्य is an epithet of दक्षिणाग्नि, because the sacred fire 'goes always' from the Gārhapatya (q. v.) to his proper place; the epithet may be considered, however, as one of a more general bearing.

अथर्व्यु m. (-युः) Moving constantly; an epithet of Agni in the Vedas. See the preceding. E. अथर्व्य, kṛit aff. उ.

अथर्व m. (-र्वः) A proper name of the eldest son of Brahmā, to whom Brahmā revealed the Brahmavidyā (q. v.) or knowledge of God. See अथर्वन्. E. See अथर्वन् of which it is an abbreviated form.

अथर्वश m. (-शः) A name of Śiva. E. अथर्वन्, taddh. aff. अ (?).

अथर्वणि m. (-णिः) ¹ A Brahman versed in the Atharvaveda. ² A family priest. E. See आथर्वणि which is the better reading of this word.

अथर्वन् 1. m. (-र्वः) ¹ A Brāhmaṇa, a priest (probably one connected with offerings to fire or the attendance on the holy fire). ² The proper name of a priest who is considered to have obtained the fire from heaven and who in the course of mythological personification appears as a Prajāpati or father of all beings, as the inspired author of the fourth or Atharvaveda, as the eldest son of Brahmā to whom Brahmā revealed the Brahmavidyā (q. v.) or knowledge of God (see also अथर्व) and, at a later period, as the same as Angiras (q. v.). Sons of his are Agni (see also अङ्गिरस्), Dadhyanch, Bhisaj, Brīhaddiva, Kabandha. ³ An epithet of ^a Vasishṭha q. v., ^b Soma q. v., ^c प्राण q. v., ^d Śiva (the god being supposed to carry into effect the charms of the Atharvaveda).

2. m. n. (-र्वी-र्वे) The fourth or Atharvaveda q. v. (see also m. pl. अथर्वीयः).

3. m. pl. (-र्वीयः) ¹ The descendants of Atharvan; they appear sometimes coupled with the descendants of Bhṛigu and of Angiras (see अथर्वीङ्गिरसः). ² The hymns of the fourth or Atharvaveda collectively (considered as the descendants of Atharvan); the Atharvaveda (see also अथर्वीङ्गिरसः). E. From an obsolete theme अथर्व, fire, with taddh. aff. वजिप्. See the E. of अथर्वी. The oldest etym. which derives अथर्वन् from अ neg. and अर्वन् (from अर्व 'to go'), is without any probability. A similar etym. is given of अथर्वी q. v.

अथर्वभूत Tatpur. m. pl. (-ताः) An epithet of the twelve Maharshis:

धर्म, दक्ष, मरीचि, अपि, पुनस्त्व, पुनह, क्रतु, वसिष्ठ, नीतम, भृगु, अङ्गिरस्, मनु and (according to a commentary) of 'Rudra, the Lord of the Universe'. E. अथर्वन् and भूत (according to a commentary from भू, to obtain, 'having obtained i. e. versed in the Atharvaveda, the same as अथर्वविद्').

अथर्ववत् ind. Like Atharvan or the descendants of Atharvan. E. अथर्वन्, taddh. aff. वति.

अथर्वविद् Tatpur. m. (-वित्) One versed in the Atharvaveda. See अथर्वभूत. According to the Pariśiṣṭā of this Veda esp. an epithet of the priest called Brahman q. v. See ब्रह्मवेद. E. अथर्वन् and विद्.

अथर्ववेद Tatpur. m. (-दः) The fourth or Atharvaveda (see अत्, यजुस्, सामन्), the Veda revealed by Atharvan or Angiras and sometimes considered, therefore, personified as a son of Angiras. See अथर्वन्, अथर्वीङ्गिरस्, प्राथङ्गिरस्, ब्रह्मवेद. E. अथर्वन् and वेद.

अथर्वशिखा Tatpur. f. (-खा) The name of one of the Upanishads of the Atharvaveda. E. अथर्वन् and शिखा 'the crest' i. e. (according to the comm.) the essence of the Atharvaveda.

अथर्वशिरस् Tatpur. n. (-रः) The name of an Upanishad of the Atharvaveda. E. अथर्वन् and शिरस् 'the head' i. e. the principal Upanishad of the A. V.

अथर्वहृदय Tatpur. n. (-यम्) The name of a Pariśiṣṭā of the Atharvaveda. E. अथर्वन् and हृदय.

अथर्वीङ्गिरस् I. Tatpur. m. (-राः) The Angiras of the Atharvaveda. This use of the word, as a Tatpur. in the sing., is of later origin than that of the Dvandwa in the plur., and, as it seems, adopted to explain the form अथर्वीङ्गिरस q. v.

II. Dvandwa. m. pl. (-रसः) ¹ The descendants of Atharvan and of Angiras. ² The Atharvaveda hymns of both collectively; the Atharvaveda (q. v.), one part (or parvan) of which is considered to have been revealed by the descendants of Atharvan and another by the descendants of Angiras. According to another explanation, however, this name of the Atharvaveda would merely refer to Atharvan (q. v.) being the inspired author of one part and Angiras (q. v.) of the other. E. अथर्वन् and अङ्गिरस्.

अथर्वीङ्गिरस I. m. f. n. (-सः-सी-सम्) Referring or belonging to the अथर्वीङ्गिरसः q. v.

II. n. (-सम्) The religious observances (कर्मन्) connected with the ritual of the Atharvaveda.

III. m. pl. (-साः) The mantras or hymns of the Atharvaveda. E. अथर्वीङ्गिरस्, taddh. aff. टप्.

अथर्वीय n. (-यम्) The religious observances (कर्मन्) connected with the ritual of the Atharvaveda. E. Irregular derivation from अथर्वन्, taddh. aff. अत् (?).

अथर्वीयविद् Tatpur. m. (-त्) One versed in the rites of the Atharvaveda. E. अथर्वीय and विद्.

अथर्वी Tatpur. f. (-वी). This word occurs only in the Veda and is explained 'not going, unable to move', from अ neg. and अर्वी (from अर्व, to go). It would seem, however, that it is a Tatpur. composed of the obsolete word अथर्व, fire, and वी, 'surrounded by fire' (?). See the E. of अथर्वन् and अथर्वी.

अचवा ind. ¹ Why? what? ² Or, or rather. See **अच**. E. **अच** and **वा**.

अचवापि ind. Or, or rather. More properly to be considered as two separate words, **अचवा** and **अपि**. See **अच**. E. **अचवा** and **अपि**.

अघातस् ind. Now (inceptive or premising). More properly to be considered as two distinct words. See **अच**. E. **अच** and **घातस्**.

अघानकारम् ind. The same as the preceding; better considered as two separate words. See **अच**. E. **अच** and **अनकारम्**.

अघापि ind. Moreover, so much the more, therefore, thus; better considered as two distinct words. See **अच**. E. **अच** and **अपि**.

अघो ind. Now (inceptive or premising). (According to some it has the same meanings as **अच**.) **अघो अपि**, moreover &c. See **अच**. E. **अच** and **उ**.

अह I. (**अह - अहादि - अगुहात् - उहातेत्**) r. 2d cl. par. (**अति** - imperf. **आहत्** - imper. **अहि**, ep. **अहस्** - perf. **आह**, 2d pers. **आदिष** - fut. 1. **अत्सति**, 2. **अत्ता** - inf. **अतुम्** - p. p. **अहित** (**अन्न** only used as subst.). Pass. **अवते**. Caus. **आहयति - ते**. — For the tenses which are not formed of **अह**, see **अस्** which is then considered as a substitute of it.) To eat. (Caus. To feed.) — With **अव** (?) - **आ - प्र - सम्** to eat, to devour; **वि** - to gnaw, to nibble.

II. m. f. n. (**अत**) Eating. This word occurs only as the latter part of a Tatpur., the former part of which may be any word but **अन्न** (which forms **अन्नाद्** and not **अनाद्**). See f. i. **अङ्गताद्**, **आमाद्**, **क्याद्**. E. **अह**, kṛit aff. **विट्**.

अह m. f. n. (**-हः-ही-हम्**) Eating; (occurs only as the latter part of Tatpur. compounds). See f. i. **अनाद्**, **अतुनाद्**, **अन्नाद्**. E. **अह**, kṛit aff. **अक्**.

अह्य Tatpur. m. f. n. (**-ह्यः-या-ह्यम्**) Awkward, unskilful. E. **अ** neg. and **ह्य**.

अदक्षि m. f. n. (**-क्षः-या-क्षम्**) I. Tatpur. ¹ Not right, left. ² Not clever, unskilful. E. **अ** neg. and **दक्षि**.

II. Bahuvr. Being or being performed without the presents usually given to Brahmans (see **दक्षिणा**), as a sacrifice &c. The celebration of a sacrifice without the Dakṣhiṇá occurs for instance under the following circumstances: at the Prātahsavana of the Jyotishṭoma, when about to sing the Vahishpavamāna stotra, the priests step out from the house where the sacred fire is kept, one going after the other and holding the one who precedes by the hem of his garment: if it so happens, at this procession, that the Udgātrī inadvertently drops the hem, the sacrifice goes on without the Dakṣhiṇá; once accomplished, however, it is to be repeated and then the Udgātrī has to pay the Dakṣhiṇá which should have been given at the first performance; if the Pratihartī meets with a similar accident, he has to pay his whole property at the renewal of the ceremony, which then is called **सर्वस्वदक्षिण**. E. **अ** priv. and **दक्षिणा**.

अदक्षिणत्व n. (**-त्वम्**) ¹ Leftness, unskilfulness &c. ² The state of a sacrifice performed without the Dakṣhiṇá. See the preceding. E. **अदक्षिण**, taddh. aff. **त्व**.

अदक्षिणीय Tatpur. m. f. n. (**-यः-या-यम्**) Not worth the sacrificial gift or **दक्षिणा** q. v. E. **अ** neg. and **दक्षिणीय**.

अदक्षिण Tatpur. m. f. n. (**-यः-या-यम्**) The same as the preceding. E. **अ** neg. and **दक्षिण**.

अदग्ध Tatpur. m. f. n. (**-ग्धः-ग्धा-ग्धम्**) Not burnt, unscorched. E. **अ** neg. and **दग्ध**.

अदण्ड I. Tatpur. n. (**-ण्डम्**) Impunity. E. **अ** neg. and **दण्ड**. II. Bahuvr. m. f. n. (**-ण्डः-ण्डा-ण्डम्**) Unpunished. E. **अ** priv. and **दण्ड**.

अदण्ड्य Tatpur. m. f. n. (**-ण्ड्यः-ण्ड्या-ण्ड्यम्**) ¹ Unpunishable, exempt from punishment. ² Not deserving punishment. E. **अ** neg. and **दण्ड्य**.

अदण्डनीय Tatpur. m. f. n. (**-यः-या-यम्**) Unpunishable, unfit to be punished, exempt from punishment. E. **अ** neg. and **दण्डनीय**.

अदत् I. m. f. n. (**-दन्-दन्ती-दत्**) Eating. E. **अह**, kṛit aff. **शुत्**.

II. Bahuvr. m. f. n. (**-दन्-दन्ती-दत्**) Having no teeth, toothless. E. **अ** priv. and **दत्**, considered as a substitute of **दन्त**.

अदन्त Bahuvr. m. f. n. (**-कः-का-कम्**) Toothless. E. **अदत्** II. q. v., samāsānta aff. **क्प्**.

अदत्ता I. Tatpur. 1. m. f. n. (**-त्ता-त्ता-त्ताम्**) Not given. 2. f. (**-त्ता**) An unmarried girl. 3. n. (**-त्ताम्**) (In law.) A void and resumable donation (see **दत्ता**, **देय**, **अदेय**). E. **अ** neg. and **दत्ता**.

II. Bahuvr. m. f. n. (**-त्ता-त्ता-त्ताम्**) Not having given. E. **अ** priv. and **दत्ता**.

अदग्रश् Tatpur. m. f. n. (**-ग्रश्-ग्रीची-ग्रश्**) Going to that. (This word is probably one of a mere grammatical coinage, to illustrate a rule concerning the pronom. theme **अदस्**. According to some it would have the same meaning as **अदमुग्रश्**, **अमुग्रश्** and **अमुमुग्रश्** to which others add **अदमुग्रश्**, **अमुमुग्रश्**, **अदमुग्रश्** qq. vv., but it might also be that **अदग्रश्** (as well as **अदमुग्रश्**, **अदमुग्रश्**, **अदमुग्रश्**) is formed to show that its first part represents not the whole theme, but merely the neuter of **अदस्**, while the first part of **अमुग्रश्**, **अमुमुग्रश्** and **अमुमुग्रश्** refer to its masc. and femin. For the declension of this word, see **अश्** II. E. **अदस्** and **अश्** (II. 1.), with **अद्दि** instead of the final **अस्** of **अदस्**.

अदन n. (**-नम्**) ¹ Eating. ² Food. E. **अह**, kṛit aff. **शुट्**.

अदन्त Bahuvr. I. 1. m. f. n. (**-न्तः-न्ता-न्तम्**) Toothless. See the preceding.

2. m. (**-न्तः**) A leech. E. **अ** priv. and **दन्त**.

II. m. f. n. (**-न्तः-न्ता-न्तम्**) (In grammar.) Ending in the short vowel 'a'. E. **अत्** (the grammatical designation of short 'a' and **अन्त**.

अदन्तक Bahuvr. m. f. n. (**-कः-का-कम्**) Toothless. E. **अदन्त**, samāsānta aff. **क्प्**.

अदन्त Tatpur. m. f. n. (**-न्तः-न्ता-न्तम्**) ¹ Prejudicial to the teeth. ² Different from or other than what is fit for the teeth. E. **अ** neg. and **दन्त**; in the first meaning which is the usual one, the word is an oxytonon, in the latter a proparoxytonon.

अदम्ब Tatpur. m. f. n. (**-म्बः-म्बा-म्बम्**) (ved.) Unhurt, uninjured, entire, pure &c. E. **अ** neg. and **दम्ब**.

अदम्बव्रत Bahuvr. m. (**-व्रतः**) (ved.) One whose devotions or religious observances are unbroken. E. **अदम्ब** and **व्रत**.

अदम्ब्रतप्रमति m. (-तिः) (ved.) I. Bahuvr. One whose mind is superior in having his devotions or observances unbroken, or II. Dwandwa. One whose devotions or observances are unbroken and whose mind is superior (an epithet of Agni). E. अदम्ब्रत and प्रमति. If a Bahuvr., the former part stands in the sense of the locative.

अदम्बायु m. (-युः) Having uninjured or pure food, an epithet of Agni in the Vedas. (According to a commentary: leaving uninjured the man who institutes the sacrifice. E. अदम्ब and आयु.)

अदम्भ Tatpur. m. f. n. (-भः-भा-भम्) Not little, much. E. अ neg. and दम्भ.

अदमुग्रश् Tatpur. m. f. n. (-ग्रह-द्रीची-ग्रह) Going to that. See अदग्रश् and the forms mentioned there. For the declension of this word see अश् II. E. Irreg. composition of अदस् and अश् II. 1. See the following.

अदमुयश् Tatpur. m. f. n. (-यह-द्रीची-यह) Going to that. See the preceding and अदग्रश्; for the declension see अश् II. E. Irreg. compos. of अदस् and अश्. Also read अदमूयश्.

अदमूयश् Tatpur. m. f. n. (-यह-द्रीची-यह). See the preceding.

अदम्भ I. Tatpur. m. (-म्भः) Want of hypocrisy or deceit, straightforwardness, sincerity. E. अ neg. and दम्भ.

II. Bahuvr. 1. m. f. n. (-म्भः-म्भा-म्भम्) Without deceit, upright, straightforward, sincere. 2. m. (-म्भः) A name of Śiva. E. अ priv. and दम्भ.

अदम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) Uncontrollable, untamable. E. अ neg. and दम्य.

अदय Bahuvr. m. f. n. (-यः-या-यम्) Unfeeling, unmerciful, destitute of pity. अदयम् used adverbially. E. अ priv. and दया.

अदर Tatpur. m. f. n. (-रः-रा-रम्) Not little, much. E. अ neg. and दर.

अदरक m. (-कः) A proper name (?). E. unknown.

अदर्श m. (-र्शः) ¹ Day of the new moon. See दर्श. ² A mirror. See आदर्श. E. This word seems to be an incorrect reading of दर्श or आदर्श; but in the former sense it may be a Tatpur. composed of अ neg. and दर्श.

अदर्शन I. Tatpur. n. (-नम्) ¹ Not seeing. ² Disappearance, not being visible or present (in grammar f. i. of a letter, an affix &c.). E. अ neg. and दर्शन.

II. Bahuvr. m. f. n. (-नः-ना-नम्) Invisible, disappearing. E. अ priv. and दर्शन.

अदर्शनीय Tatpur. m. f. n. (-यः-या-यम्) Invisible. E. अ neg. and दर्शनीय.

अदल Bahuvr. I. m. f. n. (-लः-ला-लम्) Leafless.

II. m. (-लः) A plant (*Eugenia acutangula*). See हिज्जल.

III. f. (-ला) Socotrine aloe (*Aloe perfoliata*). See घृतकुमारी. E. अ priv. and दल.

अदस् I. m. f. n. (असौ-असौ-अदस्). The pronoun (see सर्वनामम्) which generally points to what is absent, remote or uncertain (differently from इदम् q. v.) and which corresponds with ¹ That. ² A certain (so and so). In correlative phrases it stands therefore usually in the prior sentence, imparting greater emphasis. Its declension is defective in as far as most of its cases are supplied by the themes असु or अस, अमु (अमु) and अमि (अमी). The theme which ap-

pears in composition is अदस् (except in the forms अदग्रश् &c. q. v. See also अज्ञा). In some derivations of rare occurrence we meet also with the themes असु, अस and अमु; see असुक, असक, अमुक.

II. ind. (esp. in composition with radicals (see गति), when employed reflectively). So, in such a manner, f. i. अदःकृत्य having done so &c. — In conjunction with a relative pronoun or particle it has the effect of giving emphasis or of generalising, e. g. अददस् whatever, यथादस् wherever, यथादस् howsoever. E. unknown; but it is probably derived from the theme अह् which occurs in अदग्रश् and अज्ञा.

अदस् denom. par. (-स्वति) To become that. E. अदस्, denom. aff. यक्.

अदातु Tatpur. m. f. n. (-ता-ची-तु) ¹ Not giving. ² Not liberal, miserly. ³ Not paying (a debt &c.). ⁴ Not giving in marriage (a daughter, as a father). E. अ neg. and दातु.

अदादि Bahuvr. m. (-दिः) (In grammar.) The verbs of the second class, the list of which in the native dictionaries begins with अह्, to eat. E. अह् and आदि, sc. धातु.

अदान Tatpur. n. (-नम्) Not giving, withholding. E. अ neg. and दान.

अदान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Untamed, unsubdued, undaunted. E. अ neg. and दान्त.

अदाम्भ Tatpur. I. m. f. n. (-भः-भा-भम्) Unhurttable, uninjurtable, irreproachable.

II. m. (-भः) The name of a Graha (q. v.) in the Jyotishtoma sacrifice. E. अ neg. and दाम्भ.

अदायाद m. f. n. (-दः-दा-दम्) I. Tatpur. Not being an heir, having no claim to be an heir. E. अ neg. and दायाद.

II. Bahuvr. Being without an heir, unclaimed as inheritance. See the following. E. अ priv. and दायाद.

अदायिक Tatpur. m. f. n. (-कः-की-कम्) ¹ Unclaimed, as inheritance, lapsed. ² Not relating to inheritance. E. अ neg. and दायिक.

अदार Bahuvr. m. (-रः) Having no wife, unmarried. E. अ priv. and दार.

अदासु Tatpur. m. (-सुः) (ved.) Not liberal, not pious. E. अ neg. and दासु.

अदासुरि Tatpur. m. (-रिः) (ved.) Not liberal, not pious. E. अ neg. and दासुरि.

अदासस् Tatpur. m. (-सान्) (ved.) Not liberal, not pious. E. अ neg. and दासस्.

अदास Tatpur. m. (-सः) Not a slave, a free man. E. अ neg. and दास.

अदाह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) Inconsumable by fire, incombustible. E. अ neg. and दाह्य.

अदिक Bahuvr. m. (-कः) Having no quarters, driven from all heavenly regions (an epithet of the Asuras in the Vedas). E. अ priv. and दिक्, samāsanta aff. कप्.

अदिति I. Tatpur. f. (-तिः) ¹ Entireness, the being unbroken or unhurt. ² Exemption from defect or misery. ³ The full or unbroken creative power of the Prajāpati. E. अ neg. and दिति.

II. Bahuvr. 1. m. f. (-तिः-तिः) ¹ Unbroken, unburt. ² Free from misery, happy. ³ Pious, holy. As Bahuvr.

अदिति is in the Vedas often used as an epithet of Indra, the Maruts and Agni, but it becomes personified especially in

2. f. (-तिः) which in the Vedas means ¹ the earth, ² a cow, ³ speech; but especially ⁴ Aditi, the first goddess of the intermediate space or air, the mother of the Gods, who at a later period was considered as the daughter of Daksha and wife of Kaśyapa, as the sister of Agastya and as the mother of the twelve Ādityas, of the eight Vasus, eleven Rudras and two Aświns, besides of the thirty-six Tushitas. — Aditi is in a still later time also an appellative of Durgā.

3. f. du. (-ती) (In the Vedas.) Heaven and earth. E. अ priv. and दिति.

III. m. (-तिः) A name of Mṛityu, the god of Death; literally: the eater or devourer. (This meaning of the word occurs only in a commentary of an Upanishad and is rather doubtful.) E. अद् (un. aff. ति?).

अदितिष Tatpur. m. (-जः) A son of Aditi, a deity, a god. See **अदितिगन्धन**. E. अदिति and अ.

अदितिस्व n. (-त्वम्) ¹ Unbrokenness, entireness, fullness of power. ² The being Aditi (in the sense of Mṛityu; see **अदिति** III). E. अदिति, taddh. aff. स्व.

अदितिगन्धन Tatpur. m. (-जः) The same as **अदितिष**. E. अदिति and गन्धन.

अदित्सत् Tatpur. m. f. n. (-त्सन्-त्सन्ती-त्सत्) Not willing to give. E. अ neg. and दित्सत्.

अदित्सु Tatpur. m. f. n. (-त्सुः-त्सुः-त्सु) Not willing to give. E. अ neg. and दित्सु.

अदिप्रभृति Bahuvr. m. (-तिः) The same as **अदादि** q. v. E. अदि i. e. अद् with a mute इ, and प्रभृति.

अदीक्षित Tatpur. m. (-तः) One who has not received or performed the दीक्षा q. v. E. अ neg. and दीक्षित.

अदीन Tatpur. I. m. f. n. (-जः-जा-जम्) ¹ Not distressed. ² Not vile, not mean. ³ Virtuous.

II. m. (-जः) The name of a prince, a descendant of Āyus and son of Sahadeva. According to others his name is अहीन. E. अ neg. and दीन.

अदीनसत्त्व Bahuvr. m. f. n. (त्वः-त्वा-त्वम्) One whose natural goodness has remained unaltered or unbroken. E. अदीन and सत्त्व.

अदीर्घ Tatpur. m. f. n. (-र्घः-र्घी-र्घम्) Not long. E. अ neg. and दीर्घ.

अदीर्घसूच Tatpur. m. f. n. (-चः-चा-चम्) Not dilatory, 'prompt in beginning what must be done and in accomplishing what has been begun'. E. अ neg. and दीर्घसूच.

अदीर्घसूचता f. (-ता) Dispatch, promptness. E. अदीर्घसूच, taddh. aff. ता.

अदुःख Bahuvr. m. f. n. (-खः-खा-खम्) Without pain or evil, propitious. E. अ priv. and दुःख.

अदुःखनवमी Karmadh. f. (-मी) A particular lunar day; the ninth of the first fortnight of the month Bhādrapada. On this day Devī is worshipped by women, that all evil may be averted during the ensuing year. E. अदुःख and नवमी.

अदुष्कृण Bahuvr. m. f. n. (-णः-णा-णम्) (ved.) Without evil. E. अ priv. and दुष्कृण.

अदुर्ग m. f. n. (-र्गः-र्गी-र्गम्) I. Tatpur. Easy of access. E. अ neg. and दुर्ग.

II. Bahuvr. Having no fortress. E. अ priv. and दुर्ग.

अदुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Unspoiled, unvitiated. ² Not very sinful, not wicked. ³ Good, virtuous. E. अ neg. and दुष्ट.

अदूर Tatpur. m. f. n. (-रः-रा-रम्) Not distant, not remote; **अदूरे** and **अदूरात्** or **अदूरतः** are used in the sense of 'not far from'. With numerals this word forms Bahuvr. compounds which, according to some, are generally used in the plur. and without the samāsānta aff. कर्ण; f. i. **अदूरविंशतिः** = **विंशतिः** अदूरे, almost thirty. E. अ neg. and दूर.

अदूरभव Tatpur. m. f. n. (-वः-वा-वम्) Being not far from. E. अदूर and भव.

अदुषित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Undeiled, unvitiated. ² Virtuous, good. E. अ neg. and दुषित.

अदुषित Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Not humiliated, not treated with arrogance or pride. E. अ neg. and दुषित.

अदुम्न Tatpur. m. f. n. (-म्नः-म्ना-म्नम्) (ved.) Not arrogant, not proud, not overbearing. E. अ neg. and दुम्न.

अदुष्यत् Tatpur. m. f. n. (-ष्यन्-ष्यन्ती-ष्यत्) (ved.) Not arrogant, not haughty or overbearing. E. अ neg. and दुष्यत्.

अदुम् Bahuvr. m. f. n. (-दुम्) Blind. E. अ priv. and दुम्.

अदुम्न Tatpur. m. f. n. (-म्नः-म्ना-म्नम्) ¹ Invisible, not to be seen. ² Improper to be beheld. E. अ neg. and दुम्न.

अदुम्नकरण Tatpur. n. (-णम्) Making invisible. E. अदुम्न and करण.

अदुम्नत Tatpur. I. m. f. n. (-न्-न्ती-त्) Invisible.

II. f. (-न्ती) The name of the wife of Śakti, the son of Vāśiṣṭha, and mother of Parāśara. E. अ neg. and दुम्नत.

अदृष्ट Tatpur. I. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Unseen, unforeseen. ² Unknown, unfelt, not experienced. ³ Invisible.

II. n. (-ष्टम्) ¹ Casual and unseen danger (as from conflagration, inundation &c.). ² Fortune, destiny, fate. ³ (In philosophy.) ^a Virtue or vice (धर्म or अधर्म), as the eventual cause of pleasure or pain. ^b The remote or unforeseen consequence of an act, e. g. heaven as that of religious rites &c. See **अपूर्व**.

III. m. (-ष्टः) A kind of poison or poisonous reptile (in the Vedas). E. अ neg. and दृष्ट.

अदृष्टव Tatpur. m. f. n. (-जः-जा-जम्) Produced by destiny &c. See **अदृष्ट**. E. अदृष्ट and ज.

अदृष्टनर Bahuvr. m. (-रः) The same as the following q. v. E. अदृष्ट and नर.

अदृष्टपुत्रव Bahuvr. m. (-वः) A form of treaty, in which the parties treat direct, without any mediator or surety. Also **अदृष्टनर** and similar compounds. E. अदृष्ट and पुत्रव, sc. सन्धि.

अदृष्टपूर्व Tatpur. m. f. n. (-र्वः-र्वा-र्वम्) Unseen previously, unseen till now. E. अदृष्ट and पूर्व.

अदृष्टवत् m. f. n. (-वान्-वती-वत्) ¹ Enjoying or undergoing good or bad fortune, more usually the former, fortunate. E. अदृष्ट, taddh. aff. मनुष्य.

अदृष्टि Tatpur. f. (-ष्टिः) A look of displeasure, evil eye. E. अ deter. and दृष्टि.

अदृष्टिका f. (-का) An angry or displeased look, evil eye. E. अदृष्टि, taddh. aff. कर्ण.

अदेय Tatpur. I. m. f. n. (-यः-या-यम्) Improper or unfit to

be given. II. n. (-यम्) (In law.) An object not fit to be given away, either because it does not belong to the person who would give it, or because law forbids its being disposed of. See अदत्त, दत्त, देय. E. अ neg. and देय.

अदेयदान Tatpur. n. (-नम्) Giving what ought not to be given, what is not one's own &c. See the preceding. E. अदेय and दान.

अदेव Tatpur. I. m. f. n. (-वः-वी-वम्) ¹ Not referring to the gods, not divine. ² Godless, impious.

II. m. (-वः) One who is not a god. E. अ neg. and देव. I. would more probably be a Bahuvr., if it were not accentuated in the Vedas as a Tatpur. See the following.

अदेवक Bahuvr. m. f. n. (-कः-का-कम्) Having no god or divinity, referring to no god or divinity (as an offering &c.). E. अ priv. and देव, samásánta aff. कप्.

अदेवता Tatpur. f. (-ता) One who is not a divinity. E. अ neg. and देवता.

अदेवचा Tatpur. ind. (ved.) Not towards or amongst the gods. E. अ and देवचा.

अदेवयत् Tatpur. m. (-न्) (ved.) One who does not care for the gods, not devout, impious. E. अ neg. and देवयत्.

अदेवयु Tatpur. m. (-युः) (ved.) The same as the preceding. E. अ neg. and देवयु.

अदेश Tatpur. m. (-शः) ¹ An improper place, a wrong place, one not congenial with one's nature &c. E. अ deter. and देश.

अदेशस् Tatpur. m. f. n. (-स्ः-सा-स्म) Being not in the proper place, being in the wrong place. E. अदेश and स्.

अदेश्च Tatpur. m. f. n. (-श्चः-शा-श्चम्) ¹ What is not proper to be ordered. ² Not present on the spot, not present at a transaction. E. अ neg. and देश्च.

अदोमय m. f. n. (-यः-यी-यम्) Made of that, consisting of that, containing that. E. अदस्, taddh. aff. मयट्.

अदोमूष Bahuvr. m. f. n. (-मूषः-मा-मूषम्) Rooted in that, founded upon that. E. अदस् and मूष.

अद्भु m. (-द्भुः) The same as पुरोडाश q. v. E. अद्भु, ún. aff. मन्.

अद्भु ind. (निपात) Tatpur. (?) ¹ Indeed, truly, verily. ² Clearly. It may enter into composition with ह्य (as a मति q. v.). E. अद्भु ind. and धा (from धा, kṛit aff. विष्); or according to others, but without probability, अद्भु (to eat), kṛit aff. क्षिप्, and हन् (to kill), taddh. aff. डाच्.

अद्भुतमा ind. (ved.) Most truly, most certainly, most to be relied upon. E. अद्भु, taddh. aff. तमप् (i. e. the superl. of अद्भु in the acc. of the femin.).

अद्भुति m. (-तिः) (ved.) A wise man. E. अद्भु, taddh. aff. तिच् (?).

अद्भुतपुष Tatpur. m. (-पुः) (ved.) A true man, one deserving the name of a man. E. अद्भु and पुष.

अद्भुतोधेय Tatpur. m. pl. (-याः) The name of a Śákhá of the white Yajurveda. E. अद्भु and ओधेय (?).

अद्भुतोदकर्ण Bahuvr. m. f. n. (-र्णः-र्णी-र्णम्) (ved.) Having red ears (as a goat). E. अद्भुतोह (very red? see लोह) and कर्ण, in the fem. with aff. टाप् or डीच्.

अद्भुत Tatpur. (?) I. m. f. n. (-तः-ता-तम्) Surprising, wonderful (according to a vaidik interpretation: not having existed before).

II. m. (-तः) ¹ Surprise, astonishment. See अद्भुतरस. ² The name of the Indra or chief of the ninth Manvantara.

III. n. (-तम्) ¹ A prodigy, a wonder, any portentous

or marvellous phenomenon. ² (In architecture.) A kind of temple or vimána, the breadth of which is divided into four parts, seven such parts being given to its height. E. (doubtful) अद्भु ind. and भू, ún. aff. डुतप्. Compare अद्भुतित्तुत.

अद्भुतगन्ध Bahuvr. m. f. n. (-न्धः-न्धा-न्धम्) Having a wonderful smell. E. अद्भुत and गन्ध.

अद्भुतत्व n. (-त्वम्) Wonderfulness. E. अद्भुत, taddh. aff. स्व.

अद्भुतब्राह्मण Karmadh. n. (-णम्) The name of a Bráhmaña belonging to the Sámaveda; more properly the last portion of the Shadvinsábráhmaña of the same Veda. E. अद्भुत and ब्राह्मण.

अद्भुतरस Tatpur. m. (-सः) (In rhetoric.) The marvellous, as a prevailing sentiment in poetical composition, one of the nine rasas or characteristic sentiments of poetical composition as described in Hindu works on rhetoric or poetry. See रस. E. अद्भुत and रस.

अद्भुतरामायण Karmadh. n. (-णम्) The name of a work ascribed to Válmiki. E. अद्भुत and रामायण.

अद्भुतरूप Bahuvr. m. f. n. (-पः-पा-पम्) Having a wonderful shape or figure. E. अद्भुत and रूप.

अद्भुतसार Karmadh. m. (-रः) The resin of the खदिर q. v. E. अद्भुत and सार.

अद्भुतस्वन Bahuvr. m. (-नः) A name of Śiva. Another reading of this word is अद्भुतस्वन. E. अद्भुत and स्वन 'producing a wonderful sound'.

अद्भुत n. (-द्भु) (ved.) ¹ Food in general. ² A house. E. अद्भु, kṛit (or ún.) aff. मनिन्.

अद्भुति m. (-निः) Fire. E. अद्भु, ún. aff. अग्नि and ágama मुट्.

अद्भुत m. f. n. (-रः-रा-रम्) Gluttonous. E. अद्भु, kṛit aff. क्परच्.

अद्भुतसद् Tatpur. f. (-द्) (ved.) ¹ A cook. ² A mother. E. अद्भुत and सद्; according to the comm. 'sitting by the food, to cook it; or sitting in the house; or spending food'.

अद्भुतसद्य n. (-द्यम्) (ved.) Being a cook, the condition of a cook. See the preceding. E. अद्भुतसद्, taddh. aff. च्.

अद्भुत I. ind. ¹ To-day. ² Now, at present. In the Vedas also written अद्भुत which seems to be the more original form of this word. अद्भुतपि Even now, still. अद्भुतपूर्वम् before to-day, before now. E. अद्भु, considered as a substitute of इदम्, taddh. aff. च्; but more probably a Karmadh. compound of अद्भु (the pronom. theme in इदम्) and द्य or द्या (from द्यु or दिव्) = अद्भुतसद्यवि.

II. 1. m. f. n. (-द्यः-द्या-द्यम्) Fit to be eaten, eatable.

2. n. (-द्यम्) Food in general. E. अद्भु, kṛitya aff. यत्.

अद्भुतन I. m. f. n. (-नः-नी-नम्) Of or belonging to the current day, of to-day.

II. m. (-नः) The period of a current day, from midnight to midnight in the usual acceptation, but sometimes considered to begin and to end with sun-set or to begin with the proper time of rising and to end with the proper time of going to rest.

III. f. (-नी) (In grammar.) The aorist (or अद्भु), as the tense employed in relating what has happened during the current day. E. अद्भु, taddh. aff. अद्भु and ágama मुट्.

अद्भुतनीय m. f. n. (-यः-या-यम्) Of to-day, belonging to the current day. E. अद्भुतन, taddh. aff. ह्.

अद्यप्रभृति Bahuvr. ind. From to-day. E. अद्य and प्रभृति.
अद्यशीन I. m. f. n. (-नः-ना-जन्) What may happen to-day or to-morrow, near to any event, at the point of death &c.
 II. f. (-ना) A woman or any female animal near the time of delivery. E. अद्य and अस्, taddh. aff. ख.
अद्यावधि Bahuvr. m. f. n. (-धिः-धिः-धि) Beginning or ending with the current day; from or till to-day. E. अद्य and अद्यधि.
अयुत्व (ved.) Tatpur. I. m. f. n. (-त्वः-त्वा-त्वम्) Not gained by playing, not gained improperly, obtained honestly. E. अ neg. and युत्व.
 II. Bahuvr. n. (-त्वम्) The last watch of the night, that preceding the dawn, at which time the Aświns are especially to be worshipped. E. अ and युत्व (from युत्, kṛit aff. अत् and अ instead of उ) 'without light'. Both explanations of this word belong to different commentaries but refer to the same passage in which it occurs.
अद्रव Tatpur. m. f. n. (-वः-वा-वम्) Not liquid, solid. E. अ neg. and द्रव.
अद्रव्य Tatpur. n. (-व्यम्) A worthless or good-for-nothing object. E. अ deter. and द्रव्य.
अद्रि m. (-द्रिः) ¹A stone. ²The thunderbolt. ³A mountain. ⁴A cloud. ⁵A tree. ⁶The sun. ⁷The name of a measure. ⁸A proper name of the son of Viśvagaśwa and father of Yuvanaśwa. ⁹(In arithmetic sometimes used to denote) the numeral 7. E. अद्र्, uñ, aff. क्तिन्; but more probably, a Tatpur. composed of अ and द्रि (from दृ or द्रा?). Compare अग्न. The meanings 1. 2. 4. belong exclusively to the Vedas.
अद्रिकर्षी Bahuvr. f. (-र्षी) The name of a plant (Clitoria ternatea). See अपराविता or गिरिकर्षी. E. अद्रि and कर्ष, fem. aff. ङीष्.
अद्रिका f. (-का) An Apsaras or heavenly nymph, the wife of Amávasu and mother of Satyavati. E. अद्रि, taddh. aff. कन् and fem. aff. टाप्.
अद्रिकीला Bahuvr. f. (-ला) The earth. E. अद्रि and कील.
अद्रिज्ञतस्वकी Bahuvr. f. (-की) The name of an Apsaras. E. अद्रि-ज्ञत and स्वक, fem. aff. ङीष्.
अद्रिव Tatpur. I. m. f. n. (-वः-वा-वम्) Produced or found in the hills.
 II. f. (-वा) ¹A name of Párvatí or Durgá, the daughter of Himálaya, the ruler of the Himálaya mountain, and hence this her appellation, mountain-born. ²The name of a plant. See वैहली.
 III. n. (-वम्) Red chalk. See शिलावतु. E. अद्रि and व.
अद्रिवा Tatpur. m. (-वाः) (ved.) Produced by the (friction of) stones (an epithet of Agni and इंस q. v.). E. अद्रि and वा.
अद्रिवृत Tatpur. m. f. n. (-वः-वा-वम्) (ved.) Moved or hastened by the stones (the sound of the stones); an epithet of the chariot of the Aświns. E. अद्रि and वृत.
अद्रितनया Tatpur. f. (-या) ¹A name of Párvatí, the daughter of the mountain Himálaya. ²A metre regulated by number and quantity; a variety of the class called विकृति q. v. It consists of four lines, with the following twenty-three syllables to each: ००००-०-००००-|०-००००-०-००००-
 Also called अन्नसहित. E. अद्रि and तनया.

अद्रिदुग्ध Tatpur. m. f. n. (-ग्धः-ग्धा-ग्धम्) (ved.) Extracted or expressed with stones. E. अद्रि and दुग्ध; literally: milked with stones.
अद्रिद्विष Tatpur. m. (-ट्) A name of Indra. E. अद्रि and द्विष, lit. the enemy of the mountains.
अद्रिमन्दिनी Tatpur. f. (-वी) Párvatí. *See अद्रितनया. E. अद्रि and मन्दिनी.
अद्रिपति Tatpur. m. (-तिः) Hima, lord of mountains: also similar compounds, as अद्रिराज, अद्रीकृ &c.
अद्रिपुत्र Bahuvr. m. f. n. (-भ्रः-भ्रा-भ्रम्) (ved.) Produced or originating in mountains. E. अद्रि and पुत्र.
अद्रिभिद् Tatpur. m. (-भित्) A name of Indra. E. अद्रि and भिद्, lit. the splitter of mountains (with his thunderbolt).
अद्रिभू Tatpur. I. m. f. n. (-भूः-भूः-भु) Mountaineer, mountain-born.
 II. f. (-भूः) A plant (Salvinea cucullata). See आसुकर्षी. E. अद्रि and भू.
अद्रिमूर्धन् Tatpur. m. (-र्धा) The summit or peak of a mountain. E. अद्रि and मूर्धन्.
अद्रिराज Tatpur. m. (-राट्) The king of mountains, the Himálaya mountains; the snowy range on the north of Hindustan, confounded with the mythological ruler of them, and the father of Párvatí. E. अद्रि and राज्.
अद्रिराज Tatpur. m. (-वः). The same as the preceding. E. अद्रि and राजन्, samásanta aff. टच्.
अद्रिवत् m. (-वान्, voc. in the Vedas -वः) (ved.) Having stones, armed with stones or with the thunderbolt, an epithet of Indra, Soma, Varuṇa. E. अद्रि, taddh. aff. मत्तुप्.
अद्रिवद्भि Tatpur. m. (-द्भिः) Fire on or in a mountain. E. अद्रि and वद्भि.
अद्रिशय Bahuvr. m. (-यः) A name of Śiva. E. अद्रि and शय्या; literally: whose couch is the mountain (Himálaya).
अद्रिमृक् Tatpur. n. (-मृक्) A peak, the horn or summit of a mountain. E. अद्रि and मृक्.
अद्रिसंहत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Struck or extracted with stones, pressed with stones (an epithet of Soma). E. अद्रि and संहत.
अद्रिसार Tatpur. m. (-रः) Iron. E. अद्रि and सार.
अद्रिसारमय m. f. n. (-यः-यी-यम्) Made of iron. E. अद्रि-सार, taddh. aff. मचट्.
अद्रीकृ Tatpur. m. (-कृः). The same as the following. E. अद्रि and कृ.
अद्रीय Tatpur. m. (-यः) ¹A name of Śiva. ²A name of Himálaya, as king of mountains. E. अद्रि and ईय.
अद्रुह Bahuvr. m. f. n. (-धुक्) (ved.) Harmless, innocuous, void of guile, kind, mild (an epithet of the gods, of heaven and earth &c.) E. अ priv. and दृह्.
अद्रुहन् Tatpur. m. (-द्वा) (ved.) The same as the preceding (an epithet of Mitra and Varuṇa). E. अ neg. and दृहन्.
अद्रोच Bahuvr. m. f. n. (-चः-चा-चम्) (ved.) Having no guile, free from deceit, true. E. अ priv. and द्रोच.
अद्रोह Tatpur. m. (-हः) Mildness, moderation, the absence of tyranny or oppression. E. अ neg. and द्रोह.
अद्रोहिन् Tatpur. m. f. n. (-ही-हिषी-हि) Innocuous, mild. E. अ neg. and द्रोहिन्.
अद्वय I. Tatpur. n. (-यम्) ¹Not duality, unity. ²The

identity of Brahman (n.) and the Universe or of the divine essence and the human soul; the real truth. E. अधः neg. and इय.

II. Bahuvr. 1. m. f. n. (-यः-या-यम्) Without a second, only, alone; esp. in the neuter as an epithet of Brahman (n.) which is not distinct from the Universe.

2. m. (-यः) A name of Buddha (acc. to a commentary, because wisdom and object of wisdom are identical with him). E. अधः priv. and इय.

अद्वयत् Tatpur. m. (-यन्) (ved.) Free from duplicity, one whose acts are not different from his words and thoughts, upright, honest. E. अधः neg. and इयत्.

अद्वयवादिन् Tatpur. m. (-दी) A Jina or Buddha. E. अद्वय and वादिन्: one who acknowledges but one principle; or who teaches the real truth. See अद्वैतवादिन्.

अद्वयस् Tatpur. m. (-याः) (ved.) The same as अद्वयत्. E. अधः neg. and इयस्.

अद्वयानन्द Bahuvr. m. (-न्द्) The same as अद्वैतानन्द. E. अद्वय and आनन्द.

अद्वयाविन् Tatpur. m. (-वी) (ved.) The same as अद्वयत्. E. अधः neg. and इयाविन्.

अद्वयु Tatpur. m. (-युः) (ved.) The same as अद्वयत्. E. अधः neg. and इयु.

अद्द्वार Tatpur. n. (-रम्) An entrance to a house which is other than the door. E. अधः neg. and द्वार.

अद्वितीय Bahuvr. m. f. n. (-यः-या-यम्) ¹ Only, sole, without a second. See अद्वय. ² Unparalleled, unequalled. E. अधः priv. and द्वितीय.

अद्विविक्क Tatpur. m. f. n. (-क्कः-क्का-क्कम्) (ved.) Not detestable or hateful, agreeable, desired. E. अधः neg. and द्विविक्क.

अद्वेष Bahuvr. m. f. n. (-वः-वा-वम्) Harmless, not malicious, kind. E. अधः priv. and द्वेष.

अद्वेषिन् Tatpur. m. f. n. (-वी-विषी-धि) Harmless, inoffensive. E. अधः neg. and द्वेषिन्.

अद्वैत I. Tatpur. n. (-तम्) ¹ Unity, not duality. ² The identity of Brahman (n.) and the Universe or of the divine essence and the human soul; the real truth. ³ The name of an Upanishad of the Atharvaveda. E. अधः neg. and द्वैत.

II. Bahuvr. m. f. n. (-तः-ता-तम्) Without a second, only, alone; esp. as an epithet of आत्मन् and ब्रह्मन् (n.) or ब्रह्मलोक. E. अधः priv. and द्वैत.

अद्वैतवादिन् Tatpur. m. (-दी) A unitarian, one who maintains the existence of but one principle in the Universe. E. अद्वैत and वादिन्. See अद्वयवादिन्.

अद्वैतानन्द Bahuvr. m. (-न्द्) The proper name of one of the founders of the Vaishnava sect in Bengal; he lived about the end of the 15th century. Also अद्वयानन्द. E. अद्वैत and आनन्द.

अध ind. (निपात) An inceptive particle which occurs only in the Vedas. It is used very much in the same manner as अच् of which it is apparently a variety and corresponds chiefly with ¹ Now, hereafter. ² Moreover, so much the more. ³ Therefore. It occurs frequently in its protracted form अधा which seems to be the more original one. E. See अच्.

अधःकर Tatpur. m. (-रः) The lower part of the hand, the

metacarpus or the hand from the wrist to the root of the fingers. E. अधः and कर.

अधःकाय Tatpur. m. (-यः) The lower part of the body, the lower extremities. E. अधः and काय.

अधःखनन Tatpur. n. (-नम्) Undermining. E. अधः and खनन.

अधःपद्म Tatpur. n. (-दम्) (In architecture.) A division of the शिखर (q. v.) or cupola, the lower cima recta. E. अधः and पद्म.

अधःपात Tatpur. m. (-तः) Falling down, literally and metaphorically. E. अधः and पात.

अधःपुष्पी Bahuvr. f. (-ष्पी) ¹ A plant (Pimpinella anisun). See अवाक्पुष्पी. ² Another plant (Elephantopus scaber) or perhaps Hieracium. See गोविद्धा. E. अधः and पुष्प, fem. aff. ङीष्; lit. having its flowers hanging downwards.

अधःप्रवाह Tatpur. m. (-हः) Flowing or streaming downwards. E. अधः and प्रवाह.

अधःप्रस्तर Tatpur. m. (-रः) A seat or bed, made of grass, esp. for the use of persons in the state of impurity or आशीष q. v. E. अधः and प्रस्तर.

अधःशय Tatpur. m. f. n. (-यः-या-यम्) Sleeping on the ground. E. अधः and शय.

अधःशय I. Bahuvr. m. f. n. (-यः-या-यम्) Sleeping on the ground, on a kind of couch different from a bedstead.

II. Tatpur. f. (-या) The sleeping in the manner described. E. अधः and शया.

अधःशिरस् Bahuvr. I. m. f. n. (-राः-राः-रः) and II. n. (-रः) The same as अधोमुख I. and IV. q. v. E. अधः and शिरस्.

अधःख Tatpur. m. f. n. (-क्कः-क्का-क्कम्) ¹ Below. ² Inferior. E. अधः and ख.

अधःखित Tatpur. m. f. n. (-तः-ता-तम्) Standing beneath. E. अधः and खित.

अधःखलिक Tatpur. n. (-कम्) (In astronomy.) The nadir. Also अधरखलिक. E. अधः and खलिक.

अधःउपासन Tatpur. n. (-नम्) Copulation, sexual union. E. अधः and उपासन.

अधन Bahuvr. m. f. n. (-नः-ना-नम्) Poor, without wealth. E. अधः priv. and धन.

अधम I. m. f. n. (-मः-मा-मम्) ¹ Very low or inferior in place or degree. ² Vile, despicable. (In the vituperative sense it stands often as the latter part of a Tatpur. compound; f. i. पापाधम, नराधम.)

II. m. (-मः) (In rhetoric, according to some.) A paragon of a low description, one without fear, pity or shame &c.

III. f. (-मा) (In rhetoric, according to some.) A mistress of a low description, one ungrateful, whimsical, acting unkindly towards her lover &c. E. अच्, uñ. aff. अम, with च् changed to ध; or according to others a Tatpur. composed of अधः neg. and धम (from ध्मा); but a preferable etym. is that from अधस्, taddh. aff. म, with elision of स्; or better from अध् (the thematic form common to अधम, अधर. अधस्, अधस्तात्), aff. अम.

अधमभूत Karmadh. m. (-तः). See the following. E. अधम and भूत.

अधमभूतक Karmadh. m. (-कः) The lowest order of hired servants, a porter, a bearer of burdens. (See also भूतक, उत्तमभूतक and मध्यमभूतक.) E. अधम and भूतक.

अधमर्ष Bahuvr. m. f. n. (-र्षः-र्षी-र्षम्) A debtor. E. अधम and अर्ष.

अधमर्षिक m. (-कः) A debtor. E. अधमर्ष, taddh. aff. ठक्.

अधमाङ्ग Karmadh. n. (-ङ्गम्) A foot. E. अधम and अङ्ग.
अधमाचार Bahuvr. m. f. n. (-रः-रा-रम्) Wicked in practice, low, vile. E. अधम and आचार.
अधमार्ध Karmadh. n. (-र्धम्) The inferior or lower part. Cf. उत्तमार्ध E. अधम and अर्ध.
अधमार्ध m. f. n. (-र्धः-र्धा-र्धम्) Belonging to the inferior or lower part. Cf. उत्तमार्ध. E. अधमार्ध, taddh. aff. यत्.
अधर I. m. f. n. (-रः-रा-रम्) ¹ Lower, inferior, in place. (In this sense the word is declined like the sarvanāman यत् &c. (q.v.), but in the abl. and loc. sing. of the masc. and neuter and in the nom. plur. of the masc. it forms optionally अधरस्मात् or अधरात्, अधरस्मिन् or अधरे, अधरे or अधराः; it may form Tatpur. compositions with nouns having the sense of the singular and considered then as depending upon अधर, which is the former part of the compound, in the genitive; for instance अधरकायः is explained, अधरकायस्.) Adverbially used are अधरात्, अधरस्मात्, अधरेण; qq.vv. ² Low, vile. ³ Speechless, refuted, overcome in abuse or controversy. ⁴ Prior, preceding in time. See अधरेषुस्.
 II. m. (-रः) The lower lip, the lip.
 III. f. (-रा) ¹ The lower region. ² The nadir (?).
 IV. m. n. (-रः-रम्) Pudendum muliebre. E. Probably from अध् (see E. of अधम), aff. अर; the derivation given by the native authorities, from अ neg. and धर is not correct.
अधरकण्ठ Tatpur. m. n. (-कण्ठः-कण्ठम्) The lower part of the throat. E. अधर and कण्ठ. See under अधर.
अधरकाय Tatpur. m. (-यः) The lower part of the body, the lower extremities. E. अधर and काय. See under अधर.
अधरतस् ind. ¹ Underneath. ² The lower regions, the nadir, or in the lower regions, in the nadir. (Used in the sense of a nominative or locative, but in the latter with the restriction that the distance must not be far; or governing in the first meaning a noun in the genitive.) See अधरात् and अधरेण. Cf. अधराक् E. अधर, taddh. aff. अतसुच्.
अधरपान Tatpur. n. (-पानम्) Kissing. E. अधर II. and पान.
अधरस्मात् ind. Below, underneath. (The correctness of this form appears doubtful.) E. अधर, taddh. aff. अस्मात्ति.
अधरस्वस्तिक Tatpur. n. (-स्वस्तिकम्) (In astronomy.) The nadir. Also अधःस्वस्तिक q.v. E. अधर and स्वस्तिक.
अधराक् Tatpur. ind. ¹ Downwards, from below. ² Westwards, from or in the west. ³ The lower regions or the nadir, from or in the lower regions or the nadir. (Used in the sense of a locative, ablative or nominative; or governing in the two first meanings a noun in the ablative. E. अधर and अक् II. with luk of the taddh. aff. अस्मात्ति. See अधराक्.
अधराक्षीन् m. f. n. (-क्षी-क्षा-क्षम्) (ved.) Going or being underneath, westwards, going to or being in the lower regions, in the nadir. E. अधराक्, taddh. aff. ख.
अधराच m. f. n. (-चः-चा-चम्) (ved.) The same as the preceding. E. अधराक्, taddh. aff. यत्.
अधराच् Tatpur. m. f. n. (-राच्-राची-राक्) (ved.) Going or being downwards, westwards, going to or being in the lower regions, in the nadir. E. अधर and अच्.
अधरात् ind. The same as अधरतस्. (Used in the sense of a locative, ablative or nominative.) E. अधर, taddh. aff. आत्ति.

अधरारणि Tatpur. f. (-णिः) (ved.) The nether piece of the two pieces of wood, which, by attrition, produce the sacrificial fire. See अरणि and उत्तरारणि. E. अधर (q.v.) and अरणि.
अधरावलोप Tatpur. m. (-पः) Biting the lip. E. अधर II. and अवलोप.
अधरीकृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Put down, overcome, vanquished. ² Annulled, invalidated (as a document). E. अधर, taddh. aff. च्चि with क्त, kṛit aff. क्त.
अधरीष m. f. n. (-षः-शा-षम्) Reproached, censured. E. अधर, taddh. aff. ख.
अधरीभूत Tatpur. m. f. n. (-तः-ता-तम्) Refuted, contradicted, invalidated. E. अधर, taddh. aff. च्चि with भू, kṛit aff. क्त.
अधरेण ind. The same as अधरतस् or अधरात्. (Used in the sense of a locative or nominative, but in the first with the restriction that the distance must not be far; or governing in the first meaning a noun in the accusative or genitive.) E. अधर, taddh. aff. एणच्.
अधरेषुस् ind. A previous day, the day before yesterday. E. अधर, irregular aff. एषुस्; better a Tatpur. compound, from अधर (loc.) and शुस् from दिच् or शु.
अधरोत्तर Dvandwa I. m. f. n. (-रः-रा-रम्) ¹ Lower and higher. ² Inferior and better. ³ Prior and posterior. II. n. sing. or plur. (-रम् or -रे) ¹ The lower and higher, inferior and better, prior and posterior. ² A state of confusion, when things are topsy-turvy. ³ Address and answer. E. अधर and उत्तर.
अधरोष्ठ Karmadh. m. (-ष्ठः) The lower lip. Also अधरोष्ठ. E. अधर and ओष्ठ.
अधर्म Tatpur. I. m. (-र्मः) ¹ Unrighteousness, injustice, all behaviour contrary to the Śruti and Smṛiti, or religious and legal institutions. ² (In philosophy.) According to the Nyāya and Vaiśeṣika: moral demerit, the result of doing what is forbidden, the peculiar cause of pain, one of the twenty-four qualities united with substance. — According to the Sāṅkhya, one of the changeable (वैकृतिक) dispositions (भाव) of the mind, which being the efficient cause, makes the soul migrate into an animal, a deer, a bird, a reptile, a vegetable, a mineral. — According to the Buddhist doctrine it is the consequence of upādāna or exertion of body or speech. — According to the Jainas it is that which causes the soul in general to continue embarrassed with body notwithstanding its capacity for ascent and natural tendency to soar. ³ As a personification Adharma occurs in the Purāṇas as one of the Prajāpatis or mind-born sons of Brahmā; his wife is Himsā (mischief) on whom he begot Anṛita (falsehood) and Nikṛiti (immorality) or according to others, Mṛishā (falsehood) and his children Dam-bha (hypocrisy) and Māyā (deceit) who were adopted by Nirṛiti (misfortune). — Adharma is also mentioned as one of the eighteen servants of the sun.
 2. f. (-र्मै) According to the Śāktas a kalā or part of the original or Mūla-prakṛiti and personified as the bride of Mṛityu or Death. E. अ neg. and धर्म.
अधर्मचारिन् Tatpur. m. f. n. (-री-रिणी-रि) Unrighteous, wicked. E. अधर्म and चारिन्.

अधर्मदण्डन Tatpur. n. (-नम्) Inflicting punishment without any lawful motive, unjust punishment. E. अधर्म and दण्डन.
अधर्ममय m. f. n. (-यः-यी-यम्) Consisting of injustice or unrighteousness, thoroughly unjust or unrighteous. E. अधर्म, taddh. aff. मयट्.
अधर्मात्मन् Bahuvr. m. f. n. (-त्मा-त्मा-त्म्) Wicked, unrighteous. E. अधर्म and आत्मन्.
अधर्मास्तिकाय Tatpur. m. (-यः) The category or predicament of अधर्म, according to the Jainas (see अधर्म, 2). E. अधर्म and अस्तिकाय.
अधर्मिन् m. f. n. (-मी-मिणी-मि) Wicked, sinful, unrighteous. E. अधर्म, taddh. aff. इनि.
अधर्मिष्ठ m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Very wicked. E. अधर्मिन्, taddh. aff. इष्ठन्.
अधर्म्य Tatpur. m. f. n. (-र्म्यः-र्म्या-र्म्यम्) Not conformable or according to justice or morality, wicked, unrighteous. E. अधर्म neg. and र्म्य.
अधवा Bahuvr. f. (-वा) A widow. See विधवा. E. अध priv. and धव.
अध्वर Tatpur. I. m. f. n. (-रः-री-रम्) Going down or below. II. m. (-रः) A thief. E. अधस् and चर. See the following.
अध्वरी Tatpur. m. (-रः) A house-breaker, a thief. E. अधस् and चरी.
अधस् ind. ¹Underneath, downwards or from below. ²The lower regions, the nadir, or: from or in the lower regions, the nadir. (In these meanings it is used in the sense of a nominative, ablative or locative; or governs in the first meaning a noun in the genitive, more seldom in the ablative; the reiterated अधो अधस् implies proximity and is followed by the noun in the accusative, f. i. अधो अधो ग्रामम् below the village, but in its neighbourhood; it may occur as the former and as the latter part of Tatpur. compounds.) ³Pudendum muliebre. ⁴Away, out(?). See अधस्तात्; cf. अधराक्. E. अध् (considered as a substitute of अधर, but more probably the thematic form common to अधम, अधर, अधस् and अधस्तात्), taddh. aff. अस्.
अधस्तान् m. f. n. (-नः-नी-नम्) Below, underneath. E. अधस्, taddh. aff. लुक् and āgama लुट्.
अधस्तराम् ind. Lower, very low. E. अधस्, taddh. aff. तरप् and आमु (or better the acc. fem. in the comparative of अधस् used as an adverb).
अधस्तात् ind. The same as अधस् in the three first meanings. It is used, like this word, in its two first meanings in the sense of a nominative, ablative and locative and may in its first meaning govern a noun in the genitive, more seldom in the ablative. See अधस्. E. अध् (considered as a substitute of अधर, but more probably the thematic form common to अधम, अधर, अधस् and अधस्तात्), taddh. aff. अस्ताति.
अधस्ताहिम् Tatpur. f. (-क्) The lower region, the nadir. E. अधस्तात् and हिम्.
अधस्तद् Tatpur. n. (-द्म्) The place under the feet. E. अधस् and पद्.
अधा ind. See अध.
अधामार्गव m. (-वः) A plant (Achyranthes aspera). Also धामार्गव; and see अपामार्ग. E. unknown.
अधारयक Bahuvr. m. f. n. (-कः-का-कम्) Not supporting, not giving or not allowing to gain a livelihood, unprofitable. E. अध priv. and धारय, samāsānta aff. कप्.

अधार्मिक Tatpur. m. f. n. (-कः-की-कम्) Unjust, unrighteous, wicked. See also आधार्मिक. E. अध neg. and धार्मिक.
अधि ind. (see निपात, उपसर्ग, गति, कर्मप्रवचनीय) A particle implying superiority in place, power, rank, quality and quantity and generally used as a separable preposition or as a prefix to verbs, but in the Vedas also as an adverb. With nouns it may form Tatpur., Bahuvr. and Avyayibhāva compounds. It means
 1. (as adverb, in the Vedas) very much, excessively.
 2. (as a separable preposition) ¹with a noun following or preceding in the locative, ^a above (in place), ^b over (in the sense of mastership, power &c.), ^c under (see अधीन and अधिक 4, cf. अधस्); ²with a noun following or preceding in the accusative, ^a on, above (in place), ^b concerning, with respect to, ^c repeated it implies also proximity; f. i. अधधि ग्रामम् above the village but in its neighbourhood; ³with a noun following or preceding in the ablative (in the Vedas), ^a on, above, ^b from above, ^c from (in this meaning it occurs also in the classical language, when it is supposed to be merely an expletive, the preceding ablative implying already the notion 'from'), ^d in consequence of, on behalf of, ^e in presence of, before, in front of; ⁴with a noun following or preceding in the genitive (in the Vedas), amidst, amongst.
 3. (as a prefix to verbs) Over, esp. in the sense of taking possession of, mastering &c. literally or metaphorically; but used also as an expletive esp. when followed by another preposition: f. i. with क् to superintend, with इ to obtain, to study &c.; but it does not alter the meaning of आगम्, when forming with the latter अधागम्.
 4. (in composition) ¹(with Tatpur. or Bahuvr.) it implies superiority in place, rank, quantity &c., ²(with Avyayibh.) ^a concerning, with respect to, ^b over. E. unknown.
अधि 1. m. (-धिः) Anxiety, mental pain; more usually आधि q. v. of which it seems to be an incorrect reading. E. see आधि.
 2. f. (-धिः) A woman in her courses. See also अवि. E. अद्, kfit aff. इ and ध् substituted for इ or a Tatpur. अध neg. and धि (from धा). (The first etym. doubtful.)
अधिक I. m. f. n. (-कः-का-कम्) ¹Exceeding, in addition to (the reverse of न्यून; between both साधारण). ²More, more than, superior (in place, power, rank, quality or quantity). ³Very much, excessive, excellent. ⁴Less, smaller, inferior (cf. अधि 2. 1. c.). अधिकम् used as adverb. (If अधिक has the first of these meanings, that by which the excess is caused, stands in the instrumental or (but seldom) in the locative or forms the first part of a Tatpur. compound of which अधिक is the latter; if it has the second meaning, the object compared with, stands in the instrumental, the ablative or in the genitive; if it has the last meaning, the object compared with stands in the ablative. Cf. अध्याह्न. With numerals अधिक may form Bahuvr. compounds, usually in the plural, if it is the former part of the compound; for instance अधिकचत्वारिंशः (sc. संख्याः) i. e. more than fourty. It is considered as dropped in Dvandwa compounds of numerals f. i. in पञ्चविंशति, equal to पञ्चाधिकविंशति.) ⁵Embolismic, intercalary (only in composition with and prefixed to the name or numeral of a luni-solar year, to the name of a month and to the name of a day;

f. i. अधिकान्विन. See also अधिकतिथि, अधिकदिन, अधिकमास, अधिकसंवत्सर, and compare अय). ⁵ Subsequent, following (as a day, a chapter or a passage in a book &c.; used very much in the same manner as उर्ध्व).

II. n. (-कम्) ¹The surplus, that which is exceeding. ²(In Nyāya.) Superfluity in reasons or instances, giving more reasons or instances than are required or relevant in a syllogism. ³(In rhetoric.) Hyperbole (of which two kinds are enumerated: hyperbole concerning the recipient (substance, subject &c.) and hyperbole concerning that which is to be received (accidents, predicate &c.). E. अधि, taddh. aff. क्त्.

अधिकता f. (-ता) Excess, addition; also अधिकत्व n. (-त्वम्). E. अधिक, taddh. aff. तत् or त्व.

अधिकव्यकारिन् Tatpur. m. f. n. (-री-रिणी-रि) Causing excessive loss, wasting too much. E. अधिक-व्य and कारिन्.

अधिकतिथि Karmadh. m. f. (-धि-धिः) An intercalary lunar day. When no tithi (q. v.) begins or ends in a solar day, the numeral of the preceding is repeated in the calendar, the first tithi being accounted the intercalated and the second the proper one. Compare अयतिथि. E. अधि and तिथि.

अधिकदन्त Karmadh. m. (-न्तः) A tooth growing over another. See अधिदन्त and वर्धन. E. अधि and दन्त.

अधिकदिन Karmadh. n. (-नम्) An intercalated day. See अधिकतिथि. Also अधिदिन. E. अधि and दिन.

अधिकमांसार्मेण Tatpur. n. (-र्मे). See अधिमांसार्मेण. E. अधिक-मांस and अर्मेण.

अधिकमास Karmadh. m. (-सः) An intercalated month. Also अधिकमास. Compare अयमास. E. अधि and मास.

अधिकरण I. Tatpur. n. (-णम्) ¹Superiority, supremacy, government. ²Title, right. ³Town meeting, court of justice. ⁴Support, receptacle. ⁵Substance (द्रव्य, as the recipient of qualities &c.). ⁶(In grammar.) Comprehension, location, generally the sense of the seventh or locative case, but occasionally also that of the third or instrumental and of the sixth or genitive case. ⁷(In grammar.) Government, regimen; see एकाधिकरण, युगपदधिकरण, समानाधिकरण. ⁸(In philosophy.) A case or topic; esp. in the Mīmāṃsā and Vedānta; in the former it comprehends usually five parts or members, the subject (विषय), the doubt (संशय), the first side (or objectionable) argument (पूर्वपक्ष), the following (or right) argument (उत्तरपक्ष) and the conclusion (सिद्धान्त or राद्धान्त). Sometimes, however, the second part is inherent in the third and the fifth in the fourth. In both philosophies an ṣthikaraṇa is a subdivision of a pāda, which is the division of an adhyāya. E. इ with अधि, kṛit aff. क्त्.

II. Bahuvr. m. f. (-णः-णी). See अधिकार II. E. अधि and करण; in the fem. with aff. ङीष्.

अधिकरणमण्डप Tatpur. m. n. (-पः-पम्) A hall of the town council, a hall of justice (?). E. अधिकरण and मण्डप.

अधिकरणसिद्धान्त Tatpur. m. (-न्तः) (In the Nyāya philosophy.) A truth or conclusion which implies another truth or conclusion; one of the four kinds of सिद्धान्त. See also सर्वतन्त्रसिद्धान्त, प्रतितन्त्रसिद्धान्त and अभ्युपगमसिद्धान्त. E. अधिकरण and सिद्धान्त, a paramount truth.

अधिकरयिक. See आधिकरयिक.

अधिकरयितावत् Tatpur. n. (-त्वम्) Quantity. E. अधिकरय (substance) and एतावत् 'the fixed measure of a substance'.

अधिकर्षि Bahuvr. m. f. n. (-र्षिः-र्षिः-र्षिः) Prosperous, every way happy. E. अधि and कर्षि.

अधिकर्मकर Tatpur. m. (-रः) The same as the following. E. अधि and कर्मकर.

अधिकर्मकृत् Tatpur. m. (-त्) A servant who is set over or superintends the working men; one of the four kinds of servants called कर्मकार or कर्मकर qq. vv. See also मुञ्चक. E. अधि and कर्मकृत्.

अधिकर्मकृत Tatpur. m. (-तः) The master or chief of a family, one who superintends all family affairs. E. अधि-कर्मन् and कृत.

अधिकर्मन् Tatpur. n. (-र्मे) Superintendence, supervision. E. इ with अधि, kṛit aff. मनिष्.

अधिकर्मिक m. (-कः) Clerk or prefect of the market or fair. E. अधिकर्मन्, taddh. aff. टन्.

अधिकल्पिन् Tatpur. m. (-ल्पी) (ved.) An exceedingly shrewd gambler, one skilled in superior tricks or combinations (?). E. अधि and कल्पिन्.

अधिकवाक्कोक्ति Tatpur. f. (-क्तिः) Exaggeration, hyperbole. E. अधिक-वाक् and उक्ति.

अधिकषाष्टिक m. f. n. (-कः-की-कम्) Bought with, made of &c. more than sixty. E. अधिक-षष्टि, taddh. aff. टन्.

अधिकसंवत्सर Karmadh. m. (-रः) An intercalated year. E. अधि and संवत्सर.

अधिकसाप्ततिक m. f. n. (-कः-की-कम्) Bought with, made of &c. more than seventy. E. अधिक-सप्तति, taddh. aff. टन्.

अधिकार Bahuvr. I. m. f. n. (-ङ्गः-ङ्गी or -ङ्गा-ङ्गम्) Having more members than natural or common.

II. n. (-ङ्गम्) The girdle over the coat of mail, worn as a kind of scarf. E. अधि and ङ्ग; in the fem. with aff. ङीष् or टाप्.

अधिकार I. Tatp. m. (-रः) ¹Superintendence, supremacy, authority. ²Rule, government. ³Duty, office. ⁴Right, title, ownership. ⁵The use of royal insignia. ⁶(In the Mīmāṃsā philosophy.) The right of action, i. e. the right to institute a sacrifice and to claim the results which are derived from it; it is subject to different regulations and restrictions and forms the subject of the sixth adhyāya of the Mīmāṃsā. See also कर्माधिकार. ⁷A topic in a book; especially in grammatical works where it means a precept, rule or word, heading and applying to a number of particular rules which follow. Also written अधीकार. E. इ with अधि, kṛit aff. क्त्.

II. Bahuvr. m. f. (-रः-री) One who has many duties to perform, very busy. E. अधि and कार; in the fem. with aff. ङीष्.

अधिकारख Tatpur. m. f. n. (-खः-खा-खम्) Established in an office or charge. E. अधिकार and ख.

अधिकारिता f. (-ता) ¹Ownership, lordship. ²Right, title &c. See अधिकारिन्. Also अधिकारित्व n. (-त्वम्). E. अधिकारिन्, taddh. aff. तत् or त्व.

अधिकारिन् I. m. f. n. (-री-रिणी-रि) (In law.) Possessing a right or title.

II. m. (-री) ¹A superintendent, a ruler, a director.

¹ One holding an office. ² A master, an owner. ⁴ (In the Mīmāṃsā.) One entitled to institute a sacrifice; see अधिकार. ⁵ (In the Vedānta.) A person who is perfect in the principles and practice of the Vedānta. ⁶ Man (in general). E. अधि-कार, taddh. aff. इनि.

अधिकार्यवचन Tatpur. n. (-जम्) Exaggeration, hyperbole. E. अधिक-वर्ध and वचन.

अधिकार्यं Tatpur. n. (-र्मम्). Perhaps the name of a place or country. E. अधिक and अर्म.

अधिकृत Tatpur. I. m. f. n. (-तः-ता-तम्) ¹ Superintended, governed. ² Claimed or held as a right. ³ Set as a rule or authority. ⁴ Set over, superintendent. II. m. (-तः) ¹ A superintendent in general. ² Inspector of receipts and disbursements, an auditor of public accounts. E. कृ with अधि, kṛit aff. क्त.

अधिकृति Tatpur. f. (-तिः) A possession, a right, a privilege. See अधिकरत्न. E. कृ with अधि, kṛit aff. क्तिन्.

अधिक्रम Tatpur. m. (-मः) Invasion, assailing. E. क्रम् with अधि, kṛit aff. घञ्.

अधिष्ठित Tatpur. m. (-त्) (ved.) Lord, ruler. E. धि with अधि, kṛit aff. क्तिप्.

अधिष्ठित Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) ¹ Censured, reviled, detracted from. ² Thrown or cast down. ³ Dismissed, sent, dispatched. ⁴ Placed, fixed. E. धिप् with अधि, kṛit aff. क्त.

अधियेष Tatpur. m. (-पः) ¹ Detraction, censure. ² Dismissal, dispatch. E. धिप् with अधि, kṛit aff. घञ्.

अधिगत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Obtained. ² Gone through or over, lit. or fig. as read, studied. E. गम् with अधि, kṛit aff. क्त.

अधिगन्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be reached, attainable, acquirable, lit. or fig. E. गम् with अधि, kṛitya aff. त्वच्.

अधिगन्तु Tatpur. m. (-न्ता) One who obtains or acquires. E. गम् with अधि, kṛit aff. तुच्.

अधिगम Tatpur. m. (-मः) ¹ Obtaining, attaining, acquiring. ² Attainment, apprehension, going through or over, lit. or fig. ³ Profit, gain, interest on capital or risk. E. गम् with अधि, kṛit aff. घञ्.

अधिगमन Tatpur. n. (-जम्) ¹ Obtaining, attaining, acquiring. ² Attainment, apprehension, going through or over, lit. or fig. as reading, studying. E. गम् with अधि, kṛit aff. क्त्वाट्.

अधिगमनीय Tatpur. m. f. n. (-यः-या-यम्) To be reached, attainable, acquirable, lit. or fig. E. गम् with अधि, kṛitya aff. ङीयच्.

अधिगम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) Attainable, to be reached or acquired, lit. or fig. E. गम् with अधि, kṛitya aff. यत्.

अधिगव Tatpur. m. f. n. (-वः-वी-वम्) (ved.) On the cow, coming from the cow (as milk &c.). E. अधि and गो, samāsānta aff. टच्.

अधिगुण Bahuvr. m. f. n. (-व्यः-व्या-व्यम्) Of superior qualities. E. अधि and गुण.

अधिगुण Tatpur. m. f. n. (-जः-जा-जम्) ¹ Superior by birth. ² Born from, produced on (?). E. जन् with अधि, kṛit aff. ड.

अधिगुणन Tatpur. n. (-जम्) Birth. E. जन् with अधि, kṛit aff. क्त्वाट्.

अधिगिह्र Bahuvr. m. (-ह्रः) One of the diseases of the throat, described as 'a swelling at the root of the tongue like a second tongue' (probably a swelling of the epiglottis) — therefore

called also द्विगिह्र — and produced by the phlegm and blood; when it suppurates, considered as incurable. Also अधि-विह्रिका. E. अधि and विह्रा.

अधिगिह्रिका Bahuvr. f. (-का) The same as the preceding. E. अधिगिह्र, samāsānta aff. कप्.

अधिज्य Bahuvr. m. f. n. (-ज्यः-ज्या-ज्यम्) Strung (as a bow). E. अधि and ज्या.

अधिज्योतिषम् Avyayibh. Concerning or relating to the luminous part of creation; a chapter in the Upanishads treating thereon, comprises the following subjects: fire, sun, water and the substance of lightning. E. अधि and ज्योतिष.

अधिलका f. (-का) Land on the upper part of a mountain. E. अधि, taddh. aff. लकन्.

अधिदन्त Tatpur. m. (-न्तः) A tooth growing over another. See अधिकदन्त and वर्धन. E. अधि and दन्त.

अधिदिन Tatpur. n. (-जम्) The same as अधिकदिन. E. अधि and दिन.

अधिदेव I. Tatpur. m. (-वः) ¹ A supreme or tutelary deity.

II. Avyayibh. (-वम्) Concerning the gods. (In derivatives with a taddh. aff. which has an anubandha ज्, ज् or क्, both parts of this word have vṛiddhi, f. i. आधिदेविक q. v.) E. अधि and देव.

अधिदेवतम् Avyayibh. Concerning the divinities or the gods. E. अधि and देवता.

अधिदेवता Tatpur. f. (-ता) A tutelary or presiding divinity. E. अधि and देवता.

अधिदेवन n. (-नम्) The ground in a hall, on which gambling with dice takes place. E. दिव्, with अधि, kṛit aff. क्त्वाट्.

अधिदेव I. Tatpur. n. (-वम्) and

II. Avyayibh. (-वम्). See the following. E. अधि and देव.

अधिदेवत I. Tatpur. n. (-तम्) ¹ The supreme or tutelary deity. ² The active principle in creation, the regulating power which resides in water, fire, sky, air, the regions &c. See also अधिभूत, अध्यात्म.

II. Avyayibh. (-तम्) Concerning ¹ the deity or ² the active principle in creation. E. अधि and देवत.

अधिप Tatpur. m. (-पः) ¹ An owner, a lord or master. ² A king. ³ (In astrology.) The regent of a sign of the zodiac. E. पा with अधि, kṛit aff. क्.

अधिपति Tatpur. m. (-तिः) ¹ A master, an owner, a ruler. ² A king. (A noun depending upon it in these meanings stands in the gen. or loc., f. i. गवामधिपति or गोष्वधिपति.) ³ (In medicine.) 'That part of the trunk which is inside of the upper part of the head, at the passage of the vessel along the lateral sinus; wounds inflicted there produce instantaneous death'. E. पा with अधि, uñ. aff. डति.

अधिपतिवती f. (-ती) The name of certain female divinities (in the Vedas). See पत्नी. E. अधिपति, taddh. aff. मतुप्, the change of म् in the affix to व् being restricted, in this word, to the vaidik meaning of it.

अधिपत्नी Tatpur. f. (-त्री) A mistress, a protectress. E. अधिपति, fem. aff. ङीप्, and न् ādeśa for the final इ.

अधिपथम् Avyayibh. Over or across a road. E. अधि and पथिन्, samāsānta aff. च्.

अधिपा Tatpur. m. (-पाः) (ved.) A master, a lord, a protector. E. पा with अधि, kṛit aff. विच्.

अधिपांसुल Tatpur. m. f. n. (-**सः-पा-सुल**) Where dust is lying on or has risen from, dusty. Also written **अधिपांसुल**. E. अधि and पांसुल.

अधिपुरुष Tatpur. m. (-**सः**) The supreme or presiding spirit. E. अधि and पुरुष.

अधिप्रजम् Avyayibh. Concerning or relating to the continuation of the world by procreation; a chapter in the Upanishads treating thereon comprises the subjects: mother, father, posterity and generation. E. अधि and प्रजा.

अधिप्रष्टि Avyayibh. (ved.) Over the Prashṭi (q. v.). See the following. E. अधि and प्रष्टि.

अधिप्रष्टियुग Tatpur. m. (-**सः**) (ved.) The yoke over the Prashṭi horse, to which a fourth horse was put (in a ceremony connected with the Vájapeya sacrifice; two horses being put before a cart and a third in front of the two, so as to form with them a kind of triangle or tripod (प्रष्टि q. v.), wherefore the third horse was called metaphorically the Prashṭi). E. अधिप्रष्टि and युग.

अधिभू Tatpur. m. (-**भूः**) A master, a ruler. E. भू with अधि, kṛit aff. क्तिन्.

अधिभूत I. Tatpur. n. (-**तम्**) A subtle or invisible element, one which is the cause of the gross or visible elements (also as an attribute of the supreme soul that pervades and regulates all elements or existence).
II. Avyayibh. (-**तम्**) Concerning or relating to the bhūta or elements; a chapter in the Upanishads includes under this topic, earth, atmosphere, material heaven, regions, intermediate regions, fire, air, sun, moon, lunar mansions, water, annual plants, trees, ether, soul. (In derivatives with a taddh. aff. which has an anubandha **ञ्**, **ञ्** or **क्**, both parts of this word assume vṛiddhi, f. i. **आधिभौतिक**.) E. अधि and भूत.

अधिमन्त्र Tatpur. m. (-**न्त्रः**) (In medicine.) Severe ophthalmia which is described as having the following symptoms: 'acute pains as if the eyes were torn; throbbing which extends to half of the head'; it consists of four varieties according to its being produced by derangement of the air, bile, phlegm or blood. Also **अधीमन्त्र**. E. अधि and मन्त्र.

अधिमन्त्रन Tatpur. m. n. (-**नः-नम्**) (ved.) A piece of wood from the paring of the sacrificial post, placed over the araṇi (q. v.) to kindle a fire by attrition. E. मन्त्र with अधि, kṛit aff. क्कुट्; scil. शकल.

अधिमन्वित m. f. n. (-**तः-ता-तम्**) Affected with the disease called अधिमन्त्र q. v. E. अधिमन्त्र्य (अधिमन्त्र, denom. aff. शिच्), kṛit aff. क्त.

अधिमांस Tatpur. m. (-**सः**) (In medicine.) A disease of the gums, described as 'a great and painful swelling round the wisdom-tooth with the discharge of saliva; produced by diseased phlegm'. Also **अधिमांसक**. E. अधि and मांस.

अधिमांसक m. (-**कः**). The same as the preceding. E. अधि-मांस, taddh. aff. कन्.

अधिमांसार्मन् Tatpur. n. (-**र्मन्**) (In medicine.) A disease of the white part on the conjunctiva of the eye; it is described as 'a large, soft (fleshy growth), either liver-coloured or brown'. Also **अधिकमांसार्मन्**. E. अधिमांस (scil. ज) and अर्मन्; 'the disease अर्मन् produced by the fleshy excrecence'.

अधिमाच I. Tatpur. m. f. n. (-**सः-पा-चम्**) Excessive, above measure. Cf. अतिमाच.
II. Avyayibh. (-**चम्**) Above syllabic measurement. (In the doctrine of the Upanishads the mysterious syllable **चोम्** is said to be exempt from the general rules of prosody. See also **अधचर**.) E. अधि and माच.

अधिमाचकारणिक Tatpur. m. (-**कः**) The name of a Mahābrahman (q. v.) according to the mythology of the Buddhists. E. अधिमाच and कारणिक, lit. 'excessively kind or compassionate'.

अधिमास Tatpur. m. (-**सः**) An intercalary month, formed of the aggregate days omitted in reckoning the lunar year, in comparison with the solar. See also **अधिकमास**. E. अधि and मास.

अधिमुक्ति Tatpur. f. (-**क्ति**) (In Buddhistic literature.) Comprehension, intelligence, natural disposition (of the soul). E. मुक् with अधि, kṛit aff. क्तिन्.

अधिमुक्तिक m. (-**कः**) A name of Mahākāla (q. v.), according to the mythology of the Buddhists. E. अधिमुक्ति, taddh. aff. कन् (?).

अधिमुक्तिसार Bahuvr. m. f. n. (-**रः-रा-रम्**) (In Buddhistic literature.) Being quite comprehension, being thoroughly addicted to comprehending. E. अधिमुक्ति and सार.

अधिमुह्य Tatpur. m. (-**ह्यः**) A name of Śākyamuni in one of his thirty-four anterior births. E. मुह्य with अधि, kṛitya aff. यत् (?) or अधि and मुह्य. The word is doubtful.

अधियज्ञ I. Tatpur. m. (-**ज्ञः**) ¹The supreme sacrifice, the sacrifice *κατ' ἐξοχήν*. ²An influence superior to or presiding over sacrifice.
II. Avyayibh. (-**ज्ञम्**) Concerning or with respect to sacrifice. E. अधि and यज्ञ.

अधियाङ्ग Tatpur. (?) n. (-**ङ्गम्**). The same as अधिकाङ्ग of which it is given as a various reading. E. doubtful, perhaps instead of अध्याङ्ग (अधि and आङ्ग), or of अधिकाङ्ग, with य् in the place of क्.

अधिरथ Tatpur. I. m. f. n. (-**थः-पा-थम्**) Being on or above a car.
II. m. (-**थः**) ¹A charioteer. ²The proper name of a charioteer who was a prince and descendant of Anu and of Anga, a son of Satyakarman and foster father of Kārṇi. E. अधि and रथ.

अधिरथि m. (-**थिः**). See उदरथि of which it occurs as a various reading.

अधिराज Tatpur. m. (-**राट्**) A supreme king or ruler. E. अधि and राज्.

अधिराज Tatpur. m. (-**जः**). The same as the preceding. E. अधि and राजन्, samāsanta aff. टच्.

अधिराजन् Tatpur. m. (-**जा**). The same as अधिराज्. E. अधि and राजन्.

अधिराज्य Tatpur. n. (-**ज्यम्**) ¹Supreme sway. ²Empire. ³The name of a country, also read अधिराज् and अधिवाज्य. E. अधि and राज्य.

अधिराज्यभाज् Tatpur. m. (-**ज्**) An emperor, a paramount sovereign. E. अधिराज्य and भाज्.

अधिराज् Tatpur. n. (-**जम्**). See अधिराज्य. E. अधि and राज्.

अधिराज्य Bahuvr. m. f. n. (-**ज्यः-ज्या-ज्यम्**) Wearing gold. E. अधि and रज्य.

अधिहृत् Tatpur. m. f. n. (-हृ-डा-डम्) Ascended or gone over, lit. or fig., act. or pass., person. or impersonally. E. हृ with अधि, kṛit aff. ऋ.

अधिरोपय Tatpur. n. (-यम्) Causing to ascend, placing over. E. हृ with अधि, in the caus., kṛit aff. कृट्.

अधिरोपित Tatpur. m. f. n. (-तः-ता-तम्) Placed over, lit. or fig. E. हृ with अधि, in the caus., kṛit aff. ऋ.

अधिरोह Tatpur. m. (-हः) Surmounting, ascending, over-topping. E. हृ with अधि, kṛit aff. घञ्.

अधिरोहय Tatpur. I. n. (-यम्) Ascending, surmounting, over-topping.

II. f. (-णी) A ladder, a staircase. See also अधिरोहिणी. E. हृ with अधि, kṛit aff. कृट्.

अधिरोहिन् Tatp. I. m. f. n. (-ही-हिणी-हि) Who rises on or above.

II. f. (-णी) A ladder, a staircase. See अधिरोहिणी. E. हृ with अधि, kṛit aff. ङिनि (?).

अधिलोकम् Avyayibh. Concerning or relating to the world. A chapter in the Upanishads treating thereon comprises the subjects: earth, sky, æther, wind. E. अधि and लोक.

अधिवक्त्रु Tatpur. m. (-क्त्रा) I. A partisan, an advocate. E. वच् with अधि, kṛit aff. तुच्.

II. One who speaks in a superior manner, very eloquent. E. अधि and वक्त्रु.

अधिवचन Tatpur. n. (-नम्) I. Advocating, speaking in favour of another. E. वच् with अधि, kṛit aff. कृट्.

II. A name, an appellation. E. अधि and वचन.

अधिवस्त्र Bahuvr. m. f. n. (-स्त्रः-स्त्रा-स्त्रम्) Wearing cloth or raiment. E. अधि and वस्त्र.

अधिवाय्य n. (-य्यम्) The name of a country; see अधिराज्य which seems to be the more correct reading of this word.

अधिवास Tatpur. m. (-सः) I. ¹One who dwells above others. ²One who dwells near others, a neighbour. ³An inhabitant. ⁴An abode, a place or situation. E. वस् (to dwell &c.) with अधि, kṛit aff. घञ्.

II. A cover, an upper garment. Also अधीवास. E. वस् (to cover with dress) with अधि, kṛit aff. घञ्.

III. Continuance, perseverance, esp. fig.: fixing one's self at a person's door in order to enforce compliance with some demand. E. वस् (वसु) with अधि, kṛit aff. घञ्.

IV. ¹Perfuming or dressing the person &c.; (as materials and objects of toilet by which this is done, are enumerated the following: मृत्तिका, गन्धः, शिला, धान्वम्, दूर्वा, पुष्पम्, फलम्, दधि, घृतम्, स्वस्विकम्, सिन्दूरम्, शङ्खः, कज्जलम्, रोचना, चैतसर्षपः, स्वर्णम्, रौप्यम्, ताम्रम्, चामरम्, दर्पणम्, दीपः, प्रशस्पाचम्). ²See अधिवासन. E. वास् with अधि, kṛit aff. चच्.

अधिवासन Tatpur. n. (-नम्) I. ¹Perfuming or dressing the person &c. (see अधिवास IV. 1.). ²A religious ceremony, preliminary to any great Hindu festival: touching a vessel containing perfumes, flowers and other things previously presented to an idol, or offering perfumes &c. to it. E. वास् with अधि, kṛit aff. कृट्.

II. ¹A summoning and fixing of the presence of a divinity upon an image &c., when he is wanted for any solemnity. ²The placing of a new image in water &c. the day before the divinity is to be summoned to inhabit it. ³The same as अधिवास III. E. वस् (वसु) with अधि, in the caus., kṛit aff. युच् (?).

अधिवासभूमि Tatpur. f. (-भिः) A dwelling place. E. अधिवास and भूमि.

अधिवासित Tatpur. m. f. n. (-तः-ता-तम्) I. Invested with. E. वस् (to cover with dress) with अधि, in the caus., kṛit aff. ऋ. II. Perfumed, scented. E. वास् with अधि, kṛit aff. ऋ.

अधिवासिता f. (-ता) Residence, staying or abiding in one place. Also अधिवासित्वा n. (-त्वम्). E. अधिवासिन्, taddh. aff. तच् or ल्.

अधिवासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Staying or abiding in one place. E. वस् with अधि, kṛit aff. ङिनि (?).

अधिवाहन Bahuvr. m. (-नः) A proper name; acc. to some, a son of Anga. E. अधि and वाहन.

अधिविद्यम् Avyayibh. Concerning or relating to knowledge. A chapter in the Upanishads treating thereon comprises the subjects: teacher, pupil, science and expounding. E. अधि and विद्या.

अधिविद्वा Tatpur. f. (-न्वा) (In law.) A wife whose husband has subsequently married others; a superseded wife. E. विद् (विद्) with अधि, kṛit aff. ऋ, or according to another etym. a Bahuvr. of अधि and विद्, taken either in the sense of विद्वा or विद्मन्.

अधिवेत्तव्या Tatpur. f. (-व्या) A wife deserving or proper to be superseded by her husband marrying another. Also अधिवेत्ता or अधिवेदनीया. E. विद् (विद्) with अधि, kṛitya aff. तच्.

अधिवेत्तु Tatpur. m. (-त्ता) A man marrying another than his first wife. E. विद् (विद्) with अधि, kṛit aff. तुच्.

अधिवेदन Tatpur. n. (-नम्) Marrying again, whilst a former wife is living. E. विद् (विद्) with अधि, kṛit aff. कृट्.

अधिवेदनीया Tatpur. f. (-या) The same as अधिवेत्तव्या. E. विद् (विद्) with अधि, kṛitya aff. ङीयर्.

अधिवेदम् Avyayibh. Concerning or with respect to the Veda. E. अधि and वेद.

अधिवेद्या Tatpur. f. (-द्या) The same as अधिवेत्तव्या. E. विद् (विद्) with अधि, kṛitya aff. यत्.

अधिशयित Tatpur. m. f. n. (-तः-ता-तम्) Lain or slept over or upon; used either in an active or passive sense, personally or impersonally. E. शी with अधि, kṛit aff. ऋ.

अधिश्रयण Tatpur. I. n. (-यम्) Placing over the fire a pot &c. (the reverse of अवश्रयण q.v.); also as a sacrificial act which occurs in several sacrifices, the Darśapúrnamāsa, Vájapeya &c.

II. f. (-णी) A furnace or fire-place. E. श्रि with अधि, kṛit aff. कृट्, in the fem. with ङीप्.

अधिश्रयणीय m. f. n. (-यः-या-यम्) Relating to the अधिश्रयण q.v. E. अधिश्रयण, taddh. aff. ङ्.

अधिश्रित Tatpur. m. f. n. (-तः-ता-तम्) Placed over the fire. E. श्रि with अधि, kṛit aff. ऋ.

अधिववण Tatpur. n. (-वणम्) (ved.) The name of two wooden boards, on which the juice of the Soma plant was expressed and where the Somābhishava (q.v.) was placed, in sacrifices as the Jyotishtōma or those sharing in the principal rites of it. E. सू with अधि, kṛit aff. कृट्.

अधिष्ठातृ Tatp. I. m. f. n. (-ता-ची-तृ) Governing, directing, ruling.

II. m. (-ता) ¹A ruler, a governor, a superintendent.

²(According to the doctrine of the Pásupatas) Íswara, the superintending or ruling providence. (In the feminine esp. in conjunction with देवता, a ruling or tutelary divinity.)

E. स्था with अधि, kṛit aff. तुच्.

अधिष्ठान Tatpur. n. (-नम्) ¹Abiding, resting upon. ²Site,

situation. ³ A town. ⁴ (In architecture.) Base, basement.
⁵ Power, dignity, superintendence. ⁶ Prescribed rule, fixed practice. ⁷ A wheel. ⁸ Approaching. ⁹ (In Buddhistic literature.) Benediction. E. स्ना with अधि, kṛit aff. कृद्.
अधिष्ठानशरीर Karmadh. n. (-रम्) (In Sāṅkhya phil.) According to some, an intermediate body between the **सिद्धशरीर** and **सूक्ष्मशरीर** (qq.vv.), one that is supposed to enable the subtle body to assume the corporeity of gross body. E. अधिष्ठान and शरीर.
अधिष्ठायक Tatpur. m.f.n. (-यक-यिका-यकम्) Superintending, governing. E. स्ना with अधि, kṛit aff. कृद् and āgama युक्
अधिष्ठित Tatpur. m.f.n. (-तः-ता-तम्) ¹ Fixed, determined, established; literally or figuratively, as a house or a practice. ² Inhabited, occupied. ³ Supervised, superintended, guarded. ⁴ Appointed. ⁵ Superintending, inhabiting, occupying. Used act. or pass., person. or impersonally. E. स्ना with अधि, kṛit aff. कृद्.
अधिसूत्री I. Tatpur. f. (-सूत्री) A superior or excellent woman.
 II. Avyayibh. (-स्त्रि) Used in the same sense as the locative of सूत्री. E. अधि and सूत्री.
अधिहरि Avyayibh. Used in the same sense as the locative of हरि. E. अधि and हरि.
अधिकार Tatpur. m. (-रः). See अधिकार.
अधीनर्ष Bahuvr. m. (-र्षः) (In grammatical terminology.) A radical having the sense of remembering. E. हृक् (the technical form of ह् in the sense of remembering) with अधि, and अर्ष; scil. धातु.
अधीत Tatpur. m. f. n. (-तः-ता-तम्) Read, obtained &c. E. ह् (हृक् or हृक्) with अधि, kṛit aff. कृद्.
अधीतवेद Bahuvr. m. (-दः) A Brahman, who has read the Vedas; a student who has finished his course of study. E. अधीत and वेद.
अधीति Tatpur. f. (-तिः) ¹ Study, perusal. ² (ved.) Recollection, desire. E. ह् (¹ हृक्, ² हृक्) with अधि, kṛit aff. कृत्.
अधीतिन् m. f. n. (-ती-तिनी-ति) Well read in, conversant with, versed in (with a noun in the locative; f. i. अधीती व्याकरणे, versed in grammar). E. अधीत, taddh. aff. इनि.
अधीत Bahuvr. m. f. n. (-नः-ना-नम्) ¹ Dependant. ² Docile. E. अधि and हन् 'having a master over one's self'. This word and the etymology as mentioned, are given by the native lexicographers; but according to the best grammatical authorities अधीन would not exist as a real word. Words as राजाधीन, ब्राह्मणाधीन and the like, are explained by them as coming from राजाधि (राजन् and अधि), ब्राह्मणाधि (ब्राह्मण and अधि) with taddh. aff. ख, or by others as derived from राजन्, ब्राह्मण with taddh. aff. सधीनन्; it would seem therefore that the use of अधीन as an independant word is grammatically not correct. But see अक्षधीन and अनधीनक.
अधीनता f. (-ता) Subjection, dependance, slavery: so अधीनत्व n. (-त्वम्). E. अधीन, taddh. aff. तल् or त्व. The grammatical correctness of this word is questionable; see the E. of the preceding.
अधीमन्व Tatpur. m. (-न्वः). The same as अधिमन्व q. v.; the vowel in अधि being lengthened.
अधीयत् Tatpur. I. m. (-यन्) A student who reads the Veda &c. with facility or ease. See अधीयान्. E. ह् (हृक्) with अधि, kṛit aff. शतृ.
 II. m. f. n. (-यन्-यती-यत्) Remembering. E. ह् (हृक्) with अधि, kṛit aff. शतृ.

अधीयान् m. (-नः) A student, one going over or reading the Vedas &c. E. ह् (हृक्) with अधि, kṛit aff. शानच्.
अधीर Tatpur. I. m. f. n. (-रः-रा-रम्) ¹ Unsteady, unstable (lit. or met.). ² Perplexed, confused, not possessed of self-command. ³ Unwise.
 II. f. (-रा) ¹ Lightning. ² (In rhetoric.) A cross or capricious mistress, one not possessed of self-command; with two varieties, the मध्या or adolescent dame who will 'assail her lover with harsh speeches' and the प्रमत्ता or प्रौढा or mature dame who will 'scold and beat him'. See also धीरा and धीराधीरा. E. अ neg. and धीर.
अधीरता f. (-ता) Fickleness, unsteadiness; also अधीरत्व n. (-त्वम्). E. अधीर, taddh. aff. तल् or त्व.
अधीवास Tatpur. m. (-सः). The same as अधिवास II., the ह् in अधि being made long.
अधीश्वर Tatpur. m. (-श्वः) A master, a lord. E. अधि and ईश्व.
अधीश्वर Tatpur. m. (-रः) ¹ An emperor, a king paramount over all the neighbouring princes. ² An Arhat, according to the Jainas. E. अधि and ईश्वर.
अधीष्ट Tatpur. I. m. (-ष्टः) One requested or honourably engaged to assume a duty, as a teacher &c. (not one hired for money).
 II. n. (-ष्टम्) An honourable occupation. E. हृक् with अधि, kṛit aff. कृत्.
अधुना ind. Now, at present. E. अन् (i. e. अ, considered as a substitute of हृदम्), taddh. aff. अधुना.
अधुनातन m. f. n. (-नः-नी-नम्) Of or belonging to the present. E. अधुना, taddh. aff. कृ and āgama तुट्.
अधुर Bahuvr. m. f. n. (-रः-रा-रम्) Having no load (as a cart). E. अ priv. and धुर, samāsanta aff. अ.
अधृत Tatpur. I. m. f. n. (-तः-ता-तम्) Unheld, undetained.
 II. m. (-तः) A name of Vishṇu. E. अ neg. and धृत.
अधृति I. Tatpur. f. (-तिः) ¹ Laxity, want of firm hold. ² Want of steadiness or firmness. (In rhetoric described as one of the conditions connected with the Rasa Śringāra q. v.) E. अ neg. and धृति.
 II. Bahuvr. m. f. n. (-तिः-ति-ति) Having no steadiness or firmness. E. अ priv. and धृति.
अधृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Ashamed, modest, humble. ² Not overcome, invincible. E. अ neg. and धृष्ट.
अधृष्ट Tatpur. I. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Proud, vain. ² Irresistible, invincible.
 II. f. (-ष्टा) The name of a river. E. अ neg. and धृष्ट.
अधेनु Tatpur. f. (-नुः) A cow that does not yield milk. E. अ deter. and धेनु.
अधिर्य I. Tatpur. n. (-र्यम्) Instability, want of firmness. E. अ neg. and धिर्य.
 II. Bahuvr. m. f. n. (-र्यः-र्या-र्यम्) Unsteady, feeble, irresolute. E. अ priv. and धिर्य.
अधीःशुक Tatpur. n. (-कम्) A lower garment. E. अधस् and शुक.
अधीःश्व Tatpur. m. f. n. (-श्वः-शा-श्वम्) (ved.) Being under the axle of a car or under a car. See अधोःश्व. E. अधस् and श्व.
अधीःश्व Tatpur. m. f. n. (-श्वः-शा-श्वम्). The same as अधोःश्व. E. अधस् and श्व.
अधीःश्व Tatpur. m. (-श्वः) ¹ A name of Kṛishṇa. ² The sign Śravaṇā. Also written अधोःश्व. E. अधस्-श्व and श्व; 'Kṛishṇa, as a child, killed, when lying under a car, Pūtanā,

a female fiend who was hovering over it in the shape of a bird, and thus, as it were, was born again (under the car)'; or according to others, from अधोष, the name of a Rishi, and ष, 'a son of Adhoksha'; or, 'because he is produced by or to such as have subdued or cast down their passions, i. e. because he becomes visible to them'; or a Bahuvr. from अधस् and षञ्ज (n. knowledge derived from the senses; m. pl. living beings), 'because he has subdued all untrue knowledge or because he is superior to all living beings'.

अधोगत Tatpur. m. f. n. (-तः-ता-तम्) Descended, gone down, lit. or fig. E. अधस् and गत.

अधोगति I. Tatpur. f. (-तिः) Going downwards, lit. or fig. as degradation, going into hell &c.

II. Bahuvr. m. f. n. (-तिः-तिः-ति) Descending, going downwards, lit. or fig. E. अधस् and गति. In the same sense

अधोगम Tatpur. m. (-मः) and अधोगमन Tatpur. n. (-नम्).

अधोगामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Descending, going downwards. See the preceding. E. अधस् and गामिन्.

अधोषष्टा Bahuvr. f. (-ष्टा) A plant (Acheranthes aspera). See अपामार्ग. E. अधस् and षष्टा.

अधोऽङ्ग Tatpur. n. (-ङ्गम्) ¹The anus. ²Pudendum muliebre; also written अधोङ्ग. E. अधस् and ञ्ङ.

अधोवानु Avyayibh. Under the knee, lower than the knee. E. अधस् and वानु.

अधोविद्धिका Tatpur. f. (-का) The uvula or soft palate. E. अधस् and विद्धिका.

अधोदाह Tatpur. m. n. (-हः-ह) The under timber (of a pillar &c.). E. अधस् and दाह.

अधोदिग् Tatpur. f. (-दिग्) ¹The lower region. ²The Nadir. E. अधस् and दिग्.

अधोदृष्टि I. Tatpur. f. (-ष्टिः) A downcast look.

II. Bahuvr. m. f. n. (-ष्टिः-ष्टिः-ष्टि) Downcast, one who looks down. E. अधस् and दृष्टि.

अधोदेश Tatpur. m. (-शः) ¹The bottom, the lowest part. ²The lower part of the body. E. अधस् and देश.

अधोद्वार Tatpur. n. (-रम्) ¹The anus. ²Pudendum muliebre. E. अधस् and द्वार.

अधोनाभम् Avyayibh. Under the navel. E. अधस् and नाभि, samāsānta aff. ष.

अधोपहास Tatpur. m. (-सः) Copulation, coition. E. This word occurs only in the Upan. and seems to be an irregular compound formed of the phrase अध उप ह आस, 'she was or lay under (him)'.
40

अधोवन्धन Tatpur. n. (-नम्) An under girth or strap. E. अधस् and बन्धन.

अधोभक्त Tatpur. n. (-क्तम्) (In medicine.) A medicament which is to be taken after eating; one of the ten kinds of medicaments classified according to the time of their application; see besides निर्भक्त, प्राग्भक्त, मध्येभक्त, अनन्तरभक्त, समक्त, सामुक्त, मुकुर्मुकुर्वास (which is twofold) and प्रा-
सात्कार. E. अधस् and भक्त, scil. जीवध.
50

अधोभव Tatpur. m. f. n. (-वः-वा-वम्) Placed below, inferior. E. अधस् and भव.

अधोभाज Tatpur. m. (-जः) ¹The bottom, the lowest part. ²The lower part of the body. E. अधस् and भाज.

अधोभाजदोषहर Tatpur. m. f. n. (-रः-रा-रम्) Removing or

curing diseases of the lower part of the body (as a medicine). E. अधोभाग-दोष and हर.

अधोभुवन Tatpur. n. (-नम्) The world below, the regions below the earth. E. अधस् and भुवन.

अधोभूमि Tatpur. f. (-मिः) A place or land below (such as land at the foot of a mountain &c.). E. अधस् and भूमि.

अधोमर्मन् Tatpur. n. (-र्म) The anus. E. अधस् and मर्मन्.

अधोमुख Bahuvr. I. m. f. n. (-खः-खा or खी-खम्) ¹Downlooked, looking downwards. ²Inverted, turned upside down, headlong.
10 II. m. (-खः) A name of Vishnu.

III. f. (-खा) A plant (Premna esculenta). See गोविद्धा.

IV. n. (-खम्) A division of Naraka or hell. See अधःशिरस्.
15 E. अधस् and मुख; in the fern. with aff. टाप् or डीष्.

अधोयन्त्र Tatpur. n. (-न्त्रम्) A still, or the lower of two vessels luted together for distilling, sublimation &c. E. अधस् and यन्त्र.

अधोरक्तपित्त Tatpur. n. (-त्तम्) (In medicine.) See अधोऽक्षयित्त.
20 E. अधस् and रक्तपित्त.

अधोराम Tatpur. m. (-मः) (ved.) White — (or according to others, dark) — coloured on the lower part of the body, an epithet of the goat, one of the twelve ऐकादशिन (q. v.) animals in the Aśwamedha sacrifice. E. अधस् and राम.

अधोसम्ब Tatpur. m. (-म्बः) The perpendicular. Also सन्-
सम्ब, वसम्ब and सम्ब. E. अधस् and सम्ब.

अधोसोक Tatpur. m. (-कः) The regions below the earth. E. अधस् and सोक.
25

अधोवदन Bahuvr. m. f. n. (-नः-ना-नम्). The same as अधो-
मुख q. v. E. अधस् and वदन.

अधोवश Tatpur. m. (-शः) ¹The bottom of a thing. ²Pu-
dendum muliebre. E. अधस् and वश.
30

अधोवायु Tatpur. m. (-युः) ¹The vital air that passes down-
wards, one of the five vital airs. ²Ventris crepitus. E. अधस् and वायु.

अधोऽक्षयित्त Tatpur. n. (-त्तम्) (In medicine.) A kind of ple-
thora, 'when blood is discharged from the anus and urethra'.
35 Also written अधोऽक्षयित्त. E. अधस् and अक्षयित्त.

अध्वञ्ज Tatpur. I. m. f. n. (-ञ्जः-जा-ञ्जम्) ¹Perceptible, present
to the senses. ²Superintending, presiding over.

II. m. (-ञ्जः) ¹A superintendent in general, one of receipts
and disbursements. ²A plant (a species of Mimusops). See
शीरिका and फलाध्वञ्ज. E. अध्वि and ञ्ज, or more correctly, as
also mentioned in the native etym., ञ्ज with अध्वि, kṛit aff. ञ्ज.
40

अध्वञ्जरम् Avyayibh. Above all other letters (in importance
or in place; being often put at the head of various writings,
as the mysterious syllable ओम्). E. अध्वि and ञ्जर.
45

अध्वयि Avyayibh. (In law.) Property given to the wife at
the time of her marriage, one of the six items of woman's
peculiar property. See स्त्रीधन. E. अध्वि and यि; lit.
(presented) over the (nuptial) fire.

अध्वयिक्त Tatpur. n. (-क्तम्). The same as the preceding. E.
अध्वयि and क्त; sc. स्त्रीधन (q. v.).
50

अध्वयुपागत Tatpur. n. (-गतम्). The same as the preceding.
E. अध्वयि and उपागत; sc. स्त्रीधन (q. v.).

अध्वश् Tatpur. m. f. n. (-ध्वः-धीषी-ध्वम्) Superior, best. E.
अश् (I. 1.) with अध्वि, kṛit aff. श्चिन्, in the fern. with aff.
डीष्. For the declension of this word see अश् II.
55

अध्वश्टा Bahuvr. f. (-श्टा) ¹Coyach. See अश्वश्टा and अश्विकश्टः.

² According to others a synonyme of भूम्यामलकी. E. अधि and अरु 'having excellent seed' (?).

अधिषेप Tatpur. m. (-पः) Excessive censure. E. अधि and अधिषेप.

अधीन Tatpur. m. f. n. (-नः-ना-नम्) Very dependant, slave by birth. E. अधि and अधीन, or अधधि, taddh. aff. ख; see the E. of अधीन.

अध्ययन Tatpur. n. (-नम्) Study, reading, especially of the sacred books; one of the six duties of a Brahman. E. इ (इङ्) with अधि, kṛit aff. कृद्.

अध्ययनतपस् Dwandwa n. du. (-सी) Study and penance. (Only used in the dual.) E. अध्ययन and तपस्.

अध्ययनपुख Tatpur. n. (-खम्) Religions merit or purity which is in the study of the sacred works. E. अध्ययन (in the sense of the locative) and पुख.

अध्ययनीय Tatpur. m. f. n. (-यः-या-यम्) To be read or studied. E. इ (इङ्) with अधि, kṛitya aff. ञनीयद्.

अध्यर्ध Bahuvr. m. f. n. (-र्धः-र्धा-र्धम्) One and a half, having an extra half. See also सार्ध. (In derivatives of compounds the first part of which is अध्यर्ध and which have the meaning of 'measuring or weighing, worth, containing, bought for, produced from, consisting of &c.', the affix which would be required, is dropped in many instances; see f. i. अध्यर्धकंस, अध्यर्धमूर्प &c.) E. अधि and अर्ध.

अध्यर्धक m. f. n. (-र्धकः-र्धिका-र्धकम्) Bought for or worth, containing, produced from &c. one and a half. E. अध्यर्ध, taddh. aff. कन्.

अध्यर्धकंस (accord. to some) Dwigu I. m. n. (-सः-सम्) One Kansa (q. v.) and a half.
II. m. f. n. (-सः-सी-सम्) Containing, measuring, consisting of, bought for &c. one Kansa (q. v.) and a half. E. अध्यर्ध and कंस; in the meaning II. the taddh. aff. टिटन् is considered as dropped.

अध्यर्धकाकिणीक (accord. to some) Dwigu m. f. n. (-कः-का-कम्) Weighing, worth, consisting of, bought for &c. one Kākiñī (q. v.) and a half. E. अध्यर्ध-काकिणी (accord. to some, Dwigu), taddh. aff. ईकन्.

अध्यर्धकार्षापण (accord. to some) Dwigu I. m. n. (-णः-णम्) One Kārshāpaṇa (q. v.) and a half.
II. m. f. n. (-णः-णी-णम्) Weighing, worth, consisting of, bought for &c. one Kārshāpaṇa (q. v.) and a half. E. अध्यर्ध and कार्षापण; in the meaning II. the taddh. aff. टिटन् is considered as dropped. See also अध्यर्धकार्षापणिक.

अध्यर्धकार्षापणिक (accord. to some) Dwigu m. f. n. (-कः-की-कम्) Weighing, worth, consisting of, bought for &c. one Kārshāpaṇa (q. v.) and a half. See also अध्यर्धकार्षापण II. E. अध्यर्धकार्षापण (I.), taddh. aff. टिटन्.

अध्यर्धखारीक (accord. to some) Dwigu m. f. n. (-कः-का-कम्) Measuring, containing, consisting of, bought for &c. one Khāri (q. v.) and a half. E. अध्यर्ध-खारी (accord. to some, Dwigu), taddh. aff. ईकन्.

अध्यर्धपख (accord. to some) Dwigu m. f. n. (-खः-खा-खम्) Measuring or weighing, consisting of, bought for &c. one Paṇa (q. v.) and a half. E. अध्यर्ध-पख (accord. to some, Dwigu), taddh. aff. यत्.

अध्यर्धपाख (accord. to some) Dwigu m. f. n. (-खः-या-खम्)

Measuring &c. one foot and a half. E. अध्यर्ध-पाख (accord. to some, Dwigu), taddh. aff. यत्.

अध्यर्धप्रतिक (accord. to some) Dwigu m. f. n. (-कः-की-कम्). The same as अध्यर्धकार्षापण II. E. अध्यर्ध-प्रति (acc. to some, Dwigu) (considered as a substitute of कार्षापण), taddh. aff. टिटन्.

अध्यर्धमाख (accord. to some) Dwigu m. f. n. (-खः-खा-खम्) Weighing, consisting of, bought for &c. one Māsha (q. v.) and a half. E. अध्यर्धमाख (accord. to some, Dwigu), taddh. aff. यत्.

अध्यर्धविंशतिकीन m. f. n. (-नः-ना-नम्) Measuring, worth, consisting of, bought for &c. twenty and a half (i. e. thirty). E. अध्यर्ध-विंशतिक, taddh. aff. ख.

अध्यर्धशत I. Dwandwa (?) n. (-तम्) Hundred and fifty.

II. m. f. n. (-तः-ता-तम्) Measuring, worth, consisting of, bought for &c. hundred and fifty. E. अध्यर्ध and शत; in the meaning II. the aff. यत् is considered as dropped. See also अध्यर्धशत.

अध्यर्धशतमान (accord. to some) Dwigu I. m. n. (-नः-नम्) One Śatamāna (q. v.) and a half.

II. m. f. n. (-नः-नी-नम्) Measuring, worth, consisting of, bought for &c. one Śatamāna (q. v.) and a half. E. अध्यर्ध and शतमान; in the meaning II. the taddh. aff. क् is considered as dropped. See also अध्यर्धशतमान.

अध्यर्धशतम् m. f. n. (-तः-ता-तम्) Measuring, worth, consisting of, bought for &c. hundred and fifty. See also अध्यर्धशत. E. अध्यर्धशत (I.), taddh. aff. यत्.

अध्यर्धशाण (accord. to some) Dwigu I. m. (-णः) One Śāṇa (q. v.) and a half.

II. m. f. n. (-णः-णी-णम्) Weighing, worth, consisting of, bought for &c. one Śāṇa (q. v.) and a half. E. अध्यर्ध and शाण; in the meaning II. the taddh. aff. ट् is considered as dropped. See also the following.

अध्यर्धशाख (acc. to some) Dwigu m. f. n. (-खः-खा-खम्) Weighing, worth, consisting of, bought for &c. one Śāṇa (q. v.) and a half. See also the preceding. E. अध्यर्धशाख (I.), taddh. aff. यत्.

अध्यर्धशतमान (accord. to some) Dwigu m. f. n. (-नः-नी-नम्) Measuring, worth, consisting of, bought for &c. one Śatamāna and a half. See also अध्यर्धशतमान. E. अध्यर्धशतमान (I.), taddh. aff. क्, with Vṛiddhi in the latter part of the compound.

अध्यर्धमूर्प (accord. to some) Dwigu I. m. n. (-र्पः-र्पम्) One Śūrpa and a half.

II. m. f. n. (-र्पः-र्पी-र्पम्) Measuring, worth, consisting of, bought for &c. one Śūrpa and a half. E. अध्यर्ध and मूर्प; in the meaning II. the taddh. aff. क् or ट् is considered as dropped.

अध्यर्धसहस्र I. Dwandwa (?) n. (-सम्) Thousand and a half (i. e. thousand five hundred).

II. m. f. n. (-सः-सा-सम्) Measuring, consisting of, worth, bought for &c. thousand five hundred. E. अध्यर्ध and सहस्र; in the meaning II. the taddh. aff. क् is considered as dropped. See also अध्यर्धसहस्र.

अध्यर्धसाहस्र m. f. n. (-सः-सी-सम्) Measuring, consisting of, worth, bought for &c. thousand five hundred. E. अध्यर्धसहस्र (I.), taddh. aff. क् with Vṛiddhi in the latter part of the compound.

अध्यर्धसुवर्ण (accord. to some) Dwigu I. m. n. (-र्णः-र्णम्) One Suvarṇa (q. v.) and a half.

II. m. f. n. (-र्णः-र्णी-र्णम्) Weighing, consisting of, worth,

bought for &c. one Suvarña (q. v.) and a half. E. अर्धसुवर्ण and सुवर्ण; in the meaning II. the taddh. aff. टक् is considered as dropped. See also the following.

अर्धसौवर्णिक m. f. n. (-कः-की-कम्) Weighing, produced from, worth, bought for &c. one Suvarña (q. v.) and a half. See also the preceding. E. अर्धसुवर्ण (I.), taddh. aff. टक्, with Viddhi in the latter part of the compound.

अर्धवृद्ध Tatpur. n. (-दम्) An indolent swelling, the growth of which begins in the embryo and which is considered incurable. According to the native commentaries it is a hereditary disease and in so far always also द्विरर्धवृद्ध (q. v.), though the latter is distinct from it in some respects. E. अर्ध and वृद्ध; 'an Arbuda or indolent swelling which reaches beyond (scil.) birth', i. e. which takes place prior to birth.

अर्धवसान Tatpur. n. (-नम्) ¹Determining, ascertaining. ²Effort, energy. ³(In rhetoric.) The simple enunciation of elliptic or figurative speech without qualifying it by epithets &c., as it were, leaving it on its own effort; such sentences as श्वेतो धावति 'the white (horse) gallops', कुक्ताः प्रविशन्ति '(men with) lances enter' (see also under अर्धवसाय), or कलिङ्गः साहसिकः 'the (inhabitant of) Kalinga is impetuous' (see also under अर्धवसाय) would be lakṣhañás or elliptic expressions by अर्धवसान, while श्वेतः श्वेतो धावति the white horse gallops, एते कुक्ताः प्रविशन्ति these (men with) lances enter, कलिङ्गः पुरुषो युध्यते the man (inhabitant of) Kalinga fights would be qualified or lakṣhañás by चारोप q. v. (See also under लक्षणा.) Or मुखं द्वितीयचन्द्रः, (her) face is another moon, would be an अतिशयोक्ति (q. v.) or hyperbole in virtue of अर्धवसान, the comparison as it were resting on its own merit. E. सो with वान and अर्ध, kṛit aff. क्त्.

अर्धवसाय Tatpur. m. (-यः) ¹Ascertainment, determining. ²Assiduous application, effort, energy. ³(In philosophy.) The specific function of बुद्धि or intellect (q. v.), apprehension by intellect, its taking hold of an object either by ascertainment or volition. ⁴(In rhetoric.) The same as अर्धवसान. E. सो with वान and अर्ध, kṛit aff. क्त् and ágama युक्.

अर्धवसायित Tatpur. m. f. n. (-तः-ता-तम्) Undertaken, attempted as a difficult task. E. सो with वान and अर्ध, in the caus., kṛit aff. क्त्.

अर्धवसायिन् m. f. n. (-यी-यिनी-यि) Resolute, determined. E. अर्धवसाय, taddh. aff. इनि.

अर्धवसित Tatpur. m. f. n. (-तः-ता-तम्) ¹Determined, ascertained. ²Apprehended by intellect. See अर्धवसाय. E. सो with वान and अर्ध, kṛit aff. क्त्.

अर्धशन Tatpur. n. (-नम्) Eating too often, taking food before that previously eaten is digested. E. अर्ध and शन.

अर्धस Tatpur. m. f. n. (-सः-सा-सम्) ¹Placed over. ²Substituted, supposed erroneously, misconceived: as a snake when that so perceived is actually a piece of rope. E. अर्ध with अर्ध, kṛit aff. क्त्.

अर्धस्त्रि Tatpur. n. (-त्रि) A bone grown over another bone. E. अर्ध and अर्ध.

अर्धात्मा I. Tatpur. n. (-त्तम्) The supreme soul or आत्मान्

(q. v.), sometimes considered as identical with प्राण (q. v.) and, in the sectarian doctrine, especially with Náráyaṇa or Vishnú.

II. Avyayibh. (-त्तम्) Concerning or relating to soul, life &c.; see आत्मान्. A chapter in the Upan. treating thereon contains the following subjects: the lower jaw, the upper jaw, speech and tongue; another passage comprises under this topic ¹the vital airs: práṇa, apána, vyána, udána, samána, ²the organs of sensation: eyes, ears, manas, speech, skin (tvach) and ³the elementary parts of the body: skin (charman), flesh, tendons, bones, marrow. E. अर्ध and आत्मान्, samásánta aff. टक्.

अर्धात्मज्ञान Tatpur. n. (-नम्) The knowledge of the supreme spirit or of the nature of átman or soul. E. अर्धात्मा (I. or II.) and ज्ञान.

अर्धात्मवृत् Tatpur. m. (-वृक्) A holy sage, one who knows the nature of or what concerns átman or the soul. E. अर्धात्मा (II.) and वृत्.

अर्धात्मरति Bahuvr. m. (-तिः) An anchorite, one who delights in meditating on the nature of or what concerns átman or the soul. E. अर्धात्मा (II.) and रति.

अर्धात्मविद् Tatpur. m. (-त्) One who knows the supreme spirit or the nature of átman or soul. E. अर्धात्मा (I. or II.) and विद्.

अर्धात्मविद्या Tatpur. f. (-द्या). The same as अर्धात्मज्ञान. E. अर्धात्मा and विद्या.

अर्धात्मिक m. f. n. (-कः-की-कम्). See आर्धात्मिक which is the more correct form of this word.

अर्धापक Tatpur. m. (-कः) ¹A teacher, esp. one who instructs in the sacred books. ²(According to a legend in the Calcutta edition of the Harivaṇśa.) One of the sixteen Rítvijs (q. v.) or priests, who was produced together with the Neshtrí from the thighs of Purushottama. The reading of the commentary, however, is अर्धावाक (q. v.) and the list of priests mentioned there is differently given in the manuscripts; अर्धापक does not usually occur as the name of a Rítvij. (In the first meaning अर्धापक may be the latter part of Tatpur. compounds, the former of which stands in the sense of the genitive (f. i. ब्राह्मणाध्यापक one who instructs a Bráhmaṇa) and as the latter part of several Karmadh. compounds; see f. i. कुमारार्धापक, कठार्धापक.) E. इ (इक्) with अर्ध, in the caus., kṛit aff. क्त्.

अर्धापकोदित Karmadh. m. (-तः) One who is called or spoken of as a teacher. E. अर्धापक and उदित.

अर्धापन Tatpur. n. (-नम्) Instructing, teaching the sacred books, one of the six duties of a Brahman. E. इ (इक्) with अर्ध; in the caus., kṛit aff. क्त्.

अर्धापयितृ Tatpur. m. (-ता). The same as अर्धापक 1. E. इ (इक्) with अर्ध, kṛit aff. क्त्.

अर्धाप्य Tatpur. m. f. n. (-यः-या-यम्) Fit to, capable of being instructed (esp. in the sacred writings). E. इ (इक्) with अर्ध, in the caus., kṛitya aff. यत्.

अर्धाद्य Tatpur. m. (-यः) I. ¹A section of a book (f. i. of the Rígveda, Yajurveda, Aitareyabráhmaṇa, Páṇinís grammar &c.). ²Reading, studying. E. इ (इक्) with अर्ध, kṛit aff. क्त्. II. One who reads or studies (in this sense only as the

latter part of a compound; f. i. वेदाध्यायः one who reads the Veda). E. ह् (हृक्) with अधि, kṛit aff. चञ्.

अध्यायिन् Tatpur. m. f. n. (-यी-विनी-यि) Reading, studying. E. ह् (हृक्) with अधि, kṛit aff. णिनि.

अध्यास Tatpur. m. f. n. (-डः-डा-डम्) ¹ Mounted on, placed above; used either in an active or passive sense, person. or impersonally. ² Exceeding, more (with a noun in the instrum.). ³ Inferior, less (with a noun in the ablative). E. ह् with चा and अधि, kṛit aff. ञ्.

अध्यारोप Tatpur. m. (-पः) Fixing in or upon, transferring; but more especially used in philosophy, in the sense of transferring or attributing erroneously the predicates, nature &c. of one object to another, as those of a serpent to those of a rope &c. See अध्यास. E. ह्, in the caus., with चा and अधि, kṛit aff. चञ्.

अध्यारोपन Tatpur. n. (-नम्). The same as the preceding. E. ह्, in the caus., with चा and अधि, kṛit aff. क्ण्ट्.

अध्यारोपित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Transferred or attributed erroneously. ² Hyperbolic, exaggerated. E. ह्, in the caus., with चा and अधि, kṛit aff. ञ्.

अध्यावप Tatpur. m. (-पः) Throwing or casting upon. E. वप् with चा and अधि, kṛit aff. चञ्.

अध्यावाहन Tatpur. n. (-नम्) A second calling, a second invitation. See the following word of which it is the thematic form. E. अधि and आवाहन.

अध्यावाहिनिक n. (-कम्) An item of a married woman's property. See स्त्रीधन. It is explained as the gift she takes home from her father's house, when paying a visit to her friends. E. अध्यावाहन, taddh. aff. ट्.

अध्यास Tatpur. m. (-सः) ¹ Putting, throwing in or upon. ² (In philosophy.) Transferring or attributing erroneously the predicates, nature &c. of one object to another, as of a serpent to a rope &c. See अध्यारोप. ³ (In vaidik grammar.) The appendage to a vaidik verse; according to some the same as एकपदा q. v. E. अस्, to throw, in the caus., with अधि, kṛit aff. चञ्.

अध्यासन Tatpur. n. (-नम्) ¹ Sitting on or upon. ² Presiding over, ruling, inhabiting as chief. E. आस् with अधि, kṛit aff. क्ण्ट्.

अध्यासयोग Tatpur. m. (-जः) In Buddhistic doctrine, one of the 108 धर्मासौकमसुख (q. v.), perhaps: excessive or profound meditation. E. अध्यास and योग.

अध्यासित m. f. n. (-तः-ता-तम्) ¹ Seated in or on. ² Presiding over. ³ Inhabited. E. आस्, in the caus., with अधि, kṛit aff. ञ्.

अध्यासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Sitting on or upon. E. आस् with अधि, kṛit aff. णिनि.

अध्याहार Tatpur. n. (-हम्). The same as अध्याहार. E. ह् with चा and अधि, kṛit aff. क्ण्ट्.

अध्याहारणीय Tatpur. m. f. n. (-यः-या-यम्). The same as अध्याहार्य q. v. E. ह् with चा and अधि, kṛitya aff. ञीयर्.

अध्याहर्तव्य Tatpur. m. f. n. (-वः-वा-वम्). The same as अध्याहार्य q. v. E. ह् with चा and अधि, kṛitya aff. तव्.

अध्याहार Tatpur. m. (-रः) ¹ Adding a word or words to complete a sentence, supplying an ellipsis. ² Reasoning, discussing. See अध्याहारण. E. ह् with चा and अधि, kṛit aff. चञ्.

अध्याहार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) ¹ To be discussed or argued. ² To be added in order to complete a sentence, to

supply an ellipsis, as a word or words. E. ह् with चा and अधि, kṛitya aff. यत्.

अध्याहत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Discussed, argued. ² Added to complete a sentence, to supply an ellipsis, as a word or words. E. ह् with चा and अधि, kṛit aff. ञ्.

अधुषित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Inhabited. ² Arrived at, obtained. (See समयाधुषित.) E. वस् with अधि, kṛit aff. ञ् and āgama इट्.

अधुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Bound or tied over, coiled up. See the following. E. उष् with अधि, kṛit aff. ञ्.

अधुष्टवलय Bahuvr. m. (-यः) Having the ringlets coiled, wound into rings. This word occurs in the poem Ānandalahari as the epithet of a serpent, to indicate that it is in profound sleep, forming, then, three ringlets and a half; the god Śiva is likened to a serpent coiled up in this manner, its half ringlet being compared to his Śakti or female energy and the three others to the god as representing the Trimūrti. E. अधुष्ट and वलय.

अधुङ्ग Bahuvr. m. (-ङ्गः) A litter drawn or carried by a camel. E. अधि and उङ्ग.

अधुष्ट Tatpur. I. m. f. n. (-डः-डा-डम्) ¹ Borne or placed over, elevated. ² Very prosperous, thriving. ³ Much, excessive. II. m. (-डः) A name of Śiva.

III. f. (-डा) A superseded wife, one whose husband has married others. E. व्ह with अधि, kṛit aff. ञ्. The commentaries explain I. ² as derived from अधि, in the sense of अधिक and उड; II. as the god by whom the world has been upheld 'first' and III. also as derived from अधि, in the sense of 'first' and उडा married.

अधुषी Bahuvr. f. (-षी) The penis (or according to another interpretation perhaps, the urethra). This word occurs esp. in the ritual works, in passages treating on the Agnishomiyapaśu (q. v.) and the ceremonies connected with it. E. अधि and उधस्, samāsānta ādeśa ञनृक् and fem. aff. ङीष्. scil. इडा; literally: the tubular vessel above the scrotum.

अधुषिताश्च Bahuvr. m. (-श्चः) The name of a prince, a descendant of Daśaratha. According to others his name would be अभुषिताश्च or दूषिताश्च or विधृति. E. अधुषित (very diseased, from अधि and उषित) and अश्च.

अधुषिवस् Tatpur. m. f. n. (विवाण-पुषी-विवस्) Having inhabited (in the sense of कुरु, कर्क and लिट् qq. vv.). E. वस् with अधि, kṛit aff. क्णसु.

अधुषण Tatpur. n. (-णम्) Covering over, esp. with ashes and coals. (Used principally in ritual works.) E. ऊह् with अधि, kṛit aff. क्ण्ट्.

अध्वेय Tatpur. m. f. n. (-वः-वा-वम्). The same as अध्वयनीय. E. ह् (हृक्) with अधि, kṛitya aff. तव्.

अध्वेतु Tatpur. m. (-ता) A student, one who reads or studies. E. ह् (हृक्) with अधि, kṛit aff. मुच्.

अध्वेय m. f. n. (-यः-या-यम्). The same as अध्वेतव्य. E. ह् (हृक्) with अधि, kṛitya aff. यत्.

अध्वेषण Tatpur. f. n. (-णा-णम्) Solicitation, asking, request. E. ह् with अधि, kṛit aff. युच्.

अध्वेषमाण Tatpur. m. f. n. (-वः-वा-वम्) Purposing or beginning to read, to study. E. ह् (हृक्) with अधि, in the future (क्ण्ट्), kṛit aff. शानच् and āgama मुक्.

अग्नि Tatpur. m. f. n. (-ग्निः-ग्निः-ग्निः) (ved.) Unrestrained, irresistible. See the following. E. अ neg. and ग्नि.

अग्निमु Bahuvr. m. (-मु: — n. pl. -गावः) (ved.) ¹ Of unrestrained or irresistible course; esp. as an epithet of Indra, Agni, Soma, the Rudras and the Aświns. ² The name of a heavenly śamitri (q. v.) or killer of the sacrificial animal. ³ The name of a Praishamantra (q. v.) used in the ceremony of the killing of the Agnishomiyapaśu (q. v.), and beginning with the words देवाः शमितार चारभध्वमुत मनुष्या उपनयत मेधाः &c. E. अग्नि and मो.

अग्निव Tatpur. m. f. n. (-वः-वा-वम्) (ved.) Irresistible. E. doubtful; perhaps अ neg. and ग्निव (from ग्निव).

अग्निपुष्किका Bahuvr. (?) f. (-का) The name of a plant, a species of Nāgavalli (Piper betel). E. अग्नि and पुष्किका.

अग्नियमाव Tatpur. m. f. n. (-वः-वा-वम्) ¹ Not held &c. See धु. ² (In law.) Not alive, not surviving. E. अ neg. and ग्नियमाव.

अधुव Tatpur. m. f. n. (-वः-वा-वम्) ¹ Not permanent, not fixed, transient, perishable. ² Uncertain, doubtful. ³ Not vital, not essential for life (as a limb or part of the body). E. अ neg. and धुव.

अधुव Tatpur. (?) m. (-वः) (In medicine.) A disease of the palate (see ताजुरीन), described as 'a hard swelling, of a red colour, produced by (diseased) blood and accompanied with pain and fever'. E. unknown.

अध्व. See अध्वन्.

अध्वन् Tatp. I. m. f. n. (-जः-जा-जम्) Travelling, being on the road.

II. m. (-जः) ¹ A traveller. ² A camel. ³ The sun.

III. f. (-जा) ¹ A traveller. ² A name of the river Ganges.

E. अध्वन् and न.

अध्वन्त Tatpur. m. (-न्त) A traveller. E. अध्वन् and न्त.

अध्वन्तवत् Tatpur. m. (-वत्) The same as the following, of which it occurs as a various reading. E. अध्वन् and नति-वत् (sc. क्रोश or योजन &c.).

अध्वन्तवत् Karmadh. m. (-वत्) Measure of distance, as a Krośa, a Yojana &c. E. अध्वन् and वत्; an irregular compound, instead of गन्तव्याध्वन्.

अध्वन्तमोक्ष Tatpur. m. (-म्) The name of a tree (Spondias mangifera). See आसात. E. अध्वन् and मोक्ष; lit. 'to be enjoyed by travellers'.

अध्वन्तमन Tatpur. n. (-न्तम्) Journeying, travelling. E. अध्वन् and नन्त.

अध्वन्तमिन् Tatpur. m. f. n. (-मी-मिनी-मि) Travelling. E. अध्वन् and ममिन्.

अध्वन्ता Tatpur. f. (-न्ता) The name of a plant. See स्वर्गुची. E. अध्वन् and ता.

अध्वन् m. (-ध्वा) ¹ Sky, atmosphere (only in the Vedas).

² A road. ³ Time. ⁴ A place (perhaps, a place where four roads meet). ⁵ A branch or school of the Vedas or sacred literature.

— In some Tatpurusha compounds the former part of which is an उपसर्ग (q. v.), this word occurs in the form of अध्व; i. e. the compound assumes the samāsānta aff. अच्; e. g. प्राध्व, निरध्व, प्रध्व. — (The two last meanings of this word are rather unsettled through the variety of readings in the native dictionaries from which they are taken; some read अध्वा . . . संखानि खाद्वस्त्वन्नि,

others संखानि साध्वस्त्वन्नि; the best reading, however, that which has been adopted in the present translation, seems to be this: संखानि शास्त्रवत्स्त्वन्नि.) E. doubtful; according to some, अद्, ún. aff. क्कनिप्, with ध् substituted for इ 'because it eats up the strength of the traveller'; or according to others, अत्, ún. aff. क्कनिप्, with ध् instead of त्.

अध्वनीन m. f. n. (-नः-ना-वन्) ¹ Marching fast or fleet. ² (m.) A traveller. E. अध्वन्, taddh. aff. ख. According to some used in all the three genders.

अध्वन्व m. f. n. (-न्वः-न्वा-वन्) ¹ Marching fast or fleet. ² (m.) A traveller. E. अध्वन्, taddh. aff. यत्. According to some used in all the three genders.

अध्वपति Tatpur. m. (-तिः) An epithet of the sun, in the Vedas. Literally: 'the lord of the roads' or perhaps better 'the lord of the atmosphere'. E. अध्वन् and पति.

अध्वर Bahuvr. I. m. f. n. (-रः-रा-रम्) ¹ Not crooked, honest proper (ved.). ² Not perishable, lasting (in its consequences, as a sacrifice; ved.). ³ Intent, attentive. (It is doubtful whether this word in the two meanings 'not crooked' and 'not perishable', occurs in the femin. gender, as it is used in the Vedas either absolutely as a neuter or as epithet of अद् in the mascul. Nor is the latter meaning 'intent, attentive', a usual one, though it is given in several of the native dictionaries.)

II. m. (-रः) ¹ Sacrifice in general, but in the ritual works mostly used as the denomination of the greater sacrifices or those performed with the juice of the Soma plant; see also सीम्याध्वर and अध्वरकाण्ड. ² The name of a Vasu (q. v.). ³ The proper name of the chief of a renowned family. See आध्वरायव.

III. n. (-रम्) Sky, atmosphere (ved.). E. अ priv. and ध्वर 'having no crookedness, dishonesty &c.' or according to others 'preventing, not allowing of injury'; another etym. makes this word, but erroneously, a Tatpur. from अध्वन् and र 'giving or affording the road (scil. to heaven)'. अध्वरकर्मन् Tatpur. n. (-र्मः) The proceedings with an Adhwara-sacrifice (ved.). See the preceding. E. अध्वर and कर्मन्.

अध्वरकण्या Tatpur. f. (-न्त्या) One of the Kámyeshṭis (q. v.) or voluntary ishṭis with three yāgas (q. v.) in the morning, in the middle of the day and in the evening, which may be instituted by a man of either of the three first classes. E. अध्वर and कण्य.

अध्वरकाण्ड Tatpur. n. (-ण्डम्) The book on the Adhwaras; the name of the third book of the Śatapathabrāhmaṇa (q. v.) which treats on the Adhwaras or the greater sacrifices performed especially with the juice of the Soma plant, the Agnishṭoma &c. E. अध्वर and काण्ड.

अध्वरकृत् Tatpur. m. (-त्) Making an Adhwara-sacrifice; also used as a vaidik epithet of स्पृश (q. v.) in the sense of 'instrumental for the performing of the sacrifice'. E. अध्वर and कृत्.

अध्वरग Tatpur. m. f. n. (-गः-गा-गम्) Belonging or appropriated to an Adhwara-sacrifice, as the Soma. E. अध्वर and ग.

अध्वरव Tatpur. m. (-वः) A travelling carriage or cart. E. अध्वन् and व.

अध्वरदीक्षणीया Tatpur. f. (-या) That part of an Adhwara-sacrifice which is called दीक्षणीया q. v. E. अध्वर and दीक्षणीया.

अध्वरप्रायश्चित्ति Tatpur. f. (-त्तिः) The penance connected with an Adhwara-sacrifice. E. अध्वर and प्रायश्चित्ति.

अध्वरयु Tatpur. m. (-युः) Joining or performing the sacrifice. This word occurs as a grammatical explanation of अध्वर्यु q. v. E. अध्वर and यु.

अध्वरग्री Tatpur. m. (-ग्रीः) (ved.) Serving or honouring the sacrifice, an epithet of Agni, the Aświns, the Maruts. E. अध्वर and ग्री (serving).

अध्वरसमिष्टयजुस् Tatpur. n. (-जुः) The offerings called समिष्टयजुस् q. v.; connected with the Adhwara-sacrifice. E. अध्वर and समिष्टयजुस्.

अध्वरस्व Tatpur. m. f. n. (-स्वः-स्वा-स्वम्) Standing for an Adhwara-sacrifice. E. अध्वर and स्व.

अध्वरीय denom. par. (अध्वरीयति) To be desirous of having a sacrifice instituted for one's self. (ved.) Comp. अध्वर्यु. E. अध्वर, denom. aff. क्वच्.

अध्वरेष्ठा Tatpur. m. (-ष्ठाः) (ved.) Engaged in a sacrifice. E. अध्वर (in the locative) and स्था.

अध्वर्यु denom. par. (अध्वर्यति) To be desirous of having a sacrifice instituted for one's self (used in this sense in the Rigveda). Comp. अध्वरीय. E. अध्वर, denom. aff. क्वच् with elision of the final vowel.

अध्वर्यु m. (-र्युः) ¹ One desirous of having a sacrifice instituted for one's self (used in this sense in the Rigveda). ² A priest in general (ved.). ³ (In the ritual and the epic literature.) A special priest, one conversant with and performing the ritual observances connected with the Yajurveda; he is one of the sixteen R̥itvijs required for the performing of the great Soma sacrifices (see अस्त्रिय) and, amongst them, one of the four leading priests (see besides ब्रह्मन्, उन्नातु and होतु) who receive the whole dakṣhiṇā (q. v.); his purushas or assistant priests are the प्रतिप्रस्त्रानु, नेष्टु and उन्नेतु who are called, like himself, the दीक्षयितु (q. v.) because they initiate, viz. the अध्वर्यु the three other leading priests, the प्रतिप्रस्त्रानु the अध्वर्यु- (q. v.), the नेष्टु the तृतीयन्- (q. v.) and the उन्नेतु the पादिन्- (q. v.) priests. The Mīmāṃsā decides in doubtful cases, viz. whenever a sacrifice mentioned in and making part of the ritual of the Yajurveda, is mentioned also and forms part of another Veda, whether the Adhwaryu has another priest to share in his functions or whether he has to abstain from the proceedings altogether. The ten समसाध्वर्यु (q. v.), who, are also assistants or purushas of the Adhwaryu, are distinct from and do not bear the name of R̥itvij. — According to a legend in the Harivaṅsa, Nārāyaṇa created the first Adhwaryu from his arms. The dual अध्वर्यु is the collective denomination of the अध्वर्यु and प्रतिप्रस्त्रानु, his principal assistant; the plur. अध्वर्यवः of the अध्वर्यु and his three assistants, and in general of those devoted to the study or the practice of the Yajurveda. ⁴ The Yajurveda (also in the plur. अध्वर्यवः). E. अध्वर्यु, k̠rit aff. उ.

अध्वर्युकाण्ड Tatpur. n. (-ण्डम्) A collection of mantras or prayers for the special use of the Adhwaryu (q. v.). Also called आध्वर्यवकाण्ड. E. अध्वर्यु and काण्ड.

अध्वर्युक्रतु Tatpur. m. (-तुः) The Kratu (q. v.) — sacrifices contained in the Yajurveda or to be performed by the Adhwaryu. E. अध्वर्यु (in the meanings of 3. or 2.) and क्रतु.

अध्वर्युवेद Karmadh. or Tatpur. m. (-दः) The Yajurveda. E. अध्वर्यु (in the meanings of 4. or 3.) and वेद.

अध्वर्युवृक्ष Tatpur. m. (-वृक्षः) A tree (Achyranthes aspera). See अपामार्ग. E. अध्वर्यु and वृक्ष.

अध्वर्युवृक्ष Bahuvr. m. (f.?) n. (-वृक्ष-म्) (ved.) ¹ Not perishing, not falling, everlasting. ² Not causing to perish or to fall. E. अध्वर्यु priv. and अध्वर्यु.

अध्वान्त Tatpur. n. (-न्तम्) Gloom, twilight. E. अध्व neg. and ध्वान्त.

अध्वान्तश्रावण Tatpur. m. (-वः) A plant (Bignonia Indica). See पचोर्ष and श्लोणाक. E. अध्वान्त and श्रावण, blossoming in the shade.

I. अध्व. See अध्व III.

II. अध्व. Considered as a substitute of इद् in इद्म् in some cases, viz. अध्वेन, अध्वया and अध्वयोः. See इद्म् and अध्व.

III. अध्व I. (अध्व-अदादि-अदादि-उदान्त-परकीपदिन्) r. 2d cl. par. (अध्विति- imp. अध्वीत् or अध्वान्त-अध्व-अध्विता-अध्वियति-अध्वीत्. — Desid. अध्वनिष्यति. — Caus. अध्वयति) and II. (अध्व-दिवादि-उदान्त-अनुदात्तेत्) r. 4th cl. ātm. (अध्वन्ते &c.) Also read अध्व q. v. ¹ To breathe, to live. ² (ved.) To go. (In composition with परा and प्र, the न् of the radical is changed to ञ्) With अध्व- To breathe away (in farting), to produce the action of the vital air अध्वान (q. v.); अध्वप- The same (अध्वि implying moreover the direction towards); अध्व- To breathe out, to breathe forth; उद्- To breathe up, to produce the action of the vital air उदान (q. v.); अध्वद्- The same (अध्वि implying also the direction towards); परा- (पराध्विति-पराध्वियत्-पराध्वियति) (?); परि- (परिध्विति) (?); प्र- (प्राध्विति. Des. प्राध्वियति.) ¹ To breathe, to respire, to produce the action of the vital air प्राध्व q. v. ² To live. ³ (In the Upanishads, but doubtful.) To smell (see also प्राध्व and अध्वियत्). Caus. (प्राध्वयति-प्राध्वियत्) To revive; अध्वप्र- To breathe or to live in conformity with (a following noun depends upon it in the accusative); अध्विप्र- To breathe into, to make one's breath enter into (the mouth of another); वि- To breathe, to produce the action of the vital air अध्वान (q. v.); अध्विवि- The same with the meaning of 'towards'; सम्- ¹ To breathe, to live. ² To produce the action of the vital air समान (q. v.).

I. अध्व ind. Not. E. g. अध्वोपमा ते बुद्धिः, explained by a commentator: 'thy intellect is unequalled'. See also अध्वाना and comp. अध्वानुद्धत्, अध्वानुद् &c.

II. अध्व. Considered by some as a substitute of इद्म् in some cases; viz. अध्वेन, अध्वया and अध्वयोः. See इद्म् and अध्व.

III. अध्व m. (-नः) Spiration; it is explained as the action which is common to the five vital airs प्राध्व, अध्वान, उदान, अध्वान and समान (qq. vv.). Compare अध्वित्. E. अध्व, k̠rit aff. क्वच्.

अनंश Bahuvr. m. f. n. (-शः-शा-शम्) ¹ Portionless, not entitled to a share or portion. ² (In law.) One excluded from participation in an inheritance viz. a eunuch, a degraded man, a blind or deaf person, a fool, an idiot, a dumb

person or one deprived of one of his limbs or senses, a cripple &c. See also अनङ्गिन् and निरङ्गक.

अनङ्गत्व n. (-त्वम्) (In law.) The not being entitled to a share &c. See the preceding. Also अनङ्गता f. (-ता). E. अनङ्ग, taddh. aff. त्व or तल्.

अनङ्गिन् Tatpur. m. f. n. (-ङ्गी-ङ्गिनी-ङ्गि). The same as अनङ्ग q. v. E. अन neg. and अङ्गिन्.

अनङ्गित्व n. (-त्वम्) or अनङ्गिता f. (-ता). The same as अनङ्गत्व. E. अनङ्गिन्, taddh. aff. त्व or तल्.

अनङ्गुमत्फला Tatpur. f. (-ला) A plantain (*Musa paradisiaca*). See अङ्गुमत्फला and कदली. E. अन compar. (?) and अङ्गुमत्फला.

अनक m. f. n. (-कः-का-कम्) Inferior, low. See अक of which it is given as a various reading. E. See that of अक; another is that from अक (अक to sound, kṛit aff. अक) and the taddh. aff. of depreciation कन्.

अनकदुन्दुभ Bahuvr. m. (-भः) The name of the father of Vasudeva. E. अनक and दुन्दुभ. (This word is doubtful and perhaps formed only by the commentaries, to explain the patronymic आनकदुन्दुभि q. v. See also the following.)

अनकदुन्दुभि Bahuvr. m. (-भिः) A name of Vasudeva, the father of Kṛishna. More usually written आनकदुन्दुभि, but given also with the short initial by some commentators of the Amarakosha. E. अनक (instead of आनक) and दुन्दुभि 'because the gods beat the Anaka-drums in his house when Kṛishna was born'.

अनकसात् Tatpur. ind. ¹Not without a cause. ²Not immediately, not instantly. ³Not suddenly, not at once. E. अन neg. and अकसात्.

अनक् Bahuvr. m. (-नक्) (ved.) Blind. E. अन priv. and अक् (from the denomin. of अक्षि, with kṛit aff. क्षिप्).

अनक्ष Bahuvr. m. f. n. (-क्षः-क्षी-क्षम्) Eyeless, blind. E. अन priv. and अक्षि, samāsānta aff. षच्.

अनक्षर Bahuvr. I. m. f. n. (-रः-रा-रम्) Containing, uttering &c. what is blamable or what ought not to be said. II. n. (-रम्) Blamable or improper speech. E. अन deter. and अक्षर.

अनक्षि Tatpur. n. (-क्षि) A bad or disfigured eye. E. अन neg. and अक्षि.

अनक्षार Bahuvr. m. (-रः) An anchorite, a man who has retired from the world. See अक्षर. E. अन priv. and अनार 'having no house i. e. living in the wood'.

अनक्षारिका f. (-का) A wandering life, the life of a mendicant. E. अनक्षार, taddh. aff. ठक् (?); scil. वृत्ति.

अनक्षय Tatpur. m. f. n. (-यः-या-यम्) Not naked. E. अन neg. and नक्ष.

अनक्षयता f. (-ता) The not being naked. E. The former, taddh. aff. तल्.

अनपि I. Tatpur. m. (-पिः) Any thing not or different from fire. E. अन neg. and अपि.

II. Bahuvr. m. f. n. (-पिः-पि-पि) ¹Having no sacrificial fire or being deprived of the arrangement of a sacrificial fire place (see अपिचयन), as a sacrifice. ²Impious, irreligious (as one not performing the observances which require a sacrificial fire; also an epithet of the Manes अपिष्वात्त q. v.). ³Unmarried (?). ⁴Having no domestic fire, no fire

for worldly purposes (as an anchorite who has given up his house and retired to the wood). ⁵Having a bad digestion. E. अन priv. or (in 5.) deterior. and अपि.

अनपिच Tatpur. m. f. (-चः-चा) (ved.) ¹Not having Agni or the divinity of fire as protector, unprotected by Agni. Or according to another interpretation, ²not maintaining a sacrificial fire, impious, wicked. E. अन neg. and अपि-च.

अनपिदग्ध Tatpur. I. m. f. n. (-ग्धः-ग्धा-ग्धम्) ¹Not burnt in or with fire. ²Not burnt on the funeral pyre, not having received the obsequies in conformity with the religious rites.

II. m. pl. (-ग्धाः) The name of a particular class of Pitris or Manes, of those apparently who when alive did not observe religious rites. See अपिदग्ध and the following. E. अन neg. and अपिदग्ध.

अनपिष्वात्त Tatpur. m. pl. (-त्ताः) The name of a particular class of Pitris or Manes. This word is explained by a commentator of the Yajurveda: 'not tasted by (स्वात्त) i. e. not burnt by fire, not having received the obsequies in conformity with the religious rites' and it appears therefore as a synonyme of अनपिदग्ध, as well as the converse of अपिष्वात्त which, according to the same commentator, would be a synonyme of अपिदग्ध. Anagnishwátta does not occur in the list of the Pitris which are given in the law books and in the Purānas, while अपिदग्ध and अपिष्वात्त (qq. vv.) are named there as distinct classes and explained in a different manner. The etymology given, which identifies स्वात्त and स्वादित, seems moreover objectionable. E. अन and अपिष्वात्त.

अनक्ष Bahuvr. I. m. f. n. (-क्षः-क्षा-क्षम्) ¹Sinless, pure. ²Clean, clear. ³Handsome, pleasing.

II. m. (-क्षः) ¹A name of Śiva. ²The name of a Gandharva. ³The name of a Sādhyā. ⁴The name of a prince, son of Surodha and Upadānavi. ⁵The name of a son of Vasiṣṭha and Ūrjā. ⁶White mustard; see नीरसर्षप. A less correct reading of this word in the latter sense is अनक्ष. E. अन priv. and अक्ष.

अनकुश Bahuvr. m. f. n. (-शः-शा-शम्) Unruly, licentious. E. अन priv. and अकुश.

अनकु I. Tatpur. n. (-कुम्) What is different from or other than the अकु q. v. E. अन neg. and अकु.

II. Bahuvr. I. m. f. n. (-कुः-कु-कुम्) Bodiless, incorporeal.

2. m. (-कुः) A name of Kāma, the god of Love; so called, 'because he was reduced to ashes, by the eye of Śiva, for having disturbed his devotions and rendered him enamoured of Pārvatī'.

3. n. (-कुम्) ¹Sky, æther. ²The same as मनस् q. v. E. अन priv. and अकु.

अनकुक् Bahuvr. n. (-कुम्). The same as मनस् q. v. E. अन priv. and अकु, samāsānta aff. कप्. See अनकु II. 3. 2.; or अनकु, taddh. aff. कन्.

अनकुकीडा Tatpur. f. (-डा) A metre regulated by quantity; it is a species of the द्विच्छन्दिक (q. v.) and consists of a couplet with sixteen long syllables in the first and thirty-

two short syllables in the second verse. Also called सी-
न्या. E. अनङ्ग and क्रीडा.

अनङ्गदेवी Tatpur. f. (-वी) The proper name of a wife of
Mahlaña, a king of Kashmir. E. अनङ्ग and देवी.

अनङ्गपाल Tatpur. m. (-सः) The proper name of a chamber-
lain of Ananta, king of Kashmir. E. अनङ्ग and पाल.

अनङ्गमेजय Tatpur. m. f. n. (-यः -या -यम्) Not shaking
the body. E. अ neg. and अङ्गमेजय (अङ्ग and एज caus.,
kṛit aff. खम्).

अनङ्गसेखा Tatpur. f. (-खा) A proper name: the daughter
of Balāditya, a king of Kashmir, and wife of Durlaba-
vardhana, his successor. E. अनङ्ग and सेखा.

अनङ्गशेखर Tatpur. m. (-रः) The name of a metre regulated
by number and quantity, a species of the class Dandaka
(q. v.) and consisting of four verses with fifteen lambi in
each verse. E. अनङ्ग and शेखर.

अनङ्गसेना Tatpur. f. (-ना) The proper name of a courtesan
in a drama. E. अनङ्ग and सेना.

अनङ्गापीड Tatpur. m. (-डः) The proper name of a king of
Kashmir, the sixteenth king of the dynasty of Karkota.
E. अनङ्ग and आपीड.

अनङ्गासुहृद् Tatpur. m. (-हृत्) A name of Śiva. E. अनङ्ग
and असुहृद् 'the foe of Kāma'; see अनङ्ग.

अनच्छ Tatpur. m. f. n. (-च्छः -च्छा -च्छम्) Turbid, muddy. E.
अ neg. and अच्छ.

अनजका Tatpur. f. (-का) A bad or miserable young female
goat. Also अनजिका. E. अ deter. and अजका.

अनजिका Tatpur. f. (-का). See the preceding. E. अ deter.
and अजिका.

अनज्जन Bahuvr. I. m. f. n. (-जः -जा -जम्) Free from colly-
rium &c. See the meanings of अज्जन.
II. n. (-जम्) Ether, atmosphere. E. अ priv. and अज्जन.

अनङ्गुलिहृद् Tatpur. f. (-हृद्) The name of a plant (Ele-
phantopus scaber). See गोबिहृद्. E. अनङ्गुलि and बिहृद्.

अनङ्गुल्क m. f. n. (-ल्कः -ल्का -ल्कम्) Having bulls or oxen
(¹ as a country (according to others the reading would then
be आनङ्गुल्क q. v., from आनङ्गुल्क); ² seemingly the latter
part of the thematic form of a Bahuvrihi compound, con-
cluding with अनङ्गुल्क, f. i. म्रियानङ्गुल्क). E. अनङ्गुल्क, ¹ taddh.
aff. क्, ² the compound with samāsānta aff. कप्.

अनङ्गुह Tatpur. m. (-हः) The donor of a bull or ox. E.
अनङ्गुह and ह्.

अनङ्गुह Tatpur. m. (sing. -ङ्गुह, -ङ्गुह, -ङ्गुहम्. -ङ्गुहा, -ङ्गुहे,
-ङ्गुहः, -ङ्गुहि; du. -ङ्गुही, -ङ्गुहाम्, -ङ्गुहीः; plur. -ङ्गुहाः,
-ङ्गुहः, -ङ्गुहिः, -ङ्गुह्यः, -ङ्गुह्यम्) f. (-ङ्गुही or -ङ्गुही) ¹ A bull
or ox, especially one fit to draw a cart or to bear a weight.
² The sign of the zodiac, Taurus. ³ (According to a vaidik
commentator also used in the adjective sense:) fit or able
to draw a cart, as an epithet of a goat; but this expla-
nation seems doubtful. — (The use of the femin. अनङ्गुही
would be restricted, according to one authority, to the
Vedas, while others do not make any distinction between
this form and अनङ्गुही. In Avyayibh. compounds, the com-
pound terminating with अनङ्गुह assumes the samāsānta aff.
टच् (see अनङ्गुह) and in Bahuvr. compounds, the samā-
sānta aff. कप् (see अनङ्गुल्क); in the latter, however, it

may also retain its original form, with the following de-
clension in the neuter: sing. अनङ्गुत्, du. अनङ्गुही and plur.
अनङ्गुहिः.) E. अनङ्गु, with ङ् changed to ह्, and वङ् (from
वङ्, kṛit aff. क्तिप्) with samprasāraṇa of व्; in the fem.
with aff. ऊनीष्.

अनङ्गुह I. m. (-हः) The proper name of the chief of a gotra
or family. See आनङ्गुह. E. अनङ्गुह, taddh. aff. अच् (?).

II. Seemingly the latter part of the thematic form of an
Avyayibh. compound concluding with अनङ्गुह, f. i. प्रत्यनङ्गुहम्;
such a compound assuming the samāsānta aff. टच्.

अनङ्गुही Tatpur. f. (-ही) A cow. Also अनङ्गुही. E. See
अनङ्गुह.

अनङ्गुही Tatpur. f. (-ही) A cow. Also अनङ्गुही. E. See
अनङ्गुह.

अनङ्गु Tatpur. I. m. f. n. (-ङ्गुः -ङ्गुः or -ङ्गी -ङ्गु) Not minute,
not atomic, coarse (the reverse of अङ्गु or अङ्गुल).

II. m. (-ङ्गुः) Coarse grain, as chiches (Cicer arietinum)
&c. or, according to others, as wheat, barley &c.; (the
reverse of अङ्गु q. v.). E. अ neg. and अङ्गु.

अनत Tatpur. m. f. n. (-तः -ता -तम्) ¹ Erect, not bowed
down, stiff. ² Proud, haughty. E. अ neg. and तत्.

अनतिक्रम Tatpur. m. (-मः) ¹ Not overstepping certain limits,
not surpassing certain qualities &c., moderation. ² Pro-
priety, decorum. E. अ neg. and अतिक्रम.

अनतिक्रमणीय Tatpur. m. f. n. (-यः -या -यम्) Not to be sur-
passed, overstepped or transgressed, inviolable, inevitable,
unavoidable. E. अ neg. and अतिक्रमणीय.

अनतिक्रान्त Tatpur. m. f. n. (-न्तः -न्ता -न्तम्) ¹ Unsurpassed,
unexceeded. ² Untransgressed &c. See अतिक्रान्त. E. अ
neg. and अतिक्रान्त.

अनतिदृश Tatpur. m. f. n. (-शः -शा -शम्) (ved.) Not pellucid,
untransparent. E. अ and अतिदृश (from दृश् with अति,
kṛitya aff. यत्); but more probably, 'very invisible, very
indiscernible' from अ neg. and अति-दृश, instead of अत-
दृश. A similar transposition occurs in the vaidik word
अनलुय.

अनतिमुत् Tatpur. m. (-तः) (ved.) Not surpassed, not ex-
celled. E. अ neg. and अतिमुत्; the latter part of the com-
pound apparently being a synonyme of अतिमुत् and re-
sembling, as regards its formation, the word अमुत् (q. v.).

अनतिप्रश्न Tatpur. m. f. n. (-श्नः -श्ना -श्नम्) Not belonging
or referring to a question which goes beyond its proper
bounds, to a question concerning a transcendental object.
E. अ neg. and अतिप्रश्न.

अनतिप्रीड Tatpur. m. f. n. (-डः -डा -डम्) Not full-grown,
young (as a plant &c.). E. अ neg. and अति-प्रीड.

अनतिरिक्त Tatpur. m. f. n. (-क्तः -क्ता -क्तम्) Not exceeded in
quantity or quality. E. अ neg. and अतिरिक्त.

अनतिविलम्बिन् Tatpur. m. f. n. (-म्बी -म्बिनी -म्बि) Not very
dilatatory, not very slow. E. अ neg. and अतिविलम्बिन्.

अनतिवृत्ति Tatpur. f. (-त्तिः) Not going beyond, the being in
conformity or in proportion with. See पदार्थानतिवृत्ति. E.
अ neg. and अतिवृत्ति.

अनत्यन्तगति Tatpur. f. (-तिः) (In grammar.) The sense of
'not completely', 'not very much', the sense of diminu-
tiveness. E. अ neg. अत्यन्त and गति. See अत्यन्तगति.

अनन्तय Bahuvr. m. f. n. (-यः-या-यम्) Having no loss, no end &c., eternal, continual. See the meanings of **अन्तय**. E. अ priv. and **अन्तय**.

अनन्तुय Tatpur. m. (-यः) (ved.) Utterly unnameable, quite unfit to be spoken of. E. अ neg. and **अन्ति-उय**; as it appears, a transposition of **अन्तुय**, similar to that which has probably taken place in **अनन्तिदृश** (q. v.).

अनन्त Tatpur. m. f. n. (-दन्-दती-दत्) Not eating. E. अ neg. and **अदत्** I.

अनन्ता Tatpur. ind. (ved.) Not clearly, not truly, perhaps. Also with the particles **उ** and **इव**, **अनन्तो** and **अनन्तेव**. E. अ neg. and **अन्ता**.

अनन्तापुत्र Tatpur. m. (-यः) (ved.) No man in the true sense of the word, 'one who does not serve the ends of the gods, of the pitris, or of men'. E. **अनन्ता** and **पुत्र**.

अनन्त Tatpur. I. m. f. n. (-यः-या-यम्) Not fit to be eaten. II. m. (-यः) White mustard. See **अनन्त** which is the more correct reading of this word. E. अ neg. and **अन्त**.

अनन्ततन Bahuvr. m. (-नः) (In grammar.) The time which does not belong to the current day. See **अन्ततन**. It is either **भूतानन्ततनः** the past or **भविष्यदन्ततनः** the future time, if such a period does not include the current day. E. अ priv. and **अन्ततन**, sc. **काल**.

अनन्तिकार Tatpur. m. (-रः) Absence of right, claim, interest or concern. E. अ neg. and **अन्तिकार**.

अनन्तिकारचर्चा Tatpur. f. (-र्चा) Officiousness, meddling with other people's business. E. **अनन्तिकार** and **चर्चा**.

अनन्तिकारिन् Tatpur. m. (-री) One who has no right or claim &c. See the meanings of **अन्तिकारिन्**. E. अ neg. and **अन्तिकारिन्**.

अनन्तिकृत Tatpur. m. f. n. (-तः-ता-तम्) Not set over, or appointed &c. See the meanings of **अन्तिकृत**. E. अ neg. and **अन्तिकृत**.

अनन्तिकृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not acquired. ² Not learnt or studied. E. अ neg. and **अन्तिकृत**.

अनन्धीनक m. f. n. (-नकः-निका-नकम्) Independant. E. अ-**अन्धीन**, taddh. aff. **कन्**.

अनन्धश्च m. f. n. (-चः-या-यम्) I. Tatpur. Imperceptible, unperceived, absent. See **अन्धश्च**. E. अ neg. and **अन्धश्च**. II. Bahuvr. Having no superintendent. E. अ priv. and **अन्धश्च**.

अनन्धयन Tatpur. n. (-नम्) Want or intermission of reading or study, especially of the Vedas. E. अ neg. and **अन्धयन**.

अनन्धाय Bahuvr. m. (-यः) Time on which it is improper and forbidden to read or to study the Vedas; also used in the sense of 'a holy-day' or 'vacation'. E. अ priv. and **अन्धाय**, sc. **काल**.

अनन्धायदिवस Karmadh. m. (-सः) A day on which it is improper to study. See the preceding. E. **अनन्धाय** and **दिवस**.

अनन्त n. (-नम्) Breathing, living. E. **अन्**, kṛit aff. **खुट्**.

अनन्तमेवय Tatpur. m. f. n. (-यः-या-यम्) Not allowing the body to remain unshaken or quiet. E. अ neg. and **अन्तमेवय**.

अननुभाषण Tatpur. n. (-णम्) (In the Nyāya philosophy.) Not repeating the argument for discussion, i. e. a tacit agreement with it or assent to the assertion of the person

who has proposed it; viz. if, after the argument for discussion has been announced, it has not been repeated by any one — the sign of taking it up — the proposer has to proclaim it three times; if then it does not meet with the *anubhāshana*, it is considered as proved or as accepted as such. E. अ neg. and **अनुभाषण**.

अननुवक्तिन् Tatpur. m. f. n. (-क्ती-क्ती-क्ति) Not attached to, indifferent (as to pleasure &c.). E. अ neg. and **अनुवक्तिन्**.

अननुष्ठान Tatpur. n. (-नम्) Non-observance (of duties &c.), neglect, want of propriety. See the meanings of **अनुष्ठान**. E. अ neg. and **अनुष्ठान**.

अननुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Not spoken-after or accordingly. ² Not read or studied (as the Veda). E. अ neg. and **अनुक्त**.

अनन्त Bahuvr. I. m. f. n. (-न्तः-न्ता-न्तम्) Endless in time and space: eternal, unbounded, innumerable &c.

II. m. (-न्तः) ¹ A name of Vishṇu or Kṛishṇa. ² A name of Baladeva, the elder brother of Kṛishṇa. ³ A name of Śiva. ⁴ A name of Rudra, in an Upanishad of the Atharvaveda. ⁵ A name of Śeṣha, the chief of the Nāgas or serpent race that inhabit the infernal regions: the couch and constant attendant of Vishṇu. ⁶ A name of Vāsuki, another king of the serpents, the brother of the former. ⁷ A name of one of the Viśwadevas. ⁸ The name of the fourteenth of the twenty-four Arhats or Jaina deified saints of the present Avasarpīni; see also **अनन्तजित्**. ⁹ The name of a king of Kashmir; see also **अनन्तदेव**. ¹⁰ A proper name common to several authors &c. ¹¹ The name of a plant, *Vitex trifolia* (Lin.); see **सिन्दवार**. ¹² Talc (see **अधक**; in this sense the word is given by some as a neuter). ¹³ (In arithmetic.) Infinite quantity: a fraction having a cypher for its denominator; see also **अनन्तराशि** and **खहर**. ¹⁴ The name of the twenty-third of the lunar asterisms; see **अवख**. ¹⁵ A silken cord with fourteen knots which the Hindus tie round the right arm at the festival of Anantachaturdaśi.

III. f. (-न्ता) ¹ The earth. ² (In arithmetic sometimes used to denominate) the numeral one. ³ A name of Pārvatī, the wife of Śiva. ⁴ A name of Tārā, a Buddhist deity. ⁵ The proper name of the wife of Janamejaya. ⁶ The name of the following plants: ^a *Hedysarum alhagi*; see **यवास** or **रोदनी**. ^b *Echytes frutescens*; see **झामा** or **गोपी**. ^c A sort of potherb; see **विशब्दा** or **शक्रपुष्पी**. ^d *Agrostis linearis* (Koen.) or *Panicum dactylon*; see **दूर्वा** or **भार्गवी**, **श्वेतदूर्वा** and **नीलदूर्वा**. ^e *Phyllanthus emblica* (emblic myrobolan); see **आमखकी**. ^f *Menispermum glabrum* or *cordifolium*; see **गुडुपी**. ^g *Gloriosa superba*; see **साङ्गली**. ^h See **हेममानी**. ⁱ *Premna spinosa*; see **असिमन्त**. ^k *Piper longum* (Long pepper); see **पिप्पली** or **कवा**. ^l *Terminalia chebula* (yellow myrobolan); see **हरीतकी**. ^m *Asclepias pseudosarsa*; see **शारिवा**. ⁿ *Justicia adhatoda* (?). ^o *Bromelia Ananas* (?). ^p *Echytes dichotoma* (?). ^q According to some also the same as **अनन्तमूल** q. v.

IV. n. (-न्तम्) ¹ Sky, atmosphere, æther. ² Talc; (also given in the latter sense as a masculine). E. अ priv. and **अन्त**.

अनन्तक I. m. f. n. (-क-का-कम्) Endless, eternal, unlimited.

II. n. (-कम्) (In the Jaina doctrine.) The collective expression for what is eternal viz. matter and soul; but including also, according to a commentary, planets or according to another, æther, regions &c. E. अनन्त, taddh. aff. क्, or rather a Bahuvr. composed of अ neg. and अन्त, samásanta aff. क्प्.

अनन्तकर Tatpur. m. f. n. (-रः-री-रम्) Making endless or unlimited. E. अनन्त and कर.

अनन्तग Tatpur. m. f. n. (-गः-गा-गम्) Going continually, moving perpetually. E. अनन्त and ग.

अनन्तचतुर्दशी Tatpur. f. (-शी) The fourteenth lutation of the light half i. e. the day of the full moon of the month Bhádra (August - September), when Vishnú under the form of the serpent Ananta is worshipped. E. अनन्त and चतुर्दशी.

अनन्तचारिच Bahuvr. m. (-चः) The proper name of a Bodhisattva, Mahásattva, or a superior Bauddha saint. E. अनन्त and चारिच.

अनन्तचित् Tatpur. m. (-चित्) The name of the fourteenth of the twenty-four Arhats or Jaina deified saints of the present Avasarpini; also called अनन्त. E. अनन्त and चित् 'who conquers, who gains eternity'.

अनन्तता f. (-ता) Eternity: also अनन्तत्व n. (-त्वम्). E. अनन्त, taddh. aff. तल् or त्व.

अनन्तदृष्टि Bahuvr. m. (-ष्टिः) A name of Śiva. E. अनन्त and दृष्टि.

अनन्तदेव Karmadh. m. (-वः) The proper name of a king of Kashmir, the son of Harirája; also a proper name belonging to several authors &c. See also अनन्त. E. अनन्त and देव.

अनन्तनेमि Bahuvr.(?) m. (-मिः) The proper name of a king of Málava, a contemporary of Śákyamuni. E. अनन्त and नेमि.

अनन्तपाल Tatpur. m. (-लः) The proper name of a warrior chief serving under Harsha, king of Kashmir. E. अनन्त and पाल.

अनन्तमति Bahuvr. m. (-तिः) The proper name of a Bodhisattva or Bauddha saint, the son of the Tathágata Chandrasúryapradipa. E. अनन्त and मति.

अनन्तमूल Bahuvr. m. (-लः) The name of a plant (Periploca Indica or Asclepias pseudosarsa or Asclepias asthmatica); see also अनन्ता and शारिवा. E. अनन्त and मूल.

अनन्तर Bahuvr. m. f. n. (-रः-रा-रम्) ¹ Having nothing intermediate, having no interval or defect, uninterrupted, entire; in the Upanishads also as an epithet of Brahman (n.) or the supreme soul, of which it is said that it has nothing before it nor after it, nor between 'before' and 'after' it nor besides it, or that it exists without interruption or defect, entire. ² Next, immediately following or preceding. ³ Next of kin, in succession, in caste. ⁴ Close, compact. — अनन्तरम् immediately, afterwards; it is followed or preceded sometimes by a noun depending upon it in the ablative or genitive. E. अ priv. and अनन्तर.

अनन्तरज Tatpur. m. (-जः) The son of a man of the three first castes, married to a woman of a caste inferior in order

to his own, but not to a Súdra woman viz. of a Bráhmaña by a Kshatriyá or Vaiśyá and of a Kshatriyá by a Vaiśyá. The three kinds of sons got by parents of the same caste are called सजातिज and both, comprising six kinds, have the privileges of a Drija or twice-born man. (This is the explanation given by a commentator of Manu and, according to him, अनन्तरज would have a different meaning than अनन्तरजात, though both words appear to be synonymes.) E. अनन्तर and ज.

अनन्तरजात Tatpur. m. (-तः) The son of a father married to a woman of a caste next in order to his own, viz. of a Bráhmaña by a Kshatriyá, of a Kshatriya by a Vaiśyá, of a Vaiśyá by a Súdra. E. अनन्तर and जात.

अनन्तरायम् Bahuvr. ind. Without interruption. E. अ priv. and अनन्तराय.

अनन्तराशि Karmadh. m. (-शिः) (In arithmetic.) Infinite quantity: a fraction having a cypher for its denominator. See also अनन्त II. 12. and खड्ग. E. अनन्त and राशि.

अनन्तरित m. f. n. (-तः-ता-तम्) Uninterrupted, not separated by. E. Denom. of अनन्तर, krit aff. ण्.

अनन्तरीय m. f. n. (-यः-या-यम्) Belonging to what is next, next in succession, caste &c. See the meanings of अनन्तर. E. अनन्तर, taddh. aff. ह्.

अनन्तरूप Bahuvr. m. f. n. (-पः-पा-पम्) Having innumerable forms or shapes, multiform. E. अनन्त and रूप.

अनन्तहित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not separated, not interposed. ² Not concealed, not hidden. E. अ neg. and अनन्तहित.

अनन्तवत् I. m. f. n. (-वान्-वती-वत्) Endowed with infinity, eternal.

II. m. (-वान्) A name or epithet of one of the four pádas or feet of Brahman (in the symbolical language of the Upanishads), consisting of four Kalás or parts, viz. earth, intermediate space, heaven and ocean. The other three feet are called प्रकाशवत्, ज्योतिष्मत् and आयतनवत् (qq. vv.).

अनन्तवर्मेण Bahuvr. m. (-र्मे) The proper name of a king. E. अनन्त and वर्मेण.

अनन्तवात Karmadh. m. (-तः) (In medicine.) One of the diseases of the head (see शिरोरोग). It is described in the following manner: 'when the three humours (air, bile and phlegm) are deranged in the vessels of the back of the neck they make it very feverish and painful and it suppresses the humours particularly in the region of the eyes, eyebrows and temples; it then produces shaking in the sides of the cheeks, cramp of the jaws and morbid affections of the eyes'. E. अनन्त and वात.

अनन्तविक्रमिन् m. (-मी) The proper name of a Bodhisattva or Bauddha saint. E. अनन्त-विक्रम, taddh. aff. णि.

अनन्तविजय Bahuvr. m. (-यः) The name of the shell of Yudhishtira. E. अनन्त and विजय.

अनन्तवीर्य Bahuvr. m. (-र्यः) The proper name of the twenty-third Jaina Arhat or deified saint of a future age or Utsarpini. E. अनन्त and वीर्य.

अनन्तव्रत Tatpur. n. (-तम्) The name of a festival observed on the day of the full moon in Bhádra (August-

September) in honour of Vishnú under the form of the serpent Ananta (q. v.). See अनन्तचतुर्दशी. E. अनन्त and व्रत.

अनन्तशक्ति Bahuvr. m. (-क्तिः) The proper name of a son of the king Amaraśakti. E. अनन्त and शक्ति.

अनन्तशयन Tatpur. n. (-जम्) The name of Travancore. E. अनन्त and शयन.

अनन्तशीर्षा Bahuvr. f. (-र्षा) The proper name of the wife of Vāsuki, a king of the serpents. E. अनन्त and शीर्षा; literally: 'having innumerable heads'.

अनन्तशुष्म Bahuvr. m. (-ष्मः) (ved.) Of infinite power or strength; an epithet of the Maruts. E. अनन्त and शुष्म.

अनन्त Tatpur. I. m. f. n. (-न्तः-न्ता-न्तम्) Infinite, eternal, unbounded.

II. n. (-न्तम्) Infinity, eternity, immortality. cf. आनन्त. E. अ priv. and अन्त.

अनन्द Bahuvr. m. pl. (-न्दाः) (In the Upanishads) the name of a world where those are doomed to reside after their death, who have not acquired spiritual knowledge or who have made to a priest a sacrificial gift of an old or defective cow &c. E. अ priv. and नन्द; literally: 'having or giving no pleasure or joy'.

अनन्न Tatpur. n. (-न्नम्) No-food, no-corn, bad food, bad corn &c. See the meanings of अन्न. E. अ deter. and अन्न.

अनन्व m. f. n. (-न्वः-न्वा-न्वम्) I. Tatpur. Not different, same, identical. E. अ neg. and अन्व.

II. Bahuvr. ¹ Without another, one, sole. ² Fixed on one object, having no other object or occupation. E. अ priv. and अन्व.

अनन्वगति I. Tatpur. f. (-तिः) No other refuge, asylum or hope, one only refuge &c. E. अ neg. and अन्व-गति.

II. Bahuvr. m. f. n. (-तिः-तिः-ति) Having but one refuge, asylum or hope. E. अ priv. and अन्व-गति.

अनन्वगतिक Bahuvr. m. f. n. (-कः-का-कम्) Having but one refuge, asylum or hope. E. अनन्वगति II, samásánta aff. कप्.

अनन्वचिन्ता Bahuvr. m. f. n. (-न्तः-न्ता-न्तम्) Having the thoughts fixed on one only object. E. अनन्व and चिन्ता.

अनन्वज Tatpur. m. (-जः) A name of Káma or Love. E. अ neg. and अन्व-ज 'produced by nothing else than the manas or heart'.

अनन्वता f. (-ता) or अनन्वत्व n. (-त्वम्) ¹ Sameness, identity. ² Singleness. E. अनन्व I. and II., taddh. aff. तच् or त्व.

अनन्वदेव Bahuvr. m. f. n. (-वः-वा-वम्) Having no other gods. E. अ priv. and अन्व-देव.

अनन्वनिष्ठा Tatpur. m. f. n. (-थः-था-थम्) What cannot be done or accomplished by any one else. E. अ neg. and अन्व-निष्ठा.

अनन्वपूर्व Tatpur. I. m. f. n. (-र्वः-र्वा-र्वम्) Intact, never in the prior possession of another.

II. f. (-र्वा) A girl not previously wedded, a virgin. E. अ neg. and अन्व-पूर्व. Also with taddh. aff. कन्, अनन्व-पूर्वक m. f. n. (-र्वकः-र्विका-र्वकम्).

अनन्वप्रतिक्रिय Bahuvr. m. (-यः-या-यम्) Having no other remedy. E. अ priv. and अन्व-प्रतिक्रिया.

अनन्वभव Tatpur. m. f. n. (-वः-वा-वम्) Produced or effected

by no one or nothing else, by one particular person or thing. E. अनन्व and भव.

अनन्वमगस् Bahuvr. m. f. n. (-न्तः-न्ता-न्तम्) Intent, attentive, having the mind fixed on one subject, not absent. E. अनन्व and मगस्.

अनन्वमगस् Bahuvr. m. f. n. (-न्तः-न्ता-न्तम्). The same as the preceding. E. अनन्वमगस्, samásánta aff. कप्.

अनन्वमानस Bahuvr. m. f. n. (-सः-सी-सम्). The same as अनन्वमगस्. E. अनन्व and मानस.

अनन्ववृत्ति Bahuvr. m. f. n. (-त्तिः-त्तिः-त्ति) Having the mind fixed on one object, intent, attentive. E. अनन्व and वृत्ति.

अनन्वहृत Tatpur. m. f. n. (-तः-ता-तम्) Not stolen or taken, safe. E. अ neg. and अन्व-हृत.

अनन्वाकृश Tatpur. m. f. n. (-शः-शी-शम्) Not like another, unusual, extraordinary. E. अ neg. and अन्वाकृश.

अनन्वार्थ Tatpur. m. f. n. (-र्थः-र्था-र्थम्) What exists or is done &c. not for any one or any thing else, what exists &c. on its own behalf, principal, absolute (e. g. a sacrifice). The reverse of अन्वार्थ. E. अ and अन्वार्थ.

अनन्वाश्रित Tatpur. I. m. f. n. (-तः-ता-तम्) Not supported by or dependant upon another, independant.

II. n. (-तम्) (In law.) Unencumbered property. E. अ and अन्व-आश्रित.

अनन्वय Tatpur. m. (-यः) (In rhetoric.) One of the Ālankāras or figures of speech: comparing an object to itself, with respect to its being the only one of its class as to the qualities expressed and therefore not liable to comparison with any thing else; e. g. the moon shines like a moon i. e. like a very moon, a moon indeed. E. अ neg. and अन्वय, literally: 'want of connexion sc. with other objects'.

अनन्वित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unconnected with, inconsistent, incoherent. ² Devoid of, not possessing. E. अ neg. and अन्वित.

अनप Bahuvr. m. f. n. (-पः-पा-पम्) Destitute of water. E. अ priv. and अप्, samásánta aff. अ.

अनपकरय Tatpur. n. (-यम्). The same as the following. E. अ neg. and अपकरय.

अनपकर्मन् Tatpur. n. (-र्मन्) 1. Not doing ill, evil &c. (The reverse of अपकर्मन् q. v.) 2. (In law.) ¹ Not delivering (a gift). ² Not paying or acquitting (debts, wages). See also अनपकरय, अनपक्रिया, अनपाकरय, अनपाकर्मन्. E. अ neg. and अपकर्मन्.

अनपकार Tatpur. m. (-रः) Harmlessness, freedom from hatred &c. (The reverse of अपकार q. v.) E. अ neg. and अपकार.

अनपकारिन् Tatpur. m. f. n. (-री-रिणी-रि) Innocuous &c. (The reverse of अपकारिन्.) E. अ neg. and अपकारिन्.

अनपक्रिया Tatpur. f. (-या). The same as अनपकर्मन् q. v. E. अ neg. and अपक्रिया.

अनपन Tatpur. m. f. n. (-नः-ना-नम्) Not departing, not being separated from. E. अ neg. and अपन.

अनपच्युत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Not fallen off, not diminished in power &c., irresistible; as an epithet of Soma, Indra &c. E. अ neg. and अपच्युत.

अनपजय Bahuvr. m. f. n. (-जयः-जा-जम्) (ved.) What has no possibility of being made un-conquered or un-victorious

- (as a victory). अनपवज्जम् used also adverbially: so as not to become un-victorious (e. g. to conquer so as not to have a barren victory, as not to have the ennemy rising again). E. अ priv. and अपवज्जम्.
- अनपत्व Bahuvr. m. f. n. (-त्वः-त्वा-त्वम्) ¹Childless, having no progeny. ²(ved.) Prejudicial to progeny. ³(ved. Tatpur.) What causes to fall, unpropitious (?). E. अ priv. and अपत्व.
- अनपत्वक Bahuvr. m. f. n. (-कः-का-कम्). The same as अनपत्व. E. अनपत्व, samāsānta aff. कप्.
- अनपत्वता f. (-ता) Childlessness, want of progeny. E. अवपत्व, taddh. aff. तल्.
- अनपत्ववत् Tatpur. m. f. n. (-वान्-वती-वत्) Childless, having no progeny. E. अ neg. and अपत्ववत्.
- अनपनिहित Bahuvr. m. f. n. (-तः-ता-तम्) (ved.) Having suffered no loss, entire, complete. E. अ priv. and अपनिहित.
- अनपयति Tatpur. (?) ind. Early in the morning. E. अ neg. and अपयति (? the locative of अपयत्, from इ with अप, kṛit aff. श्तु), meaning perhaps: 'when the sun has not yet gone far'.
- अनपर Bahuvr. m. f. n. (-रः-रा-रम्) Having nothing that follows or comes after; esp. as an epithet of the neuter Brahman; opposed to अपूर्व. E. अ priv. and अपर.
- अनपराह Bahuvr. m. f. n. (-हः-हा-हम्) Having suffered no injury; अनपराहम् also used adverbially: without injury. E. अ priv. and अपराह.
- अनपराध I. Tatpur. m. (-धः) Not doing ill, innocuousness, innocence, sinlessness. E. अ neg. and अपराध.
II. Bahuvr. m. f. n. (-धः-धा-धम्) ¹Innocuous, sinless. ²Uninjured, complete. E. अ priv. and अपराध.
- अनपराधत्व n. (-त्वम्) Sinlessness, want of fault or defect. E. अनपराध II., taddh. aff. त्व्.
- अनपराधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Innocent, sinless. E. अ neg. and अपराधिन्.
- अनपसायुक् Tatpur. m. f. n. (-कः-का-कम्) Not thirsty. E. अ neg. and अपसायुक्.
- अनपवृज्य Bahuvr. m. f. n. (-ज्यः-ज्या-ज्यम्) (ved.) Free from impurity (hairs &c.), as a road. E. अ priv. and अपवृज्य what is to be shunned.
- अनपव्ययत् Tatpur. m. f. n. (-यन्-यती-यत्) (ved.) Unremitting, able, powerful. E. अ neg. and अपव्ययत् (from व्यय् with अप, kṛit aff. श्तु).
- अनपसर Bahuvr. m. f. n. (-रः-रा-रम्) Having no valid reason, acting in an unjustifiable manner. E. अ priv. and अपसर, literally: having no way-out.
- अनपस्फुर् Tatpur. f. (-स्फुः) (ved.) Not going or running away; an epithet of a cow. E. अ neg. and अपस्फुर्.
- अनपस्फुर Tatpur. f. (-रा) (ved.) The same as the preceding. E. अ neg. and अपस्फुर.
- अनपस्फुरत् Tatpur. m. f. (-रन्-रती) (ved.) The same as अनपस्फुर्; also as an epithet of the udder of the cow &c. E. अ neg. and अपस्फुरत्.
- अनपहतपाप्मन् Tatpur. m. (-प्मा) (ved.) Not freed from sin or evil; an epithet of the Manes. E. अ neg. and अपहतपाप्मन्.
- अनपहत Tatpur. m. f. n. (-तः-ता-तम्) Not taken away, not stolen. E. अ neg. and अपहत.
- अनपाकरय Tatpur. n. (-रम्) (In law.) ¹Not delivering (a gift). ²Not paying or acquitting (debts, wages). See अनपकर्मन्, अनपक्रिया and the following. E. अ neg. and अपाकरय.
- अनपाकर्मन् Tatpur. n. (-र्म) (In law.) The same as the preceding. E. अ neg. and अपाकर्मन्.
- अनपाय I. Tatpur. m. (-यः) Absence of loss or diminution, permanence. E. अ neg. and अपाय.
II. Bahuvr. 1. m. f. n. (-यः-या-यम्) Undiminished, unceasing. 2. m. (-यः) A name or epithet of Śiva. E. अ priv. and अपाय.
- अनपायिन् Tatpur. m. f. n. (-यी-यिनी-यि) ¹Firm, constant. ²Durable, imperishable. E. अ neg. and अपायिन्.
- अनपुंसक Tatpur. n. (-कम्) (In grammar.) Not a neuter i. e. the masculine or feminine gender or a noun in these two genders. E. अ neg. and नपुंसक.
- अनपूपीय Tatpur. m. f. n. (-यः-या-यम्) Not fit for cakes. E. अ neg. and अपूपीय.
- अनपूय Tatpur. m. f. n. (-यः-या-यम्). The same as the preceding. E. अ neg. and अपूय.
- अनपेच I. Tatpur. f. (-चा) Carelessness, indifference, disregard. E. अ neg. and अपेचा.
II. Bahuvr. m. f. n. (-चः-चा-चम्) ¹Disregarding. ²Unheeding, careless. ³Not requiring another thing, not referring to another thing or word in a sentence &c., independent or absolute. See निरपेच. E. अ priv. and अपेचा.
- अनपेचत्व n. (-त्वम्) The being अनपेच (II.), but more especially in the sense 3. E. अनपेच, taddh. aff. त्व्.
- अनपेक्षित m. f. n. (-तः-ता-तम्) ¹Disregarded. ²Unheeded. E. अ neg. and अपेक्षित.
- अनपेक्षिन् Tatpur. m. f. n. (-धी-धिनी-धि) ¹Disregarding. ²Unheeding, careless. E. अ neg. and अपेक्षिन्.
- अनपेत Tatpur. m. f. n. (-तः-ता-तम्) ¹Present, not passed or gone. ²Not devoid of, possessed of. E. अ neg. and अपेत.
- अनप्लस् Bahuvr. m. (-प्लाः) (ved.) Devoid of (pious) action, impious or (according to another interpretation) devoid of shape or form. E. अ priv. and अप्लस्.
- अनप्ला f. (-प्ला) A certain configuration of the planets; a transcription of the greek word *ἀναपλή*.
- अनभिज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Unacquainted, ignorant, unwise. E. अ neg. and अभिज्ञ.
- अनभिद्रुह Tatpur. m. (-द्रुह्) (ved.) Not doing injury; an epithet of the Aświns. E. अ neg. and अभिद्रुह्.
- अनभिभूत Tatpur. m. f. n. (-तः-ता-तम्) ¹Unsubdued, unsurpassed. ²Unobstructed. E. अ neg. and अभिभूत.
- अनभिमत Tatpur. m. f. n. (-तः-ता-तम्) Disliked, disagreeable, unpleasant &c. (The reverse of अभिमत.) E. अ neg. and अभिमत.
- अनभिस्नातवर्षा Tatpur. m. (-र्षः) (ved.) Of unwithered colour, very bright or splendent; an epithet of Apānnapāt. E. अ neg. and अभिस्नातवर्षा.
- अनभिस्नान Tatpur. m. (-नः) The proper name of a gotra or family-chief. E. अ priv. and अभिस्नान. See आनभिस्नान.

अनभिरूप Tatpur. m. f. n. (-पः-पा-पम्) Not handsome, not pleasing. E. अ neg. and अभिरूप.

अनभिषाय Tatpur. m. (-यः) ¹Absence of desire, indifference. ²Want of appetite, indigestion. E. अ neg. and अभिषाय.

अनभिसहित Tatpur. m. (-तः) Not marked, not bearing signs or symbols (e. g. of knowledge, of astrology or of other learned acquirements, as a Vānaprastha when asking for alms). E. अ neg. and अभिसहित.

अनभिसाधिन् Tatpur. m. f. n. (-धी-धि-धि) Not desirous, indifferent. E. अ neg. and अभिसाधिन्.

अनभिव्यक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Indistinct, dim. E. अ neg. and अभिव्यक्त.

अनभिग्रह Tatpur. m. f. n. (-हः-हा-हम्) (ved.) Blameless, irreproachable. E. अ neg. and अभिग्रह.

अनभिग्रहि Bahuvr. m. f. n. (-हिः-हिः-हि) (ved.) Blameless, irreproachable; an epithet of ājya or clarified butter. E. अ priv. and अभिग्रहि.

अनभिग्रही Tatpur. m. f. n. (-ही-ही-हि) (ved.) Leading to what is blameless, to heaven &c. (The form अनभिग्रहीन् which is explained as the acc. masc. singul. with the meaning of the nom. neuter sing. is rather to be considered as an irregular formation of the neuter with the addition of अम् to the terminating हि.) E. अनभिग्रह (loc.) and ही.

अनभिग्रहस्व Tatpur. m. f. n. (-स्वः-स्वा-स्वम्) (ved.) Blameless, irreproachable. E. अ neg. and अभिग्रहस्व.

अनभिषङ्ग Tatpur. m. (-ङ्गः) Detachment, disconnection, freedom from affection or attachment. E. अ neg. and अभिषङ्ग.

अनभिसन्धिकृत Tatpur. m. f. n. (-तः-ता-तम्) Done unintentionally, or by mistake. E. अ neg. and अभिसन्धि-कृत.

अनभिहित Tatpur. I. m. f. n. (-तः-ता-तम्) ¹Not named, not designated. ²(ved.) Not tied with, not fastened with.

II. m. (-तः) A proper name of a gotra- or family-chief. His descendants are called अनभिहिताः or अनभिहितयः. Acc. to others the proper name ought to be अभिहित q. v. E. अ neg. and अभिहित.

अनभीशु Bahuvr. m. (-शुः) (ved.) Without reins (more esp. without the rein called अभीशु q. v.), unrestrained; an epithet of the sun. E. अ priv. and अभीशु.

अनभ्याहू Tatpur. m. f. n. (-हः-हा-हम्) Not ascended, not reached. E. अ neg. and अभ्याहू.

अनभ्यास Tatpur. I. m. (-सः) Want of practise, exercise &c.; see अभ्यास.

II. m. f. n. (-सः-सा-सम्) Not near, far, far away. Also written अनभ्याश. E. अ neg. and अभ्यास.

अनभ्यासमित्त्व Tatpur. m. f. n. (-त्त्वः-त्वा-त्वम्) What must not be approached, what must be shunned from afar. Also written अनभ्याशमित्त्व. E. अनभ्यास with āgama मुम् (or taken adverbially) and इत्त्व.

अनभ्यक् Bahuvr. m. pl. (-क्ताः) A class of Bauddha gods who reside in the first or lowest stage of the fourth sphere of the Bauddha heaven. E. अ priv. and अभ्य, samásānta aff. क्प्, literally 'without clouds'.

अनम Tatpur. m. (-मः) A Brahman, one who does not salute a Brahman, making obeisance to the gods only, and returning salutations with his blessing. E. अ neg. and नम who salutes (?).

अनमस् Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) Unworthy of being saluted. E. अ neg. and नमस्.

अनमितम्पच Tatpur. m. f. n. (-चः-चा-चम्) Miserly, niggardly. E. अ neg. and अ-मितम्पच. Others read instead of this word, where it occurs in the Amarak., मितम्पच.

अनमिष Bahuvr. I. m. f. n. (-चः-चा-चम्) Free from enemies, without enemies.

II. n. (-चम्) The being free from or without enemies.

III. m. (-चः) A proper name of ¹A prince of the solar race, a descendant of Sagara, son of Nighna and brother of Raghu, the fifty-second king of Ayodhyá. ²A son of the king Kroshtu or Kroshti by Gándhári and father of Śini or, according to others, a grandson of Vriṣhni, son of Sumitra by Mádri and brother to Śini; or, again, a grandson of Dhriṣhṭa, son of Sumitra &c. E. अ priv. and अमिष.

अनमीष Bahuvr. I. m. f. n. (-वः-वा-वम्) (ved.) ¹Free from disease, healthy. ²Removing diseases, healthy (as food, plants, fire).

II. n. (-वम्) Freedom from disease, good health. E. अ priv. and अमीषा.

अनम्बर Bahuvr. I. m. f. n. (-रः-रा-रम्) Naked, unclad, unclothed.

II. m. (-रः) A Bauddha mendicant, going naked. See दिग्म्बर. E. अ priv. and अम्बर.

अनय Tatpur. m. (-यः) I. Bad or improper conduct, as gambling &c. (see अयन). E. अ deter. and नय.

II. ¹Ill-luck, bad fortune. ²Calamity, distress. E. अ deter. and अय.

अनयकृत Tatpur. m. f. n. (-तः-ता-तम्) Fallen into misfortune. E. अनय II., āgama मुम् and कृत.

अनरथ Bahuvr. m. (-स्तः) The proper name of a king of Ayodhyá, of the solar race; according to one authority, a son of Vána and father of Prithu, according to others, a son of Sambhúta and father of Prishadaśwa or, again, a son of Sarwakarman and father of Nighna. Those who make him a son of Sambhúta, relate that he was slain by Rávana.

अनरुत् Tatpur. m. f. n. (-रुः-रा-रम्) (ved.) Not sore, not wounded, sound, healed. (As a Tatpur. this word occurs only in the Vedas; it would be a Bahuvr. according to the use of अरुत् in the classic language.) E. अ neg. and अरुत्, sore, wounded; (or as a Bahuvr. अ priv. and अरुत्, sore, wound).

अनर्ष Bahuvr. m. f. n. (-स्तः-स्ता-स्तम्) Unrestrained, self-willed. E. अ priv. and अर्ष.

अनर्थ Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Invaluable, priceless. E. अ priv. and अर्थ.

अनर्थराघव Tatpur. n. (-वम्) The name of a drama of Murrári, the subject of which are the events in the life of Ráma, the descendant of Raghu. E. अनर्थ and राघव, sc. नाटक.

अनर्थ्य Tatpur. m. f. n. (-र्थ्यः-र्था-र्थ्यम्) ¹Priceless, invaluable, not to be bought. ²Different from what is valuable or respectable. (In the first of these meanings the word is an oxytonon, in the latter a proparoxytonon; the first meaning, however, is the usual one.) E. अ neg. and अर्थ्य.

अनर्घ्यता f. (-ता) or **अनर्घ्यत्व** n. (-त्वम्) Absence of price or cost, invaluable. E. अनर्घ्य, taddh. aff. तत् or त्व.

अनर्घ I. Tatpur. m. (-र्घः) ¹ Want of meaning, nonsense.

² A thing that is useless or obnoxious. ³ Disadvantage, misfortune, calamity. E. अ neg. and अर्घ.

II. Bahuvr. m. f. n. (-र्घः-र्घा-र्घम्) ¹ Meaningless, unmeaning, nonsensical. ² Fruitless, vain, unprofitable. ³ Unhappy, unlucky. E. अ priv. and अर्घ.

अनर्घक Bahuvr. m. f. n. (-र्घकः-र्घका-र्घकम्) ¹ Not having the sense or meaning (of). ² Not-significative (as a particle &c.). ³ Unmeaning, meaningless, nonsensical. ⁴ Fruitless, vain, unprofitable. ⁵ Unhappy, unlucky. E. अनर्घ II., samāsanta aff. कप्.

अनर्घकर Tatpur. m. f. n. (-रः-री-रम्) ¹ Following unprofitable or idle pursuits. ² Doing mischief, causing calamities. E. अ neg. and अर्घकर or अनर्घ and कर.

अनर्घनाशिन Tatpur. m. (-शी) A name or epithet of Śiva. E. अनर्घ and नाशिन 'destroying or removing calamity'.

अनर्घ्य Tatpur. m. f. n. (-र्घ्यः-र्घ्या-र्घ्यम्) Devoid of substance, useless, fit for no purpose &c.; the reverse of अर्घ्य q. v. E. अ neg. and अर्घ्य.

अनर्घ Bahuvr. m. f. n. (-र्घः-र्घा-र्घम्) (ved.) ¹ Not decaying, not passing away, imperishable, permanent. ² Without impediment, not thwarted, unobstructed. See the following. E. अ priv. and अर्घ.

अनर्घन् Bahuvr. m. (-र्घा) (ved.) ¹ Not moving, fixed. ² Not passing away, permanent. ³ Without an impediment, not thwarted, unobstructed. ⁴ Without an enemy or foe. See the preceding. (The declension of this word differs from that of अर्घन् in so far, as it does not assume the ádeśa नृ (i. e. त्) which is said to be the substitute of the न् in अर्घन् q. v.; e. g. अनर्घायाम्, अनर्घायी, अनर्घाः.) E. अ priv. and अर्घन्.

अनर्घिन् Tatpur. m. (-र्घ) (ved.) I. A car-man, one going with or on a cart. E. अनर्घ, with र् instead of स्, and विन्. (Or according to another explanation, which appears, however, to be an artificial one),

II. One who does not arrive where he is to go to, one not attaining the end or aim of his journey. E. अ neg. and अर् (from अ, kṛit aff. विच्) and विन् II.

अनर्घनि Tatpur. m. (-निः) (ved.) The name of a demon slain by Indra. E. doubtful; probably अ neg. and अर्घनि.

अनर्घराति Tatpur. m. (-तिः) (ved.) One whose gifts are not inauspicious or wicked, whose offerings do not cause pain.

A various reading of this word in the Sāmaveda is अनर्घि-राति q. v. E. अ neg. and अर्घ-राति (Bahuvr.).

अनर्ह Tatpur. m. f. n. (-र्हः-र्हा-र्हम्) ¹ Not deserving. ² Unworthy. ³ Not fit, unsuitable. E. अ neg. and अर्ह.

अनल m. (-लः) ¹ Fire. ² A name of Agni or the god of fire.

³ The name of one of the eight Vasus. ⁴ A name of Vasudeva. ⁵ The proper name of a Muni. ⁶ The proper name of a monkey (in the Rāmāyaṇa). ⁷ The fire of the stomach, digestive faculty. ⁸ Bile. ⁹ The name of several plants, viz. ^a Plumbago zeylanica (see चिचक), ^b Plumbago rosea (see रक्तचिचक), ^c Semicarpus anacardium (see भद्रातक).

¹⁰ Wind. ¹¹ (In astronomy.) The name of the fiftieth year

of Brihaspati's cycle of sixty years. ¹² (In astronomy.) The name of the third lunar mansion or Kṛittikā (?). ¹³ (In arithmetic sometimes used to denote) the numeral three; see अदि (३). E. अन्, in the causative, un. aff. कसच्; (अनल belongs to the वृषादि).

अनलङ्करिष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) ¹ Not fond of ornaments, dress &c. ² Not making show of ornaments, not ornamented. E. अ neg. and अलङ्करिष्णु.

अनलदीपन Tatpur. m. f. n. (-नः-नी-नम्) Producing appetite, stomachic. See अग्निदीपन. E. अनल and दीपन.

अनलप्रभा Tatpur. f. (-भा) The name of a plant (Halicacabum cardiospermum); see ज्योतिष्मती. E. अनल and प्रभा 'fire-shine'.

अनलप्रिया Tatpur. f. (-या) The wife of Agni. E. अनल and प्रिया.

अनलम् Tatpur. ind. Not enough, insufficient, unequal, unable. E. अ neg. and अलम्.

अनलवाट Tatpur. m. (-टः) The name of ancient Pāttana. E. अनल and वाट.

अनलस Tatpur. m. f. n. (-सः-सा-सम्) ¹ Not indolent or lazy. ² Diligent, industrious. E. अ neg. and अलस.

अनलसाह Tatpur. m. (-हः) Decrease of digestive faculty, loss of appetite; lit. decay of the stomachic fire. E. अनल 7. and साह.

अनलि m. (-लिः) The name of a tree (Sesbana grandiflora); see अनलिङ्ग. E. अनल, taddh. aff. इ (?).

अनल्य Tatpur. m. f. n. (-ल्यः-ल्या-ल्यम्) Not a little, much. E. अ neg. and अल्य.

अनल्यघोष Bahuvr. m. f. n. (-घः-घा-घम्) Making much noise, vociferous. E. अनल्य and घोष.

अनलकाश Bahuvr. m. f. n. (-शः-शा-शम्) ¹ Having no opportunity &c.; see अलकाश. ² Having no proper place, irrelevant, unessential; (as words of an instance &c. which have no bearing on the rule to be illustrated, opposed to those words of it which are essential for the purpose). E. अ priv. and अलकाश.

अनलकाशता f. (-ता) or **अनलकाशत्व** n. (-त्वम्) The being irrelevant or unessential. E. अनलकाश, taddh. aff. तत् or त्व.

अनलयह Bahuvr. m. f. n. (-हः-हा-हम्) Not to be obstructed or impeded, resistless. E. अ priv. and अलयह.

अनलच्छिन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) ¹ Not cut, not separated, uninterrupted. ² Unbounded. ³ Immoderate, excessive. ⁴ (In Nyāya phil.) Undiscriminated. E. अ neg. and अलच्छिन्न.

अनलच्छिन्नहास Karmadh. m. (-सः) Uninterrupted or excessive laughter. See अतिहास. E. अनलच्छिन्न and हास.

अनलतप्त Tatpur. m. (-प्तः) (In Buddhist mythology and legends.) ¹ The name of a serpent-king. ² The name of a renowned lake where the disciples of Śākyamuni held several of their meetings; probably the same as Rāvaṇāhrada. E. अ neg. and अलतप्त.

अनलत्. See the E. of the following.

अनलत्व n. (-त्वम्) The being endowed with life, the property or quality of what is living. E. अनलत् (endowed with life, breathing, living, from अन III., taddh. aff. मनुप्, but occurring only as the thematic form of this word),

taddh. aff. त्; used in a vaidik commentary, to explain one meaning of the word असुरत्.

अनवद्य Tatpur. I. m. f. n. (-द्यः-द्या-द्यम्) ¹ Blameless, irreproachable. ² Unobjectionable, allowable.

II. f. (-द्या) The proper name of an Apsaras, the daughter of Prádhá.

अनवद्यरूप Bahuvr. m. f. n. (-पः-पा-पम्) Of faultless form, beautiful. E. अनवद्य and रूप.

अनवद्याङ्ग Bahuvr. m. f. n. (-ङ्गः-ङ्गी or ङ्गा-ङ्गम्) Of faultless form, beautiful. E. अनवद्य and अङ्ग, fem. ङीष् or टाप्.

अनवधान I. Tatpur. n. (-नम्) Inadvertence, inattention, carelessness. See also अनवधानता and अनवहितत्व. E. अ neg. and अवधान.

II. Bahuvr. m. f. n. (-नः-ना-नम्) Inattentive, careless. E. अ priv. and अवधान.

अनवधानता f. (-ता) Inadvertence, inattention, carelessness. E. अनवधान II., taddh. aff. तत्.

अनवधि Bahuvr. m. f. n. (-धिः-धि-धि) Illimited, infinite. E. अ priv. and अवधि.

अनवधृष्य Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) Not to be hurt or overcome, invincible, uninjurable. E. अ neg. and अवधृष्य.

अनवन Bahuvr. m. f. n. (-नः-ना-नम्) Affording no help or protection. E. अ priv. and अवन.

अनवनामितविजयन्ता Bahuvr. m. (-न्तः) The name of a Buddhist future universe; one in which Ánanda is to reappear under the name of Ságaraavaradharabuddhivikrídita. E. अनवनामित and विजयन्ता, literally: with banners unprostrate i. e. always victorious (?).

अनवपुग्ण Tatpur. m. f. n. (-ग्णः-ग्णा-ग्णम्) (ved.) Not mixed, not kept together (an epithet of the lustre of the sun which is not kept together, on a limited space, but shed over the world). E. अ neg. and अवपुग्ण.

अनवप्रव Bahuvr. m. (-वः) (ved.) One whose words are not thrown away, whose commands are not idle or given in vain, who commands respect. E. अ priv. and अवप्रव.

अनवध Bahuvr. m. f. n. (-धः-धा-धम्) (ved.) Having suffered no loss or diminution, undiminished. E. अ priv. and अवध. See the following.

अनवधराधस् Bahuvr. m. (-धाः) (ved.) With undiminished riches, in the fulness of wealth; esp. in the plural, as an epithet of the Maruts, the riches of which consist, according to the commentators, in the clarified butter &c. they receive in the sacrifice. E. अनवध and राधस्.

अनवम Tatpur. m. f. n. (-मः-मा-मम्) Not low, high, illustrious. E. अ neg. and अवस.

अनवमर्शम् Tatpur. ind. Without touching. E. अ neg. and अवमर्शम्.

अनवर Tatpur. m. f. n. (-रः-रा-रम्) ¹ Not inferior, not less. ² Excellent, superior. E. अ neg. and अवर.

अनवरत Tatpur. m. f. n. (-तः-ता-तम्) Uninterrupted, continual, eternal. — अनवरतम् used adv., continually, eternally. E. अ neg. and अवरत.

अनवरत् Bahuvr. (?) m. (-वः) The name of a prince, descendant from Kroshtíri, the son of Madhu and father of Kuruvatsa; his grandson is Anuratha. E. अ priv. and अवरत् (?).

अनवरार्थ m. f. n. (-र्थः-र्था-र्थम्) Chief, principal, best. E. अ neg. and अवरार्थ (forming a Tatpur.), taddh. aff. चत्.

अनवसम् Bahuvr. m. f. n. (-स्यः-स्या-स्यम्) Without support, dependance &c.; see अवसम्. E. अ priv. and अवसम्.

अनवसोभन Tatpur. n. (-नम्) One of the संस्कार q. v., a purificatory rite observed in the third month after conception. E. अ neg. and अवसोभन.

अनवस Bahuvr. m. (-सः) (ved.) Without food while travelling. (See अवस.) E. अ priv. and अवस.

अनवसर I. Tatpur. m. (-रः) ¹ Want of leisure or opportunity. ² Unseasonableness, inopportuneness. E. अ neg. and अवसर.

II. Bahuvr. m. f. n. (-रः-रा-रम्) ¹ Having no leisure, occupied, busy. ² Unseasonable, inopportune. E. अ priv. and अवसर.

अनवसान Bahuvr. m. f. n. (-नः-ना-नम्) ¹ Without conclusion, endless. ² Free from death. E. अ priv. and अवसान.

अनवसित Tatpur. I. m. f. n. (-तः-ता-तम्) Not terminated &c. See अवसित.

II. f. (-ता) The name of a metre regulated by number and quantity, a species of the class called Trishúbh (q. v.); it consists of a stanza of four lines with the following eleven feet in each line: ० ० ० ० - - - ० ० - - -. E. अ neg. and अवसित.

अनवस्कार Bahuvr. m. f. n. (-रः-रा-रम्) Freed from dirt, cleansed. E. अ priv. and अवस्कार.

अनवस्था I. Tatpur. f. (-स्था) ¹ An unsettled state, want of fixedness, unsteadiness, uncertainty. ² Incontinence, dissoluteness. ³ Indeterminateness, unboundedness; esp. in the Nyáya philosophy: an endless series (of causes and effects), the regressus in infinitum; e. g. in arguing that the lamp is the cause which reveals the existence of a jar, the eye the cause which reveals that of the lamp, and so on. E. अ neg. and अवस्था.

II. Bahuvr. m. f. n. (-स्थः-स्था-स्थम्) ¹ Not fixed, not permanent, unstable, not lasting. E. अ priv. and अवस्था.

अनवस्थान I. Tatpur. n. (-नम्) ¹ Instability, want of fixedness, unsteadiness. ² Incontinence, misconduct. E. अ neg. and अवस्थान.

II. Bahuvr. 1. m. f. n. (-नः-ना-नम्) Unsteady, mutable, variable, not lasting. 2. m. (-नः) Wind. E. अ priv. and अवस्थान.

अनवस्थायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Unstable, transitory. E. अ neg. and अवस्थायिन्.

अनवस्थित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unfixed, unstable, unsteady, inconstant, uncertain. ² Loose, abandoned, violating moral and legal restraint. E. अ neg. and अवस्थित.

अनवस्थितचित्त Bahuvr. m. f. n. (-तः-ता-तम्) Unsteady-minded. E. अनवस्थित and चित्त.

अनवस्थितता f. (-ता) or अनवस्थितत्व n. (-त्वम्). The same as the following. E. अनवस्थित, taddh. aff. तत् or त्व.

अनवस्थिति Tatpur. f. (-तिः) ¹ Unsteadiness, instability. ² Misconduct, incontinence, dissoluteness.

अनवहित Tatpur. m. f. n. (-तः-ता-तम्) Inattentive, careless. E. अ neg. and अवहित.

अनवहितत्व n. (-त्वम्). The same as अनवधान q. v. E. अनवहित, taddh. aff. त्व.

अनवहुर Tatpur. m. f. n. (-रः-रा-रम्) (ved.) Not crooked, straight, upright, honest. E. अ neg. and अवहुर.

अनवाच् Tatpur. m. f. n. (-क्) Not dumb, eloquent. E. अ neg. and अवाच्.

अनवाह Tatpur. m. f. n. (-ह-वी-ह) Not downlooked, looking upwards or in front of. E. अ neg. and अवाह.
अनवाणम् Tatpur. ind. Without breathing, in one breath, without interruption. E. अ neg. and अवाणम् (अन् with अण, kṛit aff. अणुच्).
अनवाणता f. (-ता) Close contiguity, uninterruptedness. E. अणवाण (अनवाणम् with elision of the न् of the kṛit aff. अणुच्), taddh. aff. तच्.
अनवाप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Not obtained, not received. E. अ neg. and अवाप्त.
अनवाप्ति Tatpur. f. (-प्तिः) Not obtaining, not receiving, not getting. E. अ neg. and अवाप्ति.
अनवाचम् Bahuvr. ind. (ved.) Without interruption, continually. E. अ priv. and अवाच.
अनविध्य (?) Tatpur. m. f. n. (-ध्यः-ध्या-ध्यम्) Not fit for or suited to a sheep. E. अ neg. and अविध्य.
अनविद्य I. Tatpur. f. (-द्या) Want of attention, want of regard, regardlessness. E. अ neg. and अविद्या.
 II. Bahuvr. m. f. n. (-द्यः-द्या-ध्यम्) Taking no regard, regardless. — अनविद्यम् used also as adv.; without paying attention or taking regard. E. अ priv. and अविद्या; अनविद्यम् may be however also a Tatpur. from अ neg. and अविद्यम् (रिच् with अच्, kṛit aff. अणुच्).
अनघ्नत Tatpur. I. m. f. n. (-तः-ता-तम्) Not destitute of meritorious acts of devotion; especially
 II. m. (-तः) A Jaina devotee who only partially conforms to the rules of his order. E. अ neg. and अघ्नत.
अनघ्न I. Tatpur. n. (-घ्नम्) A fast, fasting. In law, fasting of a creditor or of a Brahman employed by him to enforce payment of a debt, the debtor incurring the guilt of Brahmanicide, if the person should die of inanition. E. अ neg. and अघ्न.
 II. Bahuvr. m. f. n. (-घ्नः-घ्ना-घ्नम्) One who fasts. E. अ priv. and अघ्न.
अनघ्नता f. (-ता) Fasting. E. अघ्न II., taddh. aff. तच्.
अनघ्नाच Bahuvr. m. f. n. (-घ्नः-घ्ना-घ्नम्) Not hungry. E. अ priv. and अघ्नाचा.
अनघ्नित Tatpur. n. (-घ्नितम्) Fasting; esp. in composition with अघ्नित; e. g. अघ्नितेनागघ्नितेन जीवति he lives now eating now fasting. E. अ neg. and अघ्नित.
अनघ्नत् Tatpur. m. f. n. (अन्-घ्नती-घ्नत्) Not eating, not enjoying. E. अ neg. and अघ्नत्.
अनघ्नस्ताकृमन Tatpur. m. (-नः) (ved.) The name of the sacrificial fire in the Sabbhá, so called because it is approached early in the morning before breakfast. E. अघ्नत् and साकृमन 'the fire approached by those who have not yet eaten any thing'.
अनशु Bahuvr. m. f. n. (-शुः-शुः-शुः) Without tears, not shedding tears. E. अ priv. and अशु.
अनश्व Bahuvr. m. f. n. (-श्वः-श्वा-श्वम्) Without a horse or horses. E. अ priv. and अश्व.
अनशदा Tatpur. m. (-दाः) (ved.) Not giving horses. E. अ neg. and अशदा.
अनशन् Tatpur. (?) m. (-शन्) The proper name of a prince, the son of Vidúratha by Sampriyá and father of Parikshit. E. unknown.

अनशर Tatpur. m. f. n. (-रः-री-रम्) Imperishable, eternal. E. अ neg. and अनशर.
अनष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not lost, not destroyed. E. अ neg. and अष्ट.
अनस् n. (-नः) ¹A cart, esp. one made of wood and tied over with cloth. ²Boiled rice (cf. अन्न and अन्वस्). ³A mother. ⁴Birth. ⁵A living being, an animal. (The final स् of this word is changed sometimes to र् or इ; see अनर्विन्, अनरुह. — Avyayibháva compounds, or according to others, also other compounds, the latter part of which is अनस्, assume the samásánta aff. टच्, e. g. उपानसम्, महानस (qq. vv.). E. अन्, ún. aff. असुन्.
अनसूय I. Tatpur. f. (-या) Want of detractiveness, the not lowering maliciously other's merits, good qualities &c. E. अ neg. and असूया.
 II. Bahuvr. I. m. f. n. (-यः-या-यम्) Free from detractiveness, not lowering maliciously other's merits, good qualities &c.
 2. f. (-या) A proper name of ¹a daughter of Daksha, the wife of Atri (q. v.) and mother of Duvásas, ²a friend of Śakuntalá (in the drama Śák.). E. अ priv. and असूया.
अनसूयक Bahuvr. m. f. n. (-कः-का-कम्) The same as अनसूय II. 1. E. अनसूय II. 1., samásánta aff. कप्.
अनसूयु Tatpur. m. f. n. (-युः-युः-युः) Free from detractiveness, not lowering maliciously other's merits, good qualities &c. E. अ neg. and असूयु.
अनसूरि Tatpur. m. (-रिः) Not unwise, wise, not unintelligent. E. अ neg. and असूरि.
अनसमित Tatpur. m. f. n. (-तः-ता-तम्) ¹Not set (as the sun). ²Not ceasing, not perishing, imperishable. E. अ neg. and असमित.
अनख Bahuvr. m. f. n. (-खः-खा-खम्) (ved.) Boneless. E. अ priv. and अखि, samásánta aff. अ (?).
अनखि Bahuvr. m. f. n. (-खिः-खिः-खिः) Boneless. (For the declension of this word see अखि.) E. अ priv. and अखि.
अनखिक Bahuvr. m. f. n. (-कः-का-कम्) Boneless. E. अनखि, taddh. aff. कप्.
अनखिमत् Tatpur. m. f. n. (-मान्-मती-मत्) Boneless. E. अ neg. and अखिमत्.
अनखत् m. f. n. (-खान्-खती-खत्) Having a cart, with a cart. E. अनस्, taddh. aff. मनुप्.
अनहकार I. Tatpur. m. (-रः) ¹Absence of the sense of self. ²Absence of the pride of individuality, humility. E. अ neg. and अहकार.
 II. Bahuvr. m. f. n. (-रः-रा-रम्) Free from the pride of individuality, not proud, humble.
अनहकारिन् Tatpur. m. f. n. (-री-रिखी-रि). The same as अनहकार II. E. अ neg. and अहकारिन्.
अनहकृत Tatpur. m. f. n. (-तः-ता-तम्) Not having the pride of individuality, not proud, humble. E. अ neg. and अहकृत.
अनहकृति I. Tatpur. f. (-तिः). The same as अनहकार I. E. अ neg. and अहकृति.
 II. Bahuvr. m. f. n. (-तिः-तिः-तिः). The same as अनहकार II. E. अ priv. and अहकृति.
अनहन Tatpur. n. (-हः) No-day, a bad day, an unlucky day. (For the declension of this word see अहन.) E. अ deter. and अहन.

अना ind. (ved.) Certainly, indeed. (A commentator of the Amarakosha considers this particle as a synonyme of the negative न; his opinion rests, however, only on an artificial interpretation of the word **अनावृष्टि** (q. v.) and is refuted by others who explain it as derived, not from **अना** and **वृष्टि**, but from **अ** neg. and **आवृष्टि**.) E. unknown; probably an obsolete third case of the pronominal theme **अ** (q. v.).

अनाकार Bahuvr. m. f. n. (-र:-रा-रम्) Shapeless, without form. E. **अ** priv. and **आकार**.

अनाकारित Tatpur. m. f. n. (-त:-ता-तम्) Not demanded, not exacted. E. **अ** neg. and **आकारित**.

अनाकाल Tatpur. m. (-त्.) ¹ Unfit or improper time. ² Hard time, as famine &c. See the following word. E. **अ** neg. and **आकाल**.

अनाकालभृत Tatpur. m. (-तः) (In law.) One of the fifteen kinds of slaves (see **दास**): a man who has become a slave voluntarily, for the sake of sustenance at a season of famine. (The less correct reading of this word is **अनाकालभृत**.) E. **अनाकाल** and **भृत**, scil. **दास**.

अनाकाश I. Tatpur. m. n. (-श:-शम्) No-æther, any thing different from æther or atmosphere. E. **अ** neg. and **आकाश**.

II. Bahuvr. m. f. n. (-श:-शा-शम्) Having no æther, destitute of the properties of æther. E. **अ** priv. and **आकाश**.

अनाकुल Tatpur. m. f. n. (-ल:-ला-लम्) ¹ Unperplexed, collected, composed. ² Not contradicting one's self, consistent with one's self. E. **अ** neg. and **आकुल**.

अनाकृत Tatpur. m. f. n. (-त:-ता-तम्) Unchecked, unrestrained; (according to the explanation of a vaidik commentator). E. **अ** neg. and **आकृत**.

अनाक्रान्त Tatpur. I. m. f. n. (-न्त:-न्ता-न्तम्) The reverse of **आक्रान्त** q. v.

II. f. (-न्ता) A sort of prickly nightshade (Solanum jacquini Wild.). See **अभिद्रमणी** and **अष्टकारिका**. E. **अ** neg. and **आक्रान्त**.

अनाम I. Bahuvr. m. (-नः) (ved.) Without fault or sin. E. an abbreviated form of **अनामस्**.

II. Tatpur. (?) f. (-ना) The name of a river; (the reading of this word, however, is doubtful). E. uncertain.

अनागत Tatpur. I. m. f. n. (-त:-ता-तम्) ¹ Not arrived, not approached. ² Not acquired, not learnt, not obtained. ³ Unknown, undistinguished. ⁴ Not yet come, future.

II. n. (-तम्) The future time. E. **अ** neg. and **आगत**.

अनागतवत् m. f. n. (-वान्-वती-वत्) Full with future events, much engaged with what will come (as thoughts &c.). E.

अनागत, taddh. aff. **मनुप्**.

अनागतविधातृ Tatpur. m. (-ता) One who makes his dispositions for the future, forecasting, cautious. E. **अनागत** and **विधातृ**.

अनागताबाध Karmadh. m. (-धः) Future pain or illness. E. **अनागत** and **आबाध**.

अनागतार्तवा Bahuvr. f. (-वा) A young girl, one not arrived at puberty; according to a commentary, a girl eight years old (the same as **गौरी** q. v.). E. **अनागत** and **आर्तव**.

अनागतविषय Tatpur. n. (-यम्) Looking or referring to what is to come or follows (e. g. in a book &c.). E. **अनागत** and **विषय**.

अनागम I. Tatpur. m. (-मः) ¹ Non-arrival. ² Non-acquisition. E. **अ** neg. and **आगम**.

II. Bahuvr. m. f. n. (-म:-मा-मम्) ¹ Not arrived, not present. ² (In law.) Without legal acquisition, without title deeds, from time immemorial (used of estates, privileges &c.). See also **निरागम**. E. **अ** priv. and **आगम**.

अनागमोपभोग Karmadh. m. (-नः) The use or enjoyment of estates &c. without legal acquisition, without title deeds, from time immemorial. See also **निरागमोपभोग**. E. **अनागम** and **उपभोग**.

अनागम्य Tatpur. m. f. n. (-म्य:-म्या-म्यम्) ¹ Unapproachable, inaccessible. ² Unobtainable. E. **अ** neg. and **आगम्य**.

अनागम् Bahuvr. m. f. n. (-गः-गा-गम्) ¹ Free from fault or sin, pious, virtuous. ² Removing fault or sin, conferring happiness. E. **अ** priv. and **आगम्**. Comp. **अनाग**.

अनागमिन् Tatpur. I. m. f. n. (-मी-मिनी-मि) ¹ Not arriving, not coming. ² Not future.

II. m. (-मी) The third of the four orders of the Buddhists, generally termed **Āryās**; (see besides **श्रोतशापन्न**, **सङ्गदानामिन्** and **अर्हन्**): literally, one who does not return, but it means one who has only to pass through forty thousand kalpas and then is freed from transmigration. E. **अ** neg. and **आगमिन्**.

अनागामुक Tatpur. m. f. n. (-कः-का-कम्) Not arriving or coming frequently, not disposed to come habitually. E. **अ** neg. and **आगामुक**.

अनागस्त्व n. (-त्वम्) (ved.) Exemption from fault or sin, sinlessness. E. **अनागस्**, taddh. aff. **त्व**.

अनाचरन् Tatpur. n. (-ञ्जम्) Improper or immoral conduct. E. **अ** neg. and **आचरन्**.

अनाचार I. Tatpur. m. (-रः) Impropropriety, misconduct, violation of moral or civil laws.

II. Bahuvr. m. f. n. (-र:-रा-रम्) Ill behaved, indecent, immoral.

अनाचारिन् Tatpur. m. f. n. (-री-रिषी-रि) Ill behaved, indecent, immoral. E. **अ** neg. and **आचारिन्**.

अनाचार्यभोगीन् Tatpur. m. f. n. (-नः-ना-नम्) Not fit to be eaten or enjoyed by a spiritual teacher. E. **अ** neg. and **आचार्यभोगीन्**.

अनाज्ञप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Not ordered, not commanded. E. **अ** neg. and **आज्ञप्त**.

अनाज्ञप्तकारिन् Tatpur. m. f. n. (-री-रिषी-रि) Doing what is not ordered, acting without order. E. **अनाज्ञप्त** and **कारिन्**.

अनाज्ञात Tatpur. m. f. n. (-त:-ता-तम्) Not known, unheard of. (This word may form, as a term of praise, the first part of Karmadh. compounds e. g. **अनाज्ञाताध्यायक**.) E. **अ** neg. and **आज्ञात**.

अनाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) Not rich, poor. E. **अ** neg. and **आद्य**.

अनाद्यसविष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) Not becoming rich or wealthy. E. **अ** neg. and **आद्यसविष्णु**.

अनातत Tatpur. m. f. n. (-त:-ता-तम्) Not strung (as a bow). (According to a vaidik commentary also: not placed on a bow, as an arrow; this latter meaning, however, seems doubtful.) E. **अ** neg. and **आतत**.

अनातप Tatpur. m. (-पः) ¹ Coolness. ² Shade, shadow. E. अ neg. and आतप.
 अनातुर Tatpur. m. f. n. (-रः-रा-रम्) Free from sickness or disease, well, vigorous. E. अ neg. and आतुर.
 अनात्मक Bahuvr. m. f. n. (-कः-आ-कम्) Void of substance or reality (as the phenomena of this world, according to the Buddha doctrine). E. अ priv. and आत्मन्, samásánta aff. कप्.
 अनात्मन् I. Tatpur. m. (-त्मा) ¹ No-soul, other than spirit or soul. ² Not self, other. E. अ neg. and आत्मन्.
 II. Bahuvr. m. f. n. (-त्मा-त्मा-त्मा) Without spirit or soul. E. अ priv. and आत्मन्.
 अनात्मनीन Tatpur. m. f. n. (-नः-ना-नम्) Not suitable, not fit for one's self. E. अ neg. and आत्मनीन.
 अनात्मप्रखवेचा Tatpur. f. (-चा) In Buddhist doctrine, one of the 108 धर्माशोकमुख (q. v.): the reflection that there is no soul or self. E. अनात्मन् and प्रखवेचा.
 अनात्मवत् Tatpur. m. f. n. (-वान्-वती-वत्) Not self possessed, without self-control. E. अ neg. and आत्मवत्.
 अनात्म्य Tatpur. m. f. n. (-त्यः-त्या-त्यम्) Impersonal (as Brahman. n.). E. अ neg. and आत्म्य.
 अनात्मनिक Tatpur. m. f. n. (-कः-की-कम्) Not final, not permanent. E. अ neg. and आत्मनिक.
 अनात्मनिकत्व n. (-त्वम्) Absence of finality, reoccurrence (e. g. of pains). E. अनात्मनिक, taddh. aff. त्व.
 अनाथ Bahuvr. m. f. n. (-थः-था-थम्) ¹ Without a lord or protector (as an orphan, one without a सपिण्ड (q. v.) &c.), without a master. ² Helpless, poor. E. अ priv. and नाथ.
 अनाथपिण्डद Tatpur. m. (-दः) The name of a celebrated merchant, the owner of the garden Jetavana near Śrāvastī, where the Buddha Sākyamuni used to explain his doctrine to his disciples. He was also called अनाथपिण्डिक. E. अनाथ and पिण्ड-द 'giving food to the poor'.
 अनाथपिण्डिक m. (-कः) The same as the preceding. E. अनाथ-पिण्डिक, taddh. aff. कन्.
 अनाथसभा Tatpur. f. (-भा) A poor-house. E. अनाथ and सभा.
 अनादर I. Tatpur. m. (-रः) Disrespect, contempt. E. अ neg. and आदर.
 II. Bahuvr. m. f. n. (-रः-रा-रम्) (According to the commentary of an Upanishad.) Not bewildered, not agitated (an epithet of आत्मन् or the soul; but perhaps also: 'not zealous, not making any effort, calm, quiet'). E. अ priv. and आदर.
 अनादरण Tatpur. n. (-णम्) Not having regard, treating with disrespect or contempt. E. अ neg. and आदरण.
 अनादरिन् m. f. n. (-री-रिणी-रि) Wanting in respect or regard, disrespectful, disregarding. E. अनादर, taddh. aff. ङि.
 अनादि Bahuvr. m. f. n. (-दिः-दि-दि) Without any beginning, unborn, uncreate, eternal. E. अ priv. and आदि.
 अनादिता f. (-ता) or अनादित्व n. (-त्वम्) Exemption from commencement, eternity. E. अनादि, taddh. aff. तच् or त्व.
 अनादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Who or what does not sound. E. अ neg. and नादिन्.
 अनादिनिधन Bahuvr. m. f. n. (-नः-ना-नम्) Without beginning and termination, eternal. E. अ priv. and आदि-निधन (Dwandwa).

अनादिमत् m. f. n. (-मान्-मती-मत). The same as अनादि. E. अनादि, taddh. aff. मत्तुप्.
 अनादिमत्त्व n. (-त्वम्) The being without any beginning, the being eternal. E. अनादिमत्, taddh. aff. त्व.
 अनादिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Not assigned, not appointed, not fixed. ² Not commanded, not directed. ³ Not allowed. E. अ neg. and आदिष्ट.
 अनादृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not respected. ² Disrespected, disregarded, despised. E. अ neg. and आदृत.
 अनादिय Tatpur. m. f. n. (-यः-या-यम्) ¹ Not to be taken or received, unacceptable. ² Not admissible, inadmissible (as a law suit, a plaint). E. अ neg. and आदिय.
 अनाद्य m. f. n. (-द्यः-द्या-द्यम्) I. Tatpur. Not to be eaten, not edible. E. अ neg. and आद्य.
 II. Bahuvr. Without a beginning, unborn, uncreate, eternal. E. अ priv. and आद्य.
 अनाद्यन्त Dwandwa m. f. n. (-न्तः-न्ता-न्तम्) Without a beginning and end, eternal. E. अनादि and अन्त.
 अनाद्यन्त Bahuvr. I. m. f. n. (-न्तः-न्ता-न्तम्) Without a beginning and end, eternal.
 II. m. (-न्तः) A name of Śiva. E. अ priv. and आदि-अन्त (Dwandwa).
 अनाधृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) (ved.) Not overcome, not vanquished, unconquered. E. अ neg. and आधृष्ट.
 अनाधृष्टि Bahuvr. m. (-ष्टिः) ¹ The proper name of ^a a prince, the son of Śura by Bhojyá, or according to others by Mārishá, and brother of Vasudeva; his wife is Aśmakī and his son Ninartaśatru or according to another reading, Nirvṛtīśatru; ^b a son of Ugrasena and chief of the Yá-davas. ² A name or epithet of Richeyu, the son of Raudraśwa. E. अ priv. and आधृष्टि, 'suffering no defeat, invincible'.
 अनाधृष्ट्य Tatpur. m. f. n. (-ष्ट्यः-ष्ट्या-ष्ट्यम्) (ved.) Unconquerable, indomitable. E. अ neg. and आधृष्ट्य.
 अनागत Tatpur. I. m. f. n. (-तः-ता-तम्) (ved.) Not bent, not depressed, unimpaired, superior.
 II. m. (-तः) The name of a Rishi, the son of Paruchhepa and author of a vaidik hymn. E. अ neg. and आगत.
 अनागुक्त्य Tatpur. m. f. n. (-क्त्यः-क्त्या-क्त्यम्) (ved.) Not to be done again, unparalleled. E. अ neg. and अगुक्त्य, the first syllable of the latter part of the compound being made long, or perhaps अग neg. and अगुक्त्य.
 अनागुद् Bahuvr. m. f. n. (-दः-दा-दम्) (ved.) ¹ Having no follower, unaided, alone. ² Unsurpassed in liberality (lit. without any one who could give after, i. e. in a similar manner). Both meanings of this word, as given according to the comm., seem doubtful; it occurs as an epithet of Indra and Brihaspati. E. अ priv. and अगुद्, the first syllable of the latter part of the compound being lengthened, or perhaps अग priv. and अगुद्.
 अनागुदिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) (ved.) Unasked. E. अ neg. and अगुदिष्ट, the first syllable of the latter part of the compound being made long, or perhaps अग neg. and अगुदिष्ट.
 अनागुभूति Tatpur. f. (-तिः; occurs only in the plur. -तयः) (ved.) Inattentiveness, neglect; esp. personified: those who are neglectful in holy acts or worship (sc. प्रजाः). Cf. अनागु.

E. अ neg. and अनुभूति, the अ of the latter part of the compound being made long, or perhaps, अन neg. and अनुभूति.
 अनापद् Tatpur. f. (-त्) Absence of calamity or misfortune. E. अ neg. and आपद्.
 अनापन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Unobtained, unattained. E. अ neg. and आपन्न.
 अनापान Bahuvr. m. (-नः) The proper name of a prince; according to one authority, the son of Anga, a descendant of Anu. E. अ priv. and आपान.
 अनापि Bahuvr. m. (-पिः) (ved.) Without relations, without equals (?); an epithet of Indra. E. अ priv. and आपि, relation (equal?).
 अनापूयित Tatpur. m. f. n. (-तः-ता-तम्) Not infected with stench or putrefaction. E. अ neg. and आपूयित.
 अनाप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹ Not obtained, not gained. ² Not having obtained, not having attained. ³ Unskilful, unapt. E. अ neg. and आप्त.
 अनाप्ति Tatpur. f. (-प्तिः) Not obtaining, not attaining. E. अ neg. and आप्ति.
 अनाप्य Tatpur. m. f. n. (-प्यः-प्या-प्यम्) Not obtainable. E. अ neg. and आप्य.
 अनाबाध Bahuvr. m. f. n. (-धः-धा-धम्) Without obstruction or vexation, unobstructed, unmolested. See also गिराबाध. E. अ priv. and आबाधा.
 अनाभयिन् Tatpur. m. (-यी) (ved.) Fearless; an epithet of Indra. E. अ neg. and आभयिन् (?).
 अनाभू Tatpur. m. (-भूः, esp. in the plur. -भुवः) (ved.) One who is neglectful in worship or holy acts. Cf. अनानुभूति. E. अ neg. and आभू.
 अनामक Bahuvr. I. m. f. n. (-कः-का-कम्) ¹ Nameless. ² Having a bad name.
 II. m. (-कः) An intercalary month. See मन्मास.
 III. n. (-कम्) Piles or hæmorrhoids. E. अ priv. or deter. and नामन्, samásanta aff. कप्.
 अनामन् Bahuvr. I. m. f. n. (-मा-मा-मम्) ¹ Nameless. ² Having a bad name.
 II. f. (-मा) The ring finger. See अनामिका. E. अ priv. and नामन्, 'because the head of Brahmá having being cut off with this finger, it has become unworthy of a name'.
 अनामय Bahuvr. I. m. f. n. (-यः-या-यम्) ¹ Free from disease or sickness, healthy. ² Not producing disease.
 II. m. (-यः) A name of Śiva.
 III. n. (-यम्) ¹ Health. ² A medicament or drug (?). E. अ priv. and आमय.
 अनामयत् Tatpur. n. (-यत्) (ved.) Health. E. अ neg. and आमयत्, lit.: absence of what makes or allows to be sick.
 अनामयितु m. f. n. (-तुः-तुः-तु) (ved.) Freeing from disease. E. अनामय (denom. from अनामय), ún. aff. क्तुप्.
 अनामिका Bahuvr. f. (-का) The ring finger. See अनामन्. E. अ priv. and नामन्, samásanta aff. कप् (the insertion of इ before the aff. is irregular).
 अनामिन् Tatpur. m. f. n. (-मी-मिमी-मि) (ved.) Unbending. E. अ neg. and आमिन्.
 अनामिष Bahuvr. m. f. n. (-वः-वा-वम्) Without flesh, without enjoyment, bootless, profitless &c. See आमिष. E. अ priv. and आमिष.

अनामूख Bahuvr. m. (-खः) (ved.) Free from foes or such as can do injury; an epithet of Indra. E. अ priv. and आमूख.
 अनामृत Tatpur. m. f. n. (-तः-ता-तम्) No where perishable, everlasting. E. अ neg. and आमृत.
 अनायक Bahuvr. m. f. n. (-कः-का-कम्) Without a leader, without a ruler or chief. E. अ priv. and आयक.
 अनायत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unchecked, unrestrained. ² Close, continuous, unseparated. ³ Unextended, having no length. E. अ neg. and आयत.
 अनायतन I. Tatpur. n. (-नम्) No-altar, no-abode. E. अ neg. and आयतन.
 II. Bahuvr. m. f. n. (-नः-ना-नम्) Having no abode, no altar. E. अ priv. and आयतन.
 अनायतनवत् Tatpur. m. f. n. (-वान्-वती-वत्) ¹ Having no abode. ² Having no altar. E. अ neg. and आयतनवत्.
 अनायत् Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Independent, uncontrolled. E. अ neg. and आयत्.
 अनायत्तवृत्ति Bahuvr. m. f. n. (-त्तिः-त्तिः-त्ति) Having an independent subsistence or livelihood. E. अनायत्त and वृत्ति.
 अनायत्तवृत्तिता f. (-ता) Independence, self subsistence. E. अनायत्तवृत्ति, taddh. aff. तच्.
 अनायसाय Tatpur. m. f. n. (-यः-या-यम्) Having no iron point (as an arrow). E. अ neg. and आयसाय.
 अनायास I. Tatpur. m. (-सः) ¹ Exemption from pain or difficulty, facility, ease. ² Absence of exertion, idleness, neglect. E. अ neg. and आयसाय.
 II. Bahuvr. m. f. n. (-सः-सा-सम्) Easy, not difficult. E. अ priv. and आयसाय.
 अनायासकृत Tatpur. I. m. f. n. (-तः-ता-तम्) Done easily, readily, without effort.
 II. n. (-तम्) (In medicine.) An infusion made by simply putting the plant into water without any other preparations and extracting in such a manner its juice or essence; f. i. myrobalan (चिफला) — infusions &c. E. अनायास and कृत.
 अनायुवा Bahuvr. f. (-वा) A proper name: one of the daughters of Daksha and wives of Káśyapa, the mother of Bala and Vītra. See अनायुस्. E. अ priv. and आयुस्, fem. aff. टाप्; (the formation is irregular).
 अनायुष्य Tatpur. m. f. n. (-प्यः-प्या-प्यम्) Not giving long life, destructive of life, fatal. E. अ neg. and आयुष्य.
 अनायुस् Bahuvr. f. (-युः) A proper name: the same as अनायुवा. E. अ priv. and आयुस्.
 अनारत Bahuvr. m. f. n. (-तः-ता-तम्) Continual, eternal. अनारतम् continually, eternally. E. अ priv. and आरत.
 अनारम्भ Tatpur. m. f. n. (-म्भः-म्भा-म्भम्) What cannot or ought not to be begun or attempted. E. अ neg. and आरम्भ.
 अनारम्भवाद Tatpur. m. (-द्) An injunction (concerning sacrifices or vaidik rites) not connected with the books or chapters which treat authoritatively on sacrifices &c. in the regular order. See आरम्भवाद and the following. E. अ neg. and आरम्भवाद.
 अनारम्भाधीत Tatpur. m. f. n. (-तः-ता-तम्) Not read in connexion with chapters or books treating authoritatively on vaidik rites or sacrifices; said of passages, esp. in the Bráhmaṇas, which treat on rites, sacrifices &c. not to be connected with other passages with which they may happen

to be found together, the injunctions of the latter not being applicable to those of the former. A ceremonial, for instance, taught in an anárabhyádhita, would not be considered as the essential part of another ceremonial, treated in passages, called árabhyádhita, which may precede or follow it, nor share in the general rules concerning these; and it is, therefore, always the object of special rules which define its position amongst the other parts of the ritual and its applicability. E. च neg. and आरभ्याधीत.

अनारम्भ Bahuvr. m. f. n. (-भः-या-भम्) (ved.) Without support, unsupported. See अनारम्भन. E. च priv. and आरम्भ.

अनारम्भ I. Tatpur. m. (-भः) Non-commencement, not attempting or undertaking. E. च neg. and आरम्भ.

II. Bahuvr. m. f. n. (-भः-भ्या-भम्) Without beginning or commencement. E. च priv. and आरम्भ.

अनारम्भ Bahuvr. m. f. n. (-भः-या-भम्) (ved. according to the comm.) Without support, unsupported (see अनारम्भन); but it may mean also: without a point of touch, not palpable, as æther, darkness. E. च priv. and आरम्भ.

अनारोग्य Tatpur. I. m. f. n. (-म्यः-या-म्यम्) Unhealthy, not salubrious, unwholesome.

II. n. (-म्यम्) Want of health, sickness. E. च neg. and आरोग्य.

अनारोग्यकर Tatpur. m. f. n. (-रः-री-रम्) Causing sickness, unwholesome. E. अनारोग्य and कर, fem. क्रीप्.

अनार्थव Tatpur. n. (-वम्) ¹ Crookedness, moral or physical. ² Disease. E. च neg. and आर्थव.

अनार्थव Tatpur. m. f. n. (-वः-वी-वम्) Not seasonable, as plants &c. E. च neg. and आर्थव.

अनार्थिनी Tatpur. m. f. n. (-नः-ना-नम्) Not fit for a priest, not fit to be a priest. E. च neg. and आर्थिनी.

अनार्थ I. Tatpur. I. m. f. n. (-र्थः-या-र्थम्) Not respectable, not venerable, unworthy, inferior, bad, vile.

2. m. (-र्थः) Other than an Árya, a barbarian, a Súdra, a Mlechchha, a Kiráta &c. E. च neg. and आर्थ.

II. Bahuvr. m. f. n. (-र्थः-या-र्थम्) Having no Áryas, inhabited by Mlechchhas &c. as a country. E. च priv. and आर्थ.

अनार्थक Bahuvr. n. (-कम्) Agallochum or aloe wood (Aquila agallocha). See also अनार्थव. E. अनार्थ II., samásánta aff. कप्.

अनार्थकर्मिन् m. (-मी) One doing the work of a Súdra or a non-Árya. E. अनार्थ-कर्म, taddh. aff. इनि.

अनार्थव Tatpur. n. (-वम्). The same as अनार्थक q. v. E. अनार्थ and अ 'produced in the country of the Mlechchhas or barbarians'.

अनार्थता f. (-ता) or अनार्थत्व n. (-त्वम्) Vileness, unworthiness, baseness. E. अनार्थ, taddh. aff. तच् or त्व.

अनार्थतिल Tatpur. m. (-तः) A medicinal plant, a kind of gentian (Gentiana cheryta, Rox.) See also किराततिल. E. अनार्थ I. 2. and तिल.

अनार्थ Tatpur. m. f. n. (-र्थः-यी-र्थम्) ¹ Not relating or belonging to a Rishi (to his name &c.). ² Not relating to the vaidik hymns (considered as the inspirations of the Rishis). E. च neg. and आर्थ.

अनार्थेय Tatpur. m. f. n. (-यः-यी-यम्) Not relating or belonging to a Rishi. E. च neg. and आर्थेय.

अनारम्भ I. Tatpur. m. (-भः) ¹ Want of support. ² Despondency, heart-brokenness. E. च neg. and आरम्भ.

II. Bahuvr. m. f. n. (-भः-भ्या-भम्) Without support or stay, unsupported. E. च priv. and आरम्भ.

अनारम्भन Bahuvr. m. f. n. (-नः-ना-नम्) ¹ Without stay or support, unsupported. ² Despondent, heart-broken. E. च priv. and आरम्भन.

अनारम्भनता f. (-ता) ¹ Unsupportedness. ² Despondency, heart-brokenness. E. अनारम्भन, taddh. aff. तच्.

अनारम्भी Tatpur. f. (-म्भी) The Víná or lute of Siva. E. च neg. and आरम्भी.

अनारम्भुका Tatpur. f. (-का). See the following.

अनारम्भुका Tatpur. f. (-का) A woman during menstruation. This word occurs only in ritual works and is sometimes, though less correctly written अनारम्भुका. E. च neg. and आरम्भुका.

अनाराम्य I. Tatpur. m. (-पः) Taciturnity, silence. E. च neg. and आराम्य.

II. Bahuvr. m. f. n. (-पः-पा-पम्) Silent, taciturn. E. च priv. and आराम्य.

अनारोचित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unseen, unheld. ² Unweighed, unconsidered, rash, imprudent. E. च neg. and आरोचित.

अनाविद्ध Tatpur. m. f. n. (-द्धः-धा-द्धम्) Not pierced, not wounded, not hurt. E. च neg. and आविद्ध.

अनाविल Tatpur. m. f. n. (-वः-वा-वम्) Clear, clean, pure. E. च neg. and आविल.

अनावृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Uncovered, unhidden. ² Open, uninclosed (as a field &c.). E. च neg. and आवृत.

अनावृत्त Tatpur. m. f. n. (-त्तः-ता-त्तम्) ¹ Not turned round. ² Not retreating. ³ Not approached, not visited. E. च neg. and आवृत्त.

अनावृत्ति Tatpur. f. (-त्तिः) Not-returning, literally and metaphorically (as after death into this world). E. च neg. and आवृत्ति.

अनावृष्टि Tatpur. f. (-ष्टिः) Drought. E. च neg. and आवृष्टि (explained with समन्नावृष्टि). See also under अना.

अनावेदित Tatpur. m. f. n. (-तः-ता-तम्) Not made known, not announced. E. च neg. and आवेदित.

अनाश Bahuvr. m. f. n. (-शः-शा-शम्) I. Without hope, hopeless. E. च priv. and आशा.

II. Not dead, living. E. च priv. and नाश. The latter meaning is artificial.

अनाशक Tatpur. n. (-कम्) Fasting. E. च neg. and आशक.

अनाशकनिवृत्त Tatpur. m. (-त्तः) One who desists from fasting (as a Sannyásin who returns to his home &c.). E. अनशक and निवृत्त.

अनाशकायन Tatpur. n. (-यनम्) The penitence of fasting. E. अनशक and अयन.

अनाशक Tatpur. m. f. n. (-कः-का-कम्) Not excellent, not praiseworthy; (according to a vaidik commentary). E. च neg. and आशक.

अनाशिन Tatpur. m. f. n. (-शी-शिनी-शि) Not perishing, not being lost. E. च neg. and नाशिन.

अनामु m. f. n. (-मुः-मुः-मु) I. Tatpur. Not quick, slow. E. अ neg. and आमु.

II. Bahuvr. (ved.) Without destruction, indestructible, unchecked (as horses going extremely fast). This meaning seems doubtful. E. अ priv. and नामु (?).

अनाश्रु Tatpur. m. f. n. (-श्रुः-श्रा-श्रम्) Indestructible. E. अ neg. and आश्रु.

अनाश्रमवास Tatpur. m. (-सः). See अनाश्रमेवास. E. अ neg. and आश्रमवास.

अनाश्रमिन् Tatpur. m. (-मी) One not belonging to one of the āśramas (q. v.) or religious orders. E. अ neg. and आश्रमिन्.

अनाश्रमेवास Tatpur. m. (-सः) Not staying in or belonging to one of the āśramas (q. v.) or religious orders. E. अ neg. and आश्रमवास.

अनाश्रय Bahuvr. m. f. n. (-यः-या-यम्) Without an asylum or refuge, unprotected. E. अ priv. and आश्रय.

अनाश्रित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not connected with, not resorting to, esp. not belonging to one of the āśramas (q. v.) or religious orders. ² (In philosophy.) Not inherent in, not requiring any thing else, self-dependent, absolute; as in the Sāṅkhya philosophy, pradhāna or matter, which is complete or absolute in itself, unlike the produced principles mahat, ahankāra &c., which are आश्रित relative or resorting to one another. E. अ neg. and आश्रित.

अनाश्रस् Tatpur. m. f. n. (-श्रान्-शुषी-श्रः) Not having eaten, fasting. E. अ neg. and आश्रस् (from आम् to eat).

अनाश्रु Bahuvr. m. f. n. (-श्रुः-श्रा-श्रम्) (ved.) Free from enemies, free from mischievous beings. E. अ priv. and आश्रु.

अनाश्रिक Bahuvr. m. f. n. (-श्रः-श्रा-श्रम्) Noseless. E. अ priv. and आश्रिका.

अनाश्रिता Tatpur. f. (-श्रिता) ¹ Want of fixity or condition. ² Disregard, want of consideration. E. अ neg. and आश्रिता.

अनाश्रितान Bahuvr. m. f. n. (-नः-ना-नम्) Without a fixed site, without a basis or foundation. E. अ priv. and आश्रितान.

अनाहत Tatpur. I. m. f. n. (-तः-ता-तम्) ¹ Unhurt, unbeaten, unwounded. ² Unwashed, new (as cloth). ³ (In music.) Not beat or struck, not produced in the ordinary way (as a sound). See अनाहतनाद.

II. n. (-तम्) ¹ A new garment (see आहत). ² The fourth of the six mystical Chakras or circles of the body. E. अ neg. and आहत.

अनाहतनाद Karmadh. m. (-तः) A sound not produced in the ordinary manner; the mysterious sound (om) which is heard in consequence of religious meditation and which is said 'not to give pleasure, but eternal bliss'; unlike the आहतनाद (q. v.) or the real musical sound. E. अनाहत and नाद.

अनाहार I. Tatpur. m. (-रः) ¹ Abstinence, starvation. ² Non-seizure. E. अ neg. and आहार.

II. Bahuvr. m. f. n. (-रः-रा-रम्) Not taking food. E. अ priv. and आहार.

अनाहिताभि Tatpur. m. (-भिः) A householder who has not performed the ceremony of the अग्न्याधान q. v. E. अ neg. and आहिताभि.

अनाहिताभिता f. (-ता) or अनाहिताभिस n. (-सम्) The condition of an अनाहिताभि q. v. E. The preceding, taddh. aff. तच् or त्व.

अनाहुति Tatpur. f. (-तिः) ¹ Not-sacrificing. ² A bad or improper sacrificing. E. अ neg. or deter. and आहुति.

अनाहृत Tatpur. m. f. n. (-तः-ता-तम्) Uncalled, unbidden. E. अ neg. and आहृत.

अनिकेत Bahuvr. m. f. n. (-तः-ता-तम्) Without a house. E. अ priv. and निकेत.

अनिकेतन Bahuvr. m. f. n. (-नः-ना-नम्) Without a house. E. अ priv. and निकेतन.

अनिचिन्तधूर Tatpur. m. (-रः) The proper name of a Bodhi-sattva or Buddha deified saint. E. अ neg. and निचिन्तधूर(?).

अनिचु Tatpur. m. (-चुः) A sort of long grass or reed (Saccharum spontaneum). E. अ comp. and इचु sugar-cane. Cf. इचुतुष्पा.

अनिगीर्ष Tatpur. m. f. n. (-र्षः-र्षी-र्षम्) ¹ Not swallowed. ² (In rhetoric.) Not to be supplied, not being the object of an ellipsis. E. अ neg. and निगीर्ष.

अनियह I. Tatpur. m. (-हः) ¹ Want of restraint &c. See नियह. ² (In Nyāya phil.) No-failure in argument, not perceiving one's self having failed in argument. E. अ neg. and नियह.

II. Bahuvr. m. f. n. (-हः-हा-हम्) Unrestrained, unconfined. E. अ priv. and नियह.

अनियहखान Tatpur. n. (-नम्) (In Nyāya phil.) No-failure in argument. E. अ neg. and नियहखान.

अनिघातेषु Bahuvr. m. (-षुः) Probably a proper name or surname implying blame; lit. one whose arrows do no harm.

E. अ priv. and निघात-इषु.

अनिधि. See आनिधेय.

अनिच्छ I. Bahuvr. m. f. n. (-च्छः-च्छा-च्छम्) Undesirous, indifferent, disliking. E. अ priv. and इच्छा.

II. Tatpur. f. (-च्छा) Absence of wish or desire, indifference, dislike. E. अ neg. and इच्छा.

अनित्य Tatpur. m. f. n. (-त्यः-त्या-त्यम्) ¹ Transient, not everlasting (as the body, or in the Sāṅkhya philosophy the discrete principles mahat, ahankāra &c. or in the Nyāya the sound &c. ² Occasional, not peremptory, not obligatory as a rule &c. (see also काम्य; as in the Jyotishṭoma the six samsthās: अन्नमिष्टोम, उक्थ्य, षोडशिन, अतिरात्र, अन्नोर्धाम and वाजपेय &c.). ³ Not necessary, not immutable. See अनित्यसमास. ⁴ Unstable, inconstant. ⁵ Unusual, irregular. (अनित्यम् not always.) E. अ neg. and नित्य.

अनित्यकर्मन् Karmadh. n. (-र्म) An act of worship which is not peremptory, but voluntary and occasional. See काम्यकर्मन्. E. अनित्य and कर्मन्.

अनित्यक्रिया Karmadh. f. (-या). The same as the preceding. E. अनित्य and क्रिया.

अनित्यता f. (-ता) or अनित्यत्व n. (-त्वम्) ¹ Impermanence, transient existence. ² The being occasional, not peremptory. ³ The being not necessary. ⁴ Unstableness, inconstance. ⁵ Unusual occurrence. See the meanings of अनित्य. E. अनित्य, taddh. aff. तच् or त्व.

अनित्यदत्त Tatpur. m. (-त्तः) (In law.) A son given away by his natural parents temporarily or for a term. The adoption of such a son is performed without the homas or burnt offerings required at the adoption of a nityadatta (q. v.). Also अनित्यदत्तक and अनित्यदत्तम्. E. अनित्य and दत्त, temporarily given, scil. पुत्र.

अनित्यदत्तक m. (-कः) (In law.) The same as अनित्यदत्त q. v. E. The preceding, taddh. aff. कच्.

अनित्यदत्तम् m. (-म्) (In law.) The same as अनित्यदत्त q. v. E. The preceding, taddh. aff. कच्.

अनित्यदत्तक m. (-कः) (In law.) The same as अनित्यदत्त q. v. E. The preceding, taddh. aff. कच्.

अनित्यदत्तक m. (-कः) (In law.) The same as अनित्यदत्त q. v. E. The preceding, taddh. aff. कच्.

अनित्यदत्तक m. (-कः) (In law.) The same as अनित्यदत्त q. v. E. The preceding, taddh. aff. कच्.

अनित्यदत्तक m. (-कः) (In law.) The same as अनित्यदत्त q. v. E. The preceding, taddh. aff. कच्.

अनित्यदत्तक m. (-कः) (In law.) The same as अनित्यदत्त q. v. E. The preceding, taddh. aff. कच्.

अनित्यदत्तक m. (-कः) (In law.) The same as अनित्यदत्त q. v. E. The preceding, taddh. aff. कच्.

अनिपुत्र Tatpur. m. (-मः) (In law.) The same as अनि-
तृप्त q. v. E. अनितृप्त and इति.

अनिपुत्रप्रत्यय Tatpur. f. (-त्वा) In Buddhist doctrine, one of
the 108 धर्मासौक्यमुखा (q. v.): the reflection that (every thing)
is transitory. E. अनितृप्त and प्रत्यय.

अनिपुत्रभाव Tatpur. m. (-वः) The state or condition of what
is transient or perishable, perishableness. E. अनितृप्त (in
the sense of the genitive) and भाव.

अनिपुत्रसम Tatpur. m. f. (-मः-मा) (In the Nyāya philosophy.)
Wrongly generalizing the predicament of perishableness i. e.
a sophism on perishableness; viz. arguing perishableness
from the reason that every thing is perishable because it
shares in some qualities with other things which are pe-
rishable. E. अनितृप्त and सम (in the sense of जाति, sophism);
the masc. form of this word is explained according to some,
by the ellipsis of प्रतिषेध or contradiction, as a Sūtra in
the Nyāya treating on a sophism is always followed by
another containing the refutation; or, according to others,
by the ellipsis of विकल्प (in the sense of विविधः कल्पः
i. e. प्रकारः or variousness), there being various sophisms,
viz. twenty-four; or according to others, by the ellipsis of
प्रयोग i. e. a (logical) proceeding which likens or produces
the plausibility of perishableness; or the word is taken as
a Bahuvr. with the ellipsis of प्रयोग i. e. a logical proceeding
in which perishableness is likened (viz. made plausible). —
As a feminine, असमा is taken in the sense of जाति, sophism.

अनिपुत्रसमप्रकरण Tatpur. n. (-यम्) The chapter in the Nyāya
philosophy which treats on the sophism अनितृप्तसम q. v. E.
अनितृप्तसम and प्रकरण.

अनिपुत्रसमास Karmadh. m. (-सः) (In grammar.) A compound
which may be dissolved into its constituent parts without under-
going a material change of sense; e.g. राजपुत्रः, which may
bedissolved into राजः पुत्रः. The converse of नितृप्तसमास q. v.

अनिद्रा I. Bahuvr. m. f. n. (-द्रः-द्रा-द्रम्) Sleepless, awake.
E. अ priv. and निद्रा.

II. Tatpur. f. (-द्रा) Want of sleep. E. अ neg. and निद्रा.

अनिधि Bahuvr. See आनिधेय.

अनिधुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not defeated, not
overcome. Cf. अनिधुष्ट. E. अ neg. and निधुष्ट.

अनिधु Bahuvr. m. f. n. (-धुः-धु-धुम्) Without fuel. E.
अ priv. and इधु.

अनिधु Bahuvr. m. f. n. (-नः-ना-नम्) Without a master, in-
dependent. E. अ priv. and इधु.

अनिन्दित Tatpur. m. f. n. (-तः-ता-तम्) Irreproachable, blame-
less, virtuous, good. E. अ neg. and निन्दित.

अनिन्द्य Tatpur. m. f. n. (-न्द्यः-न्द्या-न्द्यम्) Irreproachable,
blameless. E. अ neg. and निन्द्य.

अनिन्द्र Bahuvr. m. f. n. (-न्द्रः-न्द्रा-न्द्रम्) ¹ Deprived of Indra.
² (ved.) Not paying regard to Indra, not holding Indra in
esteem. E. अ priv. and इन्द्र.

अनिन्द्रिय Tatpur. n. (-यम्). The same as अन्तःकरण q. v. E. अ
neg. and इन्द्रिय, 'no-indriya (q. v.), different from the indriyas'.

अनिपद्यमान Tatpur. m. f. n. (-नः-ना-नम्) Not falling down,
not dejected, untiring. (ved.) E. अ neg. and निपद्यमान.

अनिपात Tatpur. m. (-तः) Not dying, remaining alive. E.
अ neg. and निपात.

अनिपुत्र Tatpur. m. f. n. (-वः-वा-वम्) Unskilled, unlearned,
not conversant. Comp. अनिपुत्रः. E. अ neg. and निपुत्र.

अनिपुत्र Tatpur. m. f. n. (-वः-वा-वम्) Not attached, not
bound, not connected, incoherent. E. अ neg. and निपुत्र.

अनिपुत्रप्रस्तापिन् Tatpur. m. f. n. (-पी-पिनी-पि) Talking in-
coherently, talking without regard to the subject in question.
E. अनिपुत्र and प्रस्तापिन्.

अनिपुत्र Bahuvr. m. f. n. (-धः-धा-धम्) Unconfined, un-
restricted, extended. E. अ priv. and निपुत्र.

अनिपुत्र Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not modest, bold.
² Not lonely, not private. E. अ neg. and निपुत्र.

अनिपुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) (ved.) Not defeated,
not overcome, unhurt. E. अ neg. and निपुष्ट.

अनिपुष्टतविषि Bahuvr. m. (-विः) (ved.) Of unhurt power,
of unabated strength. E. अनिपुष्ट and तविषि.

अनिपुष्ट Tatpur. m. f. n. (-भ्यः-भ्या-भ्यम्) Not wealthy, not
opulent. E. अ neg. and इभ्यः.

अनिमन्त्रित Tatpur. m. f. n. (-तः-ता-तम्) Uninvited, uncalled.
E. अ neg. and निमन्त्रित.

अनिमन्त्रितभोजिन् Tatpur. m. f. n. (-जी-जिनी-जि) Eating
without having being invited. E. अनिमन्त्रित and भोजिन्.

अनिमान Bahuvr. m. f. n. (-नः-ना-नम्) Measureless, im-
mense, boundless. E. अ priv. and निमान.

अनिमित्त I. Tatpur. n. (-त्तम्) No cause, want of cause.
E. अ neg. and निमित्त.

II. Bahuvr. m. f. n. (-तः-ता-तम्) Having no cause or
motive. (अनिमित्तम् from no cause, without a cause.) E.
अ priv. and निमित्त.

अनिमित्ततत् ind. From no cause, without a cause. E. अनि-
मित्त (Tatpur.), taddh. aff. तत्.

अनिमित्तसिक्कनाश Karmadh. m. (-शः) (In medicine.) A dis-
ease of the pupil of the eye, when the whole crystalline
lens is affected; it is described as being produced 'by the
sight of the divine Rishis, the Gandharvas, the great Ser-
pents and luminous bodies' and causing the entire loss of
vision. See also सिक्कनाश and अनिमित्तसिक्कनाश. E. अनि-
मित्त and सिक्कनाश.

अनिमिष Tatpur. f. (only in the acc. -षम् and instrum. -षा)
(ved.) ¹ The not twinkling. ² Attentiveness, watchfulness.
³ Uninterruptedness. अनिमिषम् and अनिमिषा ¹ Attentively,
watchfully. ² Uninterruptedly, continually. E. अ neg. and
निमिषः.

अनिमिष Bahuvr. I. m. f. n. (-वः-वा-वम्) ¹ Not twinkling,
having the eyes fixed. ² Attentive, watchful.

II. m. (-वः) ¹ A god. ² A fish. See also अनिमिष. E. अ
priv. and निमिषः.

III. Tatpur. m. (-वः). The same as अनिमिषः. E. अ neg.
and निमिषः.

अनिमिषम् Tatpur. (ved.) See अनिमिष and अनिमिषम्.

अनिमिषा Tatpur. (ved.) See अनिमिषः.

अनिमिषाच Bahuvr. m. f. n. (-चः-ची-चम्) One whose eyes are
fixed (as in disease). E. अनिमिष and अचि, samāsānta aff. चच्.

अनिमिषाचार्य Tatpur. m. (-र्यः) A name of Vrihaspati. E.
अनिमिष and आचार्य, 'the preceptor of the gods'.

अनिमिषीय m. f. n. (-यः-या-यम्) Relating to the gods. E.
अनिमिष, taddh. aff. इ.

अनिमिष I. Tatpur. m. (-षः) The not-twinkling. E. अ neg. and निमिष.

II. Bahuvr. 1. m. f. n. (-षः-वा-षम्) Not twinkling.

2. m. (-षः) ¹ A god. ² A fish. E. अ priv. and निमिष.

अनिमिषम् Tatpur. ind. (ved.) ¹ Without twinkling. ² Attentively, watchfully, without interruption. See also अनिमिषम्. E. अ and निमिषम् (from मिष् with नि, kṛit aff. यमुच्).

अनियत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not restrained, not fastened. ² Not necessarily connected. ³ Not inevitable, not certain, not always occurring. ⁴ Not positive, not definite, undefined, undetermined. (The अनियता धर्मोः or 'undetermined rules' of the Buddhists, are the topic of one of the chapters of their Phátimokkha, and treat on transgressions that involve exclusion, suspension and penance, but not permanent exclusion, of a Bauddha priest.) E. अ neg. and नियत.

अनियतपुंस्त्रा Tatpur. f. (-स्त्रा) An unsteady or unchaste woman. E. अ neg. and नियत-पुंस्त्रा (Bahuvr. samásánta aff. कप्).

अनियतवृत्ति Tatpur. m. f. n. (-त्तिः-त्तिः-त्ति) One who has no fixed profession or livelihood. E. अ neg. and नियत-वृत्ति.

अनियताङ्क Karmadh. m. (-ङ्कः) (In Arithmetic.) An indeterminate digit. E. अनियत and अङ्क.

अनियतात्मन् Tatpur. m. (-त्मा) Not exercising self-control, not subduing one's mind. E. अ neg. and नियत-आत्मन्.

अनियम 1. Tatpur. m. (-मः) ¹ Absence of a restriction or fixed rule. ² Absence of moral or religious obligation. ³ Indecorous or improper conduct. E. अ neg. and नियम.

2. Bahuvr. m. f. n. (-मः-मा-मम्) Without restriction, undetermined, undefined. unprovided for, by any rule or law. E. अ priv. and नियम.

अनियुक्त Tatpur. 1. m. f. n. (-क्तः-क्ता-क्तम्) Not authorised, not called, not appointed &c. See नियुक्त.

2. m. (-क्तः) (In Law.) A Bráhmaña who attends a court without having been appointed a member of it, whose vote is therefore not binding, and who is at liberty to attend the court meetings and to debate in them, or not. (See, on the contrary, समासद्.)

अनिर (ved.) I. Bahuvr. m. f. n. (-रः-रा-रम्) Without food, without an offering (of clarified butter). E. अ priv. and ररा.

II. Tatpur. f. (-रा) Want of food, famine, calamity, distress. E. अ neg. and ररा.

अनिराकरिष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) ¹ Not disposed to or in the habit of throwing obstacles in the way, of being obstructive. ² Not in the habit of disdaining, of despising. E. अ neg. and निराकरिष्णु.

अनिराकृत Tatpur. m. f. n. (-तः-ता-तम्) Unchecked, unobstructed. E. अ neg. and निराकृत.

अनिरुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Not spoken out, not declared. ² Not explained, not defined (e. g. the divinity, if spoken of in general terms, or Brahma (n.) that is without qualities, or an invocation, not containing the special name of the god addressed, one addressed to the gods in general &c.). ³ Obscure, incomprehensible, literally and metaphorically; e. g. Prajapati, Brahman (n.) or a hymn uttered inaudibly, so as not being comprehensible to the by-standers. E. अ neg. and निरुक्त.

अनिरुक्तानाम् Tatpur. n. (-नम्) One of the modes of chanting the hymns of the Sámaveda. See नाम. इ. अनिरुक्त and नाम.

अनिरुद्ध Tatpur. 1. m. f. n. (-द्धः-द्धा-द्धम्) ¹ Unobstructed, unrestrained. ² Self-willed, ungovernable, headstrong. ³ Moveable, unsteady (?).

2. m. (-द्धः) ¹ The name of the son of Pradyumna or Kámadeva by Śubhāngī or, according to others, Kaku-dwati, the daughter of Rukmin; his wife is Ushá, the daughter of Vána, or, according to others, Subhadrá, the granddaughter of Rukmin, and his son Vajra. — The Vaishnáva sect, called Páncharátra or Bhágvatas, consider him as an incarnation or part of Vishnú and identify him with Ahankára, self-consciousness. — ² A name of Śiva. ³ The name of a celebrated Bauddha Arhat and contemporary of Śákyamuni. ⁴ The name of a member of the Vriśhñi tribe, the descendants of Vriśhñi. See also अनिरुद्ध and अनिरुद्धायनि. ⁵ A spy (?).

3. n. (-द्धम्) A rope for fastening cattle. E. अ neg. and निरुद्ध. (It is doubtful whether the meaning 1. (moveable) or the meaning 2. (spy) is the correct one, the translation being founded on the word चर, given as one of the meanings of अनिरुद्ध, but without any further indication as to the gender. From the place, however, चर occupies in the explanation of some of the native dictionaries, the meaning 'spy' is likely to be preferable to the meaning 'moveable'.)

अनिरुद्धपथ Bahuvr. n. (-पथम्) Atmosphere, æther. E. अनिरुद्ध and पथिन्, samásánta aff. अ; lit. having an unobstructed path.

अनिरुद्धभाविनी Tatpur. f. (-नी) The wife of Aniruddha, Ushá (q. v.). E. अनिरुद्ध and भाविनी.

अनिरुद्धित Tatpur. m. f. n. (-तः-ता-तम्) Unsubdued, unconquered. E. अ neg. and निरुद्धित.

अनिरुद्धय Tatpur. m. (-यः) Uncertainty. E. अ neg. and निरुद्धय.

अनिरुद्धयित Tatpur. m. f. n. (-तः-ता-तम्) Unascertained, undetermined. E. अ neg. and निरुद्धयित.

अनिरुद्धय Tatpur. m. f. n. (-यः-या-यम्) Not out of, i. e. within, the ten days of impurity which follow after a case of birth or death. अनिरुद्धयम् also used adverbially. See the following. E. अ neg. and निरुद्धय; scil. अहम्.

अनिरुद्धयाह Tatpur. m. f. n. (-हः-हा-हम्). The same as the preceding. E. अ neg. and निरुद्धयाह.

अनिरुद्धित Tatpur. m. f. n. (-टः-टा-टम्) Not defined or determined by a rule. E. अ neg. and निरुद्धित.

अनिरुद्धय Tatpur. m. (-यः) ¹ Absence of rule or direction. ² A bad or imperfect direction, a rule not conveying exactly the bearing or sense it is intended to have. E. अ neg. or deter. and निरुद्धय.

अनिरुद्धयित Tatpur. m. f. n. (-तः-ता-तम्) Unascertained, undetermined, undefined. E. अ neg. and निरुद्धयित.

अनिरुद्धय Tatpur. m. f. n. (-यः-या-यम्) Unclean, dirty. E. अ neg. and निरुद्धय.

अनिरुद्धया Tatpur. f. (-या) A plant (Trigonella corniculata or Medicago esculenta, Rox.). Also निरुद्धया, अङ्क, पिक्वा, पुष्पा, पिशुना, and ranging amongst the महीष्य. E. अ neg. and निरुद्धया, according to a commentary 'because no garland can be made of it'.

अनिर्लोचित Tatpur. m. f. n. (-तः-ता-तम्) Not considered, not reflected. E. अ neg. and निर्लोचित.

अनिर्वचनीय Tatpur. m. f. n. (-यः-या-यम्) Not explainable, indescribable. E. अ neg. and निर्वचनीय.

अनिर्वाच्य Tatpur. m. f. n. (-चः-चा-चम्) Not explainable, indescribable. E. अ neg. and निर्वाच्य.

अनिर्वाह Tatpur. m. (-हः) ¹ Want of completion. ² Want of logical connexion (in a sentence &c.). ³ Want of means of subsistence. E. अ neg. and निर्वाह.

अनिर्वृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unaccomplished, un-terminated. ² Unhappy, discontented, ill at ease. E. अ neg. and निर्वृत.

अनिर्वृति Tatpur. f. (-तिः) ¹ Incompleteness, want of completion. ² Discontent, unhappiness. ³ Poverty. E. अ neg. and निर्वृति.

अनिर्वेद Tatpur. m. (-दः) Undauntedness, hopefulness, self-confidence. E. अ neg. and निर्वेद.

अनिल m. (-न्तः) ¹ Wind, viz. ^a (in its usual acceptation) the motion of air; ^b the deity of wind; ^c one of the eight Maruts, and in this sense distinct from मासत, वायु &c. (see मसत); ^d one of the eight Vasus (see वसु); ^e (in the plural अनिलाः) a class of the Gañadevatās, comprising forty-nine Anilas; ^f (in medicine) one of the three Rasas or temperamental elements of the body (see रस), subdivided into प्राण, उदान, समान, ब्रान and अपान; in this sense used synonymously with मासत, वात, वायु, समीरण and other words meaning wind; ^g (in the terminology of the Upanishads) the exterior wind or the surrounding air, in distinction from वायु or प्राण, the vital air of the body. ² A proper name of ^a a son of Tansu and father of Dushwanta; ^b a Rākshasa; ^c a Rishi, author of a vaidik hymn; ^d (in the mythology of the Jainas) the seventeenth Arhat of the past Utsarpiñi. ³ (In arithmetic, sometimes used to denote) the numeral 49 (there being forty-nine Anilas). ⁴ A mystic denomination of the letter य. E. अन्, un. aff. इक्षच्.

अनिलकुमार Tatpur. m. pl. (-राः) (In the mythology of the Jainas.) One of the ten kinds of Bhavanapatis (q. v.) or Bhavanādhiśas (q. v.), the first of the four classes of Jaina divinities. E. अनिल and कुमार.

अनिलघ्न Tatpur. m. f. n. (-घ्नः-घ्नी-घ्नम्) Removing disorders from wind (see अनिल 1.c.), as a medicine &c. Also वातघ्न, वायुघ्न &c. E. अनिल and घ्न.

अनिलघ्नक m. (-कः) A large tree (Terminalia bellerica). See also विभीतक. E. अनिलघ्न, taddh. aff. कन्.

अनिलपर्याय Tatpur. m. (-यः) (In Medicine.) An inflammation affecting the whole eye, described as produced from the vitiated Rasa wind (see अनिल 1.c.) 'which pervades the eyelids, eye and eyebrows and makes them diseased one after the other'. The less correct reading of this word is अनिलपथय. See also मासतपर्याय and वातपर्याय. E. अनिल and पर्याय.

अनिलप्रकृति Bahuvr. m. f. n. (-तिः-तिः-ति) Of airy or windy nature; an epithet of the planet Saturn. E. अनिल and प्रकृति.

अनिलसमाधि Karmadh. f. (-धिः) A fanciful name of a Buddhistic samādhi or profound meditation. E. अनिलस्य and समाधि, meaning perhaps 'a meditation that sur-

passes all impediments or limits, one which nothing can resist'.

अनिलवन Tatpur. n. (-नम्) No-resting place, no-support (an epithet of the neuter Brahman, in an Upanishad, because it is devoid of qualities, impersonal &c.). E. अ neg. and निलवन.

अनिलव्याधि Tatpur. f. (-धिः) (In Medicine.) Derangement of the Rasa wind (see अनिल 1.c.), produced, according to the native theory, by the continued use of dry, cold or light articles of food, taken in unusually small quantities &c. and causing, according to some authorities, eighty varieties of nervous diseases. See also अनिलामय and वातव्याधि. E. अनिल and व्याधि.

अनिलसख Tatpur. m. (-खः) A name of Fire. Cf. अपिसख. E. अनिल and सखि, samāsanta aff. टच्, 'the friend of Wind'.

अनिलहन् Tatpur. m. f. n. (-हा-घ्नी-ह) The same as अनिलघ्न q. v. E. अनिल and हन्.

अनिलहत् Tatpur. m. f. n. (-त्-त-त्) The same as अनिलघ्न q. v. E. अनिल and हत्.

अनिलान्न Tatpur. m. (-न्नः) ¹ A name of Hanumat. ² A name of Bhima. See also वायुपुत्र and similar synonymes. E. अनिल and आन्न.

अनिलान्तक Tatpur. m. (-कः) The name of a plant. See इक्षुदी or अक्षारपुष्प. E. अनिल and अन्तक, in the same sense as अनिलघ्न.

अनिलापह Tatpur. m. f. n. (-हः-हा-हम्) The same as अनिलघ्न q. v. E. अनिल and अपह.

अनिलामय Tatpur. m. (-यः) The same as अनिलव्याधि q. v. E. अनिल and आमय.

अनिलाशिन Tatpur. m. f. n. (-शी-शिनी-शि) Feeding on the wind, fasting. E. अनिल and आशिन.

अनिवर्तित्व n. (-त्वम्) ¹ The not returning. ² The not turning back, not running away, not flying. E. अनिवर्तिन्, taddh. aff. त्व.

अनिवर्तिन् Tatpur. m. f. n. (-र्त्ति-र्त्तिनी-र्त्ति) ¹ Not coming back, not returning. ² Not turning back, not flying.

अनिवारित Tatpur. m. f. n. (-तः-ता-तम्) Unchecked, unimpeded, unopposed, unforbidden. E. अ neg. and निवारित.

अनिवार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) Not to be prevented or forbidden, necessary, unavoidable. E. अ neg. and निवार्य.

अनिविशमान Tatpur. m. f. n. (-नः-ना-नम्) Not reposing, not resting, restless. (ved.) E. अ neg. and निविशमान.

अनिवृत Tatpur. m. f. n. (-तः-ता-तम्) Unchecked, unimpeded, unopposed. E. अ neg. and निवृत.

अनिवेदित Tatpur. m. f. n. (-तः-ता-तम्) Not told, not mentioned, not pointed out. E. अ neg. and निवेदित.

अनिवेदितविज्ञात Tatpur. m. f. n. (-तः-ता-तम्) Known without having been told or pointed out. E. अनिवेदित and विज्ञात.

अनिवेशन Bahuvr. m. f. n. (-नः-ना-नम्) Without a resting place, without an abode, restless. E. अ priv. and निवेशन.

अनिश Bahuvr. m. f. n. (-शः-शा-शम्) Continual, incessant. अनिशम् used adv. continually, without interruption. E. अ priv. and निशा, according to some, implying here merely the period of time, according to others, the want of occupation or rest i. e. literally 'without a night' or 'without rest'.

अनिश्चित m. f. n. (-तः-ता-तम्) (ved.) Restless, incessant (?).
E. अनिश्चि (a denom. from अनिश्च, kṛit aff. क्त (?). (Meaning and etymology of this word are doubtful. According to the native commentaries it would be a Tatpur. compounded of अ neg. and निश्चित, sharpened, sharp, and would mean either: ¹ not sharp, not injurious, or: ² not difficult, easy, or ³ not slender, not little; but these explanations, when applied to the passages to which they refer, seem artificial.

अनिश्चितसर्ग Bahuvr. m. f. n. (-र्गः-र्गा-र्गम्) (ved.) Of continual effusion, continually flowing (an epithet of the waters) (?). (This meaning is doubtful; according to the comm. it would be: of strong or abundant effusion. See the preceding.) E. अनिश्चित and सर्ग.

अनिषङ्ग Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Without a quiver. (According to the vaidik comm.: not connected with or impeded by, scil. the Rākshasas; this interpretation seems artificial.) E. अ priv. and निषङ्ग.

अनिषिद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Not prohibited, not forbidden. E. अ neg. and निषिद्ध.

अनिषु Bahuvr. m. f. n. (-षुः-षुः-षुः) Having no arrow or having bad arrows. E. अ priv. and इषु.

अनिषिद्ध Bahuvr. m. f. n. (-द्धः-द्धा-द्धम्) (ved.) Without impediment, unchecked, unimpeded. E. अ priv. and निषिद्ध.

अनिष्कृत Tatpur. m. f. n. (-कृतः-कृता-कृतम्) Not completed, not accomplished, not perfect. E. अ neg. and निष्कृत.

अनिष्ट Tatpur. I. 1. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Unwished, undesirable, bad, wrong. ² Bad, evil. ³ Unlucky.

2. n. (-ष्टम्) ¹ Bad luck, evil occurrence, misfortune. ² Evil deed, crime.

3. f. (-ष्टा) The name of a plant (Sida alba). See जानवला. E. अ neg. and इष्ट (इष्, kṛit aff. क्त).

II. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Not sacrificed. ² Not honoured with a sacrifice (as a god). E. अ neg. and इष्ट (यक्, kṛit aff. क्त).

अनिष्टदुष्टधी Bahuvr. m. f. n. (-धीः-धीः-धि) Of a bad and wicked disposition or mind. (Another and apparently more correct reading of this word is अनिष्टदुष्टधी q. v.) E. अनिष्ट-दुष्ट (Dwandwa) and धी.

अनिष्टप्रसङ्ग Tatpur. m. (-ङ्गः) Connexion or association with what is undesirable, incongruous or wrong connexion, as that of a Yogin with worldly objects; or (in Nyāya) that of an inference with wrong premises, the former tending to prove the absurdity of the argument advanced; or (in grammatical literature) connecting one rule with an other rule which has no relation to it. E. अनिष्ट and प्रसङ्ग.

अनिष्टफल Karmadh. n. (-फलम्) Evil consequence, evil result. E. अनिष्ट and फल.

अनिष्टशङ्का Tatpur. f. (-ङ्का) Apprehension of an unpleasant or unlucky occurrence, apprehension of danger; (in rhetoric one of the अभिपारिभाव (q. v.) of the rasa वत्सल (q. v.). E. अनिष्ट and शङ्का.

अनिष्टहेतु Tatpur. m. (-हेतुः) An evil omen. E. अनिष्ट and हेतु.

अनिष्टापादन Tatpur. n. (-नम्) 1. Obtaining or getting what is not desirable. See प्राप्तिवन्. E. अनिष्ट and आपादन.

2. Not obtaining what is desirable. See अप्राप्तिवन्. E. अ neg. and इष्ट-आपादन.

अनिष्टाप्ति Tatpur. f. (-प्तिः) The same as the preceding. E. 1. अनिष्ट and आप्ति, 2. अ neg. and इष्ट-आप्ति.

अनिष्टाशंसिन् Tatpur. m. f. n. (-सिन्-सिनी-सि) Boding ill or evil. E. अनिष्ट and आशंसिन्.

अनिष्टिन् Tatpur. m. (-ष्टी) One who has not performed a sacrifice. E. अ neg. and इष्टिन्.

अनिष्टृत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Not hurt, not injured. E. अ neg. and निष्टृत.

अनिष्टोत्प्रेषण Tatpur. n. (-णम्) Apprehension of an unpleasant or unlucky occurrence, apprehension of danger, fear. E. अनिष्ट and उत्प्रेषण.

अनिष्टुर Tatpur. m. f. n. (-रः-रा-रम्) ¹ Not contumelious. ² Not harsh. E. अ neg. and निष्टुर.

अनिष्ठात Tatpur. m. f. n. (-तः-ता-तम्) Unskilful, ignorant. E. अ neg. and निष्ठात.

अनिष्पत्ति Tatpur. f. (-त्तिः) Non-completion, non-termination. E. अ neg. and निष्पत्ति.

अनिष्पन्नम् Tatpur. ind. (Wounding) so as not to make the arrow come out on the other side of the body, i. e. not too violently. E. अ neg. and निष्पन्न.

अनिष्पन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Not accomplished, incomplete, imperfect. E. अ neg. and निष्पन्न.

अनिसर्ग Bahuvr. m. f. n. (-र्गः-र्गा-र्गम्) Unnatural, unnaturally elated or depressed. E. अ priv. and निसर्ग.

अनिसम्बन्ध Tatpur. m. f. n. (-न्धः-न्धा-न्धम्) ¹ Not paralyzed, not overpowered. ² Not stopped, not fixed. E. अ neg. and निसम्बन्ध.

अनिसीर्ष Tatpur. m. f. n. (-र्षः-र्शा-र्षम्) ¹ Not got over. ² (In law.) Not refuted, not answered (as a plaint, a charge). See the following. E. अ neg. and निसीर्ष.

अनिसीर्षाभियोग Bahuvr. m. (-गः) (In law.) A defendant who has not or not yet refuted the charge brought against him. E. अनिसीर्ष and अभियोग.

अनीक m. n. (-कः-कम्) ¹ The face (ved.). ² The fore part, front, the principal or conspicuous part (ved.). ³ The point (e. g. of an arrow) (ved.). ⁴ Multitude, assemblage, quantity (ved.). ⁵ An army, a host, forces (according to some, also: part of an army). ⁶ War, combat. E. अन्, to breathe (in 1. 2. 3.) and to go (in 4. 5. 6.), un. aff. ईकन्, the radical being क्त.

अनीकवत् m. (-वान्) (ved.) Having or occupying the prominent or principal place, principal, superior, first, an epithet of Agni, used chiefly when the god receives the first offerings in certain sacrifices, his name then also occurring as the first in the list of the gods invoked. E. अनीक, taddh. aff. मतुप्.

अनीकविदारण Tatpur. m. (-णः) A proper name: a brother of Jayadratha. E. अनीक and विदारण 'destroyer of hosts'.

अनीकस्य Tatpur. m. (-स्यः) ¹ A warrior, a combattant. ² A royal body guard. ³ A trainer of an elephant, an elephant driver. ⁴ A large military drum. ⁵ A mark, a sign, a signal. ⁶ (According to one authority: अन्वय q. v.) E. अनीक and स्य.

अनीकिनी f. (-नी) ¹ An army, a host, forces. ² A certain force; three chamús or one-tenth of an Akshauhīni, containing two thousand, one hundred and eighty-seven elephants, and as many cars, six thousand, five hundred and

- sixty-one horses, and ten thousand, nine hundred and thirty-five foot. E. अनीच, taddh. aff. र्णि.
- अनीच** Tatpur. n. (-चम्) Not seeing, not looking at (e. g. the rising or the setting sun, as one of the प्रजापतिव्रत q. v.). E. अ neg. and ईच.
- अनीच** Tatpur. m. f. n. (-चः-चा-चम्) ¹ Not low, respectable, decent. ² (In grammar.) Not pronounced with the low or anudatta accent (as a syllable). E. अ neg. and नीच.
- अनीचानुवर्तिन्** Tatpur. 1. m. f. n. (-र्त्ति-र्त्तिनी-र्त्ति) Not keeping low or improper company. 2. m. (-र्त्ति) A faithful lover or husband. E. अ neg. and नीच-अनुवर्तिन्.
- अनीचिदर्शिन्** Tatpur. m. (-र्शि) The name of a Bauddha saint. E. अनीचि (?) and दर्शिन्. (The reading of this word is doubtful, and the correct form is probably अनीचिदर्शिन्; from अनीचि the last of the eight fiery hells of the Buddhists and दर्शिन्, 'seeing'; as an Arhat, who has made himself conversant with the whole doctrine of Sakyamuni, is promised to penetrate with his sight all the worlds, 'from the highest summit of existence, down to the great hell Avichi'.)
- अनीच** I. Tatpur. m. (-नीचः) (ved.) Not nesting, not resting, restless; an epithet of Agni. Also written अनीठ. E. अ neg. and नीच.
- II. Bahuvr. m. f. n. (-चः-चा-चम्) Having no nest or repose; metaphorically applied to the highest divinity which is without an abode i. e. without a body. E. अ priv. and नीच.
- अनीति** Tatpur. f. (-तिः) I. ¹ Improprity, immorality. ² Impolicy, ill conduct. E. अ neg. and नीति.
- II. Freedom from calamities of season, as excessive rain &c. E. अ neg. and ईति.
- अनीतिश्च** Tatpur. m. f. n. (-श्चः-चा-चम्) ¹ Indiscreet, immoral. ² Impolitic. E. अ neg. and नीतिश्च.
- अनीतिविद्** Tatpur. m. f. n. (-त्-त्-त्) The same as the preceding. E. अ neg. and नीतिविद्.
- अनीदृश** Tatpur. m. f. n. (-शः-शी-श्म) Unlike, dissimilar. E. अ neg. and ईदृश.
- अनीप्सित** Tatpur. m. f. n. (-तः-ता-तम्) Not desirable. E. अ neg. and ईप्सित.
- अनीश** I. Tatpur. 1. m. f. n. (-शः-शा-श्म) Not ruling, not being master over, without power, powerless, unable.
2. f. (-शा) (In the Upanishads.) Want of power, impotence, insufficiency. E. अ neg. and 1. ईश, 2. ईशा.
- II. Bahuvr. 1. m. f. n. (-शः-शा-श्म) Without a lord or superior. And see अनीचर II.
2. m. (-शः) ¹ A name of Vishnu. ² A name of Śiva. E. अ priv. and ईश.
- अनीशता** f. (-ता) or **अनीशत्व** n. (-त्वम्) The condition or state of not being a master or ruler. E. अनीश I., taddh. aff. तच् or त्व.
- अनीचर** I. Tatpur. m. f. n. (-रः-रा-रम्) Not ruling, not being master over, without power, powerless, unable. E. अ neg. and ईचर.
- II. Bahuvr. m. f. n. (-रः-रा-रम्) ¹ Without a lord or superior. ² Unchecked, uncontrolled. ³ Not belonging to the supreme deity. ⁴ Not acknowledging a supreme deity, atheistic. E. अ priv. and ईचर.

- अनीचरता** f. (-ता) or **अनीचरत्व** n. (-त्वम्) ¹ Want of power, impotence, insufficiency. ² The being without a lord. ³ The being unchecked. ⁴ Atheism. E. 1. अनीचर I.; 2. 3. 4. अनीचर II., taddh. aff. तच् or त्व.
- अनीचरवादिन्** Tatpur. m. (-दी) An atheist, one who denies a supreme ruler of the universe. E. अनीचर and वादिन्.
- अनीह** I. Bahuvr. 1. m. f. n. (-हः-हा-हम्) Without a desire, indifferent.
2. m. (-हः) The proper name of a king of Ayodhyá, father of Párijátra; (according to other authorities the same king is called Abinagu and is father of Párijátra or Sahaśráswa). E. अ priv. and ईहा.
- II. Tatpur. f. (-हः) ¹ Want of desire, indifference. ² Want of energy, apathy. E. अ neg. and ईहा.
- अनीहित** Tatpur. 1. m. f. n. (-तः-ता-तम्) Unwished for, disagreeable. 2. n. (-तम्) Displeasure. E. अ neg. and ईहित.
- अनीठ** see अनीच.
- I. अनु ind. (see निपात, उपसर्ग, गति, कर्मप्रवचनीच). A particle implying the notion of 'after' in its literal and metaphorical acceptations; it is used either as a separable preposition or as a prefix to verbs, but, in the latter capacity, in the Vedas and in archaic passages of the epic literature, also detached from the verb, very much in the same manner as German prepositions when connected with verbs; in the Vedas it is sometimes also used adverbially. With nouns it may form Aavyayibh., Tatpur. and Bahuvr. compounds. It means:
1. (as a separable preposition, with a noun following or preceding in the accusative) ¹ After; ² in space (literally), ³ in time, implying successiveness, ⁴ in rank or order, implying inferiority. ⁵ Along, lengthwise (in this sense also with a noun in the genitive). ⁶ With, together with (in this meaning, however, only in conventional phrases; e. g. पर्वतमनु or नदीमन्ववसिता सेना 'the army was (so placed as to be) in communication with a mountain or with a river'. 'To the part or share of; e. g. यद्द्वय मामनु खात् 'what there may fall to my share'. ⁷ By (implying distribution); e. g. वृषं वृषमनु सिञ्चति 'he throws water tree by tree i. e. he waters every tree. ⁸ After, in the sense of to, towards, in the direction of; e. g. वृषमनु विद्योतते विद्युत् 'the lightning flashes after i. e. towards, in the direction of the tree'. ⁹ In regard to, in consequence of, on behalf of (only in conventional phrases), e. g. अपमनु प्रावर्षत् 'it rained in consequence of prayers' or शाक्यस्य संहितामनु or अनुवृषमनु प्रावर्षत् 'it rained in consequence of the hymns of Sákalya (having been recited) or in consequence of an ox having being sacrificed'. ¹⁰ In accordance with, agreeably to, like, similar. ¹¹ According to the statement of, e. g. साधुदेवदत्तो मातरमनु 'Devadatta is an excellent man, according to what his mother tells'.
2. (as a prefix to verbs, undetached or detached) ¹ After, in space or time, literally and metaphorically, e. g. क्व, यक्, शी &c. with अनु qq. vv. ² Similarly, likewise (implying imitation); in accordance with, agreeably to, lit. and met., see f. i. क्व, यक्, चा with अनु &c.
3. (as adverb, in the Vedas) Afterwards.

4. (in composition with nouns) I. (In Avyayibh. compounds.) ¹ After, ² in space (literally), e. g. अनुरथम्, after, behind the cart; ^b in order or rank, e. g. अनुज्येष्ठम्, after, next to the eldest. ³ Along, lengthwise, on, e. g. अनुगङ्गा वाराणसी 'Benares is situated along, i. e. on the Ganges'. ⁴ Near to; e. g. अनुवनमग्निर्गतः 'it lightens near the forest'. ⁵ According to, agreeably to, like; e. g. अनुक्रमम् 'according to order, in due order'. ⁶ Severally, by; e. g. अनुदिनम् 'day by day, daily'.

II. (In Tatpur. compounds.) ¹ After (in order or rank), subsequent, inferior, secondary; see f. i. अनुकनीचस्, अनुकल्प, अनुनायिका. ² According to, in conformance with, similar, like to; e. g. अनुकूल, अनुकीन, अनुक्राव्य. ³ Again; e. g. अनुत्थाप.

III. (In Bahuvr. compounds.) In conformity with, similar, like, e. g. अनुगुह, अनुरूप &c. E. unknown; the native etym. अनु, un. aff. उ, is not plausible; अनु is probably connected in origin with आ, towards, in its oldest form आ = अस्. See s. v. आ and the Preface.

II. अनु m. (-नुः) ¹ (in the Vedas; esp. in the plural अनुवः) Man in general; but it seems that this word is in the Vedas the name of a tribe or family, the meaning 'men' being an etymological interpretation of the commentaries. ² The proper name of a king in the North, the fourth son of Yayāti by Śarmistā; according to others, a son of Kuruvāsa or of Kuru. E. अनु, un. aff. उ.

अनुक m. f. n. (-क-का-कम्) Desirous, lustful, libidinous. E. अनु (the particle), taddh. aff. क्; acc. to others, a Tatpur., E. कम् with अनु, kṛit aff. उ.

अनुकथन Tatpur. n. (-नम्) Telling according to (what has been said), report, account. E. क् with अनु, kṛit aff. उट्.

अनुकनीचस् Tatpur. m. f. n. (-चान्-चसी-चः) The next youngest, the youngest in succession. Comp. अनुज्येष्ठ. E. अनु and कनीचस्.

अनुकम्पक Tatpur. m. (-कः) The name of a king, who lived, accord. to the Mahābh., in the Kṛita-yuga. E. कम् with अनु, kṛit aff. उट्.

अनुकम्पन Tatpur. n. (-नम्) Compassion, commiseration. E. कम् with अनु, kṛit aff. उट्.

अनुकम्पा Tatpur. f. (-म्पा) Compassion, tenderness. E. कम् with अनु, kṛit aff. च, and fem. aff. टाप्.

अनुकम्प्य Tatpur. I. m. f. n. (-क-का-कम्) Worthy of tenderness or compassion.

II. m. (-क्यः) ¹ A courier, an express, a runner. ² An ascetic, keeping the vow of rigorous penance. E. कम् with अनु, kṛitya aff. क्त्.

अनुकर Tatpur. m. f. n. (-रः-रा-रम्) Doing any thing like another, imitating. E. क् with अनु, kṛit aff. क्प्.

अनुकरव Tatpur. n. (-वम्) ¹ Making or doing like or in imitation of another, imitating. ² Resemblance, similarity. E. क् with अनु, kṛit aff. उट्.

अनुकर्तु Tatpur. I. m. f. n. (-त-ती-तु) Imitating. 2. m. (-ती) A performer, an actor. E. क् with अनु, kṛit aff. तुक्.

अनुकर्तव्य Tatpur. n. (-व्ये) A subsequent rite or ceremony. E. अनु and कर्तव्य. See अनुक्रिया.

अनुकर्ष Tatpur. m. (-र्षः) ¹ Attracting. ² (In Grammar.) Including

a preceding in a subsequent rule. ³ Invoking, summoning by incantations. ⁴ Deferred performance of a duty: performance at a period posterior to that for which it is prescribed (opp. to अपकर्ष q. v.). ⁵ The bottom of a carriage (so called, because it is, as it were, dragged after by the wheel which is under it). E. क् with अनु, kṛit aff. क्त्.

अनुकर्ष Tatpur. n. (-र्षम्) The same as अनुकर्ष 1. 2. 3. E. क् with अनु, kṛit aff. उट्.

अनुकर्षण Tatpur. m. (-र्षणम्) The bottom of a carriage. See अनुकर्ष. E. Probably a further development of the partic. अनुकर्षत्, from क् with अनु, conformably to the general origin of bases in क्; the native dict. consider it as अनुकर्ष with an additional न्, but अनुकर्ष is more likely the curtailed अनुकर्षण as most bases in क् probably originate in a fuller form on क्त्, क्त, कन्.

अनुकल्प Tatpur. m. (-ल्पः) A secondary or succedaneous injunction: an injunction of what is to be done, if the original injunction cannot be acted upon; f. i. to make offerings with nivāra, if vrihi — the dravya originally required — cannot be had; but used also in a more general sense with regard to other duties. E. अनु and कल्प.

अनुकाङ्क्षा Tatpur. f. (-ङ्क्षा) Wish, desire after. E. काङ्क् with अनु, kṛit aff. च and fem. aff. टाप्.

अनुकाम I. Tatpur. I. m. (-मः) (ved.) Wish, desire. E. कम् with अनु, kṛit aff. क्त्.

2. m. f. n. (-मः-मा-मम्) Consistent with one's desire, agreeable, liked. E. अनु and काम.

II. Avyayibh. (-मम्) ¹ According to wish or desire. ² After (i. e. past) one's wish or desire (?). ³ Desire by desire, every desire (?). E. अनु and काम.

अनुकामकृत Tatpur. m. f. n. (-कृतम्) (ved.) Fulfilling desire or wish. E. अनुकाम and कृत.

अनुकामीन m. f. n. (-नः-ना-नम्) ¹ One who goes where he pleases. ² One who acts as he pleases. E. अनुकाम, taddh. aff. क्त्.

अनुकामीवता f. (-ता) ¹ Going according to wish or inclination. ² Acting according to wish or inclination. E. अनुकामीन, taddh. aff. तक्.

अनुकार Tatpur. m. (-रः) ¹ Imitation. ² Resemblance. E. क् with अनु, kṛit aff. क्त्.

अनुकारिण Tatpur. m. f. n. (-री-रिणी-रि) Imitating (also as an actor). Comp. अनुकर्तु. E. क् with अनु, kṛit aff. णिनि.

अनुकर्तव्य Tatpur. I. m. f. n. (-र्ष-र्षा-र्षम्) ¹ To be imitated. ² To be performed (as the character in a play). E. क् with अनु, kṛitya aff. क्त्.

2. n. (-र्षम्) A subsequent duty or business. E. अनु and कार्य.

अनुकालम् Avyayibh. In due time. E. अनु and काल.

अनुकीर्ण Tatpur. m. f. n. (-र्ष-र्षा-र्षम्) Filled, thronged, crowded. E. क् with अनु, kṛit aff. क्त्.

अनुकीर्तन Tatpur. n. (-नम्) Proclaiming, publishing. E. कृत् with अनु, kṛit aff. उट्.

अनुकुक्षित Tatpur. m. f. n. (-त-ता-तम्) Inflected, curved. E. कुक् with अनु, kṛit aff. क्त् with āgama उट्.

अनुकूल Tatpur. I. m. f. n. (-क-का-कम्) ¹ Conformable to. ² Well disposed to, friendly, favourable.

2. m. (-कः) (In Rhetoric.) See अनुकूलनायक.

3. f. (-त्ता) ¹The name of a medicinal plant (Croton polyandrum). See दन्ती. ²The name of a metre regulated by number and quantity; it belongs to the class, called षिष्टुम् q. v. and consists of a stanza of four lines with the following eleven syllables in each: - ० ० - - | ० ० ० ० - - . Also called कुल्लवदन्ती, मीतिकमात्ता and त्री.

4. n. (-त्तम्) (In Rhetoric.) An alankāra or mode of writing or speaking elegantly, viz. representing an act, unpleasant in itself, as arising out of kindness or affection; e. g. when 'an ill-humoured mistress embraces her lover and apparently out of excess of love wounds him with her nails'. E. अनु and कुल्ल literally 'along or according to the bank (of a river)'.
अनुकूलता f. (-ता) and **अनुकूलत्व** n. (-त्वम्) ¹Conformity, consistency. ²Concord, good will, consent. E. अनुकूल, taddh. aff. तच् or त्व.
अनुकूलनायक Karmadh. m. (-कः) (In Rhetoric.) One of the forty-eight characters of a hero or principal personage in a poetical composition; he is described as a lover attached only to one mistress and as one of the four varieties (see also दक्षिण, ध्रुव and शठ) of either of the four principal divisions of the नायक (q. v.), viz. of the धीरोदात्त, धीरोत्तम, धीरलक्षित and धीरप्रशान्त (qq. vv.). The अनुकूलनायक may again be उत्तम, मध्यम or अधम (qq. vv.). E. अनुकूल and नायक.
अनुकूलि Denom. (अनुकूलयति) To act kindly, to show favour. E. अनुकूल, denom. aff. षिच्.
अनुकृत Tatpur. m. f. n. (-तः-ता-तम्) Imitated, made like or done in like manner. E. कृ with अनु, kṛit aff. क्त.
अनुकृति Tatpur. f. (-तिः) ¹Making or doing any thing like or in imitation of another, imitating. ²Resemblance, similarity. E. कृ with अनु, kṛit aff. क्तिन्.
अनुकृत्य Tatpur. m. f. n. (-तः-ता-तम्). The same as अनुकर्तृ. E. कृ with अनु, kṛitya aff. क्त्वा and āgama नृच्.
अनुकृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹Attracted. ²(In Grammar.) Included in a subsequent rule (as a preceding one). E. कृष् with अनु, kṛit aff. क्त.
अनुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Not spoken, not expressed. ²Unheard of, unthought of, extraordinary (esp. in Karmadh. compositions, implying praise, e. g. अनुक्ता-ध्यायक an unheard of i. e. a very excellent teacher). E. अ neg. and उक्त.
अनुक्तनिमित्त I. Tatpur. n. (-त्तम्) ¹A reason not expressed. ²An extraordinary, unthought of reason.
 II. Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) ¹Being without an apparent reason. ²Having or owing its origin to an extraordinary, unthought of reason. See विभावना and विशेषीति. E. अनुक्त and निमित्त.
अनुक्ति Tatpur. f. (-क्तिः) ¹The not speaking, not saying. ²The not having been said or mentioned. E. अ neg. and उक्ति.
अनुक्व Bahuvr. m. (-क्वः) (ved.) Without hymns, not praising (the divinity) in hymns. E. अ priv. and उक्वा.
अनुक्वच Tatpur. m. f. n. (-चः-चा-चम्) Serrated, dentated. E. अनु and क्वच.
अनुक्रम I. Tatpur. m. (-मः) Order, arrangement, regular and methodical disposal or succession. — अनुक्रमेण and अनुक्रमात् in the order. E. क्रम् with अनु, kṛit aff. चच्.

II. Avyayibh. (-मम्) According to order, in due order. E. अनु and क्रम्.
अनुक्रमश्च Tatpur. 1. n. (-चम्) ¹Following. ²Arranging, disposing methodically.
 2. f. (-ची) An explanatory table of contents, esp. of vaidik writings. E. क्रम् with अनु, kṛit aff. च्चट्; 2. with fem. aff. चीप्.
अनुक्रमशिका f. (-का). The same as अनुक्रमशी. E. अनुक्रमशी, taddh. aff. क्त्वा and fem. aff. टाप्.
अनुक्रान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Done or arranged methodically, passed over &c. in due order. E. क्रम् with अनु, kṛit aff. क्त.
अनुक्रिया Tatpur. f. (-या) A subsequent rite or ceremony. See अनुक्रमेण. E. अनु and क्रिया.
अनुक्रोश Tatpur. m. (-शः) Tenderness, compassion. E. क्रुन् with अनु, kṛit aff. चच्.
अनुचक्षम् Avyayibh. Momentarily, perpetually. E. अनु and चक्ष्.
अनुचक्षु Tatpur. m. (-क्षुः) (ved.) ¹The follower or servant of a charioteer. ²The follower or servant of a doorkeeper. E. अनु and चक्षु.
अनुचक्षम् Avyayibh. Night by night, every night. E. अनु and चक्षु.
अनुचेष्ट Tatpur. n. (-मम्) (A modern term.) A charitable allowance made to the native servants of certain temples in Orissa, by the Marathas and continued by the British Government. E. अनु and चेष्ट.
अनुचक्ष Tatpur. m. (-क्षः) The name of a country (as a king of which Paurava is mentioned). E. अनु and चक्षु.
अनुख्याति Tatpur. f. (-तिः) Reporting, revealing. E. ख्या with अनु, kṛit aff. क्तिन्.
अनुख्यातु Tatpur. m. (-ता) Reporter, revealer. E. ख्या with अनु, kṛit aff. नृच्.
अनुग Tatpur. 1. m. f. n. (-गः-गा-गम्) ¹Following, lit. and met. ²Corresponding with.
 2. m. (-गः) ¹A follower, a companion. ²A servant, an attendant.
 3. f. (-गा) The proper name of an Apsaras. E. गम् with अनु, kṛit aff. इ.
अनुगङ्गम् Avyayibh. Along the Ganges, on the Ganges. See I. अनु 4. E. अनु and गङ्गा.
अनुगणित Tatpur. m. f. n. (-तः-ता-तम्) Reckoned over, calculated over. E. गण् with अनु, kṛit aff. क्त and āgama इट्.
अनुगणितिन् m. f. n. (-ती-तिनी-ति) One who has reckoned over, calculated over (with a noun following in the locative). E. अनुगणित, taddh. aff. इनि.
अनुगत Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹Following, pursuing. ²Followed, pursued. ³Acquired, obtained, lit. and met. ⁴Gone out, extinguished (as fire).
 2. n. (-तम्) (In Music.) The middle measure, neither quick nor slow; the same as चण q. v. E. गम् with अनु, kṛit aff. क्त.
अनुगतार्थ Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having an obvious meaning, one easily inferred from the etymon (as a word), e. g. the words नर्भाधान, चन्द्रप्राशन, उद्दचनिरि &c. E. अनुगत and चर्थ.
अनुगताश्च Tatpur. m. f. n. (-चः-चा-चम्) To be followed (also

in a special sense: at funeral obsequies). E. नम् with अनु, kṛitya aff. तव् or तवत्.

अनुगन्धिका f. (-का) A river of mount Mályavat. E. अनु-गन्ध, taddh. aff. का (?).

अनुगम Tatpur. m. (-मः) ¹Following, going or coming after. See also अनुगमन. ²(In Philosophy.) The comprehension mentally of the essence of an object. ³The going out, extinction (of fire). E. नम् with अनु, kṛit aff. अप्.

अनुगमन Tatpur. n. (-नम्) ¹Following, going or coming after (also in a special sense: at funeral obsequies). ²Following in death, the self-immolation of a widow on the funeral pile. See also अनुमरण. E. नम् with अनु, kṛit aff. अद्.

अनुगवम् Avyayibh. Of a cow's breadth, as wide as is required for a cow (said of a cart). E. अनु and गो, samásánta aff. अच्.

अनुगधीन m. (-नः) A cowherd. E. अनुगु, taddh. aff. ख्.

अनुगादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Speaking the same as or like another. E. गद् with अनु, kṛit aff. ङिनि.

अनुगामिन् Tatpur. 1. m. f. n. (-मी-मिनी-मि) Going behind or after, following.
2. m. (-मी) ¹A follower, a companion. ²A servant, an attendant. E. नम् with अनु, kṛit aff. ङिनि.

अनुगामुक Tatpur. m. f. n. (-कः-का-कम्) Always following, always connected with. E. नम् with अनु, kṛit aff. उक्कच्.

अनुगिरम् Avyayibh. On the mountain (= गिरौ). E. अनु and गिरि, samásánta aff. टच्.

अनुगीति Tatpur. f. (-तिः) The name of a metre regulated by feet and belonging to the class called गणच्छन्दस् or गणवृत्त qq. vv. It consists of a couplet of two verses with twenty-seven syllables in the first, and with thirty-two syllables in the second verse; it is measured by feet, denominated ऋक् or मात्तगण which are equivalent to two long syllables or to four short; its odd feet (the first, third, fifth and seventh) must never be amphibrachys, the sixth foot of the first verse consists of a single short syllable and that of the second verse of an Amphibrachys or Proceleusmaticus. The pause is commonly restricted to the close of the third foot. If the long verse precede the short one, the metre is called सुगीति. E. अनु and गीति (another metre).

अनुगु Avyayibh. After the cow or the cows. E. अनु and गो.

अनुगुण I. Bahuvr. m. f. n. (-णः-णा-णम्) Of similar qualities, congenial with, corresponding with, suitable to.
II. Tatpur. m. (-णः) (In Rhetoric.) An alankára or mode of writing elegantly, representing the natural properties of a thing as more intense through contact with another thing.
III. Avyayibh. (-णम्) According to the quality or natural property (of an object). E. अनु and गुण.

अनुगृहीत Tatpur. m. f. n. (-तः-ता-तम्) Favoured, obliged. E. गृह् with अनु, kṛit aff. क्त and ágama इद् lengthened.

अनुय Tatpur. m. f. n. (-यः-या-यम्) Not violent, calm, gentle, mild. E. अ neg. and उय्.

अनुयह Tatpur. m. (-हः) ¹Promoting good and preventing ill or (according to another interpretation) promoting good by preventing ill. ²The conferring benefits, favour. ³Aid, assistance. ⁴Instructing in the mystical verses or incantations of the Vedas (?). ⁵See अनुयहसर्ग. E. यह् with अनु, kṛit aff. अप्.

अनुयहस्य Tatpur. n. (-यम्). The same as अनुयह 1.2.3. E. यह् with अनु, kṛit aff. अद्.

अनुयहसर्ग Tatpur. m. (-र्गः) (In the Sánkhyá philosophy.) The creation of mental conditions; in some of the Puránas it is considered as an eighth creation, in others as a fifth, and subdivided into विपर्यय, अशक्ति, सिद्धि and तुष्टि qq. vv. See also प्रत्ययसर्ग. E. अनुयह (perhaps in the sense of 'feeling' in general) and सर्ग.

अनुयहिन् m. (-ही) One instructed in the mystical verses or incantations of the Vedas (?). E. अनुयह्, taddh. aff. ङिनि.

अनुयामम् Avyayibh. Village for village, according to or in every village. E. अनु and याम.

अनुयासक m. (-कः) A mouthful or a quantity equivalent to a mouthful of boiled rice. E. अनु-यास, taddh. aff. क्.

अनुयाहक Tatpur. m. f. n. (-हकः-हिवा-हकम्) ¹Manifesting grace or favour towards; e. g. आदित्यपुरषो वा चक्षुषो ऽनुयाहकः. ²A supporter, an assistant (also in evil deeds). E. यह् with अनु, kṛit aff. अक्.

अनुयाहिन् Tatpur. m. f. n. (-ही-हिनी-हि) Gracious, favourable. E. यह् with अनु, kṛit aff. ङिनि.

अनुयाह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) To be treated with graciousness or favour, to be favoured. E. यह् with अनु, kṛitya aff. अत्.

अनुचर Tatpur. 1. m. f. n. (-रः-री-रम्) Going or coming after, following.
2. m. f. (-रः-री) ¹A follower, a companion. ²A servant, an attendant. (The fem. form अनुचरा, if not the latter part of a Bahuvr. compound, is grammatically incorrect. E. चर् with अनु, kṛit aff. अच्; चर being टित् or, according to some, चर् with अनु, kṛit aff. ट्.

अनुचारक Tatpur. m. f. (-रकः-रिका) ¹A follower, a companion. ²A servant, an attendant. E. चर् with अनु, kṛit aff. अक्.

अनुचारिन् Tatpur. m. f. n. (-री-रिनी-रि) Following, attending. E. चर् with अनु, kṛit aff. ङिनि.

अनुचित Tatpur. m. f. n. (-तः-ता-तम्) ¹Not proper, not suitable, not convenient, wrong. ²Not known, not understood. E. अ neg. and उचित.

अनुचितार्थ Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having an unknown or an unusual meaning (as a word; in rhetoric considered as one of the पददोष q. v.; e. g. if the word पशु, animal, is used in the sense of sacrificial animal, in a poetical passage, while it has this sense only in the ritual literature, or with the intention of implying timidity which it does not imply). E. अनुचित and अर्थ.

अनुचिन्तन Tatpur. n. (-नम्) Thinking of, recollecting, recalling. E. चिन् with अनु, kṛit aff. अद्.

अनुचिन्ता Tatpur. f. (-न्ता) Thinking of, recollecting, recalling. E. चिन् with अनु, kṛit aff. अद्.

अनुच्चार Tatpur. m. (-रः) Non-utterance, omission (of a word). E. अ neg. and उच्चार.

अनुच्छाद Tatpur. m. (-दः) A cloth or garment, that hangs down; different from पर्यास, a cloth that is thrown round q. v., from नीवि q. v. &c. (ved.). E. छद् with अनु (along, scil. the body), kṛit aff. अच्.

अनुच्छिन्ति Tatpur. f. (-न्तिः) Non-destruction, indestructibility, eternity. E. अ neg. and उच्छिन्ति.

अनुच्छिन्निधर्मन् Bahuvr. m. f. n. (-मा-मा-र्म) Having the property of eternity, of indestructibility (an epithet of चात्मन् in the Upan.). E. अनुच्छिन्ति and धर्मन्.

अनुच्छिन्न Tatpur. m. f. n. (-न्न:-न्ना-न्नम्) Not cut off, not destroyed. E. अ neg. and उच्छिन्न.

अनुच्छिष्ट Tatpur. m. f. n. (-ष्ट:-ष्टा-ष्टम्) Not rejected, pure. E. अ neg. and उच्छिष्ट.

अनुच्छेद Tatpur. m. (-दः) Non-destruction, indestructibility, eternity. E. अ neg. and उच्छेद.

अनुच्छिद्य Tatpur. m. f. n. (-द्य:-द्या-द्यम्) ¹ Not divisible. ² Indestructible, permanent. E. अ neg. and उच्छिद्य.

अनुज Tatpur. 1. m. f. n. (-ज:-जा-जम्) Born after or later.

2. m. (-जः) A younger brother.

3. f. (-जा) ¹ A younger sister. ² The name of a medicinal plant. See चापमाथा.

4. n. (-जम्) A small herbaceous plant used in medicine and as a perfume. See प्रपीडररीक. E. जन् with अनु, kṛit aff. उ.

अनुजन्म Avyayibh. According to people, according to every body. E. अनु and जन्.

अनुजन्मन् Bahuvr. m. (-मा) A younger brother or younger born. E. अनु and जन्मन्.

अनुजात Tatpur. I. 1. m. f. n. (-त:-ता-तम्) Born after. Used actively, passively and impersonally; when actively with a noun depending in the accusative; e. g. अनुजातो माखवको मखविकाम् or अनुजाता माखविका माखवकेन 'the boy is born after the girl' or अनुजातं माखवकेन 'the boy is later born'.

2. m. (-तः) A younger brother.

3. f. (-ता) A younger sister. E. जन् with अनु, kṛit aff. त्त.

II. m. f. n. (-त:-ता-तम्) ¹ After teething (as a child; the word is explained so by a commentator of Manu, where it appears as an elliptical expression instead of अनुदन्तजात, the word दन्तजात preceding immediately; this meaning is therefore restricted to the passage alone alluded to (book 5 verse 58) and not generally applicable). ² Born like or with similar qualities as (another). E. अनु and जात.

अनुजावर See आनुजावर. (The form आनुयाजावर which occurs in the existing edition of Pāṇini V. 4. 36. v. 5., is wrong.)

अनुजिघृषा Tatpur. f. (-षा) The desire of conferring favours, of acting kindly. E. ङृष् in the desid., with अनु, kṛit aff. अ.

अनुजीर्ण Tatpur. m. f. n. (-र्ण:-र्णा-र्णम्) Grown old after, decayed after, or in consequence of, on behalf of. (Used actively, passively and impersonally; when actively with a noun depending in the accusative; e. g. अनुजीर्णो वृषली वैशः or अनुजीर्णो वृषली वैशेण; अनुजीर्णं वैशेण. Compare the construction of अनुजात.) E. ङृष् with अनु, kṛit aff. त्त.

अनुजीविन् Tatpur. 1. m. f. n. (-वी-विनी-वि) Living upon, getting a livelihood by or through, dependant.

2. m. (-वी) ¹ A servant, a dependant. ² A companion, a follower. (It occurs as the proper name of a crow in a fable.) E. जीव् with अनु, kṛit aff. विनि.

अनुजीविषात् ind. See the following. E. अनुजीविन्, taddh. aff. साति.

अनुजीविषात्कृत Tatpur. m. f. n. (-त:-ता-तम्) Made subservient, become entirely one's own. E. अनुजीविषात् and कृत.

अनुजीव्य Tatpur. m. f. n. (-व्य:-व्या-व्यम्) To be lived upon or after, in conformance with. E. जीव् with अनु, kṛitya aff. त्तवत्.

अनुज्ञप्ति Tatpur. f. (-प्तिः) Ordering, commanding, enjoining. The same as अनुज्ञापन. E. ज्ञप् with अनु (or perhaps better ज्ञा, in the caus., with अनु, with āgama पुक् and the vowel of the radical shortened), kṛit aff. तिन्.

अनुज्ञा Tatpur. f. (-ज्ञा) ¹ Assent, permission. ² Order, command (?). ³ (In Rhetoric.) An alankāra or mode of writing elegantly viz. taking a favourable view of another's faults and, as it were, assenting to them. E. ज्ञा with अनु, kṛit aff. चक्.

अनुज्ञात Tatpur. m. f. n. (-त:-ता-तम्) ¹ Assented to, permitted, allowed, accepted, acknowledged. ² Ordered, directed. ³ Dismissed. ⁴ Honoured. E. ज्ञा with अनु, kṛit aff. त्त.

अनुज्ञान Tatpur. n. (-जम्) Assenting, permitting. E. ज्ञा with अनु, kṛit aff. कृट्.

अनुज्ञापक Tatpur. m. f. n. (-क:-पिका-पकम्) Commanding. E. ज्ञा in the caus., with अनु, with āgama पुक्, kṛit aff. कृष्.

अनुज्ञापन Tatpur. n. (-गम्). The same as अनुज्ञप्ति. E. ज्ञा in the caus., with अनु, with āgama पुक्, kṛit aff. कृट्.

अनुज्ञाप्रार्थना Tatpur. f. (-ना) Asking permission. E. अनुज्ञा and प्रार्थना.

अनुज्ञिषा Tatpur. f. (-षा) Asking permission. E. अनुज्ञा and षष्वा.

अनुज्येष्ठ I. Tatpur. m. f. n. (-ष्ठ:-ष्ठा-ष्ठम्) Following the eldest, the next eldest, eldest but one.

II. Avyayibh. (-ष्ठम्) ¹ After the eldest. ² According to seniority. E. अनु and ज्येष्ठ.

अनुत्त. See E. of आनुत्ति.

अनुत्तप्त Tatpur. m. f. n. (-प्त:-प्ता-प्तम्) Filled with regret or repentance, repentant, remorseful. E. तप् with अनु, kṛit aff. त्त.

अनुत्तर Tatpur. m. (-रः) Fare, freight. E. तु with अनु, kṛit aff. चप्.

अनुत्तर्ष Tatpur. m. (-र्षः) ¹ Thirst. ² Wish, desire. ³ A drinking vessel, one used to drink spirituous liquors from. ⁴ Spirituous liquor. See अनुत्तर्षण. E. तृष् with अनु, kṛit aff. चञ्.

अनुत्तर्षण Tatpur. n. (-णम्) ¹ A vessel (according to some, of crystal), from which spirituous liquor is drunk. ² Serving up or distributing liquor. (Some authorities admit only the first, some only the second meaning; neither both together. A later compilation makes this word a synonyme of अनुत्तर्ष also in its other meanings.) E. तृष् with अनु, kṛit aff. कृट्.

अनुत्ताप Tatpur. m. (-पः) Repentance. E. तप् with अनु, kṛit aff. चञ्.

अनुत्तापन Tatpur. m. f. n. (-न:-नी-नम्) Making remorseful or penitent, afflicting. E. तप् with अनु, in the caus., kṛit aff. कृट्.

अनुतापिन् Tatpur. m. f. n. (-पी-पिनी-पि) Penitent, regretting. E. अनुताप, taddh. aff. इनि.

अनुतिकम् Avyayibh. According or like a seed of sesamum; (probably used in the same manner as तिस्रतुल्य in negative phrases answering 'a single grain, a pin's head, an iota, a whit &c.'). E. अनु and तिक्.

अनुतूति Denom. (अनुतूतयति). E. तूक्, denom. aff. शिच्, with अनु. See under तूति.

अनुत्कर्ष Tatpur. m. (-र्षः) Want of excellence or superiority, inferiority. E. अ neg. and उत्कर्ष.

अनुत्त Tatpur. m. f. n. (-त्त:-त्ता-त्तम्) Not thrown, not over-

powered, invincible (ved.). E. अ neg. and उत्त. (According to others: not wetted, not moistened. E. अ neg. and उत्त; this interpretation, however, seems erroneous.)

अनुत्तम m. f. n. (-मः-मा-मम्) I. Tatpur. Very best, chief, principal. E. अ compar. or expl. and उत्तम, or perhaps a compound framed after the analogy of अनुत्तर.

II. Bahuvr. (In grammar.) Without the first person, used in any but the first person, i. e. in the second or third person (viz. a verb). E. अ priv. and उत्तम.

अनुत्तमन्वु Bahuvr. m. (-न्वुः) (ved.) Of invincible wrath, an epithet of Indra. E. अनुत्त and मन्वु.

अनुत्तमाश्रयस् Tatpur. n. (-श्रयः) A technical term in the Sāṅkhya philosophy denoting one of the five sorts of external acquiescence or indifference (see तुष्टि), viz. that condition of mind in which a man abstains from sensual enjoyments on the ground that there is no repose for the senses when attachment to sensual pleasures prevails. Some call this indifference नारीक; compare also अश्रयस्, सन्निक, शोच, वृष्टि, सुतमस्, पार, सुनिच, सुपार, अपार, पारापार, उत्तमाश्रयस् and the following. E. अ neg. and उत्तमाश्रयस् (?).

अनुत्तमाश्रयसिक Tatpur. n. (-सिक) A technical term in the Sāṅkhya philosophy denoting one of the five sorts of external acquiescence or indifference (see तुष्टि), viz. that condition of mind in which a man abstains from sensual enjoyments on the ground that it is sinful to injure created things, enjoyment however being impossible without doing so. Some call this indifference उत्तमाश्रयस्. Compare the preceding and the terms named there. E. अनुत्तम and आश्रयसिक (?).

अनुत्तर I. Tatpur. 1. m. f. n. (-रः-रा-रम्) ¹ Low, nether. ² South, southern. ³ Low, inferior, vile.

2. n. (-रम्) ¹ No-answer. ² A bad or evasive reply and held therefore to be no-answer (e. g. of the defendant, in a law-suit). E. अ neg. and उत्तर.

II. Bahuvr. 1. m. f. n. (-रः-रा-रम्) ¹ Best, excellent, supreme, chief, principal (literally: than which there is no higher or better). ² Fixed, firm. ³ Unable to answer or to give a proper answer.

2. m. pl. (-राः) In Jaina mythology, one of the two divisions (see also शिवेयक) of the gods called कस्यातीत (q. v.) which are one of the two divisions (see also कस्याभव) of the gods called वैमानिक (q. v.); the अनुत्तराः comprise five classes. See विवद्य, वैवद्यन्त, जयन्त, अपराजित and सर्वार्थसिद्धि. See also अनुत्तरोपपातिक. E. अ priv. and उत्तर.

अनुत्तरयोगतन्त्र Tatpur. n. (-न्त्रम्) The name of the last of the four Bauddha Tantras, the Tantra of the supreme Yoga. (The other three are called क्रियातन्त्र, आचारतन्त्र and योगतन्त्र qq. vv.) E. अनुत्तर-योग and तन्त्र.

अनुत्तरोपपातिक m. pl. (-काः) Apparently the same as अनुत्तर m. pl.: the name of the Jaina gods so called. According to a commentary it would mean literally 'those who have the highest origin i. e. who are born in the five Vimānas' from which the five classes of the अनुत्तराः derive their appellations. E. अनुत्तरोपपातिन् (अनुत्तर and उपपात, taddh. aff. इनि), taddh. aff. कन् (?).

अनुत्तरोपपातिकदश Bahuvr. f. pl. (-शाः) The name of the ninth of the twelve sacred writings of the Jainas: that

treating on the अनुत्तरोपपातिका: (q. v.). E. अनुत्तरोपपातिक and दश (acc. to a comm. in the sense of चषयण); but more probably अनुत्त and दशन्, samāsānta aff. उच्, like आसन्नदश &c.

अनुत्पत्ति I. Tatpur. f. (-त्तिः) The not taking origin or birth, the not being produced, the not arising (as in philosophy, e. g. of all knowledge at once, or of Prakṛiti &c.). See also अनुत्पत्तिसम. E. अ neg. and उत्पत्ति.

II. Bahuvr. m. f. n. (-त्तिः-त्तिः-त्ति) Having no origin or birth, not being produced. E. अ priv. and उत्पत्ति.

अनुत्पत्तिक Bahuvr. m. f. n. (-कः-की-कम्) (In Bauddha literature.) Having no origin or birth, not or not yet being produced. (The fem. -की belongs to Bauddha writings; in the classic language, it would be -का.) See the following. E. अनुत्पत्ति II., samāsānta aff. कप्.

अनुत्पत्तिकधर्मचान्ति Tatpur. f. (-न्तिः) (In Bauddha literature.) Enduring conditions which have not yet taken place i. e. reconciling one's mind to the conditions of a future life; one of the hundred-eight धर्मासोकमुख (q. v.) or means to comprehend the doctrine of Śākyamuni; 'it leads to the reception of revelations' i. e. it enables an enquirer to get possessed of the mysteries of the Bauddha doctrine. E. अनुत्पत्तिक-धर्म and चान्ति.

अनुत्पत्तिसम Tatpur. m. f. (-मः-मा) (In the Nyāya philosophy.) The sophism of the impossibility of origin or birth; viz. arguing that a thing cannot take origin, because a thing exists in consequence of an immaterial cause; as the latter, however, does not exist before the material cause and the instance proving the existence of such material cause, and as the material cause again depends upon what exists, and the instance upon the material cause, the thing itself can never come into existence: or origin in general is impossible. E. अनुत्पत्ति and सम. (With respect to the gender of this word and the ellipsis required to explain it, see the E. of चान्तिवसम.)

अनुत्पन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Not born, not produced &c. See उत्पन्न. E. अ neg. and उत्पन्न.

अनुत्पाद Tatpur. m. (-दः) The not taking origin or birth, the not arising. E. अ neg. and उत्पाद.

अनुत्पादचान्ति Tatpur. f. (-न्तिः) (In Bauddha literature.) Enduring non-birth i. e. reconciling one's mind to not being born again; one of the hundred-eight धर्मासोकमुख (q. v.) or means to comprehend the doctrine of Śākyamuni; it is conducive to a clear apprehension of all that may impede (sc. the attainment of this desirable end). E. अनुत्पाद and चान्ति.

अनुत्पादन Tatpur. n. (-नम्) Not producing, not bringing forth. E. अ neg. and उत्पादन.

अनुत्पाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) Not producible, eternal (e. g. प्रकृति or पुरुष in the Sāṅkhya philosophy). E. अ neg. and उत्पाद्य.

अनुत्साह I. Tatpur. m. (-हः) Want of effort or energy, in difference, unconcernedness. E. अ neg. and उत्साह.

II. Bahuvr. m. f. n. (-हः-हा-हम्) Without energy, indifferent, unconcerned. E. अ priv. and उत्साह.

अनुत्सुक Tatpur. m. f. n. (-कः-का-कम्) Not strongly attached to, not longing for &c. See उत्सुक. E. अ neg. and उत्सुक.

अनुद Tatpur. m. (-दः) (ved.) 1. A companion, a follower. E. ही with अनु, kṛit aff. क. Comp. अनुदेयी.
 2. Giving like, liberal in a similar manner. E. दा with अनु, kṛit aff. क. In both meanings only in composition with अ priv. See अनानुद.
अनुदक Bahuvr. m. f. n. (-क-का-कम्) Without water, waterless. E. अ priv. and उदक.
अनुदत्त Tatpur. m. f. n. (-त्तः-ता-तम्) Given back, returned. Also अनुत्त q. v. E. दा with अनु, kṛit aff. क.
अनुदर Bahuvr. m. f. n. (-रः-रा-रम्) Thin, lank. E. अ priv. and उदर.
अनुदर्शय Tatpur. n. (-यम्) Looking after, considering. E. इम् with अनु, kṛit aff. कृद्.
अनुदर्शिन Tatpur. m. f. n. (-श्री-श्रीनी-श्री) Looking after, considering, foreseeing. E. इम् with अनु, kṛit aff. शिनि.
अनुदात्त Tatpur. (In Grammar.) 1. m. f. n. (-त्तः-ता-तम्) Not elevated, not being pronounced with the accent called उदात्त (q. v.) or स्वरित (q. v.) (as the syllable of a word).
 2. m. (-त्तः) The not elevated accent, the accent (see स्वर and वाङ्मयप्रयत्न) which is neither उदात्त (q. v.) nor स्वरित (q. v.) and which by the depression of the voice, it requires, prepares, as it were, for the greater effort in the pronunciation of the syllables accented with the उदात्त or स्वरित. This depression being the greatest when the syllable having the अनुदात्त accent, is immediately followed by a syllable accented with the उदात्त or स्वरित, the अनुदात्त is called in this case अनुदात्ततर 'a very anudatta'. The mode of marking the अनुदात्त, is restricted, as is also the case with the other two accents, to the vaidik Sanhitās (Sanhitā-Pāthas) and Brāhmaṇas, and varies according to the different Vedas. In the Sanhitā, Pada and the Brāhmaṇas of the Ṛigveda, in the Sanhitā and Pada of the Yajur- and Sanhitā of the Atharvaveda the Anudatta is marked with a horizontal line under the syllable so accented (*thus becoming comparable also in graphic value to the sign of the Virāma, the horizontal line representing as it were the repose in accentuation*); in the Brāhmaṇas of the White Yajurveda, it is not marked at all; and in the Sanhitā of the Sāmaveda the anudatta syllable when anudattatara before an udatta, or before a svarita syllable bearing the figures २ or ३, is marked with the figure ३ over it, except when it is preceded in the beginning of a verse by other anudatta syllables, in which case only the first anudatta syllable bears the figure ३, while the following anudatta syllables are left unmarked. If the anudattatara is followed by a svarita syllable bearing the sign २र, the syllable so accented is marked with ३क. In the Pada-text of the Sāmaveda the sign ३ denotes the anudattatara before an udatta, if the latter occupies the second syllable from the beginning, or the syllable before an anudattatara, if the latter is followed by a svarita, or lastly the anudatta accentuation of a syllable so marked and of all the syllables following it until an udatta or svarita syllable comes; the sign ३क or क denotes the anudattatara immediately followed by a svarita. Compare also the terms नीच, निहत, न्यस्य, न्यस्यतर, निचत, निघात, न्यास, निघम and the radd. इन् with नि and यन् with चि. — In the native

lists of radicals, the Dhātupāthas, certain radicals have the anudatta accent as an इत् (q. v.) or अनुबन्ध (q. v.) connected with them i. e. as a technical sign for certain rules they are subject to with respect to derivation &c. See also अनुदात्तित् and अनुदात्तोपदेश.
अनुदात्ततर m. (-रः) The अनुदात्त accent (or स्वर) or a syllable so accented when immediately preceding a syllable having the उदात्त or स्वरित accent. See under अनुदात्त. E. अनुदात्त, taddh. aff. तरप्.
अनुदात्तत्व n. (-त्वम्) The having or being the accent अनुदात्त. E. अनुदात्त, taddh. aff. त्व.
अनुदात्तस्वरित Karmadh. See नीचस्वरित. E. अनुदात्त and स्वरित.
अनुदात्तादि Bahuvr. n. (-दि) (In Grammar.) A nominal base which is अनुदात्त (q. v.) in the first syllable. E. अनुदात्त and आदि; scil. प्रातिपदिक.
अनुदात्तित् Bahuvr. m. (-त्) (In Grammar.) A radical having in the Dhātupātha or the native list of radicals, the अनुदात्त accent as अनुबन्ध i. e. as a technical sign for certain rules of derivation &c. See the Appendix. E. अनुदात्त and इत् (the technical denomination of अनुबन्ध); scil. धातु.
अनुदात्तोदय Bahuvr. n. (-यम्) (In Grammar.) A syllable followed by an अनुदात्त (q. v.)-syllable. E. अनुदात्त and उदय; scil. चकार.
अनुदात्तोपदेश Bahuvr. m. (-शः). The same as अनुदात्तित्. See s. v. उपदेश. E. अनुदात्त and उपदेश; scil. धातु.
अनुदार I. Tatpur. m. f. n. (-रः-रा-रम्) Not liberal, not generous, niggardly, mean. E. अ neg. and उदार.
 II. Bahuvr. m. (-रः) Adhered to or followed by a wife. E. अनु and दार.
अनुदित Tatpur. m. f. n. (-त्तः-ता-तम्) I. Unrisen. II. Unsaid, unuttered. E. अ neg. and उदित.
अनुदिनम् Avyayibh. Daily, every day. E. अनु and दिन.
अनुदिवसम् Avyayibh. Daily, every day. E. अनु and दिवस.
अनुदिशम् Avyayibh. In every quarter, in every direction. E. अनु and दिम्, samāsānta aff. टच्.
अनुदृष्टि Bahuvr. (?) f. (-ष्टिः) The proper name of the mother or ancestress of आनुदृष्टिनेय. E. अनु and दृष्टि 'having her eyes after i. e. provident'.
अनुदिय Tatpur. 1. m. f. n. (-यः-या-यम्) To be given back, to be returned. (ved.)
 2. f. (-यी) (ved.) 'Restitution, restoration (?). 'A female friend or companion. Comp. अनुद. E. दा with अनु, kṛitya aff. यत्.
अनुदेश Tatpur. m. (-शः) ' (In Grammar.) A rule or injunction relating to a preceding rule or injunction, to an उदेश q. v. If there are several उदेशाः followed by an equal number of अनुदेशाः, the first अनुदेशः is to be connected with the first उदेशः, the second अनुदेशः with the second उदेशः and so on. 'Order, injunction in general. E. दिम् with अनु, kṛit aff. चञ्.
अनुदेशिन m. f. n. (-श्री-श्रीनी-श्री) (In Grammar.) Being the object of an अनुदेश (q. v.) in distinction from उदेशिन (q. v.) the object of an उदेश (q. v.); 'समानां समसंख्यानां समपरिपठितानामुद्देशिनामनुदेशिनां च यथाक्रममुद्देशिभिः सहापुद्देशिनः संबन्धोः'. E. अनुदेश, taddh. aff. इनि.

अनुवृत्त Tatpur. m. f. n. (-तः-ता-तम्) Not taken out, not taken away &c. See **उवृत्त**. (If in ritual books said of the Āhavaniya (q. v.) fire, it means that this fire is not yet taken from the Gārhapatyā (q. v.) where it is kept.) E. अ neg. and **उवृत्त**.

अनुवृताभ्यसमय Tatpur. m. (-यः) The setting of the sun, while the Āhavaniya (q. v.) fire is not yet removed from the Gārhapatyā (q. v.) where it is kept. E. अनुवृत्त (in the sense of the locative) and **अभ्यसमय**.

अनुन्नट Tatpur. m. f. n. (-टः-टा-टम्) Not exalted, low-minded, not lofty. E. अ neg. and **उन्नट**.

अनुब Tatpur. m. f. n. (-बः-बा-बम्) What must or ought not to be said, unspeakable, unutterable. Compare **अवब**. (The reading अनुब in the actual edition of Pāṇ. III. 1. 101. is to be corrected to अनुब.) E. अ neg. and **उब**.

अनुबोध Tatpur. m. (-गः) Absence of exertion or effort, laziness. E. अ neg. and **उबोध**.

अनुद्दृश्य Tatpur. m. f. n. (-दृः-दा-दृम्) To be recognised, to be seen, visible. E. दृश् with अनु, kṛit aff. तद्.

अनुवृत्त Tatpur. I. m. f. n. (-तः-ता-तम्) Followed, pursued. E. वृ with अनु, kṛit aff. क्त.

II. n. (-तम्) A measure of time in music, half a Druta, or one-fourth of a Mātrā or time taken to articulate a short vowel. E. अनु and वृत्त 'an inferior or minor Druta'.

अनुवाह Tatpur. m. (-हः) Celibacy. E. अ neg. and **उवाह**.

अनुविप Tatpur. m. f. n. (-पः-पा-पम्) Easy, free from apprehension or perplexity. E. अ neg. and **उविप**.

अनुदेन I. Tatpur. m. (-नः) Freedom from anxiety, the not being discomposed. E. अ neg. and **उदेन**.

II. Bahuvr. m. f. n. (-नः-ना-नम्) Free from anxiety. E. अ priv. and **उदेन**.

अनुदेनकर Tatpur. m. f. n. (-रः-री-रम्) Not causing fear, not terrifying &c. by its appearance (e. g. as the staff of a man belonging to the three superior castes, or as a judge ought to be). E. अ neg. and **उदेनकर**.

अनुधावन Tatpur. n. (-नम्) I. ¹Chasing, pursuit, running after. ²(fig.) Pursuit of any object, research, investigation, meditation. II. Cleansing, purifying. E. धाव् with अनु, kṛit aff. कृट्.

अनुधान Tatpur. n. (-नम्) Meditation, religious contemplation. E. धि with अनु, kṛit aff. कृट्.

अनुधाधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Meditating, reflecting. E. धि with अनु, kṛit aff. धिनि.

अनुनय I. Tatpur. m. (-यः) ¹Salutation, courtesy, shewing respect or adoration to a guest or deity, submission, humility. ²Humble supplication, conciliatory entreaty, reconciliation. E. नी with अनु, kṛit aff. यच्.

II. Avyayibh. (-यम्) According to propriety, agreeably to what is required, to circumstance; e. g. **अत्रवीदनुनयं यच्च**. E. अनु and यच्.

अनुनयप्रतिषप्रहास Tatpur. n. (-सम्) (In Buddhistic literature.) One of the 108 धर्माक्षौकमुख (q. v.), (probably) relinquishing what is adverse to respectful conduct or humility. E. अनुनय-प्रतिष and प्रहास.

अनुनयमान Tatpur. m. f. n. (-नः-ना-नम्) Showing respect or adoration, honouring. E. नी with अनु, kṛit aff. शानच्, and āgama मुक्.

अनुनयामन्त्र Tatpur. n. (-यम्) An address marked with conciliation, conciliatory address. E. अनुनय and आमन्त्र.

अनुनयिन् m. f. n. (-यी-यिनी-यि) Courteous, humble, submissive. E. अनुनय, taddh. aff. इनि.

अनुनाद् Tatpur. m. (-द्) Sound, consequent sound, vibration, echo. E. अनु and नाद्.

अनुनादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Sounding after, echoing; e. g. **कसानुनादिन्** q. v. E. अनु and नादिन्.

अनुनायिका Tatpur. f. (-का) A secondary or inferior female character in a drama, one subordinate to the नायिका or principal female character, such as 'a friend, a female devotee, a slave, a nurse or female artisans'. E. अनु and नायिका.

अनुनाय Tatpur. m. (-यः) The name of a country (? this meaning is doubtful). E. अनु and नाय.

अनुनासिक Tatpur. m.f.n. (-कः-का-कम्) (In Grammar.) Uttered through the nose, nasal (see also रक्त), viz. ¹A nasal sound in general, it being pronounced through the nose and with the appropriate organ of speech, as क् through the nose and the throat, ञ् through the nose and with the palate &c.

²(Conditionally) a vowel or य्, व्, ञ्; in this case the nasal nature of the sound is indicated by the sign ँ. (N.B. ई or ईँ represent the value of य् or व् preceded by ञ्; ईँ that of ञ् preceded by म् or न्. In the pause a final vowel may be anunāsika. A short anunāsika vowel, when not occurring in a pause, represents apparently always the value of the same vowel and म् or न्; it must be, in general, the last vowel sound of the former part of a compound or of the word itself, followed by a final sibilant, e. g. **सँस्वर्ता** instead of **सम्-वर्ता**, **पँसनी** = **पुम्-सनी**, **तसँस्ता** = **तसिन्-स्ता**. Only a few exceptions of this rule are mentioned by the vaidik grammarians, e. g. **अमिनवँ एषैः**, when अ of वा is anunāsika, although it does neither stand in a pause nor represent more than its own sound. — A long anunāsika vowel, when not occurring in a pause, may be generally considered as representing the value of its short vowel and an original ऋ or of its short vowel and ऋ; provided ऋ or its substitute has been preserved; e. g. **महाँ इक्** = **महन्स् इक्**, **दधन्वँ यः** = **दधन्वन्स् यः**, **सर्वँ इव** = **सर्वन्स् इव** or **महाँचरति** = **महन्स् चरति**, **दधँरिक्** = **दधन्स् एक्**.

The material difference that prevails between the anunāsika (ँ) and the anuswāra (ं) sound, does not appear to have been kept alive beyond the period of the vaidik literature, when an interchange between both was not deemed legitimate; according to the grammarians of the classical period, in the latter the anunāsika may be replaced by the anuswāra. The sign of the anunāsika (ँ), however, is but seldom met with in the ordinary Mss. referring to the post-vaidik literature; and from the reasons stated, its use in vaidik Mss. is objectionable, when it occurs in words like **यसँसि**, **धसँसि**, **विश्वँसि** हितः or in **मँहिष्ठ**, **वासँसि**, **इक्** **अवाम** and similar instances in which the long nasal vowel does not represent more than the value of a short vowel and a nasal, or in which the short nasal vowel is not followed by a final sibilant.) E. अनु and नासिका.

अनुनासिकत्व n. (-त्वम्) The being nasal, nasality. E. अनु-नासिक, taddh. aff. त्व.

अनुनासिकस्योप Tatpur. m. (-पः) The dropping or disappearance of a nasal. E. अनुनासिक and स्योप.

अनुनासिकात् n. (-त्वम्) The nasality of आ. E. अनुनासिक-आ, taddh. aff. त्व.

अनुनासिकादि Bahuvr. m. (-दिः) A combined consonant beginning with a nasal (न् &c.) as ह्न् &c. E. अनुनासिक and आदि; scil. संयोग.

अनुनासिकान्त Bahuvr. m. (-न्तः) A radical ending in a nasal; as तन्, नम् &c. E. अनुनासिक and अन्त; scil. धातु.

अनुनासिकोपध Bahuvr. m. f. n. (-धः-धा-धम्) ¹ Having a nasal penultimate. ² Having a preceding syllable pronounced with nasality (as a विवृत्ति or hiatus between सर्वो ह्न्ः &c.). E. अनुनासिक and उपधा.

अनुनिनीषु Tatpur. m. f. n. (-षुः-षुः-षुः) Desirous of showing respect, of reconciling, of pleasing. E. नी in the desider., with षु, kṛit aff. षु.

अनुनिर्देश Tatpur. m. (-शः) Telling, describing &c. (see निर्देश) in accordance with, in the same order as something previously told; e. g. भूयसामुपदिष्टानां क्रियावामच कर्मवाम । क्रमशो यो ऽनुनिर्देशो यथासंख्यं तदुच्यते. E. अनु and निर्देश.

अनुनिर्वाप Tatpur. m. (-पः) Subsequently pouring out (e. g. clarified butter); a sacrificial rite occurring in several sacrifices. E. अनु and निर्वाप.

अनुनिर्वाषा f. (-षा) A religious ceremony referring to the अनुनिर्वाप. E. अनुनिर्वाप, taddh. aff. षत्.

अनुनीति Tatpur. f. (-तिः) The same as अनुनय. E. नी with अनु, kṛit aff. तिन्.

अनुन्नतगात्र Tatpur. m. f. n. (-त्रः-त्रा-त्रम्) Whose limbs are not too full (one of the eighty secondary signs or अनुवज्जन which characterize a great man according to the Buddhists. E. अनु neg. and उन्नतगात्र.

अनुन्नत Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Sane, sober, not wild, not mad. E. अनु neg. and उन्नत.

अनुन्नाद Bahuvr. m. f. n. (-दः-दा-दम्). The same as अनुन्नत. E. अनु priv. and उन्नाद.

अनुपकारिन् Tatpur. m. f. n. (-री-रिषी-रि) Not assisting, neglecting, ungrateful. E. अनु neg. and उपकारिन्.

अनुपकृत Tatpur. m. f. n. (-तः-ता-तम्) Unassisted. E. अनु neg. and उपकृत.

अनुपचित Tatpur. m. f. n. (-तः-ता-तम्) Not destroyed, not perished. E. अनु neg. and उपचित.

अनुपगीत Tatpur. m. f. n. (-तः-ता-तम्) Not praised, not made known. (In a vaidik passage, where this word occurs, it means 'not praised by others'.) E. अनु neg. and उपगीत.

अनुपघातार्जित Tatpur. m. f. n. (-तः-ता-तम्) (In Law.) Acquired without injury (to the father's property). E. अनु neg. and उपघात-अर्जित.

अनुपघ्नत Tatpur. m. f. n. (-न्-क्ती-न्) Not doing injury (e. g. पितृव्यम् to the father's property). E. अनु neg. and उपघ्नत.

अनुपय Tatpur. n. (-यम्). See अनुपय.

अनुपजीवनीय m. f. n. (-यः-या-यम्) I. Tatpur. Who does not afford means to live upon. E. अनु neg. and उपजीवनीय. II. Bahuvr. Who has nothing to live upon. E. अनु priv. and उपजीवनीय.

अनुपठित Tatpur. m. f. n. (-तः-ता-तम्) Recited. E. पठ् with अनु, kṛit aff. ण्.

अनुपठित् m. f. n. (-ती-तिनी-ति) Having recited, with a noun in the locative, e. g. अनुपठित्ती वेदे 'having recited the Veda. E. अनुपठित्, taddh. aff. णि.

अनुपतन Tatpur. n. (-नम्) ¹Falling on or upon. ²Following. ³(In Arithmetic.) Proportion. E. पत् with अनु, kṛit aff. ण्.

अनुपति Avyayibh. After the husband. E. अनु and पति.

अनुपतित Tatpur. m. f. n. (-तः-ता-तम्) ¹Fallen, descended. ²Followed. E. पत् with अनु, kṛit aff. ण्.

अनुपथ I. Tatpur. m. f. n. (-थः-था-थम्) Following the road. II. Bahuvr. m. f. n. (-थः-था-थम्) Having favourable roads (a vaidik epithet of the Maruts). E. अनु and पथिन्, samāsānta aff. थ्.

III. Avyayibh. (-थम्) Along the road. E. अनु and पथिन्, samāsānta aff. ट्.

अनुपद् Tatpur. f. (-द्) Food (according to a vaidik comm. 'because it is daily searched for). E. पद् with अनु, kṛit aff. णि.

अनुपद् I. Bahuvr. m. (-द्) A proper name (explained by a comm. अनुनतं पद्मम्); his descendants are called अनुपदाः or आनुपदयः.

II. Tatpur. n. (-द्म्) A burden, a word or passage repeated.

III. Avyayibh. (-द्म्) ¹Upon the foot, after, immediately after, with a noun in the genitive case. ²Step by step. ³Word for word. E. अनु and पद्.

अनुपदसूत्र Tatpur. n. (-त्रम्) The name of a work which interprets the Shadvinsābrāhmaṇa word for word. E. अनुपद् (III.) and सूत्र.

अनुपदस्त Tatpur. m. f. n. (-स्तान्-स्ती-स्तम्) (ved.) Probably: not diminishing, not decaying. E. अनु neg. and उपदस्त.

अनुपदिन् m. (-दी) A searcher, an inquirer, one who follows or seeks for, with a noun in the genit., e. g. मूत्रसंज्ञानुपदी, अनुपसुत्रावाम्. E. अनुपद् (III.), taddh. aff. णि.

अनुपदीना f. (-ना) A boot, a buskin. E. अनुपद् (III.), taddh. aff. ष्.

अनुपदृष्टिन् m. (-ष्टी) A proper name. E. अनु-उपदृष्ट, taddh. aff. णि (?).

अनुपदेष्टु Tatpur. m. (-ष्टा) One who does not advise or instruct; e. g. हितानुपदेष्टा कुत्सितः सखा. E. अनु neg. and उपदेष्टु.

अनुपध Bahuvr. m. (-धः) Not preceded by a letter (liter. having no penultimate; as a sibilant or ह् which may be doubled if they are followed by a consonant and not preceded by a letter; e. g. ऋतोतन्वभितः, ह्रस्वाम्यपिम). E. अनु priv. and उपधा; scil. उष्मन्.

अनुपनाह Tatpur. m. (-हः) (In Buddhistic doctrine.) One of the 108 धर्मासोकमुख q. v.; (perhaps) want of attachment (?). E. अनु neg. and उपनाह.

अनुपन्वस Tatpur. m. f. n. (-सः-सा-सम्) Not laid down, not established, not clearly shown. E. अनु neg. and उपन्वस.

अनुपन्वास Tatpur. m. (-सः) Failure of proof or determination, the not establishing satisfactorily. E. अनु neg. and उपन्वास.

अनुपपत्ति Tatpur. f. (-त्तिः) ¹The not taking place, failing to be, failure. ²The not being applied or applicable (as a rule in grammar &c.). ³The not being conclusive (as an argument &c. brought to support a doctrine). ⁴Absence of the means of subsistence (?). E. अनु neg. and उपपत्ति.

अनुपपन्न Tatpur. m. f. n. (-न्नः-ना-न्नम्) ¹ Uneffected, unaccomplished. ² Not applicable, not relevant. ³ Inconclusive (as an argument). ⁴ Undemonstrated, unsubstantiated. ⁵ Not having means of subsistence (?). E. अ neg. and उपपन्न.

अनुपपादक Bahuvr. m. pl. (-काः) (In the Buddhistic doctrine of Nepal) a class of Buddhas which is of non-material origin, also called ध्यानिसुद्धाः 'the Buddhas of contemplation'; in contradistinction from the मानुषिसुद्धाः or the seven Buddhas of human origine, the last of which is Śākyamuni. E. अ priv. and उपपादक lit. 'without a parent'.

अनुपप्लव Bahuvr. m. f. n. (-वः-वा-वम्) Free from misfortune, not distressed. E. अ priv. and उपप्लव.

अनुपसृत Tatpur. m. f. n. (-तः-ता-तम्). The same as the preceding. E. अ neg. and उपसृत.

अनुपबाध Bahuvr. m. f. n. (-धः-धा-धम्) (ved.) Not obstructed, not injured. E. अ priv. and उपबाध.

अनुपम Bahuvr. I. m. f. n. (-मः-मा-मम्) Incomparable, excellent, best.

II. f. (-मा) The female elephant of the south-west (as the wife of the elephant Kumuda) or according to others, of the north-east (as the wife of the elephant Supratika). E. अ priv. and उपमा.

अनुपममति Bahuvr. m. (-तिः) The proper name of a contemporary of Śākyamuni, one of those to whom the Buddha expounded his doctrine. E. अनुपम and मति 'of incomparable intellect'.

अनुपमर्दन Tatpur. n. (-नम्) Not refuting a charge. E. अ neg. and उपमर्दन.

अनुपमित Tatpur. m. f. n. (-तः-ता-तम्) Incomparable. E. अ neg. and उपमित.

अनुपमेय Tatpur. m. f. n. (-यः-या-यम्) Incomparable. E. अ neg. and उपमेय.

अनुपयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Useless, unsuitable, unserviceable. E. अ neg. and उपयुक्त (as according to a law book, 'vaidik writings to fools').

अनुपयोग Tatpur. m. (-गः) Unserviceableness, uselessness. E. अ neg. and उपयोग.

अनुपरत Tatpur. m. f. n. (-तः-ता-तम्) Not stopped, not ceased. E. अ neg. and उपरत.

अनुपरिधि Avyayibh. Along or near the परिधि q. v. E. अनु and परिधि.

अनुपसंचित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unseen, unperceived. ² Unmarked, indiscriminated. E. अ neg. and उपसंचित.

अनुपसञ्च Tatpur. m. f. n. (-ञ्चः-ञ्चा-ञ्चम्) ¹ Unobtained. ² Unperceived, imperceptible. E. अ neg. and उपसञ्च.

अनुपसञ्चत्व n. (-त्वम्). The same as अनुपसञ्च q. v. E. अनुपसञ्च, taddh. aff. त्व.

अनुपसञ्चि Tatpur. m. (-ञ्चिः) Not perceiving, non-perception, non-recognition (esp. used in the Sūtras of various philo- systems and the writings relating to them. See also अनुपसञ्च and अनुपसञ्चिसम). E. अ neg. and उपसञ्चि.

अनुपसञ्चिसम Tatpur. m. f. (-मः-मा) (In the Nyāya philosophy.) A sophism on non-perception; viz. arguing: 'because the non-perception of an object cannot be perceived, therefore the non-perception of the object does not exist

and consequently the non-existence of the object cannot exist i. e. the object itself must exist'. This sophism is attributed by the Nyāya e. g. to those who maintain the eternity of sound on the ground that 'the non-perception of sound antecedently to pronunciation' — the reason alleged by the Nyāya for its non-eternity — may be refuted in the manner explained. E. अनुपसञ्चि and सम (m. scil. प्रतिविध or विकल्प or प्रयोग; f. scil. जाति; comp. for the meaning of these words the E. of अचित्सम).

अनुपसञ्चमान Tatpur. m. f. n. (-नः-ना-नम्) Not being perceived, not being seen. E. अ neg. and उपसञ्चमान.

अनुपसञ्च्य Tatpur. m. (-ञ्च्यः) The not being perceived, ascertained, or the not being perceptible, ascertainable; e. g. तदनुपसञ्च्येऽनुपसञ्च्यत्त्वादावरक्षोपसञ्चिः 'the perception of a covering is from the non-perception thereof not being perceptible'. See अनुपसञ्चि and अनुपसञ्चिसम. E. अ neg. and उपसञ्च्य.

अनुपवीतिन् Tatpur. m. (-ती) One who does not wear the cord of his caste. E. अ neg. and उपवीतिन्.

अनुपशय Tatpur. m. (-शयः) (In Medicine.) Any aggravating thing or circumstance that increases the disease. E. अ neg. and उपशय.

अनुपशान्त Tatpur. 1. m. (-न्तः-न्ता-न्तम्) Not calm, not tranquil.

2. m. (-न्तः) The name of a Bauddha mendicant. E. अ neg. and उपशान्त.

अनुपश्न Tatpur. m. f. n. (-श्नः-श्ना-श्नम्) Looking after, considering attentively. See प्रत्ययानुपश्न. E. हुन् with अनु, kṛit aff. श्.

अनुपसंहारिन् Tatpur. m. f. n. (-री-रिषी-रि) (In philosophy.) Non-exclusive, purely affirmative, as an argument of all-comprehensiveness whose subject does not exclude any thing; as such an argument would lead to a conclusion of a purely formal kind, i. e. to no real conclusion, अनुपसंहारिन् is the characteristic of one of the modes of हेत्वाभास (q. v.) or 'semblance of argument'; compare also अनिकान्तिक. E. अ neg. and उपसंहारिन्.

अनुपसर्ग I. Tatpur. m. (-र्गः) (In Grammar.) A particle which (or when it) is not an उपसर्ग (q. v.), for instance चकार in compounds like चकारवक्ष, or चभि, परि in formations like चभि-सावकीयति, परिसावकीयति, when चभि and परि do not qualify the radical सु but the denom. सावकीयति. E. अ neg. and उपसर्ग.

II. Bahuvr. m. (-र्गः) ¹ Without an उपसर्ग q. v. (as a radical). ² Without obstruction, free from impediment; an epithet of ईश्वर. E. अ priv. and उपसर्ग.

अनुपसर्गत्व n. (-त्वम्) The not being an उपसर्ग q. v. (see the preceding). E. अनुपसर्ग (I), taddh. aff. त्व.

अनुपसुकुत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not vitiated, not blamed, blameless (e. g. the law of Manu). ² Not ornamented, unfinished; e. g. राजतमनुपसुकुतम् a silver vessel not enchased. E. अ neg. and उपसुकुत.

अनुपसृजान Tatpur. n. (-जम्) Absence. E. अ neg. and उपसृजान.

अनुपसृजापन Tatpur. n. (-जम्) Not bringing near, not having ready or at hand. E. अ neg. and उपसृजापन.

अनुपसृजापयत् Tatpur. m. f. n. (-यन्-यन्ती-यत्) Not offering, not having ready or at hand (e. g. money). E. अ neg. and उपसृजापयत्.

अनुपस्थापित Tatpur. m. f. n. (-तः-ता-तम्) Not ready, not at hand, not offered or produced. E. अ neg. and उपस्थापित.

अनुपस्थापित् Tatpur. m. f. n. (-धी-धिनी-धि) Absent, distant. E. अ neg. and उपस्थापित्.

अनुपस्थित Tatpur. I. m. f. n. (-नः-ना-तम्) ¹ Not approached &c. ² Not ready, not fresh in memory. ³ Sank into oblivion (as a science &c.).

II. n. (-तम्) (In Grammar.) A word which is not उपस्थित (q. v.) i. e. which is not the word इति as it occurs in the writings referring to the recitation of the vaidik hymns. E. अ neg. and उपस्थित.

अनुपस्थिति Tatpur. f. (-तिः) Absence. E. अ neg. and उपस्थिति.

अनुपहत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not injured, not impaired, not obstructed. ² Not polluted, not vitiated, not made impure. E. अ neg. and उपहत.

अनुपहतकुड Bahuvr. m. f. n. (-हः-हा-हम्) Who has (in his aspect) nothing that indicates injury or anger (one of the eighty secondary signs (or अनुव्यञ्जन) which characterize a great man, acc. to the Buddhists. E. अ priv. and उपहत-कुड.

अनुपहृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not summoned, not invoked. ² Not summoned in a loud voice, invoked in a low voice. E. अ 1. neg. 2. deter. and उपहृत.

अनुपाकृत Tatpur. m. f. n. (-तः-ता-तम्) Not prepared or made fit for sacrificial purposes (as a victim before the muttering of prayers over it, or as the प्रातरनुवाक before the completion of the ceremonies required for it &c.). E. अ neg. and उपाकृत.

अनुपाकृतमांस Karmadh. n. (-सम्) Flesh of an animal which has not been made fit for sacrificial purposes by the recital of vaidik hymns, flesh of an animal which has not been killed at a sacrifice. (A Brahmana is forbidden to eat such flesh.) E. अनुपाकृत and मांस.

अनुपाक्य Tatpur. m. f. n. (-क्यः-क्या-क्यम्) Not clearly perceptible. E. अ neg. and उपाक्य.

अनुपात Tatpur. m. (-तः) ¹ Falling subsequently upon, alighting or descending upon in succession. ² Following. ³ (In arithmetic.) Proportion, the rule of three. E. अनु and पत or पत् with अनु, kṛit aff. अ.

अनुपातक Tatpur. n. (-कम्) A heinous offence, one similar to the four great crimes (महापातक) which are: ^a Causing the death of a Brāhmaṇa (directly or indirectly). ^b Drinking spirits. ^c Stealing (acc. to the comm. 'gold from a Brāhmaṇa'). ^d Committing incest with the wife of a father, natural or spiritual. The अनुपातक mentioned by Manu are the following: 1. False boasting of superiority (as pretending to be a Brāhmaṇa or conversant with the four Vedas, if one is not); 2. Malignant report, before a king, of crimes (comm.: punishable by death) — omitted by Yājñavalkya —; 3. Falsely accusing a spiritual preceptor; 4. Forgetting the Veda; 5. Showing contempt of the Veda (comm.: by resorting to heretical writings); 6. Giving false evidence (omitted by Yājñav.); 7. Killing a friend (comm.: not a Brāhmaṇa, this case being the first महापातक); 8. (Knowingly) eating things prohibited (i. e. food fit only for a Śūdra, as garlick &c.) or unfit to be tasted (as excrements &c.); [9. (According to Yājñavalkya) Kissing a woman

while in menstruation; 10. (Acc. to Yājñ.) Deceitfulness (i. e. saying one thing and doing another)]; 11. Appropriating a deposit (comm.: not the gold of a Brāhmaṇa (this case being the third महापातक) or acc. to another author. a deposit not of gold, if it belongs to a Brāhmaṇa); 12-17. Stealing a man, a horse, silver, a piece of land, a diamond or a gem [acc. to Yājñavalkya, 12-17. a horse, a gem, a man, a woman, a piece of land, and a cow]; 18-22. Sexual intercourse with one's own sister, with little girls before they have attained to puberty, with women of the lowest tribe (comm.: a Chāndāli), with the wives of a friend or of a son [to which Yājñavalkya adds: 23-30. with a woman of the same gotra or family, the sister of a father or mother, the wife of a maternal uncle, the wife of one's father, the daughter or wife of a spiritual teacher or one's own daughter; Nārada adds moreover: 31-40. with a mother in law, the wife of a paternal uncle or of a pupil, the friend of a sister, one who comes for protection, the wife of one who carries on the government of the country — comm.: if he is not a Kshatriya —, a nurse, a female mendicant, a female devotee and a woman of the Brāhmaṇa class.] — Similar to the first Mahāpātaka are the Anupātakas, acc. to Manu, 1-3, acc. to Yājñavalkya, 3-5 and 7. Similar to the second Mahāpātaka are the Anup., acc. to Manu, 4-8; acc. to Yājñav., 1. 8. 9. 10. Similar to the third Mahāp. are the Anup., acc. to Manu and Yājñav., 11-17. Similar to the fourth Mahāp. are, according to Manu, the Anupāt. 18-22, acc. to Yājñav. (and Nārada, Yama &c.), 18-40. E. अनु and पातक.

अनुपातम् Tatpur. ind. Following, going after, having followed or gone after (used in phrases implying reiteration; for the construction comp. s. v. अनुप्रपातम्); e. g. यत्तानुपातं कुसुमाव्यनुकृतात् 'following creeper for creeper &c.', कीडम्बुवृत्तिः कृहानुपातं कश्चिद्यथा जीवति संशयस्तः &c. 'like as a snake-catcher who plays with the snake is always in uncertainty whenever he goes house for house &c.'. E. अनु with अनु, kṛit aff. अनुत्.

अनुपातिन् Tatpur. m. f. n. (-ती-तिनी-ति) ¹ Following. ² Resulting from e. g. शब्दज्ञानानुपाती अनुभूतो विकल्पः 'imagination is (a notion) devoid of reality, resulting from knowledge conveyed by words'. E. पत् with अनु, kṛit aff. तिनि.

अनुपान Tatpur. n. (-नम्) ¹ (In Medicine.) A fluid vehicle in medicine, drink taken after or with medicine. ² (In a passage of the Chhānd. Upan.) Drink which is near or stands close by. E. अनु and पान.

अनुपाकक Bahuvr. m. f. n. (-कः-का-कम्) Without shoes. E. अ priv. and उपाकक, samāsanta aff. कन्.

अनुपानीय I. Tatpur. I. m. f. n. (-यः-या-यम्) To be drunk after. E. पा with अनु, kṛitya aff. अनीयन्.

2. n. (-यम्) Drink which is near (see अनुपान). E. अनु and पानीयः.

II. m. f. n. (-यः-या-यम्) What is used as a vehicle (in medicine). E. अनुपान, taddh. aff. इ.

अनुपासन Tatpur. n. (-नम्) Preserving, guarding; e. g. विद्यानुपासन keeping to science, studying. E. पा, in the caus., with अनु, kṛit aff. कृट्.

अनुपाकवत् Tatpur. m. f. n. (-न्-की-त्) ¹ Preserving, taking care of; e. g. अमिर्वर्ति सो ऽनुपाकवन्विधीयाणि विवेकवारिषा &c. ² (accord. to a comm.) Neglecting, disregarding; e. g. अनुपाकवतामुदेयतीं प्रभुशक्तिं द्विषतामनीहया । अपचाकविराचहीभुजां अनभिर्वाद्भवादिब मिथः (the comm. referring अनुपाकवताम् = उपेक्षमात्रानाम् not to द्विषताम् but to महीभुजाम्). E. पा, in the caus., with अनु, kṛit aff. शतु.

अनुपाकिन् Tatpur. m. f. n. (-की-किनी-त्) Preserving, cherishing, guarding; e. g. विद्यानुपाकिन्. E. पा, in the caus., with अनु, kṛit aff. चिनि.

अनुपासु Tatpur. n. (-सु) The name of a plant (wild Calladium escul.). It is doubtful whether the word is genuine Sanskrit. E. unknown.

अनुपावृत्त Tatpur. m. pl. (-त्ताः) The name of a people. E. वृत् neg. and उपावृत्त.

अनुपार्श्व Tatpur. m. f. n. (-र्श्वः-र्शा-र्श्वन्) Lateral. E. अनु and श्वर्श्व.

अनुपुत्र Tatpur. m. (-वः) ¹ The man spoken of before, the said man. ² A man who follows, a follower. E. अनु and पुत्र.

अनुपुत्र Bahuvr. (?) m. (-वः) A kind of reed (Saccharum sara). See also श्वर. E. अनु and पुत्र.

अनुपूर्व Tatpur. m. f. n. (-र्कः-र्वा-र्वन्) ¹ Following what precedes, successive. ² Orderly, in regular or proper order; अनुपूर्वम् used adv., in regular or proper order, successively. Comp. अनुपूर्वश्च.

अनुपूर्वकेश Bahuvr. m. (-केशः) Whose hairs are grown in perfect order; one of the eighty secondary signs or अनुव्यञ्जन q. v. which indicate the 'great man', accord. to the Buddhists. E. अनुपूर्व and केश.

अनुपूर्वनाभ Bahuvr. m. (-भः) Whose limbs are regular or symmetrical; one of the eighty अनुव्यञ्जन q. v. (compare the preceding), accord. to the Buddhists. E. अनुपूर्व and नाभ.

अनुपूर्वज Tatpur. m. f. n. (-जः-जा-जन्) Born of parents in the regular sequence of the castes. Comp. अनुसोमज. E. अनुपूर्व and ज.

अनुपूर्वत्व n. (-त्वम्). The same as अनुपूर्व q. v. E. अनुपूर्व, taddh. aff. त्व.

अनुपूर्वदंष्ट्र Bahuvr. m. (-दंष्ट्रः) Whose (large?) teeth are grown in a regular manner or symmetrically; one of the eighty अनुव्यञ्जन q. v. (compare अनुपूर्वकेश); accord. to the Buddhists. E. अनुपूर्व and दंष्ट्रा.

अनुपूर्वनाभि Bahuvr. m. (-भिः) Whose navel is regular (acc. to an interpretation, whose navel turns to the right); one of the eighty अनुव्यञ्जन q. v. (comp. the preced.); accord. to the Buddhists. E. अनुपूर्व and नाभि.

अनुपूर्वपाद्विस्तार Bahuvr. m. (-स्तारः) Whose lines of the hands are regular (acc. to an interpretation: extended); one of the eighty अनुव्यञ्जन q. v. (comp. the two preced.), accord. to the Buddhists. E. अनुपूर्व and पाद्वि-स्तार.

अनुपूर्वधु Bahuvr. m. (-धुः) Whose eye-brows are regular (acc. to an interpret.: well shaped or with hairs in the proper order); one of the eighty अनुव्यञ्जन q. v. (comp. the three preced.); accord. to the Buddhists. E. अनुपूर्व and धु.

अनुपूर्ववत्सा Bahuvr. f. (-त्सा) A cow which bears one calf after another, an excellent cow. E. अनुपूर्व and वत्स.

अनुपूर्वश्च ind. In regular order or succession, from the first, from above downwards; also followed by a noun in the genitive. E. अनुपूर्व, taddh. aff. च्च.

अनुपूर्वाङ्गुलि Bahuvr. m. (-ङ्गुलिः) Whose fingers are grown in a regular or graceful manner; one of the eighty अनुव्यञ्जन q. v. (comp. अनुपूर्वकेश); according to the Buddhists. E. अनुपूर्व and अङ्गुलि.

अनुपेत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not endowed with &c. ² Not invested with the characteristic (caste-) string. E. अनु neg. and उपेत.

अनुपोषण Tatpur. n. (-पोषणम्) Not fasting. E. अनु neg. and उपोषण.

अनुप्रशस Tatpur. m. f. n. (-शसः-शा-शन्) Follow (meadow-ground &c.). E. अनु neg. and उपप्रशस.

अनुप्रसिद्ध Tatpur. m. f. n. (-सिद्धः-सा-सिद्धन्) Not produced by sowing, grown wild. E. अनु neg. and उपप्रसिद्ध.

अनुप्रदान Tatpur. n. (-दानम्) Giving, gift, donation. E. दा with प्र and अनु, kṛit aff. कृद्.

अनुप्रपातम् Tatpur. ind. Following, going after, having followed or gone after. (Used in phrases which imply reiteration; either in composition with a noun in the sense of an accusative, or when not compounded with a noun, following the noun which then is repeated, or repeated itself after the noun, which then is not repeated; e. g. गेहानुप्रपातमासीत् or गेहं गेहमनुप्रपातमासीत् or गेहमनुप्रपातमनुप्रपातमासीत् 'having gone house by house he sits down'. Compare अनुपातम्. E. अनु and प्रपातम् (पात् with प्र, kṛit aff. कृद्).

अनुप्रपादम् Tatpur. ind. The same as the preceding and used in the same manner, e. g. गेहानुप्रपादम् &c. See the preceding. E. पाद् with प्र and अनु, kṛit aff. कृद्.

अनुप्रमात्र Bahuvr. m. f. n. (-मात्रः-मा-मात्रन्) Of proportionate length (as a surgical instrument). E. अनु and प्रमात्र.

अनुप्रयुक्तमान Tatpur. m. f. n. (-मानः-मा-मानम्) Added afterwards, joined subsequently (as a word). E. अनु and प्रयुक्तमान.

अनुप्रयोक्तव्य Tatpur. m. f. n. (-क्तव्यः-क्ता-क्तम्) To be added afterwards or subsequently (as a word). E. अनु and प्रयोक्तव्य.

अनुप्रचीन Tatpur. m. (-चीनः) Adding or joining afterwards, a subsequent addition (as of a word). E. अनु and प्रचीन.

अनुप्ररोह Tatpur. m. (-रोहः) Growing or budding in conformity with. E. अनु and प्ररोह.

अनुप्रवचन Tatpur. n. (-वचनम्). Probably the same as अनुवचन q. v. E. अनु and प्रवचन.

अनुप्रवचनीय m. f. n. (-नीयः-ना-नीयन्) Referring to, having for its object the अनुप्रवचन. E. अनुप्रवचन, taddh. aff. ङ्.

अनुप्रवेश Tatpur. m. (-वेशः) ¹ Returning. ² Entering. See अनुप्रवेशम्. E. अनु and प्रवेश.

अनुप्रवेशन Tatpur. n. (-वेशनम्) ¹ Returning. ² Entering. E. अनु and प्रवेशन.

अनुप्रवेशनीय m. f. n. (-नीयः-ना-नीयन्) Referring to the return or entering, having the return or entering for its object. E. अनुप्रवेशन, taddh. aff. ङ्.

अनुप्रवेशम् Tatpur. ind. ¹ Returning. ² Entering; used like अनुप्रपातम् q. v. E. अनु and प्रवेशम् (विन् with प्र, kṛit aff. कृद्).

अनुप्रश्न Tatpur. m. (-श्नः) A question referring to what has

been said before (e. g. by the spiritual teacher). E. अनु and प्रश्न, or प्रश्न with अनु, kṛit aff. ञ्.

अनुप्रसक्ति Tatpur. f. (-क्तिः) Connexion with, esp. logical connexion. E. अनु and प्रसक्ति.

अनुप्रसर्पिन् Tatpur. m. f. n. (-र्पी-र्षिणी-र्षि) Going after, following. E. सर्प with प्र and अनु, kṛit aff. णिनि.

अनुप्रसङ्ग Tatpur. m. f. n. (-सङ्गः-सङ्गा-सङ्गम्) Latitudinal. E. अनु and प्रसङ्ग.

अनुप्रहरण Tatpur. n. (-रणम्) Throwing into. E. ह with प्र and अनु, kṛit aff. क्.

अनुप्राप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹ Obtained, found. ² Reached, arrived. E. आप् with प्र and अनु, kṛit aff. क्त.

अनुप्रास Tatpur. m. (-सः) (In Rhetoric.) Repetition of similar letters, syllables or words, alliteration or rhyme; an **असंकार** or mode of writing elegantly, so far as the sound is concerned (see **शब्दासंकार**) with five varieties; see **हेकानुप्रास**, **द्वन्द्वानुप्रास**, **त्र्यन्तानुप्रास**, **अन्वयानुप्रास** and **साटानुप्रास**; see also **उद्गटानुप्रास**. E. अनु and प्रास or अस with प्र and अनु, kṛit aff. ञ्.

अनुसूच Tatpur. m. f. (-वः-वी) A companion, a follower. E. सू with अनु, kṛit aff. च् and टित्.

अनुबन्ध Tatpur. m. f. n. (-न्धः-न्धा-न्धम्) Bound to, connected with. E. बन्ध with अनु, kṛit aff. क्त.

अनुबन्ध Tatpur. I. m. (-न्धः) ¹ Binding, confining. ² Connexion, association, attachment; close relation; e. g. **पूर्वाभ्यस्तुतनुबन्धः** 'connexion with the memory of things previously acquired'. **जीवारादिषु चीदनुबन्धः** 'the injunction relates to or concerns wild rice &c. (not व्रीहि)'. ³ An uninterrupted series, e. g. **वैरानुबन्धः** a series of hostilities or heroic deeds. ⁴ Consequence, result, e. g. **पूर्वकृतफलानुबन्धात्तदुत्पत्तिः** 'it (the body) is produced in consequence of the fruits of its former deeds'. ⁵ Cause esp. of a crime &c., e. g. **अनुबन्धं परिचाय ... दण्डं पातयेत्** let (the king) having ascertained the cause (comm.: of the offence) inflict punishment; or of an untoward event &c., e. g. **विराचे चानतं कस्यास्त्री ऽनुबन्धस्य ते ऽभवत्** 'why hast thou come so late in the night and what was the cause (comm.: of the delay)?' ⁶ Commencement, beginning. ⁷ A child (this meaning seems doubtful, at least as regards its etymol. interpretation; acc. to some it would be qualified as **मुख्यानुयायिन्** 'following the chief i. e. the father &c. at the marriage ceremony &c.; the instance given however would not seem to countenance the meaning viz. **बाह्यानुबन्धेन याचाभङ्गो नाभूत्** 'let the festival not be disturbed by the incumbrance of children'; accord. to others the meaning 'child' would imply the tie of affection). ⁸ (In the system of the native grammarians.) An indicatory letter which is annexed to radicals (**धातु**), nominal bases (**प्रातिपदिक**), affixes (**प्रत्यय**), particles (**निपात**), inserted letters (**आगम**) and substitutes (**आदेश**), to mark some peculiarity in the accent, inflection or derivation; for instance an **indicatory** ह् denotes that verbs require the insertion of a nasal before their final consonant; the **anubandha** may be a vowel (in this case it is **अनुनासिक** q. v. in the system of Pāṇini) or a consonant. Being a mere technical element it cannot occur in real language. Instances of **anubandhas** may be gathered from the etymologies in this

Dictionary. See also **रत्**. ⁹ Any thing small or little, a part, a small part. ¹⁰ (In Medicine.) A secondary or symptomatic affection, one supervening on the principal disease. ¹¹ (In Arithmetic.) Junction or union; see **भानुबन्ध**. ¹² (In the Vedānta philosophy.) An indispensable element of the study of the Vedānta; it consists of ^a the **अधिकारिन्** or the competent person, one who is well versed in the **vaidik** writings, observes the ceremonies &c., is purified in his heart &c.; ^b the **विषय** or the object-matter viz. the identity of the individual soul and Brahman (neuter); ^c the **संबन्ध** or the relation viz. between that identity to be proved and the authoritative evidence contained in the Upanishads, and ^d the **प्रयोजन** or the purpose viz. the cessation of ignorance and attainment of eternal bliss.

II. f. (-न्धी) ¹ Hiccup. ² Thirst. E. बन्ध with अनु, kṛit aff. ञ्, in the fem. with ङीष्.

अनुबन्धन Tatpur. n. (-नम्) Connexion, association. E. बन्ध with अनु, kṛit aff. क्.

अनुबन्धिन् Tatpur. m. f. n. (-न्धी-न्धिनी-न्धि) Connected with, followed as by a consequence; e. g. **हितानुबन्धिन्** having a salutary result, **वैरानुबन्धिन्** resulting in enmity. E. बन्ध with अनु, kṛit aff. णिनि.

अनुबन्ध I. Tatpur. m. f. (-न्धः-न्धा) One of the three principal paśus or sacrificial animals in the Jyotishōma sacrifice. (See also **अपीषोमीयपशु** and **सवनीयपशु**.) It is a cow, and the proceedings with it take place after the Avabhṛitha on the fifth day of the Agnishōma (q. v.). But as the sacrifice of a cow is forbidden in the present or Kali-yuga, a substitute for it is an offering of curds of two-milk-whey. — Also written **अनुबन्ध**. E. बन्ध with अनु, kṛitya aff. चत्; with the ellipsis of पशु for the masc. and of नो for the feminine.

II. m. f. n. (-न्धः-न्धा-न्धम्) Principal, primary, what may receive an adjunct, as a root, a disease &c. E. अनुबन्ध, taddh. aff. चत्.

अनुबन्धपशु Karmadh. m. (-शुः) The sacrificial animal called **अनुबन्ध**. See the preceding. E. अनुबन्ध and पशु.

अनुबन्ध Tatpur. n. (-न्धम्) An army which follows, an auxiliary force. E. अनु and बन्ध.

अनुबोध Tatpur. m. (-धः) ¹ Reviving the scent of a faded perfume. ² Replacing perfumes removed by bathing &c. ³ An after-thought. E. अनु and बोध.

अनुबोधन Tatpur. n. (-नम्) Recollecting, remembering. E. अनु and बोधन or बुध् with अनु, kṛit aff. क्.

अनुब्राह्मण Tatpur. n. (-णम्) A work similar to those called Brāhmaṇa. E. अनु and ब्राह्मण.

अनुब्राह्मणिन् m. (-णी) One who studies or knows the work Anubrāhmaṇa. E. अनुब्राह्मण, taddh. aff. णि.

अनुभङ्गम् Avyayibh. According to defeat, fear &c. (?). Compare also **आनुभङ्ग**. E. अनु and भङ्ग.

अनुभर्तु Tatpur. m. f. n. (-र्ता-र्ती-र्तु) (ved.) Imitating, resembling. (The **vaidik** passage **मपतो ऽनुभर्षी** where the word occurs is marked by the Prātiśākhya on account of the elision of च् after षो.) E. भृ with अनु (comp. the meaning of ह् with अनु), kṛit aff. तुच्.

अनुभव Tatpur. m. (-वः) Knowledge other than remembrance,

apprehension, notion, understanding. The same as अनुभूति q. v.; e. g. पूर्वजन्मवातमरुदुःखानुभव 'apprehension of the pains of death produced in a previous life'; or अद्यघातानुभव q. v. E. भू with अनु, kṛit aff. अच्.

अनुभवसिद्ध Tatpur. m. f. n. (-द्वः-दा-द्वम्) Established by perception, resulting from experience, e. g. छतिचेतन्वयोः सामानाधिकरस्यमनुभवसिद्धम् 'the common substratum between action and consciousness is &c.'. E. अनुभव and सिद्ध.

अनुभवसार Tatpur. m. (-रः) The name of a treatise on the merits of worshipping Śiva agreeably to the tenets of the Jangamas. E. अनुभव and सार.

अनुभाव Tatpur. m. (-वः) ¹ Dignity, authority, power (such as results from wealth, a magisterial position &c.). ² Certainty, resolution (only in the positive sense of a good resolution, e. g. महानुभाव q. v.). ³ (In rhetorical terminology) 'A symptom which indicates the feeling (भाव) produced by its appropriate causes'. These causes being naturally various from the character (रस) of a poetical composition, the rhetorical works enumerate the anubhāvas which are the concomitants of the different sorts of rasas; thus the symptoms of the Erotic (मृङ्गार) are according to them, motion of the eye-brows, side-glances &c.; of the Comic (हास्य), blinking with the eye, smiles &c.; of the Pathetic (करुण), cursing one's fate, falling to the ground, crying &c.; of the Terrible (रौद्र), abuse, fierce looks &c.; of the Heroic (वीर), looking for a companion &c.; of the Fearful (भयानक), change of colour, stammering &c.; of the Disgustful (बीभत्स), spitting, contracting the mouth, shutting the eyes &c.; of the Wonderful (अद्भुत), wide opening of the eyes &c.; of the Quietistic (शांत), horripilation (sic) &c.; of the Affectionate (वत्सल), horripilation, joy, tears &c. — Compare भाव and विभाव. E. अनु and भाव, lit. 'following or connected with condition, feeling &c.'

अनुभावक Tatpur. m. f. n. (-कः-विका-कम्) Making intelligible. E. भू, in the caus., with अनु, kṛit aff. क्त्.

अनुभावव Tatpur. n. (-वम्) (In rhetoric.) Representing feelings so as to make then the characteristic (मृङ्गार &c. see रस and अनुभाव) of a poetical composition. E. भू, in the caus., with अनु, kṛit aff. क्त्.

अनुभाविन् I. Tatpur. 1. m. f. n. (-वी-विनी-वि) Perceiving, knowing (e. g. a witness).
2. m. (-वी) (In law.) According to some, the same as सपिण्ड q. v., a near kinsman (i. e. 'one who feels grief at a death in the family'), according to others, the same as 'a young son' (i. e. 'one who is or comes after'). E. भू with अनु, kṛit aff. णिनि.

II. m. f. n. (-वी-विनी-वि) Having the symptoms which indicate feeling (see अनुभाव). E. अनुभाव, taddh. aff. णिनि.

अनुभाषण Tatpur. n. (-णम्) (In the Nyāya phil.) Repeating an argument proposed for discussion, i. e. taking it up; the contrary (not-repeating it when it has been announced three times besides the first time) being considered as a tacit agreement or avowal of defeat. See अननुभाषण. E. भाष् with अनु, kṛit aff. क्त्.

अनुभास Tatpur. m. (-सः) A kind of crow. (Perhaps the word ought to be read अनुभाष when it might suggest the mean-

ing of the Pica or Garrulus Argoratensis.) E. भास् (भाष्?) with अनु, kṛit aff. अच् (?).

अनुभू Tatpur. m. f. n. (-भू-भू-भु) Perceiving, knowing. E. भू with अनु, kṛit aff. क्तिप्.

अनुभूत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Understood, judged, apprehended. ² Perceiving, understanding. ³ Resulted, followed as a consequence. E. भू with अनु, kṛit aff. क्त.

अनुभूति Tatpur. m. (-तिः) (In the Vaiśeṣika phil.) Apprehension, one of the two essential properties of intellect (बुद्धि); it is four-fold viz. knowledge arising from the senses (see प्रत्यक्ष), inference (see अनुमिति), comparison (see उपमिति) and verbal knowledge (शब्दव). Comp. अनुभव. E. भू with अनु, kṛit aff. क्तिप्.

अनुभूतिप्रकाश Tatpur. m. (-शः) The name of a work which paraphrases the Upanishads, by Vidyāraṇyamuni. E. अनुभूति and प्रकाश.

अनुभूतिस्वरूपाचार्य Karmadh. m. (-र्यः) The name of the author of the grammar Śārasvatī-prakriyā. E. अनुभूति-स्वरूप 'being apprehension itself', and आचार्य.

अनुभोग Tatpur. (?) n. (-गम्) (A modern law term.) Enjoyment, usufruct, a grant of hereditary land in Malabar, either rent-free or at pepper-corn-rent, in reward of service; also a present of betel or a cocoa nut, from the proprietor at the time of executing a deed of transfer of a garden or plantation to the person to whom the transfer is made, as symbolical of the character of the land made over. E. अनु and भोग.

अनुभ्रातृ Tatpur. m. (-ता) A younger brother. E. अनु and भ्रातृ.

अनुमत Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Accepted, assented to. ² Agreeable, pleasant. ³ Loved, beloved. ⁴ Concurred with, being of one opinion.
2. n. (-तम्) Assent. E. मन् with अनु, kṛit aff. क्त.

अनुमति Tatpur. f. (-तिः) ¹ Assent, permission, acquiescence. ² Conniving (at a criminal act). ³ The fifteenth day of the moon's age, on which she rises one digit less than full. (On this day it was held that the gods and the Manes of departed progenitors were favourable to the prayers of men; gifts made to Brāhmaṇas on this day were considered therefore to be meritorious. The three other phases of the increasing moon are कृष्ण, राका and सिनीवासी qq. vv. Compare also पौर्णमासी, जमावासा, सर्बिका and सबसासा.) ⁴ The former personified as a goddess and invoked especially in sacrificial acts connected with the Rājasūya sacrifice and the obsequial rites. The later mythology represents her as a daughter of Angiras and Smiti. ⁵ The name of the offering made to the goddess Anumati in the Rājasūya sacrifice and consisting of Purodāśa fried in eight bowls. E. मन् with अनु, kṛit aff. क्तिप्.

अनुमतिपत्र Tatpur. n. (-त्रम्) (A modern law term.) A deed expressive of assent or concurrence; especially a deed executed by a husband about to die, authorising his widow to adopt a son. E. अनुमति and पत्र.

अनुमध्यमम Avyayibh. After the intermediate, after the next-oldest (मध्यम taken in reference to ज्येष्ठ and कनीयस). E. अनु and मध्यम.

अनुमनन Tatpur. n. (-नम्) ¹Assenting, acquiescing; e. g. **स्वाच्छान्दानुमन** indulging in one's desires, doing as one pleases. ²Conniving (as at a criminal act). E. मन् with अनु, kṛit aff. क्त्.

अनुमन्तु Tatpur. m. f. n. (-न्ता-न्ती-न्तु) ¹Consenting to, acquiescing. ²Conniving (at a criminal act), 'be it for one's own interest or for the interest of another'. E. मन् with अनु, kṛit aff. क्त्.

अनुमन्त्रय Tatpur. n. (-यम्) Consecrating by the recital of appropriate hymns, e. g. **उपांसुयाजाऽनुमन्त्रय** consecrating the Upānsuyāja &c. E. मन् with अनु, kṛit aff. क्त्.

अनुमन्त्रयमन्त्र Tatpur. m. (-न्त्रः) A Mantra or hymn used for the consecrating of religious performances. E. अनुमन्त्रय and मन्त्र.

अनुमन्त्रित Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Consecrated by the recital of appropriate hymns (e. g. a weapon, thus made efficient). E. मन् with अनु, kṛit aff. क्त and āgama इट्.

अनुमरण Tatpur. n. (-यम्) Dying with or following in death; the term usually denotes the cremation of a Hindu widow, whose husband's corpse is not on the spot, and with whose shoes she, therefore, ascends the pile: this is prohibited to Brāhmaṇa women; or the cremation of a widow with the body of the husband (see **सहमरण**). E. अनु and मरण.

अनुमर Tatpur. m. (-रः) A country or place adjoining a desert, or a country similar to a desert. E. अनु and मर.

अनुमा Tatpur. f. (-मा). The same as अनुमिति q. v. E. मा with अनु, kṛit aff. क्त्.

अनुमाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) To be gratified by praise. (ved.) E. मद्, in the caus., with अनु, kṛitya aff. यत्.

अनुमान Tatpur. n. (-नम्) ¹Infering, as the cause of अनुमिति or of a conclusion drawn from given premises. According to the Sāṅkhya and Yoga-philosophies it is one of the *three* means (see **प्रमाद्य**) by which true knowledge may be obtained (see also **प्रत्यक्ष** or **दृष्ट** and **आगम** or **आप्तवचन**); according to the Nyāya and Vaiśeṣhika phil., one of the *four* means for this end (see also **प्रत्यक्ष**, **उपमान** and **शब्द**). Inference may be, according to the definitions of Sāṅkhya and Nyāya philosophers, either one by induction (**पूर्ववत्**) e. g. that it will rain because clouds have gathered, or one by analogy (**सामान्यतो दृष्टम्**), e. g. that moon and stars are locomotive because they change their place and that a person therefore who changes his place is locomotive; or one by necessity (**त्रिवचत्**), e. g. that the ocean will be salt, because a drop taken from it, is salt. According to the Vaiśeṣhika philosophers, inference may be either purely consecutive or positive (**क्षिप्रान्वयिष्य**), i. e. when the major term is not excluded by any other notion (comp. **अनुपसंहारिण**), e. g. all that can be known can be named, because only positive (not negative instances) can be alleged to prove the assertion; or purely exclusive or negative (**क्षिप्रव्यतिरेकिण**), i. e. when only negative proof can be adduced, e. g. in asserting that earth is distinguished from all the other elements, because it is possessed of the quality of smell, for the argument would be that all that is not distinguished from all the other elements, is not possessed of the quality of

smell; or positive and negative (**अन्वयव्यतिरेकिण**), i. e. when there exist positive and negative instances of the major term, e. g. where there is fire there is smoke, because the positive argument would be 'on the hearth' and the negative 'in the lake'. (The Mīmāṃsā and Vedānta philosophies do not discuss these topics, as inference is not considered by them to be a means of arriving at true knowledge.) ³(In rhetoric.) A logical anakolouthon by the way of inference, an **अन्वयकार** or mode of writing elegantly, e. g. 'wherever falls the look of woman, there fall sharpened arrows; I think therefore that the God of Love runs before them while shooting off his arrows'. E. मा with अनु, kṛit aff. क्त्.

अनुमानसूत्र Tatpur. n. (-सूत्रम्) The name of a work on logical inference by Chintāmaṇi. E. अनुमान and सूत्र.

अनुमानप्रकाश Tatpur. m. (-शः) The name of a work on logical inference by Ruchidatta. E. अनुमान and प्रकाश.

अनुमानमहिदीक्षिति Tatpur. f. (-तिः) The name of a work on logical inference by Raghunātha. E. अनुमान-महि, and दीक्षिति.

अनुमानोक्ति Tatpur. f. (-क्तिः) Reasoning, logic. E. अनुमान and उक्ति 'speaking from inference'.

अनुमापक Tatpur. m. f. n. (-पकः-पिका-पकम्) Causing to draw an inference, being the ground of inference (as **कार्य** or effect). E. मा in the caus., with अनु, kṛit aff. क्त् and āgama पुक्.

अनुमाकम् Avyayibh. (Probably.) Like or as much as a kidney bean. Compare अनुमितम्. E. अनु and माक.

अनुमास Tatpur. m. (-सः) A following month. See **मासाजु-मासिक**. E. अनु and मास.

अनुमित Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Inferred. E. मा with अनु, kṛit aff. क्त.

अनुमिति Tatpur. f. (-तिः) Conclusion, the result of अनुमान q. v.; it is defined as 'knowledge resulting from syllogizing'. See also s. v. अनुभूति. E. मा with अनु, kṛit aff. क्तिन्.

अनुमिमान Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Concluding, inferring. E. मा with अनु, kṛit aff. शानच्, āgama मुक्.

अनुमीयमान Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Inferred. E. मा, in the pass., with अनु, kṛit aff. शानच् and āgama मुक्.

अनुमृता Tatpur. f. (-ता) The woman who burns herself on a separate pile with a part of her husband's dress. E. मृ with अनु, kṛit aff. क्त.

अनुमेय Tatpur. m. f. n. (-यः-या-यम्) Inferable, to be inferred. E. मा with अनु, kṛitya aff. यत्.

अनुमोदक Tatpur. m. f. n. (-दकः-दिका-दकम्) Assenting, sympathizing. E. मुद् with अनु, kṛit aff. क्त्.

अनुमोदन Tatpur. n. (-नम्) ¹Pleasing. ²Assent, acceptance. ³Sympathetic joy. E. मुद् with अनु, kṛit aff. क्त्.

अनुमोदित Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) ¹Pleased, delighted. ²Agreed, assented, agreeable, acceptable. E. मुद्, in the caus., with अनु, kṛit aff. क्त.

अनुमोचनी Tatpur. f. (-नी). The same as the following; comp. प्रमोचनी. E. अनु and मोचनी (मुच्, kṛit aff. श्त्).

अनुमोचा Tatpur. f. (-चा) An Apsaras, one of the ten produced by the will of Prajāpati and called the vaidik Apsaras. (See besides **मेनका**, **सहजन्वा**, **परिषी**, **पुञ्जिका**, **घृत-ज्ञा**, **घृताची**, **विन्वाची**, **उर्वशी** and **प्रमोचा**.) E. मुच् with अनु, kṛit aff. क्त् or च्त् and मोचा.

अनुचक्षुस् Avyayibh. According to a verse of the Yajurveda. E. अनु and चक्षुस्.

अनुचवम् Avyayibh. (Probably.) Like or as much as a barley corn. Compare अनुतिवम्. E. अनु and चव.

अनुमा Tatpur. f. (-याः) (ved.) Food; acc. to the comm.: 'because it pervades the body'. Comp. अनुपह्. E. या with अनु, kṛit aff. विच्.

अनुयाज Tatpur. m. (-जः) A subsequent sacrificial act; distinct from अनुयाज q. v. E. अनु and याज.

अनुयाज Tatpur. m. (-जः) A secondary sacrificial act; the name of several offerings of clarified butter mixed with curdled milk, which occur in various sacrifices, as the Darśapūrnāmāsa &c. There are, for instance, nine Anuyājas in the Chātarmāsa; eleven in the Jyotishīoma where they form part of the proceedings with the सवनीचपयु (q. v.). Eleven Anuyājas are also personified as divinities of one of the two classes comprising thirty three gods; comp. besides उपयाज and प्रयाज. Also written अनुयाज. Compare प्रयाज. E. अनु and याज.

अनुयाजवत् m. f. n. (-वान्-वती-वत्) Having the secondary sacrificial acts called अनुयाज. E. अनुयाज, taddh. aff. मनुप्.

अनुयात Tatpur. m. f. n. (-तः-ता-तम्) ¹ Followed, pursued. ² Practised. See यातावयात. E. या with अनु, kṛit aff. क्त.

अनुयातु Tatpur. m. (-ता) A follower, a companion. E. या with अनु, kṛit aff. तुच्.

अनुयाच Tatpur. n. f. (-चम्-चा) Retinue, attendance. E. या with अनु, uñ. aff. चन्.

अनुयाचिक m. (-कः) A follower, a companion. E. अनुयाच, taddh. aff. टन्.

अनुयान Tatpur. n. (-नम्) Following, going after. E. या with अनु, kṛit aff. क्त्.

अनुयायिता f. (-ता) or *त्व n. (-त्वम्) ¹ The being a follower. ² Succession, subsequence. E. अनुयायिन्, taddh. aff. तक् or त्व.

अनुयायिन् Tatpur. m. f. n. (-यी-यिनी-यि) ¹ A follower, a dependant or attendant. ² Following, consequent upon. E. या with अनु, kṛit aff. यिनि, āgama युक्, or अनु and यायिन्.

अनुयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Enjoined. ² Asked, inquired, examined. ³ Reprehended, censured. E. युक् with अनु, kṛit aff. क्त.

अनुयुक्तिन् m. f. n. (-क्ती) Having enjoined, inquired, examined, censured; with a noun following in the locative, e. g. अनुयुक्ती शास्त्रे having examined the book. E. अनुयुक्त, taddh. aff. इनि.

अनुयुजम् Avyayibh. According to the order of the (four) Yugas or ages of the world. E. अनु and युज.

अनुयूपम् Avyayibh. Along the sacrificial post. E. अनु and यूप.

अनुयीकृ Tatpur. m. (-क्ता) An examiner, a hired teacher. E. युक् with अनु, kṛit aff. तुच्.

अनुयोग Tatpur. m. (-जः) ¹ A question. ² Asking, solicitation. ³ Censure, reproof. ⁴ Explanation, comment. ⁵ Religious meditation, spiritual union. E. युक् with अनु, kṛit aff. चञ्.

अनुयोगकृत् Tatpur. m. (-कृत्) An Āchārya or spiritual teacher. E. अनुयोग and कृत् 'who gives explanation'.

अनुयोगिक् Tatpur. m. f. n. (-गी-गिनी-गि) ¹ What combines or unites. ² Connected or combined with, situated in or on. ³ Reproving; or a reprover. E. युक् with अनु, kṛit aff. यिनि.

अनुवीचन Tatpur. n. (-नम्) A question. See अनुवीच. E. युक् with अनु, kṛit aff. क्त्.

अनुवीच्य Tatpur. m. f. n. (-च्यः-च्या-च्यम्) ¹ To be examined. ² To be enjoined, at command. ³ To be censured, censurable. E. युक् with अनु, kṛitya aff. यत्.

अनुरक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Fond of, attached to, loving. ² Pleased. E. रक् with अनु, kṛit aff. क्त.

अनुरक्तलोक Bahuvr. m. (-कः) Loved by every body, a general favourite (one of the qualities which the leading character in a drama or poetical composition ought to possess). E. अनुरक्त and लोक.

अनुरक्ति Tatpur. f. (-क्ति) Affection, love. E. रक् with अनु, kṛit aff. क्तिन्.

अनुरक्ष Tatpur. n. (-रम्) Preserving. E. रक् with अनु, kṛit aff. क्त्.

अनुरक्षक Tatpur. m. f. n. (-क्षकः-क्षिका-क्षकम्) Gratifying, pleasing. E. रक् in the caus., with अनु, kṛit aff. युक्.

अनुरक्षण Tatpur. n. (-नम्) ¹ Loving, being attached to. ² Pleasing. E. रक् (² in the caus.), with अनु, kṛit aff. क्त्.

अनुरक्षित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Pleased. ² Inspired with affection. E. रक् in the caus., with अनु, kṛit aff. क्त.

अनुरसन Tatpur. n. (-नम्) Sounding in conformity with; e. g. शब्दशक्तिमूलानुरणनरूपव्यङ्ग्यः &c. (scil. धनिः). Comp. अनुस्वान्. E. रण् with अनु, kṛit aff. क्त्.

अनुरत Tatpur. m. f. n. (-तः-ता-तम्) Fond of, attached to. E. रन् with अनु, kṛit aff. क्त.

अनुरति Tatpur. f. (-तिः) Love, attachment. E. रन् with अनु, kṛit aff. क्तिन्.

अनुरथ I. Bahuvr. (?) m. (-थः) A proper name; a descendant of Kroshīri, the son of Kuruvatsa and father of Puruhotra. II. Avyayibh. (-थम्) After the cart. E. अनु and रथ.

अनुरथा Tatpur. f. (-था) A road adjoining the main or carriage road, a by-road (in distinction e. g. from the रथा, the main road, and the राजमार्ग, the royal road). E. अनु and रथा.

अनुरस Tatpur. m. (-सः) ¹ (In Rhetoric.) A subordinate feeling or passion. ² (In Medicine.) A secondary flavour, as a little sourness in a sweet fruit (see अस्मानुरस &c.). E. अनु and रस.

अनुरहत् Tatpur. (?). See आनुराहति.

अनुरहस I. Bahuvr. m. f. n. (-सः-सा-सम्) Retired into solitude, solitary, private. II. Avyayibh. (-सम्) Lonely, aside, apart. E. अनु and रहस्, samāsānta aff. चच्.

अनुराग Tatpur. m. (-जः) Attachment, love. E. रक् with अनु, kṛit aff. चञ्.

अनुरागवत् m. f. n. (-वान्-वती-वत्) Loving, affectionate, in love with. E. अनुराग, taddh. aff. मनुप्.

अनुरागिता f. (-ता) The being feeling or affectionate. E. अनुरागिन्, taddh. aff. तक्.

अनुरागिन् Tatpur. m. f. n. (-गी-गिनी-गि) Impassioned, affectionate, loving. E. रक् with अनु, kṛit aff. यिनुक्.

अनुरागिक् Tatpur. n. (-क्तम्) The external sign, as gesture &c. by which love betrays itself. E. अनुराग and इङ्कित.

अनुराचम् Avyayibh. Every night, night by night. E. अनु and राचि, samāsānta aff. चच्.

अनुराध I. Tatpur. 1. Compare अनुराध. E. राध् with अनु, kṛit aff. चच्.

अनुराध I. Tatpur. 1. Compare अनुराध. E. राध् with अनु, kṛit aff. चच्.

अनुराध I. Tatpur. 1. Compare अनुराध. E. राध् with अनु, kṛit aff. चच्.

अनुराध I. Tatpur. 1. Compare अनुराध. E. राध् with अनु, kṛit aff. चच्.

अनुराध I. Tatpur. 1. Compare अनुराध. E. राध् with अनु, kṛit aff. चच्.

2. f. (-धा) The seventeenth Nakshatra (q. v.) or lunar mansion, described as a row of oblations; it consists of four, or according to a different reading, of three stars; its chief and middlemost star is placed by the authorities in 3° or 2° or 1° 45' S. and in 224° or 224° 5' E., and must intend the star near the head of the Scorpion (♏ Scorpionis) and the asterism probably comprises βδπ and ρ Scorpionis. Also written अनुराधा. See राधानुराधा and विशाखानुराधा. E. अनु and राधा, the name of the sixteenth Nakshatra.

II. 1. m. f. n. (-धः-धा-धम्) Born under the constellation Anurádhá.

2. m. (-धः) A proper name, the son of Páridu-Sákya and founder of the village or town Anurádhá (see अनुराधयाम and अनुराधपुर), the ancient capital of Ceylon. E. अनुराधा with लुक् of the taddh. aff. चक्.

अनुराधयाम Tatpur. m. (-मः) The village (later the town) Anurádhá; the same as अनुराधपुर q. v. and the *Ἀνουραγιάμυον* or *Ἀνουρογιάμυον* of Ptolemaeus. E. अनुराध and याम.

अनुराधपुर Tatpur. n. (-पुरम्) The name of the ancient capital of Ceylon, founded according to the legends by Anurádhá (q. v.), and the principal place of Buddhistic relics; it was possessed especially of the tooth of Buddha which has played a great part in the history of Ceylon and is still preserved in Kandi. See also अनुराधयाम. Its geographical position is 8° 15' N. Lat. 98° 14' 36" E. L. E. अनुराध and पुर. अनुच् Tatpur. m. f. n. (-चः-च or -ची-च) Not large, small. E. च neg. and उच्.

अनुच्छ Tatpur. I. m. f. n. (-ञः-ञा-ञम्) ¹ Checked, opposed. ² Pleased, pacified.

II. m. (-ञः) A proper name: a cousin of Sákya-muni. E. च् with अनु, kṛit aff. ञ्.

अनुच्छक m. (-कः). The same as अनुच्छ (m.). E. The preceding, taddh. aff. क्.

अनुच्छ Tatpur. m. f. n. (-त्) Loving, favouring, following. Also read अनुच्छ. E. च् with अनु, kṛit aff. क्षिप्.

अनुच्छा Tatpur. f. (-हा) The name of a sweet smelling grass (*Cyperus pertenus* Roxb.) or of a bulb of the root of *Cyperus Juncifolius*. See नागरमुखक. E. च् with अनु, kṛit aff. क्.

अनुरूप I. Bahuvr. 1. m. f. n. (-पः-पा-पम्) ¹ Like, resembling. ² Fit, suitable. ³ According to.

2. m. (-पः) The second of three तृच or stanzas (each consisting of three verses) recited at a sacrificial act; of the three तृच, for instance, in the beginning of the second portion of the Samaveda, उपासी गायत नराः &c., दविषुतत्वा रचा &c., and पवमानस्य ते कवे &c. which form the दविष्यवमानसोच and are recited e. g. in the द्वादशाह sacrifice, the Trīcha which begins with the words दविषुतत्वा रचा is called the अनुरूप. (See besides सोपीय and पर्यास.)

3. n. (-पम्) ¹ Conformity, likeness, analogy (अनुरूपेण conformably, agreeably to). ² Fitness, suitability.

II. Avyayibh. (-पम्) Conformably, agreeably to. E. अनु and रूप.

अनुरूपचेष्ट Bahuvr. m. f. n. (-ष्टः-ष्टा-ष्टम्) Endeavouring to act becomingly. E. अनुरूप and चेष्टा.

अनुरेवती Tatpur. f. (-ती) The name of a plant; the same as अनुदती q. v. E. अनु and रेवती.

अनुरोध Tatpur. m. (-धः) ¹ The accomplishing of a desired object for another person, obligingness, compliance. ² Conformity. ³ Application, bearing (of a rule). Compare अनुवृत्ति. E. रध् with अनु, kṛit aff. चक्.

अनुरोधक Tatpur. m. f. n. (-धकः-धिका-धकम्) Complying with, complaisant. E. रध् with अनु, kṛit aff. क्.

अनुरोधन Tatpur. n. (-नम्) Compliance, complaisance, obligingness. E. रध् with अनु, kṛit aff. क्.

अनुरोधिता f. (-ता) The being obliging or complaisant. E. अनुरोधित्, taddh. aff. तक्.

अनुरोधित् Tatpur. m. f. n. (-धी-धिनी-धि) Compliant, complaisant, acting in conformity with or in regard of. E. रध् with अनु, kṛit aff. चिनुक्.

अनुरोह्य Tatpur. n. (-यम्) (Probably) the same as अन्वारोह्य q. v. E. रह् with अनु, kṛit aff. क्.

अनुरोहणीय m. f. n. (-यः-या-यम्) (Probably) the same as अन्वारोहणीय q. v. E. अनुरोह्य, taddh. aff. क्.

अनुरोहत् Tatpur. m. (-त्) A proper name. See आनुरोहति. E. रह् with अनु, kṛit aff. श्.

अनुका Tatpur. (?) f. (-का) A proper name of ¹ A female Buddhistic Arhat or Saint who is renowned for having introduced the Buddhistic religion in Lanká or Ceylon in the time of the king Aśoka; she was the wife of Mahánaga, the younger brother of Mahendra and received the dignity of a female Arhat from Sanghamitrá, the sister of Mahendra. ² A queen of Ceylon renowned for her profligacy. She was the wife of Koranága, the brother of Mahákūlamahátishya, whom she killed by poison as well as his son Tishya and four paramours whom she married in succession. A second son of Mahákūla, Kálakanatishya revolted at last against her and caused her death in the year 41 before Christ. E. doubtful.

अनुकाप Tatpur. m. (-पः) Repetition. E. अनु and काप.

अनुकास Tatpur. m. (-सः) A peacock. E. अनु and कास.

अनुकास्य Tatpur. m. (-स्यः) A peacock. E. अनु and कास्य.

अनुक्षिप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Smeared, anointed. E. क्षिप् with अनु, kṛit aff. ञ्.

अनुलेप Tatpur. m. (-पः) Uction, anointing. E. क्षिप् with अनु, kṛit aff. चक्.

अनुलेपक Tatpur. m. f. n. (-पकः-पिका-पकम्) Anointing, who or what anoints. E. क्षिप् with अनु, kṛit aff. क्.

अनुलेपन Tatpur. n. (-नम्) ¹ Anointing the body. ² Unguent so used; as such are enumerated the unguents made of कुङ्कुम (*Crocus sativus*), अमिशिक्ष (*Arthamus tinctorius*), कार्मिरीर (*Costus speciosus*), चन्दन (*Syrium myrtifolium*) and श्रीखण्ड (*Sandal wood*). ³ Oily or emollient application (see the former meaning). E. क्षिप् with अनु, kṛit aff. क्.

अनुलेपिका Tatpur. f. (-का). See अनुलेपक; comp. आनुलेपिका. E. the fem. of अनुलेपक.

अनुलेपित् Tatpur. m. f. n. (-पी-पिनी-पि) Anointing the body; e. g. माचानुलेपित्. E. क्षिप् with अनु, kṛit aff. चिनि. (In compounds such as तासमृष्टानुलेपित् the E. is not तास-मृष्ट and अनुलेपित्, but तास-मृष्ट-अनुलेप, taddh. aff. इनि, since

the taddh. aff. **रुनि** does not belong to the last part of the compound, but to the whole.)

अनुलोम I. Tatpur. 1. m. f. n. (-मः-मा-मम्) In natural order or direction, regular, successive (liter. with the hair), the reverse of **प्रतिलोम**; comp. e. g. **प्रतिलोमानुलोमपादचमक**.

2. m. (-मः) ¹ A proper name; his descendants are called **अनुलोमाः** or **आनुलोमयः** (plur. of **आनुलोमि**); according to another authority, however, the name of the descendants ought to be **अनुलोमानः** or **आनुलोमयः** (plur. of **आनुलोमि**). ² (In vaidik grammar; scil. **चन्वचरसन्धि**) One of the two kinds of the Sandhi called **चन्वचरसन्धि** q. v., viz. when a final vowel or the last syllable of **एषः**, **सः** or **सः** is followed by a consonant (of a new word; the case in the latter three instances being similar to those of the meeting between a final vowel and a beginning consonant, since their Visarga is dropped). Compare **प्रतिलोम**.

3. m. plur. (-माः) scil. **वर्षाः**; mixed tribes or castes; for the special meaning, in which this word is used, see **अनुलोमव**.

4. f. (-मा) A woman of a caste inferior to that of the man; e. g. a Kshatriyá woman when spoken of in reference to a Bráhmaña man. Comp. **अनुलोमव**.

[5. (In Buddhistic literature the word **अनुलोम** expresses the regular order in which certain ascetic rites are to be performed; e. g. the kasinánuloma consists of the eight first kasinas in their regular order, the dhyánánuloma of the four successive dhyánas.]

II. Avyayibh. (-मम्) In natural order, regularly, successively. E. **अनु** and **लोमम्**, samásánta aff. **चच्**.

अनुलोमकव्य Karmadh. m. (-पः) The name of the 34th of the **Paríśiṣṭhas** of the Atharvaveda. E. **अनुलोम** and **कव्य**.

अनुलोमकृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Ploughed (as it were) with the grain; e. g. **अनुलोमकृष्टं चेषं पुनः प्रतिलोमं कर्षति** 'he ploughs the field first with and then against its grain', i. e. first in one and then in its opposite direction. E. **अनुलोम** (II.) and **कृष्ट**.

अनुलोमव Tatpur. m. f. n. (-वः-वा-वम्) Born in due gradation; applied especially to the mixed tribes or offspring of a father superior in caste to the mother, viz. the Múrdhavasikta (son of a Bráhmaña and a Kshatriyá mother), the Ambashtha (son of a Bráhmaña and Vaiśyá mother), the Nisháda or Páraśava (son of a Bráhmaña and Śúdrí mother), the Māhishya (son of a Kshatriya and Vaiśya mother), the Ugra (son of a Kshatriya and Śúdrí mother) and the Karaña (son of a Vaiśya and Śúdrí mother). For the offspring of a mother superior in caste to the father see **प्रतिलोम** and **प्रतिलोमव**. E. **अनुलोम** and **व**.

अनुलोमन् Tatpur. m. pl. (-मानः) The descendants of **अनुलोम** (acc. to one authority; acc. to another their name is **अनुलोमाः** or **आनुलोमयः**. See **अनुलोम** I. 2.). E. **अनु** and **लोमन्**.

अनुलोमन Tatpur. 1. m. f. n. (-नः-नी-नम्) ¹ Putting in due order, regulating; e. g. **धर्मोऽनुलोमन**. ² (In Medicine.) Directing into the proper channel; esp. applied to medicines intended to correct the vitiated air of the body or to obviate urinary and excretory impediments.

2. n. (-नम्) ¹ Regulating. ² Obviating the diseases mentioned before by correcting vitiated air &c. E. **अनुलोमि**, kṛit aff. **ञ्च्**.

अनुलोमपरिणीता Tatpur. f. (-ता) A woman married in the regular gradation of the caste inferior to that of the husband. E. **अनुलोम** (II.) and **परिणीत**.

अनुलोमाय Bahuvr. m. f. n. (-यः-वा-यम्) Of favourable or well regulated fortune. E. **अनुलोम** and **अय**.

अनुलोमि denom. par. (**अनुलोमयति** — aor. **चन्वचुलोमत**) ¹ To go or touch with the grain. ² (In Medicine.) To direct into the proper channel, as vitiated air of the body, excrements &c. E. **अनुलोम**, denom. aff. **चिच्**.

अनुलव Tatpur. m. f. n. (-वः-वा-वम्) Not excessive. E. **अ** neg. and **उलव**.

अनुवंश I. Tatpur. m. (-शः) ¹ A genealogical table, a song embodying such tables or lists. (A comm. renders this word simply with **गाथा** 'a song' and **अनुवंश** with **गातव्य**; the meaning 'song' however seems too general and would not always convey a distinct meaning of **अनुवंश**.)

II. Avyayibh. (-शम्) According to the families or races. (The word **अनुवंश** is derived from the Avyayibh., not from the Tatpur.) E. **अनु** and **वंश** (the E. of I. 1. however according to the comm. mentioned, would have to be in conformity with that given of **वंश**, **वम्** with **अनु**, kṛit aff. **श्च्**).

अनुवंश m. f. n. (-शः-शा-शम्) Being in or referring to the genealogical lists. (A comm., differing from the grammatical authority of the given meaning, renders this word **गातव्य** 'to be sung' thus deriving it as a Tatpur. from **वंम्** with **अनु**, kṛitya aff. **यत्** — but without probability.) E. **अनुवंश**, taddh. aff. **यत्**.

अनुवक्तव्य Tatpur. m. f. n. (-व्यः-वा-व्यम्) ¹ To be named in reference to what has been said before (compare **अनुवाक**). ² To be repeated, to be spoken after. E. **वच्** with **अनु**, kṛitya aff. **यत्**.

अनुवक्र Tatpur. m. f. n. (-क्रः-का-क्रम्) Somewhat oblique (another reading of this word is **अतिवक्र** q. v.); applied esp. to the diurnal motion of a planet in its orbit (see **गति**), of which motions eight are enumerated, subdivided again into two classes; the **अनुवक्रगति** belongs to that class of motions which is called **वक्र**. E. **अनु** and **वक्र**.

अनुवक्रन् Tatpur. m. (-न्) Moving in a somewhat oblique direction (as a planet); see the preceding. E. **अनुवक्र** and **न्**.

अनुवचन Tatpur. n. (-नम्) ¹ Speaking after or in conformity with, repeating, reciting; e. g. **वेदानुवचन** repeating the words of the Veda in the same manner as the teacher has enounced them, i. e. reading or studying the Veda; **सावित्र्यनुवचन** reciting the Sávitri hymn. ² A lecture or chapter (esp. in the Káthaka recension of the black Yajurveda). ³ (In the liturgical literature.) The speaking of and the name of certain vaidik passages or mantras which are addressed by certain priests at sacrifices to the deity in consequence of, and in conformity with, other passages spoken by other priests, esp. by the Adhvaryu, which contain an injunction or **प्रीव** (q. v. and compare **अनुवाचन**); the **अनुवचन** are either connected with the **प्रीव** immediately (see **समस्त**), or separated from them by other words (see **व्यस्त**); e. g. such **अनुवचन**

as प्र वो वावा अभिषवः । अङ्गति खामधरे देवयसः &c. are separated from प्रिव such as अपवे समिधमागवानुग्रहि । वृपायाज्वमागवानुग्रहि, while in the instances होतायवदधि &c. the अनुवचन is immediately followed by the प्रिव 'हो-नुर्वच', or in the instance निषावदसः प्रेषति वाजु वाह, the anuvachana 'अनु वाह' follows immediately the praisha निषा.

अनुवचनीय m. f. n. (-यः-या-यम्) Referring to the अनुवचन q. v. E. अनुवचन, taddh. aff. इ.

अनुवत्सर Tatpur. m. (-रः) ¹ A year (comp. वत्सर, इत्सर, उद्दत्सर, परिवत्सर, संवत्सर). ² (In Astronomy.) In the Brihaspati (or Jupiter) cycle which consists of five cycles of twelve years, the fifth which is presided over by Brahman (for the other four cycles see इत्सर &c.). E. अनु and वत्सर.

अनुवनम् Avyayibh. Along or near the forest. E. अनु and वन.

अनुवर्तन् Tatpur. n. (-नम्) ¹ Following, attending. ² Obliging or serving another. ³ Concurring, admitting. ⁴ Consequence, result. E. वृत् with अनु, kṛit aff. कृट्.

अनुवर्तिन् Tatpur. m. f. n. (-र्ती-र्तिनी-र्ति) ¹ Following. ² Obedient. E. वृत् with अनु, kṛit aff. षिनि.

अनुवर्त्तन् Bahuvr. m. f. n. (-र्त्ता-र्त्ता-र्त्त) Following. E. अनु and वर्त्तन्.

अनुवश् I. Tatpur. m. (-श्) Obedience, deference.

II. Bahuvr. m. f. n. (-श्-शा-श्म) Wishing to please or to fulfill one's desires, obedient. E. अनु and वश्.

अनुवषट्कार Tatpur. m. (-रः) A second वषट्कार or exclamation at a sacrifice, the first वषट्कार being intended for the principal deity and the अनुवषट्कार for the other deities; in the Jyotishīoma, for instance, the Chamāsas with the juice of the Soma plant are at the वषट्कार offered to Indra, and afterwards at the अनुवषट्कार to the other deities, Mitra and Varuna &c. According to the decision of the Mimānsists, however, Indra the principal deity, would also have to be mentally supplied i. e. to share in the offering made at the Anuvashatkāra. E. अनु and वषट्कार.

अनुवषट्कृत Tatpur. n. (-तम्). The same as अनुवषट्कार. E. अनु and वषट्कृत.

अनुवसित Tatpur. m. f. n. (-तः-ता-तम्) Tied to, connected with, addicted to; e. g. पापानुवसित. E. सि with अव (in its form व) and अनु. The same as अन्वसित.

अनुवह Tatpur. m. (-हः) The seventh of the seven tongues or flames of the sacrificial fire (lit. carrying along), also called निवह (the others are: प्रवह, आवह, उद्दह, संवह, निवह and परिवह. Compare also s. v. अपिजिह्वा). E. वह with अनु, kṛit aff. वप्.

अनुवाक Tatpur. m. (-कः) ¹ Reciting, recital, reading; e. g. अनुवाकहता बुद्धिः 'common sense lost in or by the reading (of the Vedas)'. ² A section, a chapter, esp. of the Rīg-, Yajur- or Atharvaveda and of writings referring to either of these Vedas. ³ One who recites (? comp. आनुवाक). E. वप् with अनु, kṛit aff. वञ्.

अनुवाकसंख्या Tatpur. f. (-ख्या) The name of the fourth of the eighteen Parīśiṣṭas belonging to the Yajurveda. E. अनुवाक and संख्या.

अनुवाकानुक्रमणी Tatpur. f. (-णी) The name of an Anukramāṇī (q. v.) of hymns of the Rīgveda by Śaunaka. E. अनुवाक and अनुक्रमणी.

अनुवाकवत् m. f. n. (-वाक्-वती-वत्) Having an अनुवाक, accompanied with an अनुवाक. E. अनुवाक (with its final vowel shortened), taddh. aff. मनुप्. (This word which occurs in the present edition of the Śatapathabr. is perhaps a misreading for अनुवाकवत् which is found elsewhere.)

अनुवाक्या Tatpur. f. (-क्या) The name of such verses of the Rīgveda as are recited by the priest Hotṛi (q. v.), when the deity is invoked by him to partake of the Havis or clarified butter. This word is found frequently together with वाज्या (q. v.), the name of those hymns of the same Veda which are recited by the Hotṛi when the Havis-oblation is actually made. The Anuvākyās are spoken in a slow or as it were drawling tone, while the Yājyās are recited quickly. According to the Mimānsā no priest but the Hotṛi is allowed to recite either of them. Compare also पुरोऽनुवाक्या and आञ्जानुवाक्या. E. वप् with अनु, kṛitya aff. क्त.

अनुवाक्यावत् m. f. n. (-वाक्-वती-वत्) Having an अनुवाक, accompanied with an अनुवाक. Compare अनुवाकवत्. E. अनुवाक्या, taddh. aff. मनुप्.

अनुवाक् Tatpur. f. (-वाक्). The same as अनुवचन (but not to be confounded with अनुवाक्या). E. वप् with अनु, kṛit aff. क्तिप्, the vowel of the radical being lengthened.

अनुवाचन Tatpur. n. (-नम्) Causing to recite; esp. in the liturg. literature, as the effect of a प्रिव (q. v.) or injunction addressed by the Adhvaryu to another priest which causes the latter to invite the god or gods to partake of a sacrifice, by reciting certain passages from the Rīgveda. (Compare अनुवचन.) E. वप् in the caus., with अनु, kṛit aff. कृट्.

अनुवाचनप्रिव I. Tatpur. m. (-वः) An injunction esp. addressed by the Adhvaryu to the Hotṛi (qq. vv.) for the purpose of causing the latter to invite the god or gods by certain mantras to partake of the sacrifice.

II. Dvandva (-वी) The injunction esp. of the Adhvaryu addressed to the Hotṛi to invite the gods &c. (see the preceding) and that of the Adhvaryu to the Maitravaruna (q. v.), to assign to them their respective portions of the sacrifice. E. अनुवाचन and प्रिव.

अनुवाचनीय m. f. n. (-यः-या-यम्) Referring to or fit for the अनुवाचन q. v. E. अनुवाचन, taddh. aff. इ.

अनुवाचित Tatpur. m. f. n. (-तः-ता-तम्) Referred to, mentioned before. E. वप्, in the caus., with अनु, kṛit aff. क्त.

अनुवात Tatpur. m. (-तः) The wind that blows from behind; अनुवाति 'when the wind blows from behind, to windward'. E. अनु and वात.

अनुवाद Tatpur. m. (-दः) ¹ Reference or referring to what has been previously said, not in the way of a mere repetition or tautology, but in that of explanation, detailed comment or emphasis; explanatory and corroborative reference, explanation; e. g. भूपरिधिमानुवादः 'a detailed explanation with reference to the measure of the earth's circumference (mentioned before in the Golādhyāya)'; or, in Manu 2. 53. the words क्षानि संसृजेत् are an अनुवाद to निविष &c. 2. 51., because they give a detailed illustration of the general injunction contained in the latter verse. If a word is repeated or an expression used which would seem superfluous, because not conveying a new notion, such repeated word or

such expression is अनुवाद, provided a certain purpose be connected with it, otherwise it would be siplely पुनरुक्त or a meaningless tautology, e. g. घटो घटः or घटः कवसः 'a jar is a jar' would be a पुनरुक्त; but the repetition of पञ्चेत् in Yājñav. 2.1. from 1.35a. is an अनुवाद; because it points to the connexion between both passages and to the detail which is to follow as an illustration of 1.35a; or in Manu 1.72. परिसंख्या might be taken as an अनुवाद to सहस्रं, because it imparts greater emphasis to the bare numeral.

² In the ritual literature अनुवाद designates those passages of the Brāhmaṇa portion of the Vedas, which point to an injunction given before (विधि q. v.) and illustrate it by the way of comment, or by entering into greater detail, or by adding supplementary rules, but without stating the purpose of the injunction itself as the latter would be the object of the अर्थवाद (q. v.); the अनुवाद being accessory, therefore, to the विधि portion of the Brāhmaṇa and precluded from giving independent regulations, the supplementary rites they contain are not considered of equal weight and as absolute as those of the विधि; there exists however sometimes a difficulty to decide whether a passage of the Brāhmaṇas is विधि or अनुवाद, or in other words whether its injunctions are absolute or not, as appears from the discussion of the Mīmāṃsists. (The Nyāya, supported by the commentaries on the Mīmāṃsā, distribute the text of the Brāhmaṇas under the three heads of विधि, अनुवाद and अर्थवाद qq. vv.; a later division makes अनुवाद one of the three categories of the अर्थवाद.) ³ Report, e. g. कुत्सितार्थानुवादः. 'Abuse, reviling (? this meaning is given by several dictionaries on the authority of the Śabdaratnāvalī, but, to judge from the Mss. at my disposal, it would seem to proceed from another reading or from a misunderstanding of the passage of this work which contains the synonymes of 'rumour': अथार्थानिधिता वार्ता भवेत्सर्ववनात्मिका। कुत्सितार्थानुवादो वा विवदन्ती जनश्रुतिः ॥; the same might be said of the meanings 'abusive reply' and 'divulging another's misdeeds' which occur also in some dictionaries). E. वह् with अनु, kṛit aff. चञ् or अनु and वाद्.

अनुवादक Tatpur. m. f. n. (-दकः-दिक्-दकम्) Being or producing an अनुवाद (q. v.), concurrent, corroborative. E. वह् with अनु, kṛit aff. क्त्वाच्.

अनुवादन Tatpur. n. (-नम्). Apparently the same as अनुवाचन q. v. E. वह् in the caus., with अनु, kṛit aff. क्त्वाच्.

अनुवादीय m. f. n. (-यः-या-यम्) Apparently the same as अनुवाचनीय q. v. E. अनुवादन, taddh. aff. इच्.

अनुवादवचन Tatpur. n. (-नम्) A passage of the Brāhmaṇas which contains an अनुवाद q. v. E. अनुवाद and वचन.

अनुवादिन् Tatpur. I. m. f. n. (-दी-दिनी-दि) ¹ Referring to by way of explanation, responding to (comp. अनुवाद). ² Harmonizing with, conformable to.

II. m. (-दी) (In music.) The name of either of the three notes (see स्वर) of the Gamut which comprises four quarter-tones (see श्रुति), viz. the षड्ज, मध्यम and पञ्चम qq. vv. (Compare also वादिन्, संवादिन् and विवादिन्.) E. वह् with अनु, kṛit aff. ङिनि or अनु and वादिन्.

अनुवाद्य Tatpur. m. f. n. (-द्यः-द्या-यम्) Fit to be the subject

of an अनुवाद (q. v.). (Compare also the following.) E. वह् with अनु, kṛitya aff. क्त.

अनुवाद्यत्वात् n. (-त्वम्) The quality of being the subject or the basis of an अनुवाद (q. v.), the being the cause of explanatory injunctions, accessory rites &c. (compare अनुवाद), one of the three properties of the फल or ultimate object of a sacrificial act which is instrumental in fulfilling the wishes of the agent. (For the two other properties of the फल see उद्देश्यत्व and मुख्यत्व or प्रधानत्व, and for those of the sacrificial act उपादेयत्व (the correlate of अनुवाद्यत्वात्), विधेयत्व (the correlate of उद्देश्यत्व) and गुणत्व (the correlate of मुख्यत्व). E. अनुवाद्य, taddh. aff. त्वात्.

अनुवाद्यम् Avyayibh. Repeatedly. E. अनु and वाद्.

अनुवाय Tatpur. m. (-सः) An oily enema. E. वस् with अनु, kṛit aff. चञ्.

अनुवासन Tatpur. I. m. n. (-नः-नम्) An oily enema; e. g. पिच्छावसिर्हितस्य पयसा चैव भोजनम् । सर्पिर्मधुरैः सिद्धं तैलं चाप्यनुवासनम् ॥ अतितीक्ष्णो निरुद्धो वा सवाति चानुवासनः । हृदयस्योपसरणं कुरुते चाङ्गुलीरुणम् ॥. E. वस् cl. 10, kṛit aff. क्त्वाच्, as a masc. with the ellipsis of वक्ति.

2. n. (-नम्) ¹ Administering an oily enema. ² Fumigating, perfuming, scenting in general. E. 1. वस् cl. 10, 2. वास् with अनु, kṛit aff. क्त्वाच्.

अनुवासनीय m. f. n. (-यः-या-यम्) ¹ Referring to, fit for an oily enema. ² Referring to or fit for fumigating or scenting. E. अनुवासन, taddh. aff. इच्.

अनुवासनोपाय Tatpur. m. (-यः) A medicine for an oily enema. E. अनुवासन and उपाय.

अनुवासित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Prepared or administered as an oily enema. ² Fumigated, perfumed, scented. E. 1. वस् cl. 10, 2. वास् with अनु, kṛit aff. क्त.

अनुवासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Being in the habit of dwelling. E. वस् cl. 1, with अनु, kṛit aff. ङिनुच्.

अनुवासात् Tatpur. m. f. n. (-साः-सा-सम्) ¹ Requiring an oily enema. ² To be fumigated, perfumed, scented. E. 1. वस् cl. 10, 2. वास् with अनु, kṛitya aff. यत्.

अनुवित्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Found, obtained. E. विद् (to find) with अनु, kṛit aff. क्त.

अनुविति Tatpur. f. (-तिः) Finding, obtaining. E. विद् with अनु, kṛit aff. ङिन्.

अनुविद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) ¹ Hurt, pierced. ² Obstructed, checked. ³ Variegated, ornamented. ⁴ Full of. ⁵ Set (as a jewel). E. वध् with अनु, kṛit aff. क्त.

अनुविधान Tatpur. n. (-नम्) Acting in conformity with, complaisance, obedience. E. धा with वि and अनु, kṛit aff. क्त्वाच्.

अनुविधायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Conformable, compliant, obedient, attentive to. E. धा with वि and अनु, kṛit aff. ङिनि and āgama युक्.

अनुविनाश Tatpur. m. (-शः) Dying after, perishing after; e. g. अपेर्दाह्यविनाशाशुविनाशयत् 'as fire dies on the dying of the combustible matter'. E. नश् with वि and अनु, kṛit aff. चञ्.

अनुविन्द Tatpur. m. (-न्दः) A proper name, a son of Jayasena, king of Avanti, by Rājādhiveśī, and brother of Vinda; according to the Mahābhārata, one of the Kaikeyas slain by Śātyaki. E. अनु and विन्द.

अनुविश Tatpur. (?) m. pl. (-शः) (According to Varāhamihira) the name of a people or country in the north-east. E. अनु and विश.

अनुविष्ट Tatpur. m. (-ः) The being impeded or obstructed in consequence (of what is mentioned previously). E. अनु and विष्ट.

अनुविष्णु Avyayibh. After Vishṇu. E. अनु and विष्णु.

अनुवी (?) See अनुव्यम्.

अनुवृत्त Tatpur. 1. m. f. n. (-तः-ता-तम्) Following, obedient. 2. n. (-तम्) Compliance. E. वृत् with अनु, kṛit aff. क्त.

अनुवृत्ति Tatpur. f. (-त्तिः) ¹ Acting in conformity with, acting as is required or suitable according to circumstance, e. g. स्वस्मानुवृत्ति doing what is suitable to health, सेहानुवृत्ति acting in such a manner as affection would require, behaving affectionately. ² Compliance with another's desires, obliging or serving another. ³ Referring or reference to what precedes, supplying, e. g. of a passage or rule, application or bearing of a preceding passage or rule on a following one. Compare अनुरोध. ⁴ Reverting, return, repetition, e. g. वर्षानामनुवृत्तिया नातिदूराकारश्रुतिः । अनुप्रासः &c.; or दुःखानुवृत्तिः. E. वृत् with अनु, kṛit aff. क्तिन्.

अनुवृद्धि Bahuvr. m. f. n. (-द्धिः-द्धिः-द्धिः) (ved.) Increasing in accordance with; as mantras which are recited with increasing clearness in measure as the three savanas proceed. E. अनु and वृद्धि.

अनुवेदि Avyayibh. Along the sacrificial ground or वेदि q. v. E. अनु and वेदि.

अनुवेध Tatpur. m. (-धः). The same as अनुव्याध q. v. E. In following the native lexicographical etym. of वेध, this word would come from विध् with अनु, kṛit aff. घञ्, the radical विध् assuming in this derivative the meaning of बध्; it will appear however that the form वेध in the meaning of बध्, and अनुवेध in that of अनुव्याध are objectionable, from a gramm. point of view, since विध् does not occur otherwise in the meaning "to pierce" and वेध is not mentioned by the best gramm. authorities as a derivative of either विध् or बध्.

अनुवेक्ष्म Avyayibh. Continually. E. अनु and वेक्षा.

अनुवेक्षित Tatpur. n. (-तम्) One of the fourteen kinds of bandages used in Hindoo surgery (cf. बन्ध), a roller or bandage to encircle the extremities, used esp. when bones of the hands or feet are fractured. E. वेक्ष् with अनु, kṛit aff. क्त and āgama रट्.

अनुवेश Tatpur. m. (-शः) Entering after (another). The same as अनुप्रवेश. E. विश् with अनु, kṛit aff. घञ्.

अनुवेशन Tatpur. n. (-नम्). The same as अनुप्रवेशन. E. विश् with अनु, kṛit aff. क्त्.

अनुवेशनीय m. f. n. (-यः-या-यम्). The same as अनुप्रवेशनीय. E. अनुवेशन, taddh. aff. क्.

अनुव्यञ्जन Tatpur. n. (-नम्) A secondary mark; (the Buddhists hold that there are 80 secondary marks of beauty, besides the 32 principal marks or लक्षण, which characterize a great man). E. अनु and व्यञ्जन.

अनुव्यम् Tatpur. (?) ved.) ind. After, behind. E. Probably the accus. of अनुवी 'following' (वी with अनु, kṛit aff. क्तिप्).

अनुव्यवहार Tatpur. m. (-रः) A practice in conformance with, e. g. धर्मानुव्यवहार. E. अनु and व्यवहार.

अनुव्यवसाय Tatpur. m. (-यः) Perception of a judgement or sentiment. E. अनु and व्यवसाय.

अनुव्याख्यान Tatpur. n. (-नम्) According to the Bṛihadāraṇyaka-Upan., one of the eight categories or characteristics of the text of a Brāhmaṇa; it is defined either as a synonyme of अर्धवाद q. v. or as a passage of a Brāhmaṇa in which short and obscure dicta (or सूत्र) which have occurred in another portion of the Brāhmaṇa, are discussed and explained. For the other categories comp. इतिहास, पुराण, विद्या, उपनिषद्, श्लोक, सूत्र and व्याख्यान. E. अनु and व्याख्यान.

अनुव्याध Tatpur. m. (-धः) ¹ Obstruction, impeding. ² Mixing union. E. बध् with अनु, kṛit aff. घञ्.

अनुव्याहरण Tatpur. n. (-णम्) Cursing, imprecating. E. ह् with आ, वि and अनु, kṛit aff. क्त्.

अनुव्याहार Tatpur. m. (-रः) A curse, an imprecation. E. ह् with आ-वि and अनु, kṛit aff. घञ्.

अनुव्याहारिन् Tatpur. m. f. n. (-री-रिणी-रि) Cursing, imprecating. E. ह् with आ-वि and अनु, kṛit aff. क्तिन्.

अनुव्रजन Tatpur. n. (-नम्) Following, esp. complimentary attendance on a departing guest or guru, following him a little distance. See also अनुव्रजा. E. व्रज् with अनु, kṛit aff. क्त्.

अनुव्रज्य Tatpur. 1. m. f. n. (-ज्यः-ज्या-ज्यम्) To be followed, as a person deceased whose corpse is to be followed by his relatives to the cemetery.

2. f. (-ज्या). The same as अनुव्रजन. E. व्रज् with अनु, kṛitya aff. क्त्प्.

अनुव्रत Bahuvr. 1. m. f. n. (-तः-ता-तम्) Acting friendly, devout, faithful.

2. m. (-तः) A Jaina devotee of the first class (the two other being the महाव्रत and the निर्वाण qq. vv.). "To attain the rank of Anuvrata one must forsake his family, entirely cutting off his hair, throwing away the sacred thread, holding in his hand a bundle of peacock's feathers and an earthen pot (कमण्डलु), and wearing only tawny coloured clothes: he must reside for some time in one of their temples (As. Res. IX. 248)." E. अनु and व्रत.

अनुशतिक Tatpur. m. f. n. (-कः-का-कम्) Followed by one or something bought for a hundred. (A derivative of this word with taddh. aff. क्त् requires Vriddhi in both parts of the compound, see आनुशतिक) E. अनु and शतिक.

अनुशय Tatpur. I. m. (-यः) ¹ Connexion, attachment; comp. अनुशयिन्. ² (In the Vedānta philos.) That consequence of an act which compels the soul to descend again on earth, after she has enjoyed in the other world those consequences of her acts which allowed her to soar; that consequence, as it were, that cleaves to the soul and does not permit her to enjoy freedom from transmigration ('आमुष्मिकफले कर्मजति उपभुक्ति ऽ वशिष्टमिदिकफलं कर्मोदारजातमनुशयः'); the अनुशय varies according to its qualities; if it is 'handsome' (रमणीय) the soul is reborn as a 'Brāhmaṇa, Kshatriya or Vaiśya'; if it is 'contemptible' (कपूय) it animates 'a dog, a hog or a Chāndāla'. ³ Repentance, regret. ⁴ Hatred,

resentment. ⁵ Deep or intense enmity, enmity which goes far in its consequences; e. g. शिशुपावो ऽनुशयं परं मतः (comm.: परमनुशयं केवलं न सप्तमः किं तु हन्तव्येति दीर्घ-द्वयं मतः). ⁶ A certain country or place (? the meaning thus rendered in a comm. is देशविशेष).

II. f. (-ची) (In Medicine.) ¹ A disease of the feet, a small abscess on the upper part, 'deep, causing little pain, and of the natural colour as the limb'. ² (According to another) An abscess on the head (मस्रकोपरि) of the same symptoms as described before. E. शी with अनु, kṛit aff. चच्; the femin. in ई would be an anomaly accord. to this etym.

अनुशयत् m. f. n. (-वान्-वती-वत्) ¹ (In the Vedānta phil.) Having or being fraught with the अनुशय (q. v. 2); viz. the soul ('छताव्ये ऽनुशयवान्दृष्टकृतिर्भां चचेतमनेवं च'). ² Repenting, regretting. ³ Feeling hatred. ⁴ Feeling deep animosity. E. अनुशय, taddh. aff. मत्तुप्.

अनुशयान् Tatpur. 1. m. f. n. (-नः-ना-नम्) Repenting, regretting.

2. f. (-जा) One of the female characters described in the rhetorical literature; 'a mistress who is overcome with sadness because she apprehends the loss of her lover, either on account of the breaking up of their actual meeting place, or for fear of not having one in future, or from the conclusion she has arrived at that her husband might find her in a place which is not that of his family'.

[3. n. (-जम्) This word occurs in a Pāli inscription where it would appear to mean 'repentance' or 'confession'.] E. शी with अनु, kṛit aff. शानच्.

अनुशयितव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be repented or regretted. E. शी with अनु, kṛitya aff. तव्.

अनुशयिन् m. f. n. (-यी-यिनी-यि) ¹ Connected with as with a consequence; e. g. सुखानुशयी रागः । दुःखानुशयी द्वेषः । ² (In the Vedānta phil.) The same as अनुशयवत्; e. g. तच्च संशयः । किमस्मिन्नवधौ स्यावरजात्यापन्नाः स्यावरमुखदुःखभा-जो ऽनुशयिनी भवन्ति । आहोस्वित्त्रेवज्ञान्तराधिष्ठितेषु स्या-वरशरीरेषु संशेवमात्रं गच्छन्तीति । ³ Devotedly attached to, faithful. ⁴ Repentant, penitent. E. अनुशय, taddh. aff. इनि.

अनुशर Tatpur. m. (-रः) A Rākshasa, a sort of demon. E. श्नु with अनु, kṛit aff. चच्.

अनुशस्त्र Tatpur. n. (-शस्त्रम्) (In Medicine.) A subsidiary instrument or surgical means in general, used either in want of the proper instrument or when the patient is afraid of the latter; as such are named: bambu (सङ्खसार), crystal, glass (काच), ruby (कुम्भविन्द), leeches, fire, alkali (चार), the finger nail, and several plants (नीची, श्रेफालिका, श-कपत्र, करीर, वासाफुलि). E. अनु and शस्त्र.

अनुशाव [This word occurs as a meaning of the particle शु, in the Calc. ed. of Hem. n. 7. 11, but is a bad reading for अनुशय.]

अनुशायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Adhering, closely connected with. E. शी with अनु, kṛit aff. यिनि.

अनुशासक Tatpur. m. f. n. (-सकः-सिका-सकम्) Ruling, governing, directing. E. शास् with अनु, kṛit aff. क्तुच्.

अनुशासत् Tatpur. m. f. n. (-न्-ती-त्) Ruling, teaching &c., see शास्. E. शास् with अनु, kṛit aff. श्तु.

अनुशासन Tatpur. n. (-नम्) ¹ Instruction, order, precept; e. g. तन्नोरनुशासनम् or भवादृशेषु प्रमदाजबोद्धितं भवत्स-

धिषेप इवानुशासनम्; the 13th book of the Mahābh. is called the book of precepts 'अनुशासनपर्वण'. ² Explanation, comment, explanatory treatise; e. g. योगानुशासन which is thus explained: युक्तियोगः समाधानम् । अनुशियते व्याख्यायते च-णभेदोपायफलैरेन तदनुशासनम् । E. शास् with अनु, kṛit aff. क्तुच्.

अनुशासनीय Tatpur. m. f. n. (-यः-या-यम्) To be instructed, directed, ruled. E. शास् with अनु, kṛitya aff. णीच्.

अनुशासित Tatpur. m. f. n. (-तः-ता-तम्) Instructed, directed, governed. E. शास् in the caus., with अनु, kṛit aff. ण्.

अनुशासितृ Tatpur. m. f. n. (-ता-ची-तृ) Instructing, ruling, governing, commanding, directing. E. शास् with अनु, kṛit aff. तृच्.

अनुशासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Punishing. E. शास् with अनु, kṛit aff. सिनि.

अनुशास्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) To be instructed, directed, ruled. E. शास् with अनु, kṛitya aff. यत्.

अनुशिक्षिन् Tatpur. m. f. n. (-शी-क्षिणी-क्षि) Learning, practising. E. शिच् with अनु, kṛit aff. यिनि.

अनुशिक्ष Tatpur. (?) The name of a serpent which according to a legend in the Panchavinśa-Brāhmaṇa officiated as Potri-priest in a sacrifice performed to conquer Death. E. अनु and शिक्ष, the name of another serpent-priest.

अनुशिवम् Avyayibh. After Śiva. E. अनु and शिव.

अनुशिशु Bahuvr. f. (-शुः) Followed by her young (as a mare &c.). E. अनु and शिशु.

अनुशिक्षित Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Taught, ordered, laid down as a rule; e. g. यद्यपि ह्यःशास्त्रे सामुखारख गुह्यमनुशिक्षितं &c. ² Ruled, governed. ³ (In Law.) Adjudged, decided, settled, so that the penalty or the punishment may be inflicted; (a lawsuit is तीरित when the cause is properly decided according to evidence but the penalty not yet fixed, and अनुशिक्षित when it is brought up to the point of punishment, the only bar to the carrying out of the sentence then being the appeal). E. शास् with अनु, kṛit aff. ण्.

अनुशिक्षिष्ठा Tatpur. f. (-ष्टिः) Instruction, order, command. E. शास् with अनु, kṛit aff. णिच्.

अनुशीलन Tatpur. n. (-नम्) ¹ Constant study of a Śāstra. ² Repeated and devoted service. E. अनु and शीलन.

अनुशोक Tatpur. m. (-कः) Sorrow, repentance, regret. E. श्नुच् with अनु, kṛit aff. चच्.

अनुशोचक Tatpur. m. f. n. (-चकः-चिका-चकम्) ¹ Grieving, one who repents. ² Occasioning repentance. E. श्नुच् with अनु (2. in the caus.), kṛit aff. क्तुच्.

अनुशोचन Tatpur. n. (-नम्) Sorrow, repentance. E. श्नुच् with अनु, kṛit aff. क्तुच्.

अनुशोचित Tatpur. m. f. n. (-तः-ता-तम्) Regretted, repented of. E. श्नुच् with अनु, kṛit aff. ण्.

अनुशोभिन् Tatpur. m. f. n. (-भी-भिनी-भि) Splendid, shining. E. शुभ् with अनु, kṛit aff. यिनि.

अनुश्रव Tatpur. m. (-वः) Sacred tradition, such as is contained in the Veda, Āgamas &c. E. श्नु with अनु, kṛit aff. चच्.

अनुश्रुत Tatpur. m. f. n. (-त्-ता-तम्) Handed down by sacred tradition (comp. the preceding). E. श्नु with अनु, kṛit aff. ण्.

अनुषक् ind. (see विपात) ¹ In due order, in succession; e. g. अनुषक्प्रविशतीति बभ्रुता. ² Consequently. E. षक् with अनु, kṛit aff. क्तिप्. Compare आनुषक्.

अनुषक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Adhered to, connected with. ²Supplied (as a word from a preceding passage). E. सञ् with अनु, kṛit aff. क्त.

अनुषङ्ग Tatpur. m. (-ङ्गः) ¹Connexion, conjunction, association, attachment (lit. and fig.) e. g. (वारिणा) चत्वार्षितेन मन्वा-
वशिषीवितो ऽनुषङ्गोऽयः (comm. प्रियकारणादुत्पन्नः). ²Tenderness, compassion. ³Necessary consequence, the connexion of a subsequent with a previous act. ⁴Grammatical relation, connexion of, or connecting a word of a preceding with those of a subsequent passage; e. g. कश्चि-
दित्वाङ्गानुषङ्गं केषिन्नेच्छति as the Schol. observes with reference to कश्चित् in Bhattik. 6. ७१ when commenting on 6. ७३, or in the Mīmāṃsā: अनुषङ्गो वाक्यपरिसमाप्तिः सर्वेषु तुक्त-
योगित्वात्. Comp. अनुषङ्गन. (Different from अङ्घ्राहार.) ⁵(In Grammar.) Appendage, viz. the nasal which is connected with certain radicals and dropped in certain derivatives; e. g. the nasal in तुम्, हम्, मुक्, सञ् &c. E. सञ् with अनु, kṛit aff. ङ्ग.

अनुषङ्गिन् m. f. n. (-ङ्गी-ङ्गी-ङ्गि) ¹Addicted or attached to. ²Connected with. ³Embracing. E. अनुषङ्ग, taddh. aff. ङि.

अनुषङ्गन Tatpur. n. (-ङ्गन) Grammatical relation, connecting a word of a preceding with those of a subsequent passage; e. g. या ते अग्ने रवेत्वाङ्घ्राहारो यदानुषङ्गनम्. Comp. अनुषङ्ग. E. सञ् with अनु, kṛit aff. ङ्ग.

अनुषङ्गनीय Tatpur. m. f. n. (-यः-या-येम्) ¹To be connected. ²To be supplied (as a word from a preceding in a subsequent passage; comp. अनुषङ्ग); e. g. शकं (= इत्) निर्वि-
त्थानीताः। राचसेनेय इत्वनुषङ्गनीयम् in Bhattik. 7. ९४. &c. &c. E. सञ् with अनु, kṛitya aff. ङीयर्.

अनुषट् ind. (see निपात) Apparently the same as अनुषक् q. v. (It is omitted in some of the Gaṇa lists, while the Gaṇa-
ratnamahodadhi mentions आनुषट् as a various reading of अनुषक्.) E. probably सञ् with अनु, kṛit aff. ङिप्.

अनुषट्ठ Bahuvr. (?) The name of a place or country. E. (?).

अनुषित Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Re-watered or -sprinkled. E. अनु and सिक्त.

अनुषुक् Tatpur. m. (-कः) Probably the epithet of a divinity; the same as आनुषुक्. (Some read instead of this word अनु-
सूयक which seems to be wrong, others अनुषुक् which is doubtful. Compare also आनुषुक्.) E. The Gaṇaratnamahodadhi derives अनुषुक् from अनुसु and क (from कै) with a short vowel before कः अनुसुवतीति अनुसु। तं कायतीति अनुषुक्। के ऽय इति ह्रस्वत्वे; this application, however, of Pān. VII. 4. 1३. to the etym. given, seems very objectionable.

अनुषेक Tatpur. m. (-कः) Watering or sprinkling over again. E. अनु and शेक.

अनुषेचन Tatpur. n. (-चन) Watering or sprinkling over again. E. अनु and शेचन.

अनुष्टुति Tatpur. f. (-तिः) Praise, eulogy. E. सु with अनु, kṛit aff. ङिन्.

अनुष्टुभ् Bahuvr. f. (-भ्) The name of a metre in the Vedas; it belongs to the class called उष्णिक् and consists of four Pādas, the first of which contains five and each of the three others eight syllables. E. अनुष्टुभ् and गर्भ.

अनुष्टुभ् Tatpur. f. (-ष्टुप्) ¹Speech, in general. ²A name of

Saraswati. ³The name of a class of metres which consists of 32 syllables and, in the Vedas, is regulated by the number of syllables only, in classical poetry by number and quantity. In the Vedas the 32 syllables are distributed either in Tetrastichs of 8 syllables in each line, or in Triplets of either 12 + 8 + 12 or 12 + 12 + 8 or 8 + 12 + 12 syllables. For the varieties of the Anushtubh in the classical poetry see विष्-
पदा, विष्णुवासा, माणवक or माणवकाकीडा, ईसदत्, प्रमा-
शिका or नमस्त्वपिषी or मतशिका, समानिका or मशिका,
वितान, तुङ्गा, कमल, ईसपदी, मातङ्गी, रक्षा and the metre which is most in use but the quantity of which is not so in-
variable as that of the named varieties viz. the श्लोक. In a
vaidik hymn the Anushtubh is represented as one of the
primitive creations, that originated together with the moon;
according to some Purāṇas it was created from the northern
mouth of the fourheaded Brahman (m.) together with the
Atharvaveda, a portion of the Sāmaveda and some hymns
as well as the Āptoryāma portion of the Jyotishōma sacri-
fice; accord. to another Purāṇa from the tendons of Brahman.
(The Kāsikā considers the vaidik अनुष्टुभा equivalent to the
classical instrum. अनुष्टुभा; but अनुष्टुभा is probably an er-
roneous reading for अनुष्टुभा q. v.) E. सुभ् with अनु, kṛit
aff. ङिप्, so called according to the Nirukta 'because it
follows in praise (अनुष्टुभति) with its fourth Pāda the Gā-
yatri metre which consists only of three Pādas or stanzas'.
अनुष्टुभन Tatpur. n. (-ङ्गन) Praising after, following in praise.
E. सुभ् with अनु, kṛit aff. ङ्ग.

अनुष्टु Tatpur. m. (-ष्टुः) A bad camel &c. E. ष् neg. and ष्टु.

अनुष्ठ Tatpur. m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Standing in succession, one after the other. E. स्था with अनु, kṛit aff. क्.

अनुष्ठानु Tatpur. m. (-ता) One who performs or executes a work. E. स्था with अनु, kṛit aff. नुच्.

अनुष्ठान Tatpur. n. (-ङ्गन) ¹Commencement or course of pro-
ceeding. ²Doing or performing in general; e. g. विहितानु-
ष्ठान; सक्तानुष्ठान; योगानुष्ठान; 'वेदाध्ययनं ततस्तदर्थवि-
ज्ञासा ततस्तदर्थानुष्ठानम्'. ³Practice, esp. religious practice,
performance of sacrificial or other ceremonies; e. g. पञ्चनु-
ष्ठान, 'ceremonies connected with the immolation of the sacri-
ficial animal', अनुष्ठानरूपफलपर्यवसान 'completion of results
by means of sacrificial acts'. ⁴Concurrence, agreement,
conforming to. E. स्था with अनु, kṛit aff. ङ्ग.

अनुष्ठानक्रम Tatpur. m. (-मः) The order in which religious ceremonies are to be or are performed. E. अनुष्ठान and क्रम.

अनुष्ठानशरीर Tatpur. n. (-रम्) (In the Sāṅkhya philos.) A body which is presumed to be intermediate between the subtle body (सिद्धशरीर or सूक्ष्मशरीर) and the grosser body (सू-
क्ष्मशरीर), composed of the five elements but tenuous or re-
fined and the vehicle of the subtle body. Comp. अविष्ठान-
शरीर. E. अनुष्ठान and शरीर.

अनुष्ठानसारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Remind-
ing of religious ceremonies; said of certain vaidik passages
which properly do not answer the general definition given
of a Mantra, but which nevertheless are called so by the
liturgical authors, because they remind of duties taught or
explained in a more explicit manner by other Mantras. E.
अनुष्ठान and सारक.

अनुष्ठापक Tatpur. m. f. n. (-पकः-पिका-पकम्) Causing to do or to perform an act; e. g. विनियोगो ऽनुष्ठापकविधित्वाकु-
ष्ठा: 1. E. स्था, in the caus., with अनु, kṛit aff. क्त्.
अनुष्ठापन Tatpur. n. (-नम्) The causing to do or to perform an act. E. स्था, in the caus., with अनु, kṛit aff. क्त्.
अनुष्ठापित् Tatpur. m. f. n. (-थी-थिनी-थि) Doing, performing an act. E. स्था with अनु, kṛit aff. थिनि and āgama युक्.
अनुष्ठि Tatpur. f. (-ष्ठिः) (ved.) Proper order, succession; this word occurs only in the instrum. अनुष्ठ्या 'in the order, one by one, successively'. E. स्था with अनु, un. (?) aff. क्त्.
अनुष्ठित Tatpur. m. f. n. (-तः-ता-तम्) ¹Done, practised. ²Effected, accomplished. ³Followed, observed. ⁴Agreed to, conformed to, done accordingly. E. स्था with अनु, kṛit aff. क्त.
अनुष्ठु (ved.) I. Tatpur. f. (-ष्ठुः) Proper order, succession; this word occurs only in the instrum. अनुष्ठुया which has the same meaning as the Avyayibh. E. स्था with अनु, un. aff. क्त्.
 II. Avyayibh. (-ष्ठु) In proper order, in regular succession, properly. E. अनु and क्त्; or अनुष्ठु may be considered, according to the native comm., as a neuter used adverbially, when the etym. would be that of I.
अनुष्ठेय Tatpur. m. f. n. (-यः-या-यम्) To be effected or accomplished &c. See the meanings of अनुष्ठित and अनुष्ठान. E. स्था with अनु, kṛitya aff. यत्.
अनुष्ण Tatpur. 1. m. f. n. (-ष्णः-ष्णा-ष्णम्) ¹Not hot, cold, chilly. ²Lazy, sluggish.
 2. n. (-ष्णम्) A blue lotus (Nymphæa cærulea).
 3. f. (-ष्णा) The name of a river. E. ष्ण neg. and उष्ण.
अनुष्णक m. f. n. (-कः-का-कम्) The same as the preceding. E. अनुष्ण, taddh. aff. क्त.
अनुष्णु Bahuvr. m. (-णुः) The moon (lit. having cold rays); e. g. विचिष्यते स्वपातेन स्वक्रान्त्यन्तादनुष्णुः 1. E. अनुष्ण and णी.
अनुष्णवह्निका Tatpur. f. (-का) A dark species of the Dūb (Panicum dactylon); see नीलदूर्वा. E. अनुष्ण and वह्निका.
अनुष्णाशीत Dvandva m. f. n. (-तः-ता-तम्) Neither cold nor hot; e. g. अपाकनी ऽनुष्णाशीतः स्यर्षु पवने मतः 1. E. अनुष्ण and अशीत.
अनुष्णध (ved.) I. Tatpur. m. f. n. (-धः-धा-धम्) Accompanied with food, viz. clarified butter &c., an epithet of Soma.
 II. Avyayibh. (-धम्) ¹In consequence of (partaking of) food, through food, viz. Soma &c. ²Food for food, to every food (as clarified butter). ³After every oblation; e. g. पत्नीवतस्त्रिंशतं षीं देवाननुष्णधमावह मादयस्व. E. अनु and स्वधा.
अनुसंवत्सरम् Avyayibh. Year for year, every year. (In its derivative आनुसांवत्सरिक both parts of the compound assume Vṛiddhi.) E. अनु and संवत्सर.
अनुसंवरणम् Avyayibh. Probably a bad reading for अनुसंवरणम् q. v.
अनुसंसर्पम् Avyayibh. (?) At each meeting (?). E. अनु and संसर्प, or perhaps a Tatpur., 'meeting in succession' from सर्प with सम् and अनु, kṛit aff. क्त्.
अनुसंहितम् Avyayibh. According to the Sanhitā-text of the Veda. E. अनु and संहिता.
अनुसखि Tatpur. m. (-खा) A companion-friend (?); e. g. अनुसखा सयुष्मः. E. अनु and सखि.

अनुसंवरणम् Avyayibh. At each meeting; e. g. अनुसंवरणं दीयते. E. अनु and संवरण.
अनुसन्धातव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be connected reasonably, to be investigated, to be looked after or inquired into. See अनुसन्धेय. E. धा with सम् and अनु, kṛitya aff. तव्य.
अनुसन्धान Tatpur. n. (-नम्) ¹Congruous or suitable connexion; e. g. यथा वाक्यद्वयानुसंधानसंपन्नं प्रकरणं पृथक्प्रमा-
 नम् । तथा प्रकरणद्वयानुसंधानसंपन्नः क्रमः कुतो न भावं स्थात्. ²(In the Vaiśeṣhika phil.) the same as उपनय of the Nyāya phil.; viz. in a syllogism (see न्याय) which according to the native phil. consists of five parts, the fourth part or the application to the terminus major (i. e. the congruous connexion of the application with the latter); e. g. in a syllogism 'a word is perishable (the प्रतिज्ञा) ^b because it is produced artificially (the अपदेश) ^c all that is produced artificially is perishable (the निदर्शन) ^d now, the word has the properties of what is artificially produced ^e therefore it is perishable (the प्रत्याख्यान or निगमन) —' ^d is the अनुसन्धान or in the Nyāya the उपनय. ³Inquiry, investigation, searching. ⁴Close or narrow inspection. E. धा with सम् and अनु, kṛit aff. क्त्.
अनुसन्धायित् Tatpur. m. f. n. (-थी-थिनी-थि) Investigating, searching. E. धा with सम् and अनु, kṛit aff. थिनि and āgama युक्.
अनुसन्धेय Tatpur. m. f. n. (-यः-या-यम्) The same as अनुसन्धातव्य; e. g. अथ (in the Nalodaya) कथोपकथनं भारते ऽनुसन्धेयम्. E. धा with सम् and अनु, kṛitya aff. यत्.
अनुसन्धम् Avyayibh. Every twilight, every evening. E. अनु and सन्धा.
अनुसमय Tatpur. m. (-यः) Necessary association, a connexion which is the result of reasoning; e. g. इत्थेवं पदार्थानुसमयो ऽभ्युपेतव्यः । न तु काष्ठानुसमयः 'thus the connexion (between the subjects of discussion) results from the bearing of the words, not from the circumstance that they are named in the same book'. E. अनु and समय.
अनुसमापन Tatpur. n. (-नम्) Congruous completion or conclusion. E. अनु and समापन.
अनुसमुद्रम् Avyayibh. Near the sea. E. अनु and समुद्र.
अनुसम्प्राप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Arrived, come, arrived in consequence of, happened accordingly; e. g. तदिदं मे ऽनुसंप्राप्तं दुःखम्. E. आप् with प्र-सम्-अनु, kṛit aff. क्त.
अनुसम्बन्ध Tatpur. m. f. n. (-न्धः-न्धा-न्धम्) Connected with. E. बन्ध् with सम् and अनु, kṛit aff. क्त.
अनुसर I. Tatpur. m. (-रः) A companion, a follower, an attendant. E. सु with अनु, kṛit aff. क्त्.
 II. Avyayibh. (-रम्) Near or on a lake (?). Compare आनुसर्यः. E. अनु and सर.
अनुसरण Tatpur. n. (-णम्) ¹Following, going after, lit. and fig.; e. g. वस्तुतत्त्वानुसरण. ²Conformity to, consequence of. See अनुसार. E. सु with अनु, kṛit aff. क्त्.
अनुसर्प Tatpur. m. (-र्पः) A reptile, a being like a serpent. E. अनु and सर्प.
अनुसवनम् Avyayibh. ¹At each savana or sacrifice. ²Every moment; e. g. न कश्चन पुरुषो वाञ्छति.... किमपि.... भर्तृर्धनुसवनं विजृम्भितस्त्रेहातिशयमन्तरेण । (comm. भर्तृरि ऋषभदेवे प्रतिक्षणमुल्लसितस्त्रेहोद्रेकं विनान्यन्न वाञ्छति ।). E. अनु and सवन.

अनुसातम् Avyayibh. According to pleasure. E. अनु and सात.
अनुसाम Tatpur. m. f. n. (-म-मा-मम्) Friendly, favourable.
 E. अनु and सामन्, samásánta aff. चच्.
अनुसायम् Avyayibh. Evening for evening, every evening. E.
 अनु and साय.
अनुसार Tatpur. m. (-रः) ¹ Going after, following. ² Con-
 formity to, consequence, result. ³ Established authority.
⁴ Custom, usage. E. सू with अनु, kṛit aff. चच्.
अनुसारिन् Tatpur. m. f. n. (-री-रिणी-रि) ¹ Following, go-
 ing after; e. g. रश्म्यनुसारिन् (sc. the soul). ² According
 with or to; e. g. अत आगमवशेनागमानुसारितकेशेन च
 चेतनं ब्रह्म जगत्कारणं प्रकृतियेति स्थितम्. ³ Entering into,
 penetrating; e. g. यथा स्नेहभाण्डं रिच्यमानं न सर्वात्मना रि-
 च्यते। भाण्डानुसर्षिव कश्चित्स्नेहशेषो ऽवतिष्ठते तथानुशयो ऽपि.
⁴ Scrutinizing, prying into, investigating; e. g. किद्रानुसा-
 रिन्. E. सू with अनु, kṛit aff. णिनि.
अनुसार्यक n. (-कम्) A kind of perfume (सुगन्धद्रव्य). E. अनु-
 सार्य (सू with अनु, kṛitya aff. खत्), taddh. aff. कन् (?).
अनुसीतम् Avyayibh. Along the furrow, furrow for furrow.
 E. अनु and सीता.
अनुसीरम् Avyayibh. Along the plough. E. अनु and सीर.
अनुसू Tatpur. m. (-सूः) ¹ A proper name; comp. आनुसेय (ac-
 cording to the Mahābhāshya that of man, according to the
 Kāśikā that of a woman). ² The name of a work; comp.
 आनुसूक. E. सू with अनु, kṛit aff. क्तिप्.
अनुसूचक Tatpur. m. f. n. (-चकः-चिका-चकम्) Indicative of,
 pointing out. E. सूच् with अनु, kṛit aff. ख्वल्.
अनुसूपम् Avyayibh. In every condiment. E. अनु and सूप.
अनुसूयक. See अनुसूक.
अनुसृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Followed. ² Conformed
 with. E. सू with अनु, kṛit aff. क्त.
अनुसृति Tatpur. f. (-तिः) ¹ Following, conforming to. ² A
 proper name, the mother or ancestress of the आनुसृतिनेय.
 E. सू with अनु, kṛit aff. क्तिन्.
अनुसृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Born in succession
 (ved.). E. अनु and सृष्ट.
अनुसृष्टि Tatpur. f. (-ष्टिः) A proper name, the mother or an-
 cestress of the आनुसृष्टिनेय. E. सूच् with अनु, kṛit aff. क्तिन्.
अनुसेविन् Tatpur. m. f. n. (-वी-विनी-वि) Addicted to, in
 the habit of doing. E. सेव् with अनु, kṛit aff. णिनि.
अनुसेव Tatpur. n. (-वन्) Rear-guard. E. अनु and सेव.
अनुस्तदम् Tatpur. ind. Having entered, having gone into.
 Used in the same way as अनुप्रपातम् q. v.; e. g. गेहमनुस्तदम्
 or गेहं गेहमनुस्तदम् or गेहमनुस्तद्वनुस्तदम् 'having
 entered house by house, having gone into every house. E.
 स्तद्व् with अनु, kṛit aff. ख्वल्.
अनुस्तरिणी Tatpur. f. (-री) The cow which is immolated at
 the funeral rites; sacrificing her is supposed to enable the
 defunct to cross the river of the hell. E. सू with अनु, kṛit
 aff. क्त्वर.
अनुसृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Apparent, manifest.
 E. स्तम् with अनु, kṛit aff. क्त.
अनुस्तर Tatpur. n. (-वन्) Remembering, recollection. E.
 सू with अनु, kṛit aff. क्त्वर.
अनुसृत Tatpur. m. f. n. (-तः-ता-तम्) Remembered. E. सू
 with अनु, kṛit aff. क्त.

अनुसृति Tatpur. f. (-तिः) Remembering, recollection. (One
 of the arguments in the Vedānta to prove the immortality
 of the sōul.) E. सू with अनु, kṛit aff. क्तिन्.
अनुसृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Sewn on. ² Closely
 attached to, fixed upon; e. g. सामध्वनुसृतस्त्रीकाग्यचित्त-
 वृत्तिः 'one whose mind is attentively fixed upon the melodies
 of the Sāmaveda, i. e. upon the mode in which its hymns
 are to be sung'. ³ Uninterrupted, continual. E. सिच् with
 अनु, kṛit aff. क्त.
अनुसृतयामन् Tatpur. m. (-मा) (ved.) One who does not go
 in a waggon drawn by oxen, one who walks on foot. E.
 च neg. and उक्तयामन्.
अनुस्वा Tatpur. m. (-नः) Sonnding in conformity with;
 e. g. शब्दादीर्भवत्प्रत्ययवृत्ते ऽनुस्वानसंनिभे । धनिः &c.
 Comp. अनुस्वान. E. स्वच् with अनु, kṛit aff. चच्.
अनुस्वार Tatpur. m. (-रः) (In Grammar.) Literally, an after-
 sound; the name of a nasal sound which always belongs to
 the preceding vowel and according to some is weaker, ac-
 cording to others stronger than the अनुनासिक q. v. In
 writing it is marked by a dot over the vowel after which
 it sounds. It shares in the nature as well of consonants as
 of vowels: of consonants, in as much as it has but half a
 measure of time (or मात्रा) and with another consonant
 makes position: of vowels, by having their properties of
 shortness, length, सुति q. v., and of being capable of ac-
 centuation. (The vaidik grammarians call the consonants
 and the Anuswāra the 'body of a syllable' — चरराद् —.)
 On account of the organ of speech with which it is pro-
 nounced it belongs to the नासिक q. v., and on account of
 the mode in which it is uttered to the उक्तय q. v. (see also
 महामात्र). If a combined consonant follows an Anuswāra
 the vaidik grammarians want the first consonant of the group
 to be repeated; e. g. सोमार्च स्वरसं &c. instead of सोमार्च
 स्वरसं &c.; this rule, however, is neglected in most of our
 vaidik Mss. and in all referring to the post-vaidik literature,
 although the injunction of the grammarians is doubtless
 founded on correct physiological observation and the system
 of Sanskrit orthography on a correct imitation in writing
 the spoken sound. — At the end of a पद् (q. v.) Anu-
 swāra is a substitute for न्, in the middle of a पद् that of
 न् or न्; at the end of a पद् it is only allowed to occur
 when the पद् does not stand in a pause, and in the middle
 not before any other sound than न्, न्, ख and ह्, before
 which it is the compulsory substitute. (These rules, too,
 are frequently neglected in spite of the grammatical author-
 ities.) It is compulsory, too, at the end of the पद्, before
 the same letters and न् save a few exceptions as सखाच् or
 when ह् is followed by न्, न् &c., e. g. किं क्खयति or
 किं क्खयति, किं क्खते or किं क्खते &c. For the interchange
 and the confusion, that prevails in the classical literature,
 between the use of Anuswāra and Anunāsika before च्,
 ख, ख see s. v. अनुनासिक. — A short syllable followed
 by Anuswāra (which itself as results from the preceding
 statement must always be followed by a consonant) becomes
 of the nature of a long syllable, i. e. it becomes नुच् or
 heavy; but though this is the constant case in the Vedas

and generally in the later literature, it will seem that this rule may be departed from at the end of a Páda, as in the instance of the following first Páda of the Áryá verse: **अथ सुखितप-तपिमासं द्वापसगवाववेयरतमासम् &c.** where **पिमासं** counts for $\sim - \sim |$. ('**अथपि हन्ःशास्त्रे सागुस्वारस्व मुपस्वमनुशिष्टं तथापि तथा पादान्तो ऽपि वेति वचनात्स्व लघुत्वात्प्रथम-पदि द्वादश मात्रा भवन्ति**.) E. **सु** with **अनु**, kṛit aff. **अञ्**.

अनुस्वारववाय Tatpur. m. (-यः) An interval (between two sounds) caused by the intervention of an Anuswára. E. **अनुस्वार** (in the sense of an instrum.) and **ववाय**.

अनुस्वारानम Tatpur. m. (-मः) An Anuswára-increase, an inserted or added Anuswára. E. **अनुस्वार** and **आनम**.

अनुह I. Tatpur. m. (-हः) A proper name: a descendant of Hastin, the son of Vibhrája (according to the Mahábhár. &c.; of Vibhrátra, accord. to some Mss. of the Vishnúp.), husband of Kritwi and father of Brahmádatta. E. **हन्** with **अनु**, kṛit aff. **हृ**.

अनुहरव Tatpur. n. (-वम्) Imitating, resembling. E. **ह** with **अनु**, kṛit aff. **कृट्**.

अनुहरत् Tatpur. 1. m. f. n. (-रन्-रन्ती-रत्) Imitating.
2. m. (-रन्) A proper name; in its derivative **आनुहार-रति** both parts of the compound receive Vṛiddhi. E. **ह** with **अनु**, kṛit aff. **शतृ**.

अनुहरमाव Tatpur. m. f. n. (-वः-वा-वम्) Imitating. E. **ह** with **अनु**, kṛit aff. **शानच्**, ágama **मुक्**.

अनुहार Tatpur. m. (-रः) ¹Imitation. ²Resemblance, likeness. E. **ह** with **अनु**, kṛit aff. **अञ्**.

अनुहारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Imitating. E. **ह** with **अनु**, kṛit aff. **खुक्**.

अनुहार्य Tatpur. 1. m. f. n. (-र्यः-र्या-र्यम्) To be imitated.
2. m. (-र्यः) Monthly obsequies. See **अन्वाहार्य** of which it is a shorter form. (The word is a masc. according to the Ms. of a comm. '**अनुहार्यो ऽप्यव**.) E. **ह** with **अनु**, kṛitya aff. **कृत**.

अनुङ्कु. See s. v. **ङ्**.

अनुहोडि Tatpur. m. (-डिः) A kind of cart. (In its derivative **आनुहोडिक** q. v. both parts of the compound receive Vṛiddhi.) E. **अनु** and **होड**.

अनुद्वाद Tatpur. m. (-दः) A proper name: a son of Hirańya-kaśipu. See also **द्वाद**, **प्रद्वाद**, **सद्वाद** and comp. **अनुद्वाद**. E. **अनु** and **द्वाद**.

अनुद्वाद Tatpur. m. (-दः) The same as **अनुद्वाद**. E. **अनु** and **द्वाद**.

अनूक Tatpur. 1. m. (-कः) ¹The spine (ved.). ²A part of the altar (?) (ved.). ³A former state of existence.

2. n. (-कम्) Race, family.

3. m. n. (-कः-कम्) Disposition, temperament. E. The native etym. derives it from **उक्** with **अनु**, kṛit aff. **कृ** or even from **क्** with **अनु**, kṛit aff. **कृ** with the prolongation of **उ**; but it comes more probably from **अक्** with **अनु**, and stands in the same relation to **अन्वक्** as **प्रतीक** to **प्रत्यक्**, **समीक** to **सन्वक्**.

अनूकवन Bahuvr. (?) n. pl. (-वन्) The name of a mountain, inhabited by a warrior tribe. E. **अनूक** and **वन**.

अनूकवणीय m. pl. (-याः) The name of the warrior tribe living on the mountain Anúkavana. E. **अनूकवन**, taddh. aff. **हृ**.

अनूकाय Tatpur. m. (-शः) ¹Clearness, conspicuousness. ²The brightness or beauty of the nether parts of the body (acc. to a comm. of the white Yajurv.). ³Illustration, instance. E. **कान्** with **अनु** instead of **अनु**, kṛit aff. **अक्** or according to a comment. kṛit aff. **अञ्**.

अनूक्त Tatpur. 1. m. f. n. (-क्तः-क्ता-क्तम्) ¹Spoken after and in accordance with, recited. ²Studied, learned.

2. n. (-क्तम्) ¹Repeating, speaking after. ²Repeating the words of the Veda in the same manner as the teacher has uttered them, i. e. reading or studying the Veda. Comp. **अनुवचन**. E. **क्त्** with **अनु**, kṛit aff. **क्त**.

अनूक्ति Tatpur. f. (-क्तिः) ¹Speaking after or again, repeating. ²Study, learning. ³The same as **अनुवाद** q. v. E. **क्त्** with **अनु**, kṛit aff. **क्तिन्**.

अनूक्तिस्व n. (-स्वम्) The same as **अनुवाचस्व** q. v. E. **अनूक्ति**, taddh. aff. **स्व**.

अनूक (ved.) Tatpur. m. (-कः) ¹The flesh of the skull. ²A joint of the bones (Sáyaña: = **अक्षिसंधिः**). E. **अनु** and **उक्** (उक्, kṛitya aff. **कृत**), according to Sáyaña; but perhaps a derivative of **अनूक**, taddh. aff. **कृत**.

अनूचम् Avyayibh. The same as **अन्वचम्**. E. **अनु** and **अचि**, samásánta aff. **टक्**. The reading of this word is doubtful.

अनूचान Tatpur. 1. m. (-नः) ¹A Bráhmaṇa who is able to repeat, to read and to teach the Veda in the same manner as the teacher has enounced it (compare **अनुवचन**), one versed in the Vedas and Vedáṅgas; e. g. **ब्राह्मणानामनूचानतमः**. ²An excellent physician.

2. m. f. n. (-नः-ना-नम्) Well-behaved, decorous, humble. E. **क्त्** with **अनु**, kṛit aff. **कानच्**.

अनूची see s. v. **अन्वच्**.

अनूचीन m. f. n. (-नः-ना-नम्) (ved.) Successive. E. **अन्वच्**, taddh. aff. **क्**.

अनूचीनगर्भ Bahuvr. m. f. n. (-र्भः-र्भा-र्भम्) (ved.) Born successively, born one after the other. E. **अनूचीन** and **गर्भ**.

अनूचीनाह Tatpur. m. (-हः) (ved.) The following day or days. Only used in the accus. **अनूचीनाहम्** adv. ¹On the following day, e. g. **द्वादशमनूचीनाहं यजते**. ²On two successive days, on the preceding and following day, e. g. **ताभ्यामनूचीनाहं वेष्टिभ्यां यजते**. ³Day by day, every day, e. g. **सवा एकैक एवानूचीनाहं पुरोडाशो भवति**. E. **अनूचीन** and **अहन्**, samásánta aff. **टक्**.

अनूच n. (-चम्) (ved.) The board on the south- and on the north-side of a couch. E. **अन्वच्**, taddh. aff. **कृत**.

अनूढ Tatpur. 1. m. f. n. (-ढः-ढा-ढम्) Not carried, not maintained.

2. f. (-ढा) An unmarried woman. E. **अ** neg. and **ऊढ**.

अनूढमान Tatpur. m. f. n. (-नः-ना-नम्) Bashful. E. **अ** neg. and **ऊढ-मान**.

अनूढाधातु Tatpur. m. (-ता) The brother of an unmarried woman; used in a rhetorical work in the sense of 'the brother of a concubine', scil. of a king; he is called **श्वार** or the mock-brother-in-law of the king. E. **अनूढा** and **धातु**.

अनूति Tatpur. f. (-तिः) (ved.) Not arriving, not coming. E. **अ** neg. and **ऊति**.

अनूत् Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Given back, returned. The same as **अनुदत्त**. E. An abbrev. of **अनुदत्त**.

अनूद्य Tatpur. n. (-कम्) Want of water, drought. E. अ neg. and अद्य instead of उद्य.

अनूदित Tatpur. m. f. n. (-तः-ता-तम्) Spoken or said in conformity with or in reference to a previous statement, in the way of a detailed illustration; being an अनुवाद q. v. E. वद् with अनु, kfit aff. त्.

अनूद्मि Tatpur. m. (-इः) Telling in conformity with a previous statement, telling or pointing out in successive reference to what precedes; e. g. यथासंख्यमनूद्मि उद्दिष्टानां क्रमेण यत् (v. s. v. यथासंख्य). E. अनु and उद्दिष्ट.

अनूद्य Tatpur. m. f. n. (-यः-या-यम्) The same as अनुवाय q. v. [In the present edition of Pāṇini III. 1. 101. अनूद्य is a misreading for अनुव q. v.] E. वद् with अनु, kṛitya aff. यत्.

अनूद्यमान Tatpur. m. f. n. (-नः-ना-नम्) What is said in reference to what is previously stated, ruled &c.; e. g. विधीयमानानूद्यमानयोरनुदात्तत्वार्थं सर्वग्रहणम्. E. वद् with अनु, kṛit aff. शानच् and āgama मुच्.

अनूद्यस् Bahuvr. f. (-धाः) Without an udder. E. अ priv. and उद्यस्.

अनून Tatpur. 1. m. f. n. (-नः-ना-नम्) ¹Undiminished. ²Complete, full. ³Not less, not inferior (seq. ablat.). Comp. अन्वून. 2. f. (-जा) The name of an Apsaras. E. अ neg. and अज.

अनूनक m. f. n. (-कः-का-कम्) The same as the preceding. E. अन्वून, taddh. aff. कन्.

अनूनगुरु Tatpur. m. f. n. (-रः-रा-रम्) Very heavy, very massive. E. अन्वून and गुरु.

अनूनवर्षस् Bahuvr. m. (-चाः) Of undiminished or full splendor, a vaidik epithet of Agni. E. अन्वून and वर्षस्.

अनूप I. 1. Bahuvr. 1. m. f. n. (-पः-पा-पम्) Watery, rich in water. 2. m. (-पः) (Used in a comm. of the Rāmāyaṇa also as a neuter: -पम्.) ¹A moist country. According to the division of the medical Ātreya-Saṅhitā one of the three climates of India — see besides आकृष्य and साधारण; it is defined in Wise's Hindu system of Medicine as having much water on its surface, being intersected by rivers and irregular in its surface, with high mountains and tall trees; the air being there cool and the wind temperate; abounding in grass, water flowers, geese, ducks, cranes, fish, serpents &c., unhealthy and its inhabitants being fat, indolent and weak. ²(ved.) A jar (कलश). ³The name of a country (mentioned f. i. amongst those conquered by Rudradāman, one of the Sinha-kings).

2. Tatpur. m. (-पः) ¹A buffalo. [²Any animal living in the water or on shore. ³The francoline partridge (तिप्तिरक). ⁴An elephant. ⁵A frog (स्रव). ⁶Any shelled animal which lives in the water. ⁷An amphibious animal. ⁸A fish. (The last seven meanings are given on the authority of several medical authors.)] ⁹A proper name, an abbreviation of अनूपसिंह q. v. See अनूपविवास. E. अनु and अप्, changed, according to Pāṇini, to उप्, samāsānta aff. अ (the affix being the same in the Tatpur. and the Bahuvr., according to the Kāśikā), but as regards the change of the vowel, it is more probable that अ of अप् has got lost and the preceding vowel lengthened by way of compensation, analogously to समीप, प्रतीप, द्वीप, वीप &c. In दर्भानूप q. v. the न् is not changed to अ.

II. Tatpur. m. (-पः) (ved.) Throwing or effusing in re-

gular succession or according to (scil. one's functions); an epithet of the three divinities Parjanya, Vāyu and Āditya 'who effuse on the earth (i. e. produce there) rain, cold and heat successively or according to their functions' (accord. to Yāska and Śāyaṇa). E. अप् with अनु, kṛit aff. अच् (?), but it is better perhaps to assume that this अनूप means originally 'favourable, propitious' and comes from अनु and अप्, kṛit aff. अच्. For the latter etym. see the Preface.

अनूपय Tatpur. n. (-कम्) Ginger in its undried state. E. अनूप and अ. See also अनुपय.

अनूपप्राय Tatpur. m. f. n. (-यः-या-यम्) Abounding in watery ground, marshy. E. अनूप and प्राय.

अनूपविवास Tatpur. m. (-सः) Name of a treatise on ritual subjects, written by order of the king Anúpasinha. E. अनूप, abbrev. of अनूपसिंह, and विवास.

अनूपसद्म Avyayibh. At each religious ceremony called उपसद्म q. v. E. अनु and उपसद्म, samāsānta aff. टप्.

अनूपसिंह Tatpur. m. (-इः) The proper name of a king. Comp. अनूपविवास. E. अनूप and सिंह.

अनूप्य m. f. n. (-प्यः-प्या-प्यम्) Being or met with in moist countries, as water; (opposed to the waters अन्वय 'met with in deserts'). E. अनूप, taddh. aff. यत्.

अनूपवन्ध Tatpur. The same as अनुवन्ध q. v.

अनूपयज Tatpur. The same as अनुवाय q. v.

अनुराध Tatpur. I. m. (-धः) (ved.) Propitious, favourable; an epithet of Indra. Compare अनुराध. E. राध् with अनु instead of अनु, kṛit aff. अच्.

II. f. (-धा) The same as अनुराधा q. v.

अनूर Bahuvr. 1. m. f. n. (-रः-रा-रम्) Thighless.

2. m. (-रः) Aruṇa, the charioteer of the sun, the dawn. E. अ priv. and अर; Aruṇa being represented without legs.

अनूरध Tatpur. The same as अनुवध q. v.

अनूरसारधि Bahuvr. m. (-धिः) The sun (whose charioteer is Aruṇa). E. अनूर and सारधि.

अनूर्जित Tatpur. m. f. n. (-तः-ता-तम्) ¹Weak, powerless. ²Free from pride. E. अ neg. and अर्जित.

अनूर्ध्व Tatpur. m. f. n. (-र्ध्वः-र्ध्वा-र्ध्वम्) Nether, inferior, low. E. अ neg. and अर्ध्व.

अनूर्ध्वमास् Bahuvr. m. (-भाः) (ved.) 1. One whose lustre or power is not great, of inferior strength. E. अनूर्ध्व and मास्. or 2. One who has not lighted a sacrificial fire, impious. E. अ priv. and अर्ध्वमास्.

अनूर्मि Tatpur. m. f. n. (-र्मिः-र्मिः-र्मि) (ved.) Uninjurable, invulnerable. E. अ neg. and अर्मि.

अनूसा f. (-सा) The name of a river in Kashmir. E. unknown.

अनूवर Tatpur. m. f. n. (-रः-रा-रम्) 1. Of a saline nature (a spot). The same as ऊवर. 2. Not of a saline nature (a spot); e. g. अथशर्करामविषमवशीकरमशापावतगदेवता-यतनसिक्ताभिरनुपहतामनूवरामभङ्गरामदूरदिकां सिग्धां... अमिमीषधार्थं परीषित. E. अ 1. compar. or expl., 2. neg. and ऊवर.

अनूवित Tatpur. m. f. n. (-तः-ता-तम्) Lived together with; used actively, passively, personally and impersonally; e. g. अनूवितो गुहं भवान् or अनूवितो गुहर्भवता or अनूवितं भवता. Compare for the construction अधिश्रयित, अनुवात, आश्रित, उपश्रित &c. E. वद् with अनु, kṛit aff. त्.

अनृतपर Tatpur. m. f. n. (-रः-रा-रम्) Not followed by a consonant called अनृत q. v. E. अनृत neg. and अनृतपर.

अनृत Bahuvr. m. f. n. (-अः-आ-अम्) Not having or containing a verse from the R̥gveda. (The form अनृत which occurs in the present edition of Pāṇini, is wrong.) E. अनृत priv. and अनृत, samāsānta aff. अनृत.

अनृतर Bahuvr. m. f. n. (-रः-रा-रम्) Thornless (as a path; ved.). E. अनृत priv. and अनृतर.

अनृत Bahuvr. 1. m. f. n. (-अ-अ-अ) Not having or containing a verse from the R̥gveda. Comp. अनृत.

2. m. (-अ) One not possessing i. e. not conversant with, the R̥gveda. Comp. अनृत. E. अनृत priv. and अनृत.

अनृत Bahuvr. m. (-अः) One not conversant with the R̥gveda. E. अनृत priv. and अनृत, samāsānta aff. अनृत.

अनृत. See the remark s. v. अनृत.

अनृत Tatpur. 1. m. f. n. (-अः-अः-अः) ¹Not straight. ²Wicked.

2. m. (-अः) A shrub, explained by तमर q. v. E. अनृत neg. and अनृत.

अनृत Bahuvr. m. f. n. (-अः-आ-अम्) Free from debt, unindebted. E. अनृत neg. and अनृत.

अनृता f. (-ता) or अन्त n. (-न्तम्) Freedom from debt. E. अनृत, taddh. aff. तत् or त्व.

अनृति Tatpur. m. f. n. (-अ-अ-अ) Free from debt or obligation, unindebted. Also अनृति (without āgama वृत्). E. अनृत neg. and अनृति.

अनृत Tatpur. I. 1. m. f. n. (-तः-ता-तम्) Untrue.

2. n. (-तम्) Untruth, falsehood. (In the mythology of the Purāṇas Anṛita is the son of Adharma (vice) and Himsā (violence), and the brother of Nikṛiti (immorality); they intermarry and have two sons, Bhaya (fear) and Naraka (hell) and twins to them, two daughters, Māyā (deceit) and Vedanā (torture) who became their wives. — In the Rāmāyaṇa Anṛita is the name of one of the mystical weapons delivered to Rāma by Viśvāmitra.) E. अनृत neg. and अनृत.

II. n. (-तम्) Agriculture. E. According to the native comm. the etym. would be the same as before; their account for the meaning 'agriculture' however is not very plausible, some explain it: 'because agriculture is like falsehood' or 'because agriculture cannot be carried on without falsehood', another refers अनृत in this sense to the radical अनृत 'to hurt' and explains it as a Bahuvr. 'that from which injury does not arise'. The etym. of this meaning and its probable connection with प्रमृत used in the same sense by Manu will be discussed in the Preface.

अनृतदेव Bahuvr. m. (-वः) (ved.) One to whom the gods are untrue. E. अनृत and देव.

अनृतद्वि Tatpur. m. f. n. (-द्वि-द्वि-द्वि) Hating untruth; a vaidik epithet of the Ādityas. E. अनृत and द्वि.

अनृतमावय Tatpur. n. (-वयम्) Speaking an untruth, lying. E. अनृत and आवय.

अनृतमव m. f. n. (-वः-अ-वम्) Untrue. E. अनृत, taddh. aff. मवद्वि.

अनृतवद्वि Tatpur. n. (-वद्वि) Speaking an untruth, lying. E. अनृत and वद्वि.

अनृतवाच I. Tatpur. f. (-वच) An untruth, a lie.

II. Bahuvr. m. f. n. (-वच-वच-वच) Speaking an untruth, lying. E. अनृत and वाच.

अनृतवादि Tatpur. m. f. n. (-दी-दिनी-दि) Speaking habitually the untruth, a liar. E. अनृत and वादि.

अनृतवाचन Tatpur. n. (-वचनम्) Speaking an untruth, lying, a lie. E. अनृत and वाचन.

अनृति m. f. n. (-ती-तिनी-ति) A liar. E. अनृत, taddh. aff. इति.

अनृत I. Tatpur. m. (-तुः) A wrong season, improper or forbidden time.

II. Bahuvr. f. (-तुः) See the following. E. अनृत neg. and अनृत.

अनृतवत्वा Karmadh. f. (-त्वा) A girl before menstruation or about ten years old. E. अनृत II. and वत्वा.

अनृतोक्त Karmadh. n. (-व्यम्) Untrue speech, falsehood. E. अनृत and वक्त (वद, kṛitya aff. वक्त).

अनृत Bahuvr. m. f. n. (-पः-पा-पम्) Without a king, kingless (as a country). E. अनृत priv. and अनृत.

अनृतभृत् Bahuvr. m. f. n. (-धी-धी-धि) (?) Without Indra. (The Siddhāntakaumudī gives अनृतधी as the fem. of अनृतभृत् instead of अनृतधी in the instance अनृतधी सेना, but this form is not supported by the old gramm. authorities.) E. अनृत priv. and अनृतभृत्.

अनृतशंस Tatpur. m. f. n. (-शंस-सा-सम्) Not mischievous, not cruel, mild. E. अनृत neg. and अनृतशंस.

अनृतशंसता f. (-ता) or अन्त n. (-न्तम्) Mildness. Compare अनृतशंस and अनृतशंस. E. अनृतशंस, taddh. aff. तत् or त्व.

अनेक Tatpur. m. f. n. (-कः-का-कम्) ¹Not one, much, many, multitudinous. (In the Sāṅkhya-phil.: one of the characteristics of the discrete principle or व्यक्त, since it comprises बुद्धि, अहङ्कार, the five तन्मात्र and the eleven इन्द्रिय qq. vv., the reverse of एक, the characteristic of प्रधान or अव्यक्त qq. vv., the Undiscrete, and of पुरुष q. v., the Soul.) ²Not united, separated; e. g. यथा संधीयमानानामनेकीभवंतां स्वरः। उपदिष्टस्तथा विद्यादक्षराणामवग्रहे ॥. E. अनृत neg. and एक.

अनेककाल Karmadh. m. (-कः) Much time, a long time; the accus. used adv. E. अनेक and काल.

अनेककृत Tatpur. m. f. n. (-कृत-कृत-कृत) Doing much (an epithet of Śiva). E. अनेक and कृत.

अनेकक्रिया Karmadh. f. (-क्रिया) A plurality of acts, of cognitions; e. g. न (एकं मनः) पुनपदेनेकक्रियोपसर्गः: '(the mind is) not (one), because it perceives more than one cognition'. E. अनेक and क्रिया.

अनेकवैच्यवच्छेदक Tatpur. m. f. n. (-दकः-दिका-दकम्) What separates several fields from one another (as a boundary or a piece of land common to both). E. अनेक-वैच्य and वच्छेदक.

अनेकमोच Bahuvr. m. (-वः) (In Law.) A boy who belongs to different i. e. to two families, viz. to that of his own and to that of his adopted father; comp. असमानमोच; e. g. सर्वानेकगोपायामेकीद्विष्टं चये इति. See also ग्रामुष्पायव. E. अनेक and मोच.

अनेकज Tatpur. 1. m. f. n. (-जः-जा-जम्) Born more than once. 2. m. (-जः) A bird (viz. born in the shell and upon being hatched). E. अनेक and ज.

अनेकता f. (-ता) Muchness, multitudinousness. E. अनेक, taddh. aff. तत्.

अनेकव Tatpur. ind. In various places, in many respects; e. g. यद्यप्यनेकव सुरावन्दप्रयोवो वृद्धते &c. E. अनृत neg. and एकव.

अनेकत्व n. (-त्वम्) The same as अनेकता; e. g. प्रयत्नकार्यानेकत्वात्कार्यसमः. E. अनेक, taddh. aff. त्व.

अनेकधर्म Tatpur. m. (-र्मः) A property different from (those of something else); oppo. to समानधर्म; e. g. समानानेकधर्माध्वसायादन्तरधर्माध्वसायाद्वा न संशयः. E. अनेक and धर्म.

अनेकधर्मकथा Tatpur. f. (-था) A varied narrative or explanation of the doctrine (a definition of the Buddhistic works called Gáthá). E. अनेक and धर्म-कथा.

अनेकधा Tatpur. ind. ¹In many ways; e. g. (रूपं) चतुषुः स-हकारि स्वाकुलादिकमनेकधा. ²More than once, often; e. g. अनेकधा कृताः पुत्राश्च विभिर्देवैः पुरातनैः । न शक्यास्ते ऽधुना कर्तुं शक्तिहीनतया नरैः. E. अ neg. and एकधा.

अनेकधाप्रयोग Tatpur. m. (-यः) Employing more than once, making use of or applying several times; e. g. संभवेन प्रवृत्तौ यद्येष्टमनेकधाप्रयोगो न्यायसिद्धः. E. अनेकधा and प्रयोग.

अनेकप Tatpur. m. (-पः) An elephant (lit. drinking in two ways, 'with his trunk and with his mouth'). Compare द्विप. — In a Gaṇa list this word is mentioned as being a masc. or a neuter. E. अनेक and प.

अनेकपितृक Bahuvr. m. pl. (-काः) Grandsons of various fathers. E. अनेक and पितृ, samāsanta aff. कप्.

अनेकप्रतिपत्ति Tatpur. f. (-त्ति) The assumption of several (sc. bodies), the multiform incarnation (of the divinity). E. अनेक (sc. देह) and प्रतिपत्ति.

अनेकभार्य Bahuvr. m. (-र्यः) A husband who has more than one or several wives. E. अनेक and भार्या.

अनेकमुख Bahuvr. m. f. n. (-सः-सा-सम्) ¹Many-faced. ²Dispersed, going in various directions; e. g. जिते नृपारौ . . . वृक्षस्य राक्षो ऽ गुमते वलानि अनाहारे ऽ नेकमुखानि मार्गान् 'when Paraśurāma was vanquished, with the leave of the old king Daśaratha the armies dispersed everywhere'. E. अनेक and मुख.

अनेकरूप I. Tatpur. n. (-पम्) Multiformity.
II. Bahuvr. m. f. n. (-पः-पा-पम्) ¹Multiform. ²Of various kinds or sorts. ³Fickle, of variable nature; e. g. चाराङ्गनेव नृपणीतिरनेकरूपा. E. अनेक and रूप.

अनेकरूपधारणसामर्थ्य Tatpur. n. (र्थम्) The power of assuming many forms, of multiform metamorphosis, Māyā. E. अनेकरूप-धारण and सामर्थ्य.

अनेकलोकन Bahuvr. m. (-नः) A name of Śiva (lit. 'having several i. e. three eyes'); comp. त्रिलोकन. E. अनेक and लोकन.

अनेकवर्षगुणन Tatpur. n. (-गम्) (In Arithmetic.) Multiplication of several unknown quantities. E. अनेक-वर्ष and गुणन.

अनेकवर्षभजन Tatpur. n. (-गम्) (In Arithmetic.) Division of several unknown quantities. E. अनेक-वर्ष and भजन.

अनेकवर्षमध्यमाहरण Tatpur. n. (-गम्) (In Arithmetic.) Multi-literal quadratic equation, one whose solution involves the elimination of the middle term. E. अनेक-वर्ष and मध्यम (middle term) -आहरण (elimination).

अनेकवर्षव्यकसन Tatpur. n. (-गम्) (In Arithmetic.) Subtraction of several unknown quantities. E. अनेक-वर्ष and व्यकसन.

अनेकवर्षषड्विध Tatpur. n. (-धम्) (In Arithmetic.) The six arithmetical operations with several unknown quantities, viz. addition, subtraction, multiplication, division, involution and extraction of the square root. E. अनेक-वर्ष and षड्विध.

अनेकवर्षसङ्गुणन Tatpur. n. (-गम्) (In Arithmetic.) Addition of several unknown quantities. E. अनेक-वर्ष and सङ्गुणन.

अनेकवर्षसमीकरण Tatpur. n. (-गम्) (In Arithmetic.) Multi-literal equation, equation involving several unknown quantities, 'where more than one unknown quantity represented severally by colours (equivalent to our x, y, z &c.) being premised, two sides are equated'. E. अनेक-वर्ष and समीकरण.

अनेकवारम् Tatpur. ind. Several times, frequently. E. अनेक and वार.

अनेकविध Bahuvr. m. f. n. (-धः-धा-धम्) Various, of many kinds, in different ways. E. अनेक and विध.

अनेकविधत्व n. (-त्वम्) Manifolddness, variety. E. अनेकविध, taddh. aff. त्व.

अनेकशुफ Bahuvr. m. f. n. (-फः-फा-फम्) Cloven-hoofed. (Tame cloven-hoofed animals, if spoken of in general and provided the young be not meant, have usually the feminine gender; e. g. नाव हमाः, चवा हमाः.) E. अनेक and शुफ.

अनेकशस् Tatpur. ind. ¹In various manners; e. g. अनेकशो निर्जितराजकस्त्वम्. ²Several times, frequently; e. g. पुरुषान्तरसंक्रमणेन प्रयोगान्तरकरणे तस्मिन्नेव वा पुरुषे ऽ नेकशः प्रयोगान्तरकरणे सुवर्णादिकं द्वैगुण्यादतिक्रमस्य पूर्ववदर्थे. ³By large numbers or quantities; e. g. अनेकगोत्राङ्गणमनुष्यवधात्ते पुत्रा अनेकशो मृता दाराश्च. E. अ neg. and एकशस्.

अनेकाकार Bahuvr. m. f. n. (-रः-रा-रम्) Multiform. E. अनेक and आकार.

अनेकाकिन् Tatpur. m. f. n. (-की-किनी-कि) Not alone, not solitary. E. अ neg. and एकाकिन्.

अनेकाक्षर Bahuvr. m. f. n. (-रः-रा-रम्) Consisting of more than one syllable (as a word). E. अनेक and अक्षर.

अनेकाक्षराक्ष Tatpur. m. (-क्षः) The final letter of a word consisting of more than one syllable. E. अनेकाक्षर and अक्ष, sc. वर्ष.

अनेकाच् Bahuvr. m. f. n. (-च्-च्-च्) (In the terminology of Pāṇini.) Having more than one vowel (syllable), as a radical, a base &c. E. अनेक and अच् 'vowel'.

अनेकान्त Tatpur. m. (-न्तः) ¹Unsettled condition, want of permanency, non-absoluteness — 'सर्वत्र चद्वधारेणोच्यते स एकान्तः । यथा विमुचि रेचपयति मदनफलं वामवतीति । क्वचित्तथा क्वचिद्वच्येति यः सो ऽ नेकान्तः' —. ²Instability, indeterminateness, possibility; e. g. स्नादित्नेकान्ते । स्नादादिनो धेनाः । स्नादपि न स्नादिति पश्चान्तरसंभावनादावपि. ³Uncertainty, uncertain occurrence (as of a rule); e. g. येषां चाप्यारभते तेषामप्यनेकान्तः. ⁴An unessential part, f. i. of a word, as an Anubandha q. v.; e. g. अनेकान्ता अनुबन्धाः which is thus explained by Kaiyyāta: एकान्त इति । एकदेश अवयव इत्यर्थः । अनेकान्तसूपस्यचमेव केवलं यथा नृहस्य काकः । E. अ neg. and एकान्त.

अनेकान्तात् n. (-त्वम्) Unsettledness, indeterminateness, uncertainty &c. See the preceding. E. अनेकान्त, taddh. aff. त्व.

अनेकान्तवाद Tatpur. m. (-द्) Scepticism, maintaining that nothing is certain. E. अनेकान्त and वाद्.

अनेकान्तवादिन् Tatpur. m. (-दी) ¹An Arhat of the Jainas. ²A Jaina. E. अनेकान्त and वादिन् 'lit. one who maintains the uncertainty as principle, a sceptic.'

अनेकार्थ I. Tatpur. m. (-र्थः) Multiplicity of objects, topics.

- II. Bahuvr. m. f. n. (-र्षः-र्षी-र्षम्) ¹ Having more than one object; e. g. अनेकार्थभियोग. ² Having more than one meaning (as a word). ³ Having the sense of the word अनेक; e. g. नामा विनोभयानेकार्थेषु 'नामा has the sense of विना, उभय and अनेक. [The reading अनेकार्थ in the present edition of Susrata 2. 559. line 2 is clearly a misprint for अनेकान्त; comp. ibid. 2. 556. line 7.] E. अनेक and अर्थ.
- अनेकार्थधर्मिणः Tatpur. n. (-री) The title of a little vocabulary in three chapters, containing words with their various meanings appended. More commonly designated as नामार्थधर्मिणः. E. अनेकार्थ-धर्मि and मञ्जरी.
- अनेकार्थसङ्ग्रह Tatpur. m. (-हः) The title of the second part of Hemachandra's vocabulary, containing words with their various meanings. E. अनेकार्थ and संग्रह.
- अनेकार्थभियुक्त Tatpur. m. (-क्तः) (In Law.) One charged on several counts. E. अनेकार्थ and अभियुक्त.
- अनेकार्थभियोग Karmadh. m. (-गः) (In Law.) A plaint, a charge implying different counts. E. अनेकार्थ and अभियोग.
- अनेकार्थ Bahuvr. m. (-त्) (In the terminology of Pāṇini.) Consisting of more than one letter (as an आदेश q. v.). E. अनेक and अत् 'a letter'.
- अनेकार्थ Tatpur. m. (-यः) Dependence upon more than one, abiding in more than one; according to the Vaiśeṣika phil., the characteristic of the numerals from two upwards (and of the notions mentioned in the following article q. v.). E. अनेक and आर्थ.
- अनेकार्थित Tatpur. m. f. n. (-तः-ता-तम्) Depending upon more than one, abiding in more than one; according to the Vaiśeṣika phil. such dependence is the characteristic of the notion of conjunction (संयोग), of disjunction (विभाग), of separatedness prevailing between two or more things (द्विषुषत्कादि) and of the numerals from two upwards. See the preceding. E. अनेक and आर्थित.
- अनेकीकरण Tatpur. n. (-णम्) Making manifold, dividing into several portions; e. g. एकस्मान्नीकीकरणेनैकस्व वेकीकरणम्. E. अनेक, taddh. aff. घ्यि and करण.
- अनेकीभयत् Tatpur. m. f. n. (-न्-नी-त्) Becoming separated or disunited; e. g. words by hiatus or consonants; the reverse of संधीयमान, 'combining or coalescing by means of Sandhi'. (See s. v. अनेक.) E. अनेक, taddh. aff. घ्यि and भयत्.
- अनेकीय m. f. n. (-यः-या-यम्) ¹ Having more than one. ² Made by more than one. ³ Inhabited by more than one. ⁴ Not far from more than one. (It may be that this word is used only in one or another, instead of in all these meanings.) E. अनेक, taddh. aff. ह्.
- अनेकीयत्ववुद्धि Tatpur. f. (-द्धिः) Comprehension of manifold unities (i. e. according to some, of unities from two upwards, according to others, from three upwards); in the Vaiśeṣika phil. the characteristic of अपेक्षानुद्धि q. v. E. अनेक-एकत्व and बुद्धि.
- अनेक Tatpur. m. (-हः) A fool. E. अ compar. and एह.
- अनेकमूक Tatpur. m. f. n. (-कः-का-कम्) ¹ Deaf and dumb. ² Wicked, perverse. ³ Blind (?). See एहमूक. E. अ compar. or explet. and एहमूक.
- अनेकतद् Tatpur. m. f. n. (-यः-या-तद्) Not he, she, it; other than he, she, it. (The nomin. अनेकः does not lose its

- Visarga when the uncompounded word would drop it; e. g. अनेको ददाति, but एव ददाति. Before the taddh. aff. अकच् which is always placed before the inflection endings and cannot be made visible in the base itself, the feminine which in its uncompounded state would be either एवया or इयिका, is always अनेकया, whether the etym. be अ neg. and एवक i. e. एतद्, taddh. aff. अकच् (Tatpur.) or अनेकतद्, taddh. aff. अकच्.) E. अ neg. and एतद्.
- अनेक Tatpur. m. f. n. (-यः-या-यम्) (ved.) Blameless, praiseworthy, excellent; an epithet of the Maruts. Comp. अविष्य. E. अ neg. and नेक (= मिष्य).
- अनेकस् Tatpur. m. f. n. (-याः-याः-यः) (ved.) Reaching far; अनेकः अयः 'far spread fame'; according to Śāyana also in the meaning of अनेक i. e. 'excellent fame'. (The latter interpretation seems very doubtful.) E. अ neg. and नेकस् (probably a contracted form of नेदीयस्) lit. 'not very near'.
- अनेक Bahuvr. m. (-नः) A supreme lord, one who has no other king over himself (according to a quibbling interpretation of a passage of the Nalodaya). E. अन् or अना and ह्.
- अनेकस् Bahuvr. 1. m. f. n. (-नाः-नाः-नः) Sinless, faultless. अनेकस् neutr. acc. also used as adv. (The abstract noun is अनेकत्व q. v.)
2. m. (-नाः) A proper name of ¹ a son of Kakutstha and father of Prithu; ² a son of Sanjaya and father of Kshemāri or Kshemadhi; ³ a son of Āyus. E. अ priv. and एवस्.
- अनेकम् Bahuvr. m. f. n. (-मा-भा-म) (ved.) Excellent, superior. E. अ priv. and नेकम्.
- अनेकया see s. v. अनेकतद्.
- अनेकस् Bahuvr. 1. m. f. n. (-हा-हा-हस्) (ved.) Free from sin or evil, free from obstruction.
2. m. (-हा) Time. (The nomin. of this word is अनेहा instead of अनेहाः.) E. अ neg. and एहस् q. v.
- अनेकान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) The same as अनेकान्तिक q. v. E. अ neg. and हेकान्त.
- अनेकान्तिक Tatpur. m. f. n. (-कः-का-कम्) (In Philosophy.) Indeterminate, going astray, non-absolute. — In the Nyāya and Vaiśeṣika philosophies a quality which constitutes one of the five हेखाभास (q. v.) or semblances of reason; in the Nyāya it is also called सखमिचार. A 'semblance of reason' 'goes astray' or is 'indeterminate', if the argument is either too general (साधारण) i. e. if it may be applied to the subject of conclusion and to an opposite one; e. g. 'sound is eternal, because it is not the object of touch' or 'the hearth smokes, because it is fiery'; or not general enough (असाधारण) i. e. if it is excluded from either; e. g. 'sound is eternal because it has the properties of sound'; or non-exclusive (अनुसंहारिण) i. e. if the major may be predicated of any other notion; e. g. 'every thing is eternal because it can be measured' or 'every thing can be named because it can be inferred'. E. अ neg. and हेकान्तिक.
- अनेकान्तिकत्व n. (-त्वम्) Indeterminateness, uncertainty, non-absoluteness. See the preceding; e. g. अथापत्तिरप्रमाणमनेकान्तिकत्वात् or 'अनुक्तस्वार्थापत्तिः पञ्चहानिरुपपत्तिरनुक्तत्वादनेकान्तिकत्वाच्चापत्तिः' or दुःखस्य निवृत्तेरदर्शनादनेकान्तिकत्वम्. E. अनेकान्तिक, taddh. aff. त्व.

अनेक Tatpur. n. (-कम्) ¹Plurality, the existence of many. ²Want of union, anarchy. E. अ neg. and ऐक.

अनेपुंसक Tatpur. n. (-कम्) Clumsiness, uncleverness. See the following and अनिपुंसक. E. अ neg. and निपुंसक.

अनेपुंसक Tatpur. n. (-कम्) The same as the preceding. See also अनिपुंसक. E. अ neg. and निपुंसक.

अनेश्वर्य Tatpur. n. (-र्यम्) Absence of power or supremacy; e. g. यत्किञ्चनैश्वर्यं कृतवन्तीति: पराभवं प्राप्तं ह्यवाप्तिको ऽपि. See also अनिश्वर्य. (For the meaning of this word in the Sāṅkhya- and Yoga-philosophies see s. v. ऐश्वर्य of which it is the reserve.) E. अ neg. and ऐश्वर्य.

अनो ind. No, not; also नो. E. Probably अन् or अना and उ.

अनोकशाधिन् Tatpur. m. (-धी) One who is in the habit of sleeping elsewhere than in a house (such as is occupied by a householder), a beggar who sleeps in empty dwellings, temples, potter's shops and such like places; e. g. अनोकशाधी कपुरस्यप्रचारश्चरन्नेशानेकेश्वरः स भिक्षुः (a comm.: अनोकशाधी मूढागारदेवालयकुलावशास्तादी मूढागारभिन्ने ज्ञाने शाधी). E. अ neg. -शोक (instead of शोकस्) and शाधिन्.

अनोकह Tatpur. m. (-हः) A tree. The native E. is very improbable: अजस्-अक (going) and ह 'because a tree impedes the progress of carts'; probably from अ neg. and शोक (instead of शोकस्; compare the preceding) and ह (from हा) 'because it does not quit its house'.

अनोच Tatpur. m. (-चः) A technical term in the Sāṅkhya philosophy; the reverse of शोच q. v. E. अ neg. and शोच.

अनोक्त Bahuvr. m. f. n. (-तः-ता-तम्) Not accompanied with the Om-kāra, with the mystical syllable Om (as the reading of the Veda). E. अ priv. and ओम्-कृत.

अनोवाह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) Fit or worthy to be carried on a cart. E. अजस् and वाह्य.

अनोहक. A various, but probably wrong reading for अनोकह q. v.

अनोचित Tatpur. n. (-त्तम्) Unfitness, impropriety; e. g. अनोचितप्रवृत्तस्य आभासो रसभावयोः &c. E. अ neg. and ओचित.

अनोचक्षुः Tatpur. n. (-क्षम्) Want of strength, want of energy; e. g. दीर्घत्वादिरेणोचक्षुः दीर्घं मक्षिततादिङ्कत्. E. अ neg. and ओचक्षुः.

अनोचक्षुः Tatpur. n. (-क्षम्) Modesty, humility. E. अ neg. and ओचक्षुः.

अनोरस Tatpur. m. (-सः) Adopted (as a son). E. अ neg. and ओरस.

अन् (अति-भ्रादि-उदात्त-उदात्त) r. 1st cl. par. (अन्ति-आनत्-आनत्-अन्तिता. — Caus. अन्त्यति-अन्तितत्. — Desid. अन्तिषति.) To bind. (According to Dhanapāla this radical is a provincialism of the Dravīdas instead of the classical अन् q. v. which occurs also in the variety of ईन्; Maitreya, Kāśyapa and others admit of both, अन् and ईन्, as classical forms.)

अन् I. m. (-न्तः) ¹End. ²Term, termination; e. g. कुपात्तः 'the bottom of a well'. ³Limit, boundary, border. ⁴A place in general (comp. अन्तर); e. g. वनात्तः (explained as वनभूमि) 'a place in the forest, or the forest-ground'. ⁵Part, portion; e. g. एकांता अनुबन्धाः ('एकांता इत्येकदेशो ऽवयव इत्यर्थः') 'anubandhas are essential portions of a word'

(comp. अनेकान्त); or अन्वाचमनाशब्दो ऽस्त्वैवावयववाची । तद्यथा । यस्मात्को वसनात् इति, as Patanjali comments on Pāṇini VIII. 4. 20. ⁶End, completion; e. g. पशुबन्धात्तमर्षति 'he reads (the work) as far as and inclusive of the chapter on the tying of the victim'; or स्वप्नात् Tatpur. 'profound sleep', Bahuvr. 'in profound sleep'. ⁷End of life, death. ⁸End, separation (comp. अन्तर); e. g. भिषेयीति होवाच चाश्ववत्स उवाचान्वा चरे ऽ इमंशास्त्रानाहसि । इत्त ते ऽ नया कात्यायन्यान् करवाशीति 'o Maitreyi, quoth Yājñavalkya, I am about to leave this place; hence with thy consent I shall make a separation between (thee and my other wife) the daughter of Kātyāyana'. ⁹(In Grammar.) The final letter of a word. ¹⁰(In Grammar.) The last part of a compound. ¹¹(In Grammar.) A pause. ¹²Proximity, vicinity; e. g. उद्कान्तं नतः; or आचार्यस्य वसेदन्ते. ¹³Presence; e. g. जायासा अनो नात्रीयात् (= न भार्यादर्शने ऽत्रीयात्). ¹⁴Positive conclusion, ascertainment.

II. n. (-त्तम्) Nature, disposition, essence. III. m. n. (-न्तः-त्तम्) ¹The last portion, the remainder; compare अन्तर. ²Last; e. g. अन्ते वयसि 'in the last stage of life'. [According to a comm. on the Amarak. अन्त 'last' remains masc. or neuter even when it is the attribute of a feminine ('स्त्रीविशेषणत्वे ऽपि स्त्रीलिङ्गतानिविधः । तच्च पुंनपुंसकलिङ्गितव').]

IV. m. f. n. (-न्तः-न्ता-न्तम्) ¹Lowest, worst. ²Last born, youngest. ³Near (compare अन्तम and अन्तिक). ⁴Handsome, beautiful. (For this last meaning, given on the authority of Viśva, the only instance — quoted also by the Śabdāmuktāmahārṇava — which has occurred to me, is that of Māgha's Śiśupālabadha 4. 40. where the last part of the compound विमनोपलमेखन्ताः is explained by the comm. on the authority of the Śabdārūpa अन्ताः = रन्ताः; yet as this meaning admits of no connexion with any of the other meanings of अन्त, it seems preferable to analyze the compound in *मेखन्ता-अन्ताः, when अन्त could be taken as the participle (comp. Pāṇini VII. 2. 22) of अन् 'संभन्ती' in the sense of भक्त 'attached, served'; and this interpretation is the more probable, as the verse in question exhibits a permanent punning on words which either may be applied to women or to objects of nature, and as अन्त would then correspond with भक्ति in the next line. E. अन्, un. aff. तन् or according to others, from अन्, kṛit aff. अच् or अच्. Both etym. are not satisfactory; perhaps the origin of अन्त is in the elements of which the accus. plural is composed; see the Preface.

अन्तःकरण Tatpur. n. (-कम्) (In Philosophy.) ¹The interior sense (also called आन्तरिककरण) opposed to the बाह्यकरण (q. v.) or exterior sense; this notion which in general may be termed 'the faculty of thinking' is thus modified in the Vedānta and in the Sāṅkhya: ²(In the Vedānta it implies) the notion of what is the general substratum of आत्मन् or Soul (Śankara: तच्चात्मन उपाधिभूतमन्तःकरणम्); its activity becomes manifest in two of the seventeen सूक्ष्मशरीर (q. v.) or subtle bodies of creation, viz. in the बुद्धि (q. v.) or that mental activity which forms positive conclusions, and in the मनस्, or that mental activity which 'discerns and doubts';

and as चित्त or 'logical combination' is involved by the activity of बुद्धि, and अहङ्कार or 'self-consciousness' is involved by मनस्, the activity of the अन्तःकरण is fourfold, viz. as that of बुद्धि, मनस्, चित्त and अहङ्कार. Śankara in his commentary on the Vedānta Sūtras varies slightly in this respect by substituting विज्ञान for अहङ्कार; the difference however is merely apparent, विज्ञान, worldly knowledge, being also one of the attributes of मनस् (Śankara: 'अन्तःकरणं मनो बुद्धिर्विज्ञानं चित्तमिति चानेकधा तत्र तत्राभिप्रेक्ष्यते').^b (In the Sāṅkhya it is not the substratum of पुण्य or Soul but) the generic name and characteristic of three successive productions of प्रकृति or Matter, viz. of बुद्धि 'ascertainment or positive conclusion', of its product अहङ्कार 'self-consciousness' and of the product of Abankāra, viz. मनस् which in this philosophy means 'an organ both of sensation and of action' (see बुद्धीन्द्रिय and कर्मेन्द्रिय), 'the organ of volition' (see सङ्कल्प). 'The ten external organs (viz the five organs of sensation and the five of action) supply the objects for the 'interior sense', their time is the present time, while the interior sense embraces the past, present and future time'.³ (In the non-philosophical literature where philosophical terms are usually employed in a vague manner, this word means) Mind, heart, feeling, a synonyme of मनस् in its vague, unphilosophical sense; e. g. (in a verse of the Mālatīmādhava where an apparent show is made of philosophical accuracy) प्रेमाद्र्ज्ञाः प्रवक्ष्यन्तः.... वेष्टा भवेद्युर्मथि । यास्तन्तःकरणस्य वाङ्मनस्यवापारोधीषवादाशंसापरिवक्षितास्तपि भवन्तानन्दसाङ्गोदयः (var. lect. *साङ्गो लयः) — E. अन्तर and करण.

अन्तःकरणवृत्ति Tatpur. f. (-त्तिः) The activity of the अन्तःकरण q. v. E. अन्तःकरण and वृत्ति.

अन्तःकल्प Tatpur. m. (-कल्पः) A cycle of the Buddhistic era. 'From the time that man's age increases from ten years to an Asankhya and again decreases from an Asankhya to ten years, is an Antāḥkalpa. Were the surface of the earth to increase in elevation at the rate of one inch in a 1000 years and the process to continue in the same proportion, the elevation would extend to 28 miles before the Antāḥkalpa would be concluded. Twenty Antāḥkalpas make an Asankhyakalpa. Four Asankhyakalpas make a Mahākalpa.' (Hardy, Manual of Buddhism.) E. अन्तर and कल्प.

अन्तःकुटिल Tatpur. 1. m. f. n. (-कः-का-कम्) Crooked-minded, fraudulent, dishonest.

2. m. (-कः) A conch shell. (See शङ्ख.) E. अन्तर and कुटिल.

अन्तःकृमि Tatpur. m. (-मिः) (In Medicine.) Worms in the body (a disease). E. अन्तर and कृमि.

अन्तःकोटरपुष्पी Bahuvr. f. (-ष्पी) A plant. See अखकोटरपुष्पी. E. अन्तर-कोटर and पुष्प, fem. aff. ऊष्.

अन्तःकोण Tatpur. m. (-णः) The inner corner (of a wall &c.). E. अन्तर and कोण.

अन्तःकोप Tatpur. m. (-पः) Inward anger. E. अन्तर and कोप.

अन्तःक्रुध Tatpur. m. f. n. (-हः-हा-हम्) Inwardly vexed, inwardly angry. E. अन्तर and क्रुध.

अन्तःपट Tatpur. m. n. (-टः-टम्) A screen of silk or cloth hold up between the bride and bridegroom, or between the

student who is to receive the sacred cord and the spiritual teacher, until the moment deemed auspicious by the astrologer arrives for the parties to see each other in the one case, and in the other of reciting the mystical initiatory words. E. अन्तर and पट.

अन्तःपदम् Avyayibh. (In Grammar.) In the middle of an inflected word (see पद). E. अन्तर and पद.

अन्तःपदविकृत Tatpur. m. f. n. (-तः-ता-तम्) (In Grammar.) Changed or altered in the middle of an inflected word (see पद). E. अन्तःपद(म्) and विकृत.

अन्तःपदविवृत्ति Tatpur. f. (-त्तिः) (In Grammar.) The hiatus in the middle of an inflected word (see पद); a technical name for the hiatus in the vaidik words पुरएता, तितउना, प्रउनम् and जमउत्तिभिः. — E. अन्तःपदम् and विवृत्ति.

अन्तःपदक Tatpur. m. f. m. (-कः-का-कम्) (In Grammar.) Being in the middle of an inflected word (see पद). E. अन्तःपद(म्) and क.

अन्तःपरिधान Tatpur. n. (-नम्) A lower garment; of three or four garments either of the two which are nearest the body. Compare अन्तर. E. अन्तर and परिधान.

अन्तःपरिधि Avyayibh. Within the enclosure &c. See परिधि. अन्तर and परिधि.

अन्तःपर्श्व m. f. n. (-वः-वा-वम्) Being between the ribs (as the flesh); comp. अन्तःपार्श्व. E. अन्तर-पर्श्व, taddh. aff. वत्.

अन्तःपात Tatpur. m. (-तः) ¹(In ritual literature.) A pale which is fixed three steps eastward from a large post that stands before the आहवनीय (q. v.) fire in the fore part of the प्राचीनवृक्ष (q. v.), and which thus comes to be placed in the middle between the ऐहिकवेदि q. v. and the महावेदि.

²(In vaidik grammar.) A technical name for that Sandhi, which, according to some grammarians requires, the insertion of a क् between a final क् of one word and an initial sibilant of a following one (as in अर्वाक्कृत्तमम् instead of अर्वाक् श्चतमम् or प्रत्तकृत्त instead of प्रत्तकृत्त), of a त् between a final ट् or न् and an initial स् (as in the अम्राट्त्त instead of अम्राट्त्त or in तान्त्तम् instead of तान्त्तम्), and of a च् between a final ज् and an initial न् (as in वञ्चिञ्चिहि instead of वञ्चिञ्चिहि). E. अन्तर and पात.

अन्तःपातित Tatpur. m. f. n. (-तः-ता-तम्) Involved in, included by or in. E. अन्तर and पातित.

अन्तःपातिन् Tatpur. m. f. n. (-ती-तिनी-ति) Involved in, included by or in; e. g. न सूतकान्तःपातिनः शावाशीचक्ष पूर्वशेषेण मुञ्चिः किन्तु शावान्तःपातिन एव सूतकस्य. E. अन्तर and पातिन्.

अन्तःपात्र Tatpur. m. (-त्रः) The same as अन्तःपात 14 q. v. E. अन्त and पात्र.

अन्तःपादम् Avyayibh. (In Grammar.) In the middle of a पाद q. v. E. अन्तर and पाद.

अन्तःपार्श्व m. f. n. (-र्श्वः-र्श्वी-र्श्वम्) Being between the ribs (as the flesh); comp. अन्तःपर्श्व. E. अन्तर-पार्श्व, taddh. aff. वत्.

अन्तःपास Tatpur. m. (-सः) The overseer of a harem (?). E. अन्तर and पास.

अन्तःपुर Tatpur. n. (-रम्) ¹The inner or female apartments, the gynæceum, espec. of a king. (Comp. अन्तरा

पुर s. v. अन्तर.) ²The palace of a king. ³The wives of a king, (collectively). ⁴The principal wife of a king, a queen (accord. to a comm.). E. अन्तर and पुर.

अन्तःपुराचर Tatpur. (-रः) One who has access to a gynæceum, an attendant in a gynæceum. E. अन्तःपुर and चर.

अन्तःपुरावन Tatpur. m. (-नः) The women of a gynæceum. E. अन्तःपुर and वन.

अन्तःपुरप्रेषा Tatpur. f. (-षा) A female servant of a gynæceum. E. अन्तःपुर and प्रेषा.

अन्तःपुरसहाय Tatpur. m. (-यः) An assistant belonging to the gynæceum or inner apartments (compare अन्तःपुराचर); such assistants are: 'dwarfs, eunuchs, Kirátas or mountaineers — retained as guards — Mlechchhas or barbarians, Abhiras, the mock-brother-in-law of a king — i. e. the brother of his concubine — humpbacks, mutes &c. E. अन्तःपुर and सहाय.

अन्तःपुराध्यक्ष Tatpur. m. (-क्षः) The overseer of a gynæceum. E. अन्तःपुर and अध्यक्ष.

अन्तःपुरिक [An incorrect reading instead of अन्तःपुरिक.]

अन्तःपुरव Tatpur. m. (-वः) The interior of man; e. g. यो ऽन्तःपुरव आकाशो यो वै सो ऽन्तःपुरव आकाशः — comp. अन्तरपुरव and अन्तर्हृदय. E. अन्तर and पुरव.

अन्तःपूष Bahuvr. m. f. n. (-षः-ष्वा-ष्मन्) Festering (as an ulcer). E. अन्तर and पूष.

अन्तःप्रज्ञ Bahuvr. m. f. n. (-ज्ञः-ञ्वा-ञ्मन्) ¹(In the Upanishads.) Deriving its knowledge or intellectual properties from the activity of the interior sense (compare अन्तःकरण) as the Soul when it is तैजस q. v., opposed to बहिःप्रज्ञ or deriving its knowledge through the medium of the exterior senses, e. g. स्वप्नस्थानो ऽन्तःप्रज्ञः, whereon a comm: विश्वस्य वाह्येन्द्रियवन्वप्रज्ञावाचीवसस्य मनोवन्वप्रज्ञायाश्चान्तःस्वाविशेषादन्तःप्रज्ञत्वविशेषस्य न व्यावर्तकमिति तथाह । ... उपपादितं तावद्विश्वस्य बहिःप्रज्ञत्वं तैजसस्त्वन्तःप्रज्ञो विश्वापते वाह्यानीन्द्रियाण्येष्य मनसो ऽन्तःस्वात्पत्परियामत्वाच्च स्वप्नप्रज्ञावासाद्वागन्तःप्रज्ञो युज्यते. — ²Knowing what passes in the mind, knowing one's self. E. अन्तर and प्रज्ञा.

अन्तःप्रतिष्ठान Tatpur. n. (-न्तः) Residing in the interior, being in the interior; e. g. in a Púrvapaksha of a Sūtra of the Vedānta शब्दादिभ्यो ऽन्तःप्रतिष्ठानात् (the supreme Lord is) not (Vaiśvānara) on account of the "word" (Vaiśvānara itself which means fire) — शब्दश्चापत् । वैश्वानरशब्दो न परमेष्ठरे सम्भवति । अन्तःकारे कृत्वात् —, on account of "and so on" (the word fire having other distinct applications as in sacrificial acts &c.) — and on account of (it being said that it has) its residence in the interior (of the man, i. e. since it may have the meaning of stomachic or fire of digestion, according to the vaidik passage: स यो हृतमग्निं वैश्वानरं पुरुषविधं पुरुषे ऽन्तःप्रतिष्ठितं वेद स सर्वचाज्ञमन्ति). [In the valuable edition of the Ved. Sūtra by Dr. Rōer the comm. to. 1. 2. 26 is to be read like the native edit., viz. शब्दादिभ्यो ऽन्तःप्रतिष्ठानात् । शब्द००.] E. अन्तर and प्रतिष्ठान.

अन्तःप्रतिष्ठित Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Residing or being in the interior, e. g. fire, which is in the digestive organs. See the preceding. E. अन्तर and प्रतिष्ठित.

अन्तःप्रमोद I. Tatpur. m. (-दः) Interior joy.

II. Bahuvr. m. f. n. (-दः-दा-दम्) Inwardly rejoiced. E. अन्तर and प्रमोद.

अन्तःशरीर Tatpur. n. (-रम्) The interior of the body. E. अन्तर and शरीर.

अन्तःशरीरवृत्ति Bahuvr. m. f. n. (-त्तिः-त्तिः-त्ति) Displaying its activity or acting within the body (as मनस्). E. अन्तर-शरीर and वृत्ति.

अन्तःशूल Bahuvr. m. f. n. (-शुः-ष्वा-ष्मन्) ¹(In Medicine.) Containing inside a splinter, a thorn or a similar extraneous body (as a wound). ²Sinful (liter. having inside a thorn, scil. produced by sin). E. अन्तर and शूल. [A word अन्तःशूल्य which is exhibited somewhere, does not exist.]

अन्तःशिला Tatpur. f. (-शा) The name of a river rising from the Vindhya mountain. Also read अन्तःशिला 'flowing amidst rocks'. E. अन्तर and शिला.

अन्तःशुद्ध Tatpur. m. f. n. (-शुः-ष्वा-ष्मन्) Purified inwardly, having a pure mind. E. अन्तर and शुद्ध.

अन्तःशेष Tatpur. m. (-षः) The interior or connecting link, support. E. अन्तर and शेष.

अन्तःशेषव Tatpur. n. (-वम्) The same as अन्तःशेष. E. अन्तर and शेषव.

अन्तःसञ्ज्ञ Bahuvr. m. f. n. (-ञ्ज्ञः-ञ्वा-ञ्मन्) Sensitive (said of plants in general which, according to the native theory, from being affected by the quality of darkness or sinfulness — तमस् — are merely capable of sensation or of agreeable and disagreeable feelings, but not of exterior manifestations), e. g. तमसा बद्धरूपेण चेष्टिताः कर्महेतुषा । अन्तःसञ्ज्ञा भवन्मिति सुखदुःखसमन्विताः; comp. अन्तःसञ्ज्ञत्व. E. अन्तर and सञ्ज्ञा.

अन्तःसत्त्वा Bahuvr. f. (-त्वा) ¹A pregnant woman; compare ससत्त्वा. ²A name of the marking nut or Malacca bean (Semecarpus anacardium) ('the acrid juice contained in the cells between the laminae of the shell of this nut, according to Ainslie, is considered as a valuable medicine by the Hindus in scrophulous, venereal and leprous affections'). E. अन्तर and सत्त्वा 'lit. having a being or essence inside'.

अन्तःसदसम् Avyayibh. In the middle of the assembly. E. अन्तर and सदस्, samás. aff. अच्.

अन्तःसन्ताप Tatpur. m. (-पः) Interior pain, grief, sorrow. E. अन्तर and संताप.

अन्तःसखिल I. Bahuvr. m. f. n. (-खः-ष्वा-ष्मन्) Containing water ('lit. having water inside'), as a river (compared f. i. to a pregnant woman).

II. Tatpur. n. (-खम्) Water running by a subterraneous passage, subterraneous water (?). E. अन्तर and सखिल.

अन्तःसार I. Tatpur. m. (-रः) Interior essence, also in a figur. sense, internal stores or treasures, e. g. नापीचिता वमन्सुखी-रन्तःसारं महीपतेः । कुट्टप्रसा इव प्राची भवति हि निधोजिनः.

II. Bahuvr. m. f. n. (-रः-रा-रम्) ¹Having essence, strong, powerful (e. g. a minister). ²Heavy, ponderous (e. g. a cloud). E. अन्तर and सार.

अन्तःसुख Bahuvr. m. f. n. (-सुः-ष्वा-ष्मन्) Who derives his happiness (only) from (subjects concerning) the Soul (not from exterior objects), e. g. यो ऽन्तःसुखो... स योनी प्रज्ञा-निर्वाणमधिगच्छति (a comm: अन्तरात्मन्नेव सुखं यस्य । न कि-च्येभु); compare अन्तराराम. E. अन्तर and सुख.

अनाःसुधिर Tatpur. m. f. n. (-रः-रा-रम्) Inwardly perforated. E. अनाः and सुधिर.

अनाःसेनम् Avyayibh. Amongst the armies; e. g. अनाःसेनं विद्विषामाविशन्तः. E. अनाः and सेना.

अनाःख Tatpur. I. m. f. n. (-खः-खा-खम्) ¹ Being amidst, being between, included, comprehended. ² Being in the interior.

II. m. plur. (-खाः) (ved.) An epithet of the अवाहः प्राणाः or lower vital organs, viz. of the anus and of the organs of generation (as being amongst the vital organs or प्राणाः in general).

III. f. (-खा) ¹(ved.) An epithet of one of the Sámidheni-Mantras or verses from the Rígveda recited at the kindling of the sacrificial fire, viz. of the Sámidheni which begins with the words 'अपिं दूतं वृषीमहे', because this Sámidheni is amongst the eleven Sámidhenis which praise the vital functions, in as much as it praises the मध्यमप्राण or the vital function on which rest all the other, i. e. the vital energy which resides in the middle of the body. ²(scil. देवता; ved.) The divinity of the vital organs. [As the meanings II. and III. 1. 2. are given on the authority of *Sáyana's* comm. on the *Śatapathabr.* I. 4. 3. a, it will be necessary to quote the latter in full — from two Mss. of the E. I. H. and one of the Bodl. — as a so called Extract from it, which has appeared in print, is apt to mislead the reader completely on the bearing of the word and of the passage itself. The comm. runs thus: अ एवो ऽयं मध्यमः प्राण इति। प्राणापानादिपञ्चवृत्त्यायचभूतो यः क्रियाशक्त्यात्मको देहमध्ये ऽवस्थितः प्राणः। तस्य समिन्धनमपिं दूतमित्यनया दूतो ह्यपिः सर्वेषां देवानां मुखं च तथा प्राणे ऽपीति (v. l. प्राणीमीति)। तेन समिन्धनस्योपपत्तिः। सा हैषान्तस्थेत्यादि। सैषापिं दूतं वृषीमहे इति सामिधेनी मध्यमप्राणरूपेण प्राणापानादि संस्तुवानानामन्यासामृचामन्तस्था (the Mss. संस्तुवानाम^० or v. l. संस्तुतानाम^०) अन्तरवस्थिता भवति। अन्ये हि प्राणाश्चतुः-श्रीचादयः। अतो ऽस्मात्प्राणादारभ्योर्ध्वोश्चरन्ति (v. l. रन्तीति)। पायूपखयोन्वो ऽन्वे (the Mss. पायूपखयो ऽन्वे or ऽखयोन्वो) प्राणाः। अतो ऽस्मात्प्रमात्प्राणादिवारम्भावाद्धो ऽवाह-मुखा अन्तरवस्थिता भवति। एवंवेदितुः फलमाह। अनाःखामिति। अनाःखामन्तरवस्थितां प्राणदेवतामित्यर्थः। के पुनरेवं (Mss. वां) तेषां मध्ये ऽवाहो ऽनाःखाः (Mss. खां) प्राणा (v. l. प्राणाया) इति तादृशं चति (Mss. तां द^०)। शोषिकेश-खमीमहे (I. 4. 3. 9.) इत्यादिना ॥ According to this comm. the word भवन्ति (अवाहो ऽनाःखा ह भवन्त्व^०) would have moreover to be substituted for भवति (०० ह भवत्व^०) in the present ed. of the text, as भवति would alter the sense materially by disconnecting अवाहः and अनाःखाः.] ³ (In vaidik grammar.) A technical name for the semivowels य, र, ल, व, (because their position in the system of the grammarians is between the vowels and consonants).

[IV. n. (-खम्) (In modern terminology, with the Mahrat-
tas.) Secret expenditure, sums expended in presents and
bribes to official persons.] E. अनाः and ख. This word is
also written, in conformity with a grammatical rule, अनाःख.
अनाःखत्व n. (-त्वम्) The being amongst, the being included
in or comprehended by. E. अनाःख, taddb. aff. त्व.
अनाःखीय See अनाःखीय.

अनाःखेह Bahuvr. m. (-दः) An elephant. E. अनाः and खेह.
अनाक I. 1. m. f. n. (-नाकः-निका-नाकम्) Destroying,
causing death.

2. m. (-नाकः) ¹ A name of Yama, the god of Death.

² The proper name of a royal Saint whom the Asuras
threw into a pond and who was rescued by the Aswins.

³ The proper name of a king of the Śunga dynasty, a son
of Vasumitra. (Some read the latter name अनाक or अनाक.)

3. f. (-निका) See s. v. अनिका III. E. अनाक, denomin.
of अना, kṛit aff. खल्.

II. m. (-कः) The same as अना. E. अना, taddb. aff. कन्.

अनाकद्रुह Tatpur. m. f. n. (-ध्रुक्-ध्रुक्-ध्रुक्) (ved.) Hurting
those who are mischievous or destructive, hurting demons
&c. or Yama. E. अनाक and द्रुह.

अनाकर Tatpur. m. f. n. (-रः-री-रम्) Causing death, de-
stroying. (The femin. *रा is grammatically incorrect.) E.
अना and कर (क, kṛit aff. ट).

अनाकरख Tatpur. I. m. f. n. (-खः-खी-खम्) Causing death, de-
struction. 2. n. (-खम्) The causing death. E. अना and करख.

अनाकारिन् Tatpur. m. f. n. (-री-रिणी-रि) The same as
अनाकर. E. अना and कारिन्.

अनावास Tatpur. m. (-वः) The time of death. E. अना and वास.

अनाकाशाधिपति Tatpur. m. (-तिः) A name of Śiva (lit. the
Lord of the time of death). E. अनावास and अधिपति.

अनाकि (?) m. (-किः) Wind. E. (?) the word itself seems doubtful.

अनाकृत Tatpur. I. m. f. n. (-त्-त्-त्) Causing death, de-
stroying; e. g. आधिरनाकृत.

2. m. (-त्) ¹ Death. ² A Tirthakṛit or deified Saint of
the Jainas. E. अना and कृत.

अनाकृतज्ञा Bahuvr. f. plur. (-ज्ञाः) The name of the eighth
of the twelve sacred writings of the Jainas, that treating
in ten chapters on the Tirthakṛits &c. E. अनाकृत and
ज्ञा (accord. to a comm. in the sense of दशाध्यायन); but
more probably अनाकृत and दशन्, samās. aff. क्त् (like
आसन्नदश, अदूरचिंश &c.) scil. क्रियाः 'a work in ten
chapters treating on the duties of the Antakṛits'.

अनाग Tatpur. m. f. n. (-गः-गा-गम्) ¹ Going to the end
(compare अनाकर), e. g. वागरान्धरासमुद्रशैलानामनागान्
'monkeys which go to the end of earth, ocean and moun-
tains'. ² Accomplishing a duty or object in view, e. g.

दूरगैरन्तर्वीर्यादिः 'with arrows which go far and obtain their
purpose'. ³ Thoroughly conversant with, e. g. शाखाज्ञान

'well conversant with Mantras and Bráhmañas'. 'Being
at the end, final (as of a word), e. g. अकाराकारघोरनाग

अन्ता 'a sibilant which is the final of a word after the
letters a or á'. E. अना and ग (गम्, kṛit aff. क्).

अनागति Bahuvr. m. f. n. (-तिः-तिः-ति) Having the way
or nature of death, being death, destructive. E. अना and गति.

अनागामिन् Tatpur. m. f. n. (-मी-मिमी-मि) Going to death.
E. अना and गामिन्.

अनाकर Tatpur. m. f. n. (-रः-री-रम्) Going to the end;
e. g. वागराः पुषिकनाकराः comp. अनाग. E. अना and कर.

अनाकार Tatpur. m. pl. (-राः) The name of a people, lit.
'the borderers'. E. अना and कार.

अनाज Tatpur. m. f. n. (-जः-जा-जम्) Last born, youngest.
E. अना and ज.

अन्तर्वाति Bahuvr. m. (-तिः) The same as **अन्तर्वाति**. E. **अन्त** and **वाति**.

अन्ततस् ind. ¹From the end, border &c. ²On the end, border &c. ³At the end, border &c. ⁴At the time of death, e. g. एतमु एवान्ततो ऽविश्वोत्क्रामति. ⁵Lastly. ⁶At last (in phrases implying an order or command); e. g. किञ्चिद्व्यधीष्व । अन्ततः प्रवामवाप्ससि. ⁷Consequently; e. g. गुणवान् । अन्ततश्च मे दास्यसि (this meaning is probably implied by the term संभावना or उत्प्रेषा given in the native dict. and Gaṇas). ⁸Partly (?). ⁹(When opposed to मुखतस् and मध्यतस्.) In the worst manner or in the last stage of life (as in a passage of an Upanishad: एतद्वा अन्ततो ऽन्नं राक्षन् । अन्ततो ऽस्मा अन्नं राक्षते). ¹⁰In the interior part (?). E. **अन्त**, taddh. aff. **तसि**.

अन्तस्वाप्ती Tatpur. f. (-प्ती) The ritual name of the verses Sāmaveda 2. 588-590 (= II. 5. 1. 16). E. **अन्त** and **स्वाप्ती**.

अन्तदीपक Tatpur. n. (-कम्) (In Rhetoric.) One of the alankāras or modes of writing or speaking elegantly, a variety of the alankāra दीपक q. v.; viz. when a variegated description reposes on, and is illustrated as it were by, a verb which is placed at the end of the sentence. (It would seem that the injunction of the principal rhetorical works according to which there must be several verbs and but one subject in a दीपक has not been considered as absolute, as results from this instance: स गिरिं तद्वपुःसङ्घटितं समवाप्य खरया जलामुषः । स्मितदर्शितकार्यनिश्चयः कपिसैन्मिर्मुदितैरमण्डयत् where there is but one verb viz. अमण्डयत् which has the properties required in this दीपक. Compare also आदिदीपक, मध्यदीपक, प्रतीपदीपक and मान्नादीपक.) E. **अन्त** and **दीपक**.

अन्तपाल Tatpur. m. (-पः) ¹A guard of the frontiers or boundary. ²A guard of the rear of an army (opposed to the यूषपाल), e. g. यथा सेनाः समया मे यूषपालाश्च सर्वशः । समानश्चत्सर्वमीहात्सेनायाश्चि तथा कुर्व । ये चान्तपालाः ज्ञवमाः &c. E. **अन्त** and **पाल**.

अन्तभव Tatpur. m. f. n. (-वः-वा-वम्) Being at the end, last, final. E. **अन्त** and **भव**.

अन्तभाक् Tatpur. m. f. n. (-क्-क्-क्) Last, final (as the letter of a word). E. **अन्त** and **भाक्**.

अन्तम m. f. n. (-मः-मा-मम्) ¹Nearest. ²Last (ved.). Compare **अन्तितम** and **अन्तर**. E. **अन्**, a substitute of **अन्तिक**, taddh. aff. **तमप्**. See the Preface.

अन्तर् ind. (see **निपात**, **गति**, **उपसर्ग**). A particle implying ¹within, in the middle, ²between, ³under, in its literal and metaphorical acceptations. It is used either adverbially or as a separable preposition or as a prefix to verbs and occurs also, but seldom, in the sense of a noun. With nouns, if preceding them it may form Tatpur., Bahuvr. and Avyayibh., if following them indecl. Tatpur. compounds. It means:

I. (if used adverbially) ¹In the middle, within; mostly followed or preceded by a noun in the locat.; e. g. अष्टमन्तरमृतम्. ²In the interior (said of a kingdom &c.); e. g. सधुवृत्तितया भिदां गतं वहिरन्तश्च — comm. वहिर्मिषादिजनपदेषु । अन्तरमात्वादिषु — नृपस्य मण्डलम् । अभिभूय हरत्सगन्तरः &c.). ³In the mind, in the heart, e. g. अमुदयान्तरसावधित मुदा निषधप्रियान्तरसा. ⁴By way of

enclosing or seizing, e. g. अन्तर्हत्वा मूषिकां श्रेणो गतः (comm. = परिगृह्य); comp. III. 1. [This meaning is meant by the native Koshas when they render अन्तर् by स्त्रीकारे, for the Kaśikā interprets Pāṇini I. 4. 65. 'परियहः स्त्रीकरणम्'; Mathureśa has probably misunderstood the bearing of स्त्रीकरण when substituting for the latter word the interpretation अङ्गीकृती.]

II. (as a separable preposition) ¹Within, ²Between; followed or preceded ³by the genitive, e. g. तस्मान्नास्मादित्ययोरन्तः परमेस्वरः; or हिरण्यमख्योः कुञ्जोरन्तरवहित आसः ^b(ved.) by the accus., e. g. रोदसी अन्तर्ह्वी.

III. (as a prefix to verbs) ¹In the middle, between, e. g. अन्तर्ह्व 'having struck in the middle'; compare on the contrary अन्तर्हत्वा I. 3. ²Under (implying disappearance); e. g. धा with अन्तर् to hide, to make invisible, comp. also अन्तर्धि, अन्तर्धा &c. [The intimate relation between अन्तर् and the radical or verb in the latter cases is indicated not only by the influence this particle exercises on the meaning of the radical and its derivatives, but also by the effect it has on the formation of the gerund (comp. अन्तर्हत्वा I. 4. and अन्तर्ह्व III. 1) and by the change it may produce in the dental न् of the radical and its derivation affixes, comp. e. g. अन्तरयण, अन्तर्ह्वण &c.]

IV. (as an indeclinable noun) ¹The interior, any thing not belonging to the exterior world, e. g. अन्तर्वहिरिति कार्यद्रव्यस्य कारणान्तरवचनादकार्ये तदभावः; or भुवो ऽन्तर्ह्वमधश्च. ²The heart, e. g. राक्षस भक्ष मां अन्तरह्म (= हृदयं दत्तवती). Compare also अन्तर्वत् and अन्तरा.

V. (in composition with nouns) In the middle of, in the interior of, in the heart of; ¹before the noun: ^ain Tatpur., e. g. अन्तर्च, अन्तर्दृष्ट; in several comp. of this class, it may seem as if the latter part depended on अन्तर् in the genitive, e. g. अन्तःशरीर the interior of the body, अन्तर्हृदय the interior of the heart, but it is more correct to consider these interpretations as arising from such as 'the body in its interior &c.'; comp. several comp. beginning with अय, e. g. अयणस्य, अयहस्य &c.; the न् is changed to ण in the Tatpur. अन्तर्वण and अन्तरयण qq. vv.; see also अन्तरीप. ^bin Bahuvr., e. g. अन्तःखेद, अन्तर्वाप्य; sometimes meaning 'from the interior', e. g. अन्तःसुख, अन्तःप्रज्ञ. ^cin Avyayibh., e. g. अन्तर्वैरमम्, अन्तर्गिरि. ²After the noun, in indecl. Tatpur., e. g. ते नास्मिकेरान्तरपः पिबन्तः; or अलान्तश्चन्द्रचपलम्; or उदरान्तः प्रविशन्; in such compounds some comm. consider the former part as representing the sense of a locative, not of a genitive ('अन्वयत्वात्पृष्ठीसमासप्रतिषेधः'), others not; e. g. संप्रवेष्टुमिव योषित ईषुः सिष्यतां हृदयमिष्टतमानाम् । आत्मनः सततमेव तदन्तर्वर्तिनो न खलु नूनमजानन् (comm. तेषामिष्टतमानामन्तर्हृदये).

VI. See अन्तरा. E. अम्, un. aff. अरन् and āgama नृट्; but see the Preface.

अन्तर I. m. f. n. (-रः-रा-रम्; is सर्वनामन् q. v. in the meanings I. 1. 2. 4. and forms then sing. dat. -रक्षी -रक्षी -रक्षी, ablat. -रक्षात् or -रात् -रक्षाः -रक्षात् or -रात्, genit. -रक्ष -रक्षाः -रक्ष, locat. -रक्षिन् or -रे -रक्षाम् -रक्षिन् or -रे; plur. nomin. -रे or -राः-राः-राणि; but in the locat. sing. femin. only

अन्तरायाम् when referring to पुरि; see meaning I. 1. 1.)

1. ¹ Interior, being in the middle of or between, the reverse of बाह्य; e. g. आत्मा सर्वान्तरः; or अन्तर्भावसाधामिमानसंख्यालोचनानि चान्तराणि बाह्याश्च सर्वे व्यापारा आत्मनि प्रतिविधानि बोद्धव्यानि. — The words अन्तरः श्राटकः, plur. (अन्तरे or अन्तराः श्राटकाः) mean 'lower garments', according to some, 'of three or four garments that which is nearest the body' (lit. between the body and the exterior garment); अन्तरे or अन्तरा गृहा (comp. अन्तरगृह) may mean either 'the houses in the interior of a town', or 'those situated outside of the town and inhabited by Chāndālas and other low-caste people'. (The apparent contradiction between these two meanings arises from the interpretation of वह्नियोगे in Pān. I. 1. 36. which according to the comm. on the Mahābhāshya may mean 'connexion with an unenclosed place (वह्निस), and become applicable to what is outside' or may mean 'connexion with the exterior and then apply to what is interior'. Comp. however I. 2. 4.) अन्तरा पुरम् means 'a place outside of a town or outside of a palace' (पुरम् implying according to the comm. on the Mahābhāshya either the interior of a palace or what is outside of it; comp. अन्तःपुर); e. g. अन्तरायां (not अन्तर-क्षां) पुरि वसति; but see meaning I. 2. 4. ² Different from, with a noun in the abl., e. g. यो ऽप्यु तिष्ठन्नस्यो ऽन्तरो... एष त आत्मानर्याम्यमृतः. ³ Devoid of (?).

2. ¹ Near, proximate (esp. ved.). ² Similar; comp. also अन्तरतम. ³ Related, dear; e. g. अयमन्तरतो मम. Comp. also अन्तरतर. ⁴ Exterior. (See the instances under I. 1. 1. and compare with अन्तरे or अन्तरा गृहा the word अन्तेवासिन 'a Chāndāla'.)

II. n. (-रम्) 1. ¹ The interior lit. and fig. ² Interval, middle, the space between; e. g. अङ्गुलेश कनिष्ठायाम्नि-बन्धस्य चान्तरे. Comp. also स्वरान्तरं, अवयवान्तरं. ³ A distance, space; comp. also प्रान्तरं. ⁴ A period, e. g. मा-सान्तरदेयम्; comp. also मन्वन्तरं. ⁵ Occasion, e. g. अन्त-रन्तरे. ⁶ Difference, e. g. प्रधानपुरुषान्तरम्. ⁷ (In Algebra.) The difference between two figures, as resulting from subtraction, e. g. कार्यः क्रमादुत्क्रमतो ऽथवाङ्कयोगो यथास्थान-कमन्तरं वा; or वस्त्राभासयोरन्तरम्. ⁸ An other manner, another way, another kind; in this meaning अन्तर is always the latter part of a compound and will in most instances answer our word 'other' when preceding the noun, the gender of अन्तर remaining, of course, the same i. e. neuter, whatever be the gender of the noun preceding it as first part of the compound, e. g. अर्थान्तरम्, हेत्वन्तरम्, बुद्धान्तरम्, प्रतिज्ञान्तरम् qq. vv. ⁹ A species, a variety, a kind; e. g. मत्स्यो मीनान्तरे, 'मत्स्य means a species of fish (viz. the Saphari)'. ¹⁰ A hole, a breach. ¹¹ A weakness, a deficiency, a failing; e. g. अन्तरतः कलिः... अन्तरतः नक्षत्रं विविशवान् (comm. अन्तरतः । छिद्रतः). ¹² The interior in a philosophical sense, the supreme Soul, the soul, e. g. ब्रह्मान्तरे ज्योतिरूपारामः; the mind, e. g. सान्तरदुःख (comm. अन्तःकरणदुःखसहित). Comp. अन्तर-पूरक. ¹³ A surety, a bondsman ('one who stands between the creditor and debtor'). ¹⁴ Disappearance (?). See the following.

2. ¹ End. ² Destruction, annihilation. (Both meanings occur in a Ms. of Ajayapāla viz. 'अन्त' and 'विनाश' besides 'अन्तर्धि'; the copy I use, however, is too indifferent in this place to be relied upon; the meaning अन्तस्य which is amongst the meanings given in one of the Mss. of the Nānārthamanjarī — E. I. H. 2544 — may imply the same notion but may also coincide with II. 1. 11. 'a weakness &c.'). 'रन्ते मध्ये विनावसे (sic; instead of विना ऽवसरे which would give one syllable too much) अवधाने ऽन्तरात्मनि । वह्नियोगे ऽवकाशे च विशेषे अन्तरे ऽन्तरम्'; but there occurs a safer trace of the latter meaning in a comm. of the Nalodaya (3. 6.) where the various reading अन्तरतदुच्छिपु is amongst others explained 'अन्तरं विनाशं तनोतीति अन्तरतत् । तादृशा बुद्धयः । नक्षत्रं अन्तरो धनागमाक्षेपु'.

III. See अन्तरम् and अन्तरेण. E. The native etym. अन्त and र (from रा, kṛit aff. ऋ) has no probability. It seems that the meanings arranged under I. 1. and II. 1. are connected in origin with those of अन्तर and the meanings under I. 2. and II. 2. with the meanings of अन्त, the former in the lineage of the notions of a. within; b. 1. in the middle, between, 2. interval, 3. difference, 4. breach; c. under (?); the latter in the lineage of a. end, b. proximity, c. exterior. But in the same manner as the meanings of अन्त and अन्तर coincide in many respects (comp. also अन्तरा) as probably arising from the same origin, it would appear possible to derive अन्तर (comp. अन्तम्), as well as अन्त and अन्तर from a common source instead of assuming that अन्तर represents two etym., one from अन्त and another from अन्तर. See the Preface. [In a Gaṇalist to Pānini, अन्तर occurs among the words which as latter parts form Tatpur. compounds with other words depending on them in the sense of a locative; but it seems that the reading अन्तर, which is given in the Ganaratnam. and exemplified in its comm. — while only mention is made there of the reading अन्तर —, is preferable; see s. v. अन्तर V. 2.]

अन्तरंस Tatpur. m. n. (-सः-सम्) The space between the shoulders, the breast. E. अन्तर and संस.

अन्तरगृह Karmadh. m. (?) (-हः) Probably in the same sense as अन्तरे or अन्तरा गृहाः; v. s. v. अन्तर; e. g. अविच्छिन्नान्तर-गृहा (scil. अयोध्या). E. अन्तर and गृह.

अन्तरग्नि I. Tatpur. m. (-ग्निः) The fire in the body, the fire of digestion, the digestive faculty; comp. अग्नि 3.

II. Avyayibh. Within the fire. E. अन्तर and अग्नि.

अन्तरङ्ग I. Tatpur. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Comprehended, included, with a noun in the ablative; e. g. अयमन्तरङ्गं पूर्वेषुः 'the three (viz. धारणा, ध्यान and समाधि) are included in the former' (instruments or parts of the Yoga viz. यम &c.) ² Essential, indispensable; e. g. अन्तरङ्गसाधनानि viz. श्मदमनिदिध्यासनादीनि, opposed to the extraneous or unessential आश्रमयज्ञादीनि. ³ (In Grammar.) Concerning the essential portion of the अङ्ग q. v. or base of a word, affecting this (and not another portion of the word) as a rule, an आदेश, an affix &c. See the following. — The reverse of वह्निरङ्ग q. v.

II. m. (-ङ्गः) A proper name of a minister of Sangrama-deva, a king of Kashmir. E. अन्तर and अङ्ग.

अन्तरङ्गत्व n. (-त्वम्) (In Grammar.) The affecting the essential portion of the अङ्ग q. v. or base of a word. See the preceding. E. अन्तरङ्ग, taddh. aff. त्व.

अन्तरङ्गत m. f. n. (-रः-रा-रम्) The same as बहिरङ्ग q. v., i. e. not affecting the essential portion of the base (see अङ्ग) of a word, unessential to it (liter. 'beyond what affects the essential portion of the अङ्ग'); e. g. the Mahābh. in discussing on Pāñ. I. 2. ५. gives the instance प्रियसिनामीकः which is apparently in contradiction with the rule, as regards the ई, and observes अन्तरङ्गं ह्रस्वत्वं। अन्तरङ्गतः क्व 'the shortness of the vowel is essential (in the rule) to the अङ्ग, but the affix क्व is unessential to it'; Kaiyy.: क्व तु समासविज्ञेयं बह्व्रीहिं ननुत्तरपदमपेक्षत इति बहिरङ्गः 'but क्व concerns only the special Bahuvrihi compound, the latter part of which is a noun of those termed नदी, hence it is unessential to the base'. E. अन्तरङ्ग, taddh. aff. तरप्.

अन्तरवक्त्र Karmadh. (?) n. (-वक्त्रम्) One of the various omnia in the Hindu doctrine of soothsaying. E. अन्तर and वक्त्र.

अन्तरज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Prudent, provident, foreseeing. E. अन्तर and ज्ञ.

अन्तरत Tatpur. m. f. n. (-तः-ता-तम्) Rejoicing in destruction, mischievous (in artificial poetry). E. अन्त and रत.

अन्तरतत् Tatpur. m. f. n. (-त्-त्-त्) Spreading destruction; see the instance s. v. अन्तर II. 2. २. (in artificial poetry). E. अन्तर and तत् (तन्, kṛit aff. शिप्).

अन्तरतम m. f. n. (-मः-मा-मम्) ¹Nearest, next approaching; स च (scil. आनन्दमयः) विद्यानमयादन्तरः।... आनन्दमयोर्हि फलं भोक्तृर्धत्वादनन्तरतमं स्थात्। अन्तरतमआनन्दमय आत्मा पूर्वोभ्यः ॥ ²(In Grammar.) Most similar, homogeneous (as a letter or a word). Comp. आन्तरतम्य. E. अन्तर, taddh. aff. तमप्.

अन्तरतर m. f. n. (-रः-रा-रम्) Nearer, dearer; nearest, dearest; e. g. तदेतत् (scil. आत्मत्वं) प्रियः पुत्रात्प्रियो वित्तात्प्रियो ऽन्वयात्सर्वथादन्तरतरं यद्यमात्मा. E. अन्तर, taddh. aff. तरप्.

अन्तरतस् ind. ¹In the interior. ²= the ablative of अन्तर q. v. E. अन्तर, taddh. aff. तसि.

अन्तरता See the following.

अन्तरतान्तरतान्तरता f. (-ता) [A specimen of the linguistic taste displayed in the Nalodaya; this word is analyzed by the comm. either as:] ¹A condition in which the essence(?) of amorous pleasure is not rank in the heart (when तात्त seems to have been mistaken for तत्, as 'not languid' might be expected instead of अतात्त = 'अविस्तीर्य', not rank, not spread), or ²Dwandwa. A woman who has obtained no pleasure in her heart and wanders in her mind (to her husband i. e. thinks of him, when equally अतात्त is made to represent अतत्). E. ¹अन्तर-अतात्त-रत-अन्तर, taddh. aff. ता; ²अन्तर-अतात्त-रत, fem. aff. टाप् and अन्तर-अत (from अत् to go), fem. aff. टाप्.

अन्तरद् Tatpur. m. f. n. (-द्-दा-दम्) Cutting or wounding the heart (in artificial poetry), e. g. अन्तरदां वचम् E. अन्तर and द् (cutting).

अन्तरदिशा Karmadh. f. (-शा) An intermediate region (of the compass). E. अन्तर and दिशा.

अन्तरद्वार Karmadh. n. (-रम्) An inner door; e. g. (अयोध्या) सुविभक्तान्तरद्वारा. E. अन्तर and द्वार.

अन्तरपूष्य Tatpur. m. (-पूः) The same as अन्तरात्मा, the

Soul or God who resides in the heart. (A comm. to Manu 8. ५५. considers this word apparently as a Karmadh. अन्तरात्मा पूष्यश्च.) E. अन्तर and पूष्य.

अन्तरप्रभव Tatpur. m. f. n. (-वः-वा-वम्) Born between (in Manu 1. २. applied to the offspring of parents of different castes, whether the caste of the father be superior — see अनुलोम — or inferior — see प्रतिलोम — to that of the mother; as the word वर्षा precedes in the passage in question, the use of the word in this sense is restricted, probably to the verse in question). E. अन्तर and प्रभव.

अन्तरप्रश्न Karmadh. m. (-श्नः) An involved question, a question implied by or arising from a previous statement. E. अन्तर and प्रश्न.

अन्तरम् ind. ¹By way of enclosing or seizing (comp. अन्तर I. ५ and the remark on स्त्रीकरण, since Hem. interprets अन्तरं 'स्त्रीकरि'). ²In the middle, within. E. The accus. neuter of अन्तर taken as adv.; comp. अन्तरिष्य and अन्तरा.

अन्तरय Tatpur. m. (-यः) An obstacle, an impediment. Comp. अन्तराय and अन्तरवध. E. इ or अय् with अन्तर, kṛit aff. अच्.

अन्तरवध Tatpur. n. (-वधम्) An obstacle, an impediment; e. g. मा कार्षीरन्तरवधम् (comm. अन्तरयणं विघातं or विघ्नम्). Comp. अन्तरय and अन्तराय. E. इ or अय्, with अन्तर, kṛit aff. अच्.

अन्तरयन Tatpur. m. (-नः) [This word denotes a locality — देश —; its distinct bearing is unknown to me; perhaps it is related to that of अन्तरित II. २. q. v.] E. अन्तर and अयन.

अन्तरवधव Tatpur. m. (-वः) The inner part (of a fruit, an animal &c.). E. अन्तर and अययव.

अन्तरस्थ Tatpur. m. f. n. (-स्थः-स्था-स्थम्) ¹Internal, inward. ²Standing between. E. अन्तर and स्थ.

अन्तरा ind. A particle used adverbially and as a preposition. It means

I. (as adv.) 1. ¹Between. ²In the mean time. अन्तरा-अन्तरा, at intervals, now and then; e. g. सो ऽपतानकसंज्ञो यः पातयत्वन्तरान्तरा.

2. Near, in the neighbourhood, at hand.

II. (as prepos.) preceded or followed by a noun in the accusative. 1. Between. 2. Without. E. The native etym. अन्तर and इ, taddh. aff. डाच् is improbable; अन्तरा is more likely the instrum. of अन्तर. As regards its meanings compare the remarks under the E. of अन्तर. Compare also अन्तरिष्य and अन्तरम्.

अन्तराकाश Tatpur. m. (-शः-) (In an Upan.) The mystical æther or Brahman (n.) that resides in the heart; 'अथ अदिदमस्मिन्ब्रह्मपुरे दहरे पुण्डरीके वेरम दहरी ऽस्मिन्नन्तराकाशः'. See also अन्तरीच. E. अन्तर (IV. २.) and आकाश.

अन्तराकूत Tatpur. n. (-तम्) An interior or hidden purpose. E. अन्तर and आकूत. [Some comm. on the word संदर्शितान्तराकूतः do not seem to admit of a word अन्तराकूत, since they analyze the compound in संदर्शित — आन्तर — आकूत; e. g. संदर्शितान्तराकूतमन्तराकूतमभिप्रायो येन स &c.]

अन्तरागम Tatpur. m. (-मः) (In Grammar.) An āgama or additional letter which is inserted between two letters; e. g. च् when it is inserted between a final च् or चा and a fol-

lowing non-labial vowel, after अ or आ have become the representatives of ओ or औ — the native theory being that these latter vowels do not become अक् and आक् but अ and आ before a vowel in general. E. अन्तर and आन्तर.

अन्तरान्तर I. Tatpur. m. (-रः) The interior of a house.

II. Avyayibh. (-रम्) Within a house. E. अन्तर and आन्तर.

अन्तरात्मन् Tatpur. m. (-त्मा) ¹The Supreme Soul (comp. परमात्मन् and पुरुष) as residing in the interior of man, as the inward Spirit or individual Soul. In the Upanishads the words पुरुष, आत्मन् and अन्तरात्मन् are often used apparently as synonyms, but the term अन्तरात्मन् is, more especially, appropriated there to the notion of the Supreme Soul when it resides, according to their doctrine, in the interior of the heart, of a thumb's size ('अकुष्ठमात्रः पुरुषो ऽन्तरात्मा सदा जनानां हृदये संनिविष्टः'); [a deviation, however, in this respect may be noticed in a passage of the same Katha-Upan. which contains also the preceding quotation (viz. अकुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति) where पुरुषः seems to have been considered as distinct from आत्मन् and not residing in the heart, although Śāṅkara endeavours to effect a reconciliation with the general doctrine by interpreting आत्मन् in that passage by शरीर]. — In the Vedānta the notion of the अन्तरात्मन् has passed into that of the जीवात्मन् q. v. In the other philosophies the terms आत्मन् and पुरुष, in the sense they assume in these phil., have superseded the term अन्तरात्मन्. — Manu uses the word अन्तरात्मन् sometimes in the general sense of आत्मन्, sometimes in the special sense of जीवात्मन् (e.g. जीवसंज्ञो ऽन्तरात्मान्बः सहजः सर्वदेहिनाम्); Yājñavalkya, however, employs the terms आत्मन् and अन्तरात्मन् as synonyms to denote the Universal Soul, while he associates with पुरुष the idea of the manifested or individual Soul (अनादिरात्मा संभूतिर्विद्यते नान्तरात्मनः । समवायो तु पुरुषो मोहिच्छदिविकर्मजः; comp. also मोहजालमपास्त्रेह पुरुषो दृश्यते हि यः सहस्रकरपत्रैः सूर्यवर्चाः सहस्रकः । स आत्मा &c.). ²(In the non-philosophical literature.) Soul, mind, self; used in the same sense as आत्मन्. E. अन्तर and आत्मन्; or perhaps a Karmadh., अन्तर and आत्मन्; comp. e.g. वपुस्त्रयादिभिः कोविद्युक्तं युक्त्यवघाततः । आत्मानमन्तरं सुखं विविश्यान्तस्फुल्लं यथा ॥

अन्तरात्मेष्टकम् Avyayibh. (In ritual liter.) Between one's own self and the bricks, i. e. between the pot (उखा) that contains the impurities of a sacrificer, symbolically representing his sins, and the sacrificial bricks consecrated to Nirṛiti, which are supposed to possess the power of removing them. E. अन्तर and the Dvandwa आत्मन्-इष्टका.

अन्तरापथ I. Tatpur. m. (-थः) The interior part of a market-place.

II. Avyayibh. (-थम्) In the middle of a market-place (com. आपथमथे). E. अन्तर and आपथ.

अन्तरापत्न्या Bahuvr. f. (-त्न्या) A pregnant woman; comp. अन्तः-सत्न्या. E. अन्तर and अपत्न्या.

अन्तरभक्ष Tatpur. n. (-क्षम्) (In Medicine.) A medicament which should be taken between the two periods of eating; one of the ten kinds of medicaments classified according to the time of their application; for the others see s. v. अधो-भक्ष. E. अन्तरा and भक्ष; scil. औषध.

अन्तराभर Tatpur. m. (-रः) (ved.) Removing intervals, filling up chasms; an epithet of Indra. E. अन्तर and आभर (= आहर).

अन्तराभवदेह Tatpur. m. (-हः) A body (i. e. the soul) after death and previous to its being born again, corresponding, in some respect, to the western notion of ghosts; e. g. अन्तराभवदेहो हि भेष्यते विश्ववासिना; also अन्तराभवसत्त्व and comp. यातनाशरीर. E. अन्तरा-भव and देह. The word may be considered also as a Bahuvr.

अन्तराभवसत्त्व Tatpur. n. (-त्वम्) (According to one comm. also taken as a Bahuvr. masc. -त्वः; viz. अन्तराभवसत्त्वो गुप्तप्राचीति.) The same as the preceding. E. अन्तरा-भव and सत्त्व.

अन्तराय Tatpur. m. (-यः) ¹Obstacle, impediment. Comp. अन्तरय, अन्तरवध. ²(In the Śāṅkhya and Yoga philos.) A mental, moral or physical obstruction by which the mind is abstracted and the knowledge of the Transcendent prevented (चित्तविषेप, the reserve of चित्तप्रसादन); there are nine, viz. sickness, dullness, uncertainty, careless indifference, laziness, covetousness, erroneous apprehension, non-attainment of the ground of meditation and having obtained the latter not keeping it (compare व्याधि, स्तब्ध, संशय, प्रमाद, आलस्य, अविरति, भ्रान्तिदर्शन, अलक्ष्मभूमिकल्प, अनवस्थितत्व); they are accompanied by four kinds of pain, viz. fidget, trembling, sighing and farting (comp. दुःख, दीर्घनस्य, अङ्गुलिकयत्न, श्वास and प्रश्वास, the latter term thus explained: यत्कीचं वायुं निवारयति स प्रश्वासः).

³(In the doctrine of the Jainas.) Obstruction offered to those engaged in seeking deliverance and consequent prevention of their accomplishment of it; one of the four categories of mischievous acts (for the others compare ज्ञानवरणीय, दर्शनवरणीय and मोहणीय). E. अन्तर and आह (इ, kṛit aff. अह).

अन्तरायत्न. A bad reading for अन्तरापत्न्या.

अन्तराराम Bahuvr. m. (-मः) One who finds his pleasures in his soul or heart (not in worldly objects; comm. अन्तरिवारामः क्रीडा यत्न न वहिः); comp. अन्तःसुख. E. अन्तर and आराम.

अन्तराख Tatpur. n. (-खम्) ¹Intermediate space (e. g. between the cardinal points of the compass); comp. also सान्तराख. ²Intermediate time, e. g. तदन्तराखानुपलब्धेरहेतुः 'this is no reason (for the eternity of sound) since (sound) is not perceived in the time between (the arrival of the pupil and the teaching of his Guru)'. ³Middle, any thing between, e. g. सुखसाध्यन्तराखनिष्पत्तेः 'because also pleasure arises amidst pains'. ⁴(In Arithmetic.) The same as अन्तर. ⁵(In Architecture.) The anti-temple, one of the three portions of a विमान (see besides गर्भगृह and अर्धमण्डप); of the four and a half or six parts into which the diameter of the whole length of the building, including the walls, is to be divided, the अन्तराख is to take up one and a half or two (acc. to Rām Rāz). E. अन्तरा and ख.

अन्तराखक n. (-कम्) The same as the preceding. E. अन्तराख, taddh. aff. कम्.

अन्तरावेदि Tatpur. f. (-दिः) A kind of open portico, a Veranda. Also अन्तरावेदी. E. अन्तरा and वेदि or वेदी.

अन्तरामुक्कम् Avyayibh. Between the horns. E. अन्तरा and मुक्कम्.
अन्तरि I. denom. (-रयति) To make to disappear; e.g. अन्तरा-
राखीव महार्थवोधः शब्दान्तराखन्तरयाचकार. And see the
meanings of अन्तरित I. E. अन्तर, denom. aff. चिच्.

II. The locat. of अन्तर; see the etym. of अन्तरीष.

अन्तरिष Tatpur. n. (-षम्) The same as अन्तरीष q. v.

अन्तरिषचित् Tatpur. m. f. n. (-त्-त्-त्) Dwelling in the
intermediate region or atmosphere; in an Upan. an epithet
of the Wind. E. अन्तरिष and चित्.

अन्तरिषवत Tatpur. 1. m. f. n. (-तः-ता-तम्) Moving in the
atmosphere, in the air, aerial.

2. m. (-तः) A name of Śiva. E. अन्तरिष and वत.

अन्तरिषवस Tatpur. n. (-वसम्) Heavenly water. Also written
अन्तरीषवस. E. अन्तरिष and वस.

अन्तरिषप्रा Tatpur. m. f. n. (-प्राः-प्राः) (ved.) Filling the inter-
mediate region or atmosphere, irradiating it, an epithet of
Indra &c. E. अन्तरिष and प्रा (पृ, kṛit aff. चिच्).

अन्तरिषमुत् Tatpur. m. f. n. (-त्-त्-त्) (ved.) Going or
floating in the intermediate region or atmosphere; an epi-
thet of a ship (i. e. floating over the waters). E. अन्तरिष
and मुत् (मु, kṛit aff. क्तिप्).

अन्तरिषलोक Tatpur. m. (-लोकः) The world of the inter-
mediate region or atmosphere; the same as अन्तरिष q. v.
considered as one of the separate worlds (see s. v. लोक).
E. अन्तरिष and लोक.

अन्तरिषसंश्रित Tatpur. m. f. n. (-तः-ता-तम्) Sharpened,
accomplished in the intermediate region or atmosphere; a
vaidik epithet of प्राण. E. अन्तरिष and संश्रित.

अन्तरिषसद् Tatpur. m. (-द्) Dwelling in the intermediate
region or atmosphere, a vaidik epithet of Vasu, the Sun &c.
E. अन्तरिष and सद्.

अन्तरिषसव Tatpur. n. (-सवम्) (ved.) A dwelling in the inter-
mediate region or atmosphere. E. अन्तरिष and सव.

अन्तरिषोद् Bahuvr. m. f. n. (-रः-रा-रम्) Whose interior
is as wide as the intermediate region or atmosphere; in an
Upan. an epithet of the treasure of wisdom: अन्तरिषोद्-
कोशो भूमिबुधो न जीर्यते. E. अन्तरिष and उद्.

अन्तरिष m. f. n. (-स्यः-स्या-स्यम्) Being in, belonging to
the intermediate region or atmosphere. E. अन्तरिष, taddh.
aff. यत्.

अन्तरित I. 1. m. f. n. (-तः-ता-तम्) ¹Separated, e. g.
एकपदान्तरित; बहुयोजनान्तरित; स्फटिकान्तरित; or यथा-
भागमनन्तरिताः पितरः सोमपीशात्. ²Screened by, pro-
tected by, e. g. सारसेन खदेहान्तरितो राजा. ³Impeded,
obstructed by, e. g. यजु सम्यनुपक्रान्तं कार्यमेति विपर्ययम् ।
पुमांस्तानुपक्रान्तो देवान्तरितपीडयः; or संकेतितमर्थं बोध-
यन्ती शब्दस्त शक्त्यन्तरानन्तरिता शक्तिरभिधा नाम 'Abhi-
dhā is called that power of a word which conveys the
conventional meaning without being prevented (to do so)
by any other power which the word may have (viz. the लक्षणा
or अज्ञान)'. ⁴Made to disappear, rendered invisible by
interposition, e. g. मेघैरन्तरितः सूर्यः; or पर्वान्तरितो रविः; or
कुड्यान्तरितानुपसन्धेरप्रतिषेधः 'there is no contradiction (to
our theory of vision) because we do not perceive what is
made invisible by the interposition of a wall'. [Of com-
pounds the latter part of which is अन्तर in its meaning

II. 1. a, a denom. may be formed the past partic. of which
will have the appearance of being a compound with a
latter part अन्तरित; such words however are not com-
pounds, since the affix त् belongs to the whole denom.;
e. g. in सुवर्षज्ञानं प्रकारान्तरितम् 'the rule of alligation
illustrated by another method' or in खिलस्वज्ञानप्रकारान्त-
रितपदानयनयोः करणसूचकम् 'a rule to discriminate impos-
sible cases and to solve the problem by another method (in
those cases which are possible)', प्रकारान्तरित is derived
from प्रकारान्तरि, denom. of प्रकार-अन्तर, kṛit aff. क्त.]

2. n. (?) (-तम्) (In Arithmetic.) The same as अन्तर (?).
(The latter is doubtful; it neither occurs in the present
edition of the Lilāvati nor in that of the Vijagaṇita.) E.
अन्तरि (denom.), kṛit aff. क्त.

II. Tatpur. 1. m. f. n. (-तः-ता-तम्) Gone within, into,
e. g. गिद्धान्तरित 'gone into sleep'.

2. n. (?) (-तम्) (In Architecture.) 'One of the nine
kinds of mouldings, of a quadrangular form, which enter
into the composition of pedestals and bases; it has general-
ly the same altitude with the fillet but as much recession
as the आशिङ्ग, another kind of moulding, has projection
over it; both these mouldings are placed alternately to-
gether and when used, are always thus inseparably con-
nected (accord. to Rām Rāz). E. अन्तर and इत.

अन्तरिन्द्रिय Tatpur. n. (-यम्) (In the Vedānta philos.) The
same as अन्तःकरण q. v. E. अन्तर and इन्द्रिय.

अन्तरीष Tatpur. 1. n. (-षम्) ¹The intermediate region,
viz. the region between earth (चित्ति, भू or पृथिवी) and
heaven (सु, द्यौ or स्वर्); also called भुवर्; the æther or
atmosphere between both: these three regions or worlds
being, in the vaidik belief, the residences of the three pri-
mitive deities, viz Earth of Agni (Fire), Atmosphere of
Vāyu (Wind) and Heaven of Sūrya (Sun). [अन्तरिष is
the ritual name of the following verses of the Sāmaveda:
1. 239 (= I. 3. 1. 5. 7), 2. 206. 207 (= II. 2. 2. 9. 1. 9), 2. 212. 213 (=
II. 2. 2. 11), 2. 902. 903 (= II. 7. 2. 7), 2. 1039. 1040 (= II. 8. 2. 12);
अन्तरिषस्य लोकव्रतम् of 1. 169 (= I. 2. 2. 3. 5); अन्तरिषस्य
सर्पम् of the first half of 1. 270 (= I. 3. 2. 3. 2. a.)] ²Talc
(अशक). ³(In Arithmetic.) A cypher. — Also written
अन्तरिष and आन्तरीष.

2. m. (-चः) ¹The name of one of the great Rishis who
in the present Manwantara have arranged the Vedas, the
Vyāsa of the thirteenth Dwāpara age. ²A king of the
family of Ikshvāku, a son of Kinnara and father of Su-
varna. E. Yaska explains अन्तरिष amongst others as
शरीरेष्वन्तरिषयम् 'because it resides in the bodies' and de-
rives it therefore from अन्तरि (a locat. of अन्तर) and ष
(from चि), considering thus अन्तरिष as the primitive
and अन्तरीष as the later form. The comm. of the Amarak.
explain अन्तरीष as 'अन्तरीष्यते अगदक्षिण', and Sāyana
as 'धावापृथिव्योर्मध्य ईक्षमाणं चोम', the former deriving
it from ईष् with अन्तर, kṛit aff. षञ् and taking अन्तरिष
as the vaidik and secondary form ('वेदे तु ह्यन्तरं इत्यन्तम्').
The Śatapathabr. by describing 'हमावये लोकावासतुसद्योर्वि-
द्यतोयोऽन्तरेणाकाश आसीत्तदन्तरिषमभवदीचं हितज्ञानं ततः
पुरान्तरा वा इदमीषमभूदिति तस्मादन्तरिषम्' takes also

अन्तरीच as the primitive form and identifies अन्तरीच with अन्तराकाश 'आकाश being called ईच'. The latter etym. which coincides in some respect with that of Śāyana &c. has the most probability from the circumstance that the rad. ईच्, of which ईच would be a deriv., has all the appearances of a non-primitive radical (comp. भिच्, यच्, शिच् from भञ्, यञ्, शास्) and of having arisen from आन्, pref. आ (आकाश), while the elision and change of आ to ई, in the latter, would have its analogies in the change of अ and आ to ई under the influence of a final sibilant and an elision in the interior of the word, in ईप्स्, शीप्स् &c. from आप्, the caus. of आ &c.

अन्तरीचन Tatpur. 1. m. f. n. (-नः-गा-नम्) Moving in the atmosphere, in the air, aerial.

2. m. (-नः) A bird. E. अन्तरीच and न.

अन्तरीचचर Tatpur. m. f. n. (-रः-री-रम्) The same as the preceding; (अन्तरीचचरा देवी in Śuśruta II. p. 388. 1. 3. is probably to be read अन्तरीचचरी देवी). E. अन्तरीच and चर (on acc. of the fem. comp. s. v. अणुचर).

अन्तरीचवत् Tatpur. n. (-वत्). See अन्तरिचवत्.

अन्तरीप Tatpur. n. (according to some m. n.) (पः-पम्) An island. E. Accord. to Pān. अन्तर् and अप्, changed to ईप् (but more probably अन्तरि (loc. of अन्तर्) and अप्, compare the E. of अणुप), samās. aff. च.

अन्तरीय n. (-यम्) A lower garment. [In words like काञ्जान्तरीय &c., the aff. ईय does not belong to अन्तरीच, but to the base काञ्जान्तर]. E. अन्तर् (I. 1. 1.), taddh. aff. इ.

अन्तरेण Tatpur. n. (-णम्) (ved.) A hiding place, a secret abode (said of the ten secret abodes of Agni). E. अन्तर् and उच्.

अन्तरि ind. Amidst, amongst, between. E. The native comm. give this word as an ind. and derive it from अन्तर् and इ, kṛit aff. विच्; but it is evidently the locat. of अन्तर्. Compare the following and अन्तरा, अन्तरि.

अन्तरेण ind. Used as an adverb and as preposition with the accusative.

I. (adv.) In the middle.

II. (prepos.) 1. ¹Amidst. ²During. ³[With regard to, on behalf of...?] 2. ¹Without. ²Except. [The comm. of Pānini restrict the construction of अन्तरेण with the accus. to the meanings 'मध्ये' and 'विना' rendered II. 1. 1. 2. and 2. 1. 2, thus excluding II. 1. 3. In conformity with this restriction Bharata on Amarak. s. v. अन्तर् instances तवान्तरेणर्षे गृहीतम् = त्वदर्शम् &c. (not त्वामन्तरेण*), thus referring अन्तरेण to the noun अन्तर्, not to the preposition. It may be observed, moreover, that in the only Sanskrit passage which is quoted in support of the meaning 'on behalf of' viz. Śakunt. in the beginning of the 5th act, 'तदस्मा देवी वसुमतीमन्तरेण महदुपासन्नं गतो ऽस्मि', the reading given by the Calc. ed. and Chézy, but not noticed in its essential portion by subsequent editions, viz. तदहं देवी हंसवतीमन्तरेण &c., would render the passage itself less obscure than it is with the word वसुमती and allow अन्तरेण to retain its legitimate construction in the sense 'without': 'therefore, being without the queen Hansavati (the same as the हंस-

वद्विद्या named by Vidūshaka, but omitted in the ed. of Chézy, where the name of the queen is हंसवती) I have incurred blame'. In another passage of the second act (ed. Williams p. 81) भवन्मन्तरेण is explained by one comm. भवन्निमित्तम् but, in conformity with Pānini, by another भवन्मध्ये; in the Calc. and Chézy's ed. the words are तुह उचरि and the whole passage is Prakṛit. In some Prakṛit passages of the dramas अन्तरेण has been used, however, in this sense with the accus.] E. The native etym. अन्तर् and इ, kṛit aff. न is improbable; it is the instrum. of अन्तर् (Kaiyaṭa calls it 'a particle resembling a case', विभक्तिप्रतिरूपकस्य निपातः). For the two categories of the meanings v. s. v. अन्तर्.

अन्तर्गङ्गामाहातय Tatpur. n. (-तयम्) The name of a legendary account of the Ganges which is supposed to communicate with a spring under ground near Colar in Mysore at particular periods. E. अन्तर्-गङ्गा and माहातय.

अन्तर्गु Tatpur. (?) m. f. n. (-दुः-दुः-दु) Unnecessary, un-availing. E. अन्तर् and गु.

अन्तर्गत Tatpur. m. f. n. (-तः-ता-तम्) ¹Gone into; e. g. रसवत्पञ्चाङ्गर्गतनीरसपदानाम् 'of tasteless words that have slipt into tasteful verses'. ²Being in, within, included in or by, belonging to, e. g. गोखान्तर्गतघनफल 'the solid content belonging to, i. e. of, a sphere'. ³Interior, hidden, secret; e. g. आकरिदिक्रितीर्गत्वा चेष्टया भाषणेन च। नेचवक्त्र-विकारिण लक्ष्यते ऽन्तर्गतं मनः. Comp. also अन्तर्गतोपमा. ⁴Destroyed, perished. ⁵Forgotten. E. अन्तर् and गत.

अन्तर्गतमनस् Bahuvr. m. f. n. (-नाः-नाः-नः) Absorbed in thought, perplexed. Comp. अन्तर्गन्तस्. E. अन्तर्गत and मनस्.

अन्तर्गतोपमा Karmadh. f. (-मा) A hidden comparison, one conveyed by the words used, but not expressed as such (e. g. by omitting the particle of comparison); as in the instance जलनिधिमीयुरतः समेत मायाम् 'combined they went over the sea which was therefore (like a) delusion'. Compare: अपहृतिरभीष्टा च किञ्चिदन्तर्गतोपमा। भूतार्था-पहृत्वाञ्छेया क्रियते ऽस्मा भिदा यथा। (See s. v. अपहृति.) E. अन्तर्गत and उपमा.

अन्तर्गलित Tatpur. m. f. n. (-तः-ता-तम्) Dropped in, fallen in (as water). E. अन्तर् and गलित.

अन्तर्गर्भ Bahuvr. m. f. n. (-र्भः-र्भा-र्भम्) Sprouting, budding (lit. pregnant). E. अन्तर् and गर्भ.

अन्तर्गामिन् Tatpur. 1. m. f. n. (-मी-मिनी-मि) The same as अन्तर्गत. 2. m. (-मी) A name of Śiva. E. अन्तर् and गामिन्.

अन्तर्गिरि Avyayibh. In the mountain or mountains. Also अन्तर्गिरि. E. अन्तर् and गिरि, samās. aff. टच्; or अन्तर् and गिरि.

अन्तर्गुदवलय Tatpur. m. (-यः) (In Medicine.) The sphincter ani. E. अन्तर्-गुद and वलय.

अन्तर्गुदविष Bahuvr. m. f. n. (षः-षा-षम्) With poison hidden in the interior, in the heart; e. g. अन्तर्गुदविषो वहिर्मधुम-यश्चातीव मायापदुः। E. अन्तर्-गुद and विष.

अन्तर्गृह I. Tatpur. n. (-हम्) The inner apartments of a house: the cooking apartment, the hall, the gynæceum &c.

II. Avyayibh. (-हम्) In the interior of a house. Comp. अन्तर्गृहम्. E. अन्तर् and गृह.

अन्तर्गृहम् Avyayibh. In the interior of a house. Comp. अन्तर्गृह. E. अन्तर् and गृह.

अन्तर्द्वार Tatpur. m. (-द्वः) ¹An open place between the gate and the house. ²The name of a village in the country of the Bāhikas (or Bāhlikas). Also अन्तर्द्वार. E. हन् with अन्तर्, kṛit aff. अर्.

अन्तर्द्वारम् Tatpur. m. (-द्वः) The same as the preceding.

अन्तर्द्वारम् Tatpur. (-तः) Striking in the middle. E. हन्, with अन्तर्, kṛit aff. अर्.

अन्तर्द्वारम् Tatpur. m. f. n. (-जः-जा-जम्) Produced in the interior (of the body). E. अन्तर् and ज.

अन्तर्द्वारम् Avyayibh. In the belly. [As an explanation of कोष्ठ in the Amarak. thus commented upon: अन्तर्द्वारे उद्-
रान्तर्द्वारे अन्तर्द्वारम् । अन्तःशब्दसाधिकरसप्रधानत्वादिभ-
त्यर्थे ऽन्वयीभावः.] E. अन्तर् and अर्.

अन्तर्द्वारम् Tatpur. m. (-जः) The jaws. (ved.) E. अन्तर् and ज.

अन्तर्द्वारम् I. Tatpur. n. (-जम्) ¹The water in the interior; e. g. of a cloud, अन्तर्द्वारजलम्. ²The interior of the water; comp. मध्येजलम्; but अन्तर्द्वारम् may be taken also as two separate words, e. g. अन्तर्द्वारम् उभे सन्धे प्रायायामेन मुञ्चति (where the neglect of Sandhi ०ले उ० is either a misprint in the Mitākshara or a liberty of Parāsara who in a previous verse writes मधुरमेवी हत्वा च एकभक्तेन मुञ्चति (for it seems impossible to interpret अन्तर्द्वारम् in that passage otherwise than as a locat. of a Tatpur. or as अन्तर् and जले).
II. Avyayibh. (-जम्) In the water. E. अन्तर् and ज.

अन्तर्द्वारम् Tatpur. m. f. n. (-रः-री-रम्) Moving in the water. E. अन्तर्द्वारम् and र.

अन्तर्द्वारम् Bahuvr. (?) m. f. n. (-नुः-नुः-नु) Having placed the hands between the knees; (this word occurs in Yājñavalkya where it is explained by the Mitākshara आनुनीर्मध्ये ह्यसौ कृत्वा; a various reading is the Avyayibh. अन्तर्द्वारम्). E. अन्तर् and आनु.

अन्तर्द्वारम् Bahuvr. m. f. n. (-तिः-तिः-तिः) Looking into one's own heart (not on outward pleasure; comm. 'अन्तरेण ज्योतिर्दृष्टिर्यस्य न नृत्वादिषु'). [In the passage of the Śatapathabr. and Bṛihadār. यो ऽयं विज्ञानमयः प्राणिषु ह्यन्तर्-
ज्योतिः पुरुषः, the words अन्तर् and ज्योतिस् do not form a compound, but अन्तर् refers to the preceding हृदि.] Compare अन्तःसुखम् and अन्तःरारामम्. E. अन्तर् and ज्योतिस्.

अन्तर्द्वारम् Tatpur. n. (-जम्) Internal heat. E. अन्तर् and ज्वलनम्.

अन्तर्द्वारम् Tatpur. m. f. n. (-ग्धः-ग्धा-ग्धम्) Burnt inwardly; e. g. विषेणात्तर्द्वारम्. E. अन्तर् and दग्धम्.

अन्तर्द्वारम् Tatpur. n. (-जम्) A ferment, a drug or seed used to produce fermentation at the distillation of spirituous liquors. [It occurs in the Śabdachandrikā: संधाने सूत्यर् प्रोक्तं क्विप्ते ऽन्तर्द्वारम् विपम्.] E. अन्तर् and दध् (from दध्, the older form of दह्, kṛit aff. अर्).

अन्तर्द्वारम् Tatpur. m. f. n. (-जः-जा-जम्) ¹Disappearing. ²Concealing one's self (from, with a noun in the abl.) e. g. अन्तर्द्वारम् रसोभः. E. धा with अन्तर्, kṛit aff. शानच्.

अन्तर्द्वारम् Tatpur. f. (-शा) (In Astrology.) The configuration of the minor planets considered as influencing the fortune of man; it is included in and modifies the महाद्वारम् or configuration and sway of the predominant planet; see also दशा. E. अन्तर् and दशा.

अन्तर्द्वारम् Tatpur. f. (-तिः) The Lord or the principal planet of an अन्तर्द्वारम् q. v. E. अन्तर्द्वारम् and अन्तर्द्वारम्.

अन्तर्द्वारम् Tatpur. m. (-द्वः) A period of time within ten days. [I may observe that the only passage, to my knowledge, where this word is not used in the locative viz. in the present editions of Manu 8. 222, where it occurs in the ablat. अन्तर्द्वारम् has a various reading in the Vivādachintām. p. 56. l. 12 अन्तर्द्वारम् which appears to be preferable (the Mitāksh. in both editions of the Vyavah. section p. 70 a. l. 10 and p. 264 l. 7 as well as the E. I. H. Mss. of it agree with the edd. of Manu); but if the reading ०हे be correct, and the word did not occur in another case but the loc., it would become doubtful whether अन्तर्द्वारम् does not represent two distinct words instead of a compound.] E. अन्तर् and दशा.

अन्तर्द्वारम् Bahuvr. m. f. n. (-वः-वा-वम्) Burning within, having fire within. (ved.) E. अन्तर् and दाव.

अन्तर्द्वारम् Tatpur. m. (-द्वः) Inward heat, heat within the body; e. g. कषाभानेषु ये स्रोटा जायन्ते मांसदायकाः । अन्तर्द्वारम् ज्वरवरा दीप्तपावकसंनिभाः; also figur. of grief, anger &c. E. अन्तर् and दाह.

अन्तर्द्वारम् Bahuvr. m. f. n. (-खः-खा-खम्) Aggrieved, afflicted. E. अन्तर् and दुःख.

अन्तर्द्वारम् Tatpur. m. f. n. (-द्वः-द्वः-द्वम्) Inwardly bad or wicked. E. अन्तर् and दुष्ट.

अन्तर्द्वारम् Bahuvr. m. f. n. (-द्विः-द्विः-द्विः) Looking into one's own heart or mind; comp. अन्तर्द्वारम्. E. अन्तर् and दृष्टि.

अन्तर्द्वारम् Tatpur. m. (-शः) An intermediate region of the compass; comp. also अन्तर्द्वारम्. E. अन्तर् and देश.

अन्तर्द्वारम् Tatpur. n. (-रम्) A private door within the house; the interpretations of this word vary; according to the different comm. it would imply ^a A private or secret door of a house in general. ^b A secret door of a mansion &c. (सुधादी गुप्तद्वारम्). ^c A court-door (प्रकोष्ठद्वारम्). ^d A treasury door (कोष्ठद्वारम्). ^e A side or back-door, a sally-port (पश्चद्वारम्). ^f A window, a wicket, an eyelet-hole (आसद्वारम्). It corresponds with the Hind. खिडकी or खिडकिका. E. अन्तर् and द्वार.

अन्तर्द्वारम् m. pl. (-पिनः) The name of a people. E. अन्तर्-द्वीप, taddh. aff. हनि, or perhaps a Tatpur. अन्तर् and द्वीपिनः.

अन्तर्द्वारम् Tatpur. (-धा) ¹Concealment, covering. ²Disappearance. E. धा with अन्तर्, kṛit aff. अर्.

अन्तर्द्वारम् Tatpur. 1. n. (-जम्) ¹Concealment, covering. ²Disappearance, invisibility; also considered as one of the forms assumed by Brahman (m.) in the process of creation, according to the Bhāgavata Purāna. In the Yoga philosophy it means the capacity of making himself inaccessible to the senses, acquired by a Yogin through applying the highest degree of meditation to the notions of Shape, Sound &c.: कायस्वरूपसंयमान्तर्द्वारम् अन्तर्द्वारम् चतुःप्रकाशासं-
घोने (v. l. ०शासंघोने) ऽन्तर्द्वारम् 'Disappearance arises from संयम (the highest degree of meditation which comprises धारणा, ध्यान and समाधि qq. vv.) being applied to Shape which inheres to Body, since thus the power (or possibility) of being seized by that — viz. the eye — is stopped and the clearness of vision has ceased to be'; this

definition, add the commentators, implies also that the Yogin becomes inaccessible to the sense of 'hearing &c.' when the same meditation extends to the notion of 'Sound &c.'

2. m. (-वः) A proper name; a son of Pṛithu and the father of Havirdhāna; also called अन्तर्धि. E. धा with अन्तर्, kṛit aff. कृट्.
- अन्तर्धापित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Made invisible. ² Made irrecognizable; e. g. ततो नलो विरूपो बभूव । नाज-स्वाह । अनास्तां च जानस्विति रूपमन्तर्धापितम्. E. धा, in the caus., with अन्तर्, kṛit aff. क्त.
- अन्तर्धायक Tatpur. m. f. n. (-यकः-यिका-यकम्) Covering, concealing. E. धा with अन्तर्, kṛit aff. कृत् and āgama युक्.
- अन्तर्धि Tatpur. 1. f. (-धिः) and 2. m. (-धिः) The same as अन्तर्धान q. v. E. धा with अन्तर्, kṛit aff. क्ति.
- अन्तर्धान Tatpur. n. (-नम्) Profound inward meditation. E. अन्तर् and धान्.
- अन्तर्नगर Tatpur. n. (-रम्) A palace. Comp. अन्तःपुर. E. अन्तर् and नगर.
- अन्तर्निविष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Gone within, placed within, being within; e. g. अन्तर्निविष्टोऽन्तर-भासः. E. अन्तर् and निविष्ट.
- अन्तर्निष्ठ Bahuvr. m. f. n. (-ष्ठः-ष्टा-ष्टम्) Absorbed in meditation, contemplative. E. अन्तर् and निष्ठ.
- अन्तर्भव Tatpur. m. f. n. (-वः-वा-वम्) Inward, internal, generated internally. E. अन्तर् and भव.
- अन्तर्भवन Tatpur. n. (-नम्) The interior of a mansion, an inner mansion. E. अन्तर् and भवन.
- अन्तर्भाव Tatpur. m. (-वः) 1. Inclusion, the being included or comprehended by; e. g. विपर्ययाशक्तिषु यथायामं धर्मादीनां ज्ञानवर्जमन्तर्भावः; or सर्वकारमहकाररहितत्वं ब्रह्मन्ति चेत् । अन्तर्भावमर्हन्ति दयावीरादयस्तदा (viz. by the rasas). E. भू with अन्तर्, kṛit aff. क्त.
2. Interior disposition, inward feeling (?). E. अन्तर् and भाव.
- अन्तर्भावना Tatpur. f. (-ना) ¹ Inward thought or anxiety. ² (In Arithmetic.) A mode of composition or rectification of numbers by the differences of the products.' (Carey.) E. अन्तर् and भावना.
- अन्तर्भावित Tatpur. m. f. n. (-तः-ता-तम्) Implied; e. g. अन्तर्भावितो ऽ च अर्थः 'the causative sense is there implied (sc. by the form अन्तर्भावित)'. E. भू in the caus. with अन्तर्, kṛit aff. क्त.
- अन्तर्भिन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Inwardly rent. E. अन्तर् and भिन्न.
- अन्तर्भूत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Included, comprehended; e. g. महाभूतेष्वन्तर्भूतास्त्रयो लोकाः. ² Internal, interior. E. भू with अन्तर्, kṛit aff. क्त.
- अन्तर्भूतत्व n. (-त्वम्) The same as अन्तर्भाव 1.; e. g. प्रथमां-स्यपि द्वितीयाद्यापस्त्वान्तर्भूतत्वात् 'since the second condition of the (algebraic) problem is comprehended in the first'. E. अन्तर्भूत, tadd. aff. त्व.
- अन्तर्भूमि Tatpur. f. (-मिः) The interior of the earth. E. अन्तर् and भूमि.
- अन्तर्भूमित Tatpur. m. f. n. (-तः-ता-तम्) Gone into, being in, the interior of the earth. E. अन्तर्भूमि and तत्.

- अन्तर्भूमिनिवासिन् Tatpur. m. f. n. (-सी-सिनी-सि). Living or being in the interior of the earth; e. g. °सीनि सस्वाभि. See the following. E. अन्तर्-भूमि and निवासिन्.
- अन्तर्भूमि m. f. n. (-मः-मा-मम्) The same as the preceding. E. An irregular derivation from अन्तर् and भूमि, tadd. aff. अन्तर्-भूमि.
- अन्तर्भूत Bahuvr. m. f. n. (-नाः-नाः-नः) Sad, perplexed, melancholy. (Comm. lit. 'whose mind is engaged with interior, not with exterior objects'.) E. अन्तर् and भूत.
- अन्तर्भूतवती f. (-ती) A proud or coy woman; a female character in erotic poetry, described e. g. Amaruśataka v. 82. E. अन्तर्-भूत, tadd. aff. मत्तुप्.
- अन्तर्मुख 1. m. f. n. (-खः-खा-खम्) Being in the mouth. 2. n. (-खम्) A surgical instrument of the shape of a crescent and seven fingers in length; it is used for removing fluids, as pus, blood &c. E. अन्तर् and मुख.
- अन्तर्मृत Tatpur. m. (-तः) Died in the uterus; अन्तर्मृतः शिशुः 'a dead foetus'. E. अन्तर् and मृत.
- अन्तर्मोद I. Tatpur. m. (-दः) and II. Bahuvr. m. f. n. (-दः-दा-दम्) The same as अन्तःप्रमोद. E. अन्तर् and मोद.
- अन्तर्ध्वे m. f. n. (-र्ध्वः-र्धा-र्ध्वम्) Being within, in the middle. E. अन्तर्, tadd. aff. यत्.
- अन्तर्ध्वाम Tatpur. m. (-मः) The name of one of the यहु or libations made with the juice of the Soma plant. E. अन्तर् and ध्वाम्.
- अन्तर्ध्वामयह Karmadh. m. (-हः) The same as अन्तर्ध्वाम, or the act of making the libation. E. अन्तर्ध्वाम and यह.
- अन्तर्ध्वामपात्र Tatpur. n. (-त्रम्) The vessel out of which the Antaryāma libation is made. E. अन्तर्ध्वाम and पात्र.
- अन्तर्ध्वामिन् Tatpur. m. (-मी) ¹ (In the Upan. and the oldest Vedānta phil.) The supreme Soul as the inward regulator of all the phenomena of the material and intellectual world, in this and in a future life: 'य इमं च लोकं परं च लोकं सर्वाणि च भूतान्तरौ यमयति'; 'अधिदिवतमधिखोदमधि-वेदमधियज्ञमधिभूतमध्यात्मं च कश्चिदन्तरवस्त्रितो यमयिता-न्तर्ध्वामी'; not merely 'the individual Soul of a divinity, of a living being &c.', but the same as the परमात्मन्; 'अन्तर्ध्वाम-धिदिवदियु तन्मन्त्रपदेशात्'.... 'तस्मात्परमात्मिवान्तर्ध्वामी'.— ² (In the later Vedānta.) Brahman (m.) as creator of the world when under the influence of the first Guṇā or of the cosmical quality of सत्त्व 'goodness'; as such however, he is not the purest form of Brahman, but inferior to Íśa who is freed of all cosmical qualities. ³ (In the Vedānta applied to the doctrine of the sects.) ⁴ Vishṇu or Puruṣottama when becoming human or individual Soul; e. g. अन्तः प्रविशन् भूतानि यो विभर्त्वात्मकेतुभिः । अन्तर्ध्वामीश्चरः साक्षात्पातु णो चद्रे सुष्टम् ; ; ^b Śiva. E. अन्तर् and ध्वामिन्.
- अन्तर्लम्ब Bahuvr. n. (-लम्बम्) (In Geometry.) An acutangular triangle; compare त्र्यस्र, जाल, त्रिभुज and वहिर्लम्ब. E. अन्तर् and लम्ब, 'lit. where the perpendicular falls within'.
- अन्तर्लान्नि Tatpur. m. f. n. (-नः-ना-नम्) Inherent, innate, e. g. the obvious meaning of a word (प्रत्यक्षवृत्तयः explained by अन्तर्लान्निः) or, brightness as the quality of a pearl (सुक्तिर्भूतभासा = तासां (सुक्तीनां) अन्तर्लान्निः). E. अन्तर् and लान्नि.
- अन्तर्लान्नि Bahuvr. m. f. n. (-नः-ना-नम्) Having the hairy side inwards (as a wrapper &c.). E. अन्तर् and लान्नि, samās. aff. चप्.

अन्तर्वीथ I. Tatpur. m. (-थः) The same as **अन्तःपुर**.
 II. Avyayibh. (-थम्) Amongst the wives of a king, in the gynæceum. E. **अन्तर्** and **वथ**.
अन्तर्विद्विष m. (-वः) Superintendent of the women's apartments, of a gynæceum. Also **अन्तर्विद्विष**. E. accord. to some, from **अन्तर्वीथ** I., acc. to others, from **अन्तर्वीथ** II., taddh. aff. **डव्**; the absence of Vridhhi is ascribed to the meaning of the word being conventional (संज्ञा).
अन्तर्वीथ I. Tatpur. m. f. n. (-थः-था-थम्) Situated in the middle of, or in, a forest; e. g. **अन्तर्वीथमविजानती** **विना-न्तर्वीथमुवि** **वक्ष्यमानमिच्छुः** **भावम्**.
 II. Avyayibh. (-थम्) Within a forest. E. **अन्तर्** and **वथ** (for the change of **व** to **थ** v. s. v. **अन्तर्** V. 1.)
अन्तर्वत् 1. m. f. n. (-वत्-वती-वत्) ¹Occupying the interior, e. g. of a hall, a house, **घटः** 'a jar in the interior of a hall'; **अन्तर्वती** **शाळा** 'a hall in the interior of another hall'. ²Probably the same as **अन्तर्वत्** (comp. the meaning of **अन्तर्** IV. 2), selfpossessed, composed, as in the vaidik instance **पुमानन्तर्वत्सखिरः** **पयस्वान्वसोः** **कवचमु-ध्नो** **विभर्ति**; (it has been proposed somewhere to translate **अन्तर्वत्** in this instance 'pregnant').
 2. f. (-वती; in the Vedas also -वती) A pregnant woman. [As the instance **अन्तर्वती** **शाळा** has been taken from the **Kāśikā** on **Pāṇ.** IV. 1. 32, it is necessary to observe that **Bhāṭṭojidikshata** in the **Praudhāmanor.** rejects this formation together with the counter-instance **पतिवती** in the same rule: 'यत्तु प्राचाअन्तर्वती पतिवतीति प्रसुदाहृतं तदच्युतम्'.]
 E. **अन्तर्**, taddh. aff. **मनुप्** and **āgama** **बुच्**.
अन्तर्वनि Tatpur. f. (-निः) Indigestion. E. **अन्तर्** and **वनि**.
अन्तर्वन्ति Tatpur. m. f. n. (-न्ति-न्तिनी-न्ति) Being within, included by; as the latter part of a compound; e. g. **ननु तर्हि** **अन्तर्वन्ति** **ननु** **वेदानपि** **नीरसानां** **यद्यानां** **कावचं** **न** **ह्यात्**; or **सूर्यान्तर्वन्ति** **ब्रह्मिव**. E. **अन्तर्** and **वन्ति**.
अन्तर्वन्त Tatpur. m. f. n. (-न्-न्ती-न्) Being within, included in or by; e. g. **तेनाशसां** **कारमथः** **पयोधेदे** **मणिदीपिति-दीपिताः**; । **अन्तर्वन्ति** **अन्तर्वन्ति** **साचादिवाक्यत यत्र** **शोकः**. E. **वस्** with **अन्तर्**, kṛit aff. **शतृ**.
अन्तर्वसुचिराच Tatpur. m. (-चः) One of the sacrifices of three day's duration. See **चिराच**. E. **अन्तर्वसु** and **चिराच**.
अन्तर्वस्त्र Tatpur. n. (-स्त्रम्) A lower garment; comp. **अन्तर्वी-सस्** and **अन्तर्**. E. **अन्तर्** and **वस्त्र**.
अन्तर्वा Tatpur. (ved.) See **अन्तर्वावत्**. E. **वा**, with **अन्तर्**, kṛit aff. **विच्**.
अन्तर्वाधि Bahuvr. m. (-धिः) One conversant with sacred sciences (acc. to a comm.: 'one who understands but cannot communicate them' lit. 'who keeps his wisdom within'). E. **अन्तर्** and **वाधी**.
अन्तर्वावत् I. Tatpur. m. f. n. (-वत्-वती-वत्) (ved.) Con- cealed, hidden; **अन्तर्वावद्** **अन्तर्वीथो** **ज्ज्योतिषा** **तमः** 'he has hidden darkness with light'. E. **वा**, in the intens., with **अन्तर्**, kṛit aff. **शतृ**.
 II. m. f. n. (-वान्-वती-वत्) (ved.) Endowed with trea- sures or with sons, cattle &c. in its interior; **अन्तर्वावत्** **वधं** **वधे** 'he possesses a dwelling abounding internally with treasures or with sons &c.'. E. **अन्तर्वा**, taddh. aff. **मनुप्**; **Sāyaṇa** explains **अन्तर्वा** as meaning liter. 'going within,

being within, belonging to' and thus assuming the sense of treasure &c.; he makes it optional, however, to consider in the latter instance **अन्तर्वावत्** as representing also **अन्त- र्वावद्**, when the word would come from **अन्तर्** and **वावद्** 'speaking much' the intens. of **वद्**, kṛit aff. **क्विप्**, the sense remaining the same, but the word being then a Tatpurusha.
अन्तर्वावद् Tatpur. See the E. of the preceding.
अन्तर्वाप्य Bahuvr. m. (-प्यः-प्य-प्यम्) ¹Containing tears. ²With suppressed tears. (In such words or passages as **अन्तर्वाप्यभरोपरोधि** **मदिमम्** or **मिगुद्यान्तर्वाप्यम्**, the word **अन्तर्** is not compounded with **वाप्य**, but in the former instance belongs to **उपरोधि** preceded by **वाप्यभर**, in the latter, as a separate word, to **मिगुद्या**.) E. **अन्तर्** and **वाप्य**.
अन्तर्वासस् Tatpur. n. (-सः) A lower garment; compare **अन्तर्वस्त्र** and **अन्तर्** I. 1. 1. E. **अन्तर्** and **वासस्**.
अन्तर्विगाहन Tatpur. n. (-गम्) Entering, entrance. E. **अन्तर्** and **विगाहन**.
अन्तर्विदस् Tatpur. m. f. n. (-द्वाग्-दुषी-द्वस्) Knowing what is between (ved.; acc. to **Sāyaṇa**, scil. heaven and earth); **अन्तर्विद्वो** **अध्वनः** 'knowing the paths between (heaven and earth). E. **अन्तर्** and **विदस्**.
अन्तर्वेन Tatpur. m. (-वः) Inward fever. E. **अन्तर्** and **वेन**.
अन्तर्वेदि I. Tatpur. m. (-दिः) ¹The space within the sacrificial ground; e. g. **आ** **संस्तोरन्तर्वेद्यां** **सीदन्ति**. ²The Duab or the country between the **Gangā** and **Yamunā** rivers. Also **अन्तर्वेदी**.
 II. Avyayibh. (-दि) Within the sacrificial ground; op- pos. to **वहिवेदि**. E. **अन्तर्** and **वेदि**.
अन्तर्वेदी Tatpur. (-दी) The same as **अन्तर्वेदि**. E. **अन्तर्** and **वेदी**.
अन्तर्वेदन Avyayibh. ¹Within a house. ²In a gynæceum; comp. **अन्तर्वेदिमक**. E. **अन्तर्** and **वेदन**. Also **अन्तर्वेदनम्**.
अन्तर्वेदनम् Tatpur. n. (-रम्) ¹The interior of a house; e. g. **संध्यां** **चोपास्य** **मृगुवाद्** **अन्तर्वेदनम्** **इत्यभूत्**. ²A gynæceum; comp. **अन्तःपुर**, **अन्तर्वीथ**, **अन्तर्वीह**.
अन्तर्वेदनम् Avyayibh. The same as **अन्तर्वेदन**. E. **अन्तर्** and **वेदनम्**, samās. aff. **टच्**.
अन्तर्वेदिमक. An incorrect word instead of **अन्तर्वेदिमक** q. v.
अन्तर्वेदन Tatpur. n. (-रम्) Striking in the middle; e. g. **वेरमात्तर्वेदनं** **चोपास्य** **श्रुचोः** **करिष्यतः** &c. E. **अन्तर्** and **हनन**; for the change of **न्** to **ञ्** see s. v. **अन्तर्** III.
अन्तर्वेदन Tatpur. n. (-रम्) The name of a village in the country of the **Bāhikas**. Comp. **अन्तर्वेद** and **अन्तर्वेन**.
अन्तर्वेद Tatpur. m. f. n. (-सः-सा-सम्) In the hand, within reach. E. **अन्तर्** and **हस्**.
अन्तर्वेदीन m. f. n. (-जः-जा-जम्) Being in the hand, within reach. E. **अन्तर्वेद**, taddh. aff. **ञ**.
अन्तर्वेद Tatpur. m. (-सः) A sly or suppressed laugh. E. **अन्तर्** and **हास**.
अन्तर्वेदि Tatpur. m. f. n. (-तः-ता-तम्) ¹Interposed, separated, e. g. **युनि** **आन्तर्वेदि** **ऽ** **प्राप्तिः** scil. **अनुर्वादिना**; or **उदात्त-पूर्वं** **नियतं** **चिनुत्वा** **अज्ञेन** **च** **स्वर्धते** **ऽ** **न्तर्वेदि** **तम्**. ²Covered, e. g. **अयस्रं** **तु** **पाशिव्भामर्कपक्षे** **सप्तमिः** । **अन्तर्वेदि** **हृन्**. ³Concealed, hidden, e. g. **आद्यतेन** **दद्यात्सस्र** **संश्लिती** **ऽ** **न्तर्वेदि** **चिरम्**. ⁴Disappeared, vanished away, e. g. **ब्रह्म** **सुखमाथाहीनश्रीपितृन्तर्वेदि** **तः** **श्रमाथाहीनः** — E. **धा** with **अन्तर्**, kṛit aff. **क्त्**.

अनाहृतात्मन् Bahuvr. m. (-त्मा) A name or epithet of Śiva, lit. 'of hidden mind'. E. अनाहृत and आत्मन्.

अनाहृदय Tatpur. n. (-यम्) The interior of the heart. E. अनाहृत् and हृदय.

अनाक्षोष Tatpur. m. (-यः) (In Grammar.) The rejection or dropping of the final of a word. E. अना and क्षोष.

अनावयव Tatpur. n. (-यम्) The meaning of the word अना; e. g. a particle in such a sense. E. अना and वयव.

अनावत् I. m. f. n. (-वान्-वती-वत्) Finite, having a term or end, perishable. E. अना, taddh. aff. मतुप्.

II. ind. (In Grammar.) Like the end or final (of a word);

e. g. एकः पूर्वपरचोरिति चो ऽयमेकदिशो विधीयते स पूर्व-
आत्मनश्चरति. E. अना, taddh. aff. वृत्ति.

अनावत्त्व n. (-त्वम्) Finiteness, perishableness; e. g. अना-
वत्त्वमसर्वज्ञता वा (scil. ईश्वरस्य). E. अनावत्, taddh. aff. लृ.

अनावत्त्वाव Tatpur. m. (-वः) (In Grammar.) The being like the end or final (of a word); e. g. सद्वाभिरित्वात्त्वान्वावा-
भावादतो भिस् ऐसिति न भवति. E. अनावत् II. and भाव.

अनावृष्टि Tatpur. m. (-ष्टिः) The fire that is to destroy the world. E. अना and वृष्टि.

अनावासिन् Tatpur. The same as अनेवासिन् q. v. and comp. अनासह. E. अना and वासिन्.

अनामिता Tatpur. f. (-ता) The time of death. E. अना and वेला.

अनामिका Tatpur. f. (-का) ¹The place for burial or burning. ²A bier. ³Death. ⁴A bed or mat on the ground. E. अना and मिका.

अनापित्तम् Bahuvr. m. f. n. (-न्तः-न्ता-न्तम्) The same as अन्तः-
सञ्च q. v. E. अनात् and पित्तम्.

अनापत्तिका Tatpur. f. (-या) The funeral honours or cere-
monies. Comp. अन्तकर्मन्. E. अना and पत्तिका.

अनासह Tatpur. m. (-हः) A pupil (lit. one who lives near
sc. the Guru); comp. अनेवासिन् and अनासहः; e. g. मुगा-
समुपासते मुचमिवात्सहः. E. अना and सह.

अनासाय I. Tatpur. m. (-यः) Inward heat, burning pain.

II. Bahuvr. m. f. n. (-यः-य-यम्) Burnt within, having
inward heat or pain. E. अनात् and साय.

अनासुधार Tatpur. or Bahuvr. m. f. n. (-रः-रा-रम्) Inward
cold. E. अनात् and सुधार.

अनासोय Bahuvr. m. f. n. (-यः-या-यम्) Containing water.
E. अनात् and सोय.

अनास्रम् n. (-स्रम्) Entrail, bowels (in the Veda also figu-
ratively). E. अनात्, taddh. aff. लृप्.

अनास्य Tatpur. I. m. f. n. (-स्यः-स्या-स्यम्) Being, standing
in the end. E. अना and स्य.

II. I. m. f. n., 2. m. plur. and 3. f. The same as अनास्य; the
dropping of the Visarga being optional before स् followed
by a hard consonant.

अनास्यीय m. f. n. (-यः-या-यम्) Referring, belonging to a
semivowel &c.; see अनास्य. E. अनास्य II., taddh. aff. इ.

अनास्यव Bahuvr. m. f. n. (-वः-वा-वम्) (ved.) Being in
hollows (of mountains), in abysses; an epithet of the Winds.
E. अनात् and पयिन्, samás. aff. व (the word is noticed by
the Prátisákhya on account of its change of र् to स्र before प).

अनास्वरित (In Grammar.) I. Tatpur. m. (-त्) The swarita (q. v.)
accent on the last syllable. E. अना and स्वरित, scil. स्वर.

II. Bahuvr. n. (-त्) A word which has the swarita
accent on the last syllable. E. The same, scil. पद्.

अनादि Dwandwa du. (-दी) End and beginning; also आ-
वत्. E. अना and आदि.

अनादिकत् ind. Like the end (of a preceding word) and the
beginning (of a following one). E. अनादि, taddh. aff. वृत्ति.

अनावसायिन् m. (-यी) ¹A Chándála, a man of a Śúdra
father and Bráhmaṇi mother. ²A barber. ³The name
(probably a nickname) of a Muni. Comp. अनावसायिन्.
E. अना and अवासायिन् (अो with अन्, kṛit aff. षिणि) acc.
to the native explanation 'because he has the business of
finishing off the end sc. of the nails i. e. of paring them';
but more probably 'one who is engaged in the lowest (cf.
अना IV. 1.) occupations'. This word is therefore not con-
nected with अनेवासिन् q. v. An incorrect reading is अना-
वसायिन्.

अन्ति I. ind. Near, in the proximity of, before, in the pre-
sence of. E. According to the native etym. an abbreviation of
अन्तिक; but more probably arising from a common origin
with अना; see the Preface.

II. denom. parasm. (-न्त्यति) To make an end of, to
destroy. E. अना, denom. aff. षिच्.

III. f. (-न्तिः) (In theatrical language.) An elder sister.
E. An abbreviation of अन्तिका.

अन्तिक I. I. m. f. n. (-न्तः-न्ता-न्तम्) Near, proximate. Comp.
अना, अनात्, अनाम, अन्ति, अन्तिकतम, अन्तिकतम, अन्तिक,
अन्तव. — The words अन्तिकत् and अन्तिक are considered
as the comparative and superl. of अन्तिक. — In the dramas
अनान्तिकम् 'what is spoken apart to a person so that none else
may hear' is opposed to स्वन्तिकम् 'what is spoken to one's self.'

2. n. (-न्तम्) Vicinity, neighbourhood. [अन्तिकात् forms
Tatpur. compounds with a following kṛit formation in क्त
(i. e. with a past participle), e. g. अन्तिकादागत; — such
a word being a compound, because it has but one accent —;
अन्तिकम्, अन्तिकेन, अन्तिकत् and अन्तिके are, besides in
their literal acceptations, used like prepositions with a noun
following or preceding in the genit. or ablat.; e. g. अन्तिके
ग्रामस्य or ग्रामात् 'near a village'. The correctness of
the restriction enjoined by some grammarians, not to com-
bine the ablat. अन्तिकात् with a noun in the ablat., is de-
nied by Patanjali and his comm.; comp. the instance s. v.
दूर. — अन्तिकात् (lit. from the vicinity of) occurs also
in the sense of 'from', much in the same manner as the
ablat. सकाशात्; e. g. क्रीणीयाद्यस्त्वपत्यार्थं मातापित्रोर्यम-
न्तिकात् । स क्रीतकः &c.; or नापराधोदियं किञ्चिदभ्रश्यत्यु-
रन्तिकात्. NB. Words like केशान्तिक, नासान्तिक, ग्रहणा-
न्तिक, ग्रामरक्षान्तिक, प्रासादान्तिक are not compounds of
अन्ति, नासा &c. and अन्तिक, but deriv. with taddh. aff. टन्
of अनात्, नासात् &c.] E. अना or अन्ति, taddh. aff. टन्.

II. f. (-न्ता) A fire place, a furnace. Also अन्ती and
अन्तिका. E. The native comm. derive it from अन्त, kṛit
aff. लृप् 'because it connects with itself the cooking uten-
sils'; but though a similar ellipsis is implied by its synon.
अधिशयनी, the same notion might be obtained by con-
necting its etym. with that of अन्तिक.

III. f. (-न्ता) The name of a plant (Echites scholaris),
a decoction of which is used for one of the urinary dis-
eases. E. Perhaps from अन्ति II., denom. of अना, kṛit aff.

शुक्ल, the fem. of अन्तक; compare its synonyme शतका (probably from the caus. of शृङ्).

IV. f. (-न्ता) (In theatrical language.) An elder sister, the same as अन्तिका of which it seems to be, like अन्तिका, a degenerated form.

अन्तिकवति Tatpur. f. (-तिः) Going near, approaching. E. अन्तिक and वति.

अन्तिकतम m. f. n. (-मः-मा-मम्) Very near, nearest, close by. Comp. अन्तिकतम and नेदीयस्, नेदिष्ठ. E. अन्तिक, taddh. aff. तमप्.

अन्तिकता f. (-ता) or अन्तिकत्व n. (-त्वम्) Nearness, vicinity, contiguity. E. अन्तिक, taddh. aff. तत् or त्व.

अन्तिकात् See अन्तिक. Considered by the native grammarians as an indecl. E. The ablative of अन्तिक.

अन्तिकादागत Tatpur. m. f. n. (-तः-ता-तम्) Come or arrived from near, from. E. अन्तिकात् (see s. v. अन्तिक) and आगत.

अन्तिकार्थ Bahuvr. m. (-र्थः) A word in the sense of near, a synonyme of अन्तिक. E. अन्तिक and अर्थ, scil. शब्द.

अन्तिकाश्रय Tatpur. m. (-यः) ¹A contiguous support, as that given by a tree to a creeper &c. ²The house of a neighbour (according to Hemachandra's Abhidh. 4. 67. (= v. 1001), where the two words उपग्रह and अन्तिकाश्रय are explained by Vallabhagaṇi: पादोसीघरनाम्नी द्वे; but the quotation added by this comm. from Raghuvansa 14.1 would rather refer to the first meaning than qualify a house, as seems required by the context in which these words occur in Hemachandra). E. अन्तिक and आश्रय.

अन्तिकेभव Tatpur. m. f. n. (-वः-वा-वम्) Being near. (Perhaps two distinct words instead of a compound.) E. अन्तिके and भव.

अन्तिकृद् Tatpur. n. (-हम्) (ved.) A house in the neighbourhood, a house near one's own abode. E. अन्तिक and कृद्.

अन्तिकतम 1. m. f. n. (-मः-मा-मम्) Very near, nearest, close by. Comp. अन्तिकतम, अन्तिकतम and नेदीयस्, नेदिष्ठ.
2. n. (-मम्) The nearest place, a place close by, e. g. अन्तिकतमे ऽ वरोहति. E. अन्तिक (acc. to the native gramm. अन्तिक with the loss of क, but see the E. of अन्तिक), taddh. aff. तमप्.

अन्तिकतस् ind. (ved.) From the neighbourhood, from near. E. अन्तिक (acc. to the native gramm. अन्तिक with the loss of क, but see the E. of अन्तिक), taddh. aff. तसि, and udatta accent on the first syllable.

अन्तिकेव Tatpur. m. f. n. (-वः-वा-वम्) (ved.) Being near the gods, reaching the gods (an epithet of Soma); the accus. also explained in an adv. sense 'near the gods'. E. अन्तिक and देव.

अन्तिकार Tatpur. (?) m. (-रः) A proper name: according to a Purāṇa, the son of Riteyu, a descendant of Puru; others call him अन्तिकार or अन्तिकार or रन्तिकार. E. ?

अन्तिकम m. f. n. (-मः-मा-मम्) ¹Final, ultimate, last. ²Very near, nearest, close by (comp. दशान्तम lit. the nearest to ten i. e. the eleventh). Comp. अन्तिक and the words named s. v. अन्तिक. E. अन्तिक, taddh. aff. तिमच्.

अन्तिकम्विन Karmadh. m. (-जः) The last Jina teacher; see महावीर. E. अन्तिकम and विन.

अन्तिकमाद् Karmadh. m. (-ङ्) (In Arithmetic.) The last unit, the number 9. E. अन्तिकम and अङ्.

अन्तिकमाकुलि Karmadh. f. (-लिः) The little finger. E. अन्तिकम and अकुलि.

अन्तिकमिष Bahuvr. m. (-षः) (ved.) One whose friends are near or at hand. E. अन्तिकम and मिष.

अन्तिकय 1. m. f. n. (-यः-या-यम्) (ved.) Near, proximate.
2. n. (-यम्) A place in the neighbourhood; e. g. अन्तिकये च दूरके सूर्या. Comp. the words named s. v. अन्तिक. E. अन्तिक, taddh. aff. यत्.

अन्तिकवाम Bahuvr. m. f. n. (-मः-मा-मम्) (ved.) Near or at hand with wealth; an epithet of Ushas. E. अन्तिकम and वाम.

अन्तिकवद् Tatpur. m. f. n. (-द्-द्-द्) (ved.) Sitting near, being near. Comp. अन्तिकवद्. (This word which is noticed in a Kārikā of the Mahābhāṣya to Pāṇ. VI. 4. 149, belongs accord. to another authority to the Gaṇa सुवामादि.) E. अन्तिकम and वद्.

अन्तिकसुख Bahuvr. m. f. n. (-खः-खा-खम्) (ved.) (Probably.) Whose happiness is near or present, ever bestowing happiness; an epithet of आवापृथिवी, heaven and earth. E. अन्तिकम and सुख.

अन्तिकी f. (-नी) A fire place, a furnace; the same as अन्तिकका II. E. A shorter form of अन्तिकका q. v.

अन्तिकेगुह Bahuvr. m. f. n. (-गुहः-गुहः-गुहः) Ending in a heavy (see गुह) syllable. Also गुर्वन्त. (This word belongs to the Gaṇa आहिताग्नादि.) E. अन्तिके (locat. of अन्तिक) and गुह.

अन्तिकेवास Tatpur. m. (-सः) A neighbour, a pupil; see अन्तिकेवासिन्. E. अन्तिके (locat. of अन्तिक) and वास.

अन्तिकेवासि Bahuvr. and Avyayibh. In the condition of a pupil (lit. in the condition of one whose habitation is near, scil. the Guru). E. अन्तिके (locat. of अन्तिक) and वास, samās. aff. इच्. [This word is thus explained by the Gaṇaratnamahodadhi: अन्तिके वासो ऽ अन्तिकेवासि तिष्ठति; with the additional remark concerning the meaning, and to prevent its identification with the neuter of अन्तिकेवासिन्, viz. अन्तिकेवासी गुरोरित्थेभ्यश्च । स शब्दो ऽ नो वसति तच्छील इति चिन्तनः (cf. Pāṇini III. 2. 7a.) sic.]

अन्तिकेवासिन् Tatpur. 1. m. f. n. (-सी-सिनी-सि) Living, or being in, or on, the end or confines.
2. m. (-सी) ¹A pupil in general (the same as शिष्य), e. g. वैशम्पायनान्तिकेवासिन् [bases in अन्तिके when compounded with it as former parts of a Tatpur., retain in the composition the sign of the genitive, e. g. होतुरन्तिकेवासिन्, पितुरन्तिकेवासिन्]. ²An apprentice, one who is learning a mechanical art (according to Nārada, distinct from the शिष्य who is to him the theological student, and one of the four categories of the कर्मकर q. v.; compare besides शिष्य, भूतक and अधिकर्मकर). — Both 1. and 2 so called from it being their duty to live near i. e. in the house of the Guru: 'आचार्यस्य वसेदन्तिके कृत्वा कार्यं सुविहितम् । आचार्यः शिष्येदेवं स्वगृहे दत्तभोजनम्'. ³A Chāṇḍāla (q. v.), a man of the lowest tribe (so called because he must live outside of a town; comp. अन्तिक I. 1). [In a Prākṛit passage of the Mālatīmādhava अन्तिकेवासिनी occurs in the sense of a female pupil: साहकस्स मुखधारिणी अचोरचण्ड्यामधेयस्स अन्तिकेवासिनी महाप्यहावा करासकुखला वाम.] E. अन्तिके (locat. of अन्तिक) and वासिन्.

अन्तिकेदात् Tatpur. (In Grammar.) 1. m. (-त्) The udatta accent on the last syllable.

2. m. f. n. (-त्तः-त्ता-त्तम्) Pronounced with the udatta accent on the last syllable. E. चत्त and उद्दत्त.

चत्तोद्दत्तत्त्वं n. (-त्तम्) (In Grammar.) The being pronounced with the udatta accent on the last syllable. E. चत्तोद्दत्त, taddh. aff. त्त.

चत्त्व 1. m. f. n. (-त्त्वः-त्त्वा-त्त्वम्) ¹ Last, ultimate. (In the Vaiśeṣika philos., चत्त्वो विशेषः is called 'the ultimate degree of particularity or divisibility, which is the condition of eternal substances only', viz. the condition of simple, non-compound substances, of atoms, since there is an end of discrimination when this last degree of elementary existence has been arrived at; compare also चत्त्वावस्थिति.)

² Final (as the letter of a word). ³ Nearest, e. g. नवान्त nearest to nine i. e. ten. Comp. चत्तिस and the words named s. v. चत्तिस. ⁴ Inferior, lowest, belonging to the lowest tribe (see the following meanings). [Tatpur. compounds — not Karmadh. — the latter part of which is चत्त्व have the udatta accent on the first syllable.]

2. m. (-त्त्वः) ¹ A man of the lowest tribe. See चत्त्वज. ² A Mlechchha or foreigner. See चत्त्वज. ³ (In Astronomy.) The twelfth or last lunar month, called Phālguna. ⁴ A fragrant grass (Cyperus rotundus). See मुस्ता. ⁵ m. pl. (-त्त्वाः) The name of a people or country; read also चत्त्वाः or चत्त्वाः or चत्त्वाः.

3. f. (-त्त्वा) ¹ A woman of the lowest tribe. See चत्त्वज. ² (In Astronomy) thus defined: अहोरात्रवत्तत्त्वासाधं चिञ्जातुक्षीररङ्गिरङ्गते तावन्नित्यानुत्वं भवति तैरङ्गीर्षावत्तुञ्जा नक्षत्रे तावन्नित्यानुत्वा भवति। चत्त्व चरञ्जया चिञ्जा युतीना चत्त्वा-संज्ञा भवति (Siddhāntasīr. Gaṇitādhy. ed. Calc. p. 123).

4. n. (-त्त्वम्) ¹ (In Arithm.) A measure of number, a thousand billions (1000,000,000,000,000). ² (In Astronomy.) The last or twelfth sign (चत्त्व) of the Zodiac, the Pisces or मीनराशि. See चत्त्वज. ³ (In Astronomy.) The last or twenty seventh mansion in the circumference of the moon's periodical revolution, the Nakshatra Revati, the Yoga star of which is ५ Piscium. See चत्त्वज. E. चत्त्व, taddh. aff. यत्.

चत्त्वक 1. m. f. n. (-कः-का-कम्) The same as चत्त्व q. v., e. g. fem. 3. 2. हतिस्त्रिमूर्था चरजीवया वा हता द्युमूर्था चितिजीवया वा। भक्तान्त्वा स्नादत्तवात्त्वाया हतिर्गुणच्छेदविपर्ययेण.

2. m. (-कः) A man of the lowest tribe; see चत्त्वज. E. चत्त्व, taddh. aff. कत्.

चत्त्वकर्मन् Karmadh. n. (-र्म) Funeral rites; comp. the following and चत्त्वसत्क्रिया. E. चत्त्व and कर्मन्.

चत्त्वक्रिया Karmadh. f. (-या) The same as the preceding. E. चत्त्व and क्रिया.

चत्त्वबोदान Tatpur. n. (-नम्) The giving away of a cow immediately after the performance of the main ceremony of an anushthāna in expiation of crime. E. चत्त्व and बोदान.

चत्त्वज Tatpur. 1. m. f. n. (-जः-जा-जम्) Latest born, youngest (? comp. चत्त्वज).

2. m. (-जः) A man of the lowest tribe; the same as चत्त्व.

3. f. (-जा) A woman of the lowest tribe; the same as चत्त्वा. [This word (2. and 3.) is explained in various ways. Vijnāneshvara identifies it sometimes with चाञ्छास, in other

places he and Kullika explain it चाञ्छासादि 'Chāñḍāla and so on'. Of more distinct definitions the following may be noticed: that of Yama, who comprises under the term चत्त्वजाः a washerman, a worker in leather, a dancer, a Varuḍa, a fisherman, a Meda or attendant on women, and a Bhilla (रत्नकर्मकारश्च नटो वरुड एव च। शिवर्तमेद-भिन्नाश्च सन्ति चत्त्वजाः स्मृताः); of Samvarta, who comprises under it a washerman, a hunter, an actor, a flute-player and a worker in leather (रत्नकर्मकारश्च शिववर्तमेद-भीविनाम् &c.); of Āpastamba, who enumerates a Chāñḍāla, a Meda, a Śwapacha or Śwapāka (the son of an Ugrā woman by a Kshatriya male) and a man who belongs to the Kāpālika worshippers of Śiva (चाञ्छासमेदश्चपचपासव्रतचारि-याम् &c.); of another lawbook which names, a Chāñḍāla, a Pukkaśa, a Mlechchha, a Śwapāka and a man who has become an outcast (चाञ्छासं पुष्कसं श्लेच्छं चपाकं पतितं तथा). In a similar manner Śātdāpa speaks of चत्त्वजा women as of शिवर्ती रत्नकीं शिव वेत्तुवर्तमेदभीविनीम्; Āpastamba as of श्लेच्छी नटी चर्मकारी रत्नकी वरुडी तथा, and Uśanas', 'wife of a man who eats the food of a Kāpālika' (चापासिकान्न-भोज्यां तन्नारी) refers probably also to the चत्त्वजा. — Halāyudha who calls the Śūdra चत्त्वजर्ष, enumerates the following under the head of चत्त्वजाति (the same as चत्त्वज): 'चत्त्वावसायी चञ्छासो निषादश्च जलकृमः। अपचः पुष्कस-शिव मातङ्गः श्वगः स्मृतः॥ किराताः श्वरा निष्ठाः पुच्छिन्ना नाहसा भटाः मासा श्लेच्छादयो भिन्नाः कथ्यन्ते चत्त्वजातयः'.]

Comp. चत्त्वजन्मन् and चत्त्वजाति. E. चत्त्व and ज.

चत्त्वजन्मन् Tatpur. n. (-नम्) Sexual intercourse with an चत्त्वज q. v. (scil. on the part of a woman of the higher tribes). E. चत्त्वज and जन्मन्.

चत्त्वजन्मन् Bahuvr. m. f. (-मा-मा) Of the lowest tribe, a Śūdra man or woman. E. चत्त्वज and जन्मन्.

चत्त्वजस्त्री Tatpur. f. (-स्त्री) The wife of a man of the lowest tribe; see चत्त्वज. Also चत्त्वस्त्री. E. चत्त्वज and स्त्री.

चत्त्वजागमन् Tatpur. n. (-नम्) Sexual intercourse with an चत्त्वजा q. v. (scil. on the part of a man of the higher tribes). Also चत्त्वाभिगमन्. E. चत्त्वजा and गमन्.

चत्त्वजाति Bahuvr. m. f. (-तिः-तिः) The same as चत्त्वज q. v. (but not the same as चत्त्वजन्मन् q. v.). See also चत्त्वजाति. E. चत्त्व and जाति.

चत्त्वजातिता n. (-त्वम्) The condition of an चत्त्वजाति or चत्त्वज. E. चत्त्वजाति, taddh. aff. तत्त्व.

चत्त्वधन Karmadh. n. (-नम्) (In Arithmetic.) The last term of an arithmetical progression; comp. मध्यधन and सर्वधन; e. g. श्लेषपदत्रययो मुखयुक्त्वात्तत्त्वधनं मुखयुग्दक्षितं तत्त्वा मध्यधनं पदसंगुणितं तत्सर्वधनं गणितं च तदुत्तम 'the increase multiplied by the period less one and added to the first quantity is the amount of the last; that added to the first and halved, is the amount of the mean: which multiplied by the period is the amount of the whole, and is denominated the computed sum'. E. चत्त्व and धन.

चत्त्वपद Karmadh. n. (-दम्) (In Arithmetic.) The last or greatest root in the affected square; also called चत्त्वमूल, श्लेषपद, श्लेषमूल and opposed to the चाक्षपद or चाक्षमूल, कनिष्ठपद or कनिष्ठमूल 'the least or first root'. These terms are thus explained after Brahmagupta by Colebrooke: 'the

least or first root: that quantity of which the square multiplied by the given multiplicator and having the given addend added, or subtrahend subtracted, is capable of affording an exact square root; the greatest or last root: the square root which is extracted from the quantity so operated upon'. E. अन्व and पद.

अन्वफलज्या Tatpur. f. (-ज्या) (In Astronomy.) The eccentricity or the sine of the greatest equation of the centre of a planet. E. अन्व-फल and ज्या.

अन्वभ Karmadh. n. (-भम्) (In Astronomy.) ¹ The last sign of the Zodiac, the sign Pisces. ² The last or twenty seventh mansion in the circumference of the moon's periodical revolution, the Nakshatra Revati, the Yoga star of which is ५ Piscium. Compare अन्व 4. E. अन्व and भ.

अन्वमूल Karmadh. n. (-मम्) (In Arithmetic.) The same as अन्वपद q. v. E. अन्व and मूल.

अन्वयुग Karmadh. m. (-यः) The last or Kali age. E. अन्व and युग.

अन्वयोनि I. Karmadh. (-निः) The lowest place of origin, the lowest tribe. See अन्वज.

II. Bahuvr. m. f. (-निः-निः) Belonging to the lowest tribe. See अन्वज. E. अन्व and योनि.

अन्वयोनिता f. (-ता) The lowest origin, the lowest degree in the social scale. See अन्वज. E. अन्वयोनि, taddh. aff. तत्.

अन्वसोप Tatpur. m. (-पः) (In Grammar.) The rejection or dropping of the final letter (of a base). E. अन्व and सोप.

अन्ववर्ष Bahuvr. m. f. (-र्षः-र्षी) A man or woman belonging to the last or fourth tribe, a Śūdra or Śūdri. Compare अन्वज, अन्वजाति and अन्वजन्म. E. अन्व and वर्ष.

अन्वविपुला Karmadh. (-जा) The name of a metre regulated by quantity, a species of the Āryā and a variety of the Vipulā; it consists of two lines with 30 mātrās or 7½ feet in the first and 27 mātrās or 7½ feet in the second line, the pause in the first being after the 12th mātrā or 3^d foot, in the second placed otherwise. Compare आदिविपुला and उभयविपुला. E. अन्व and विपुला.

अन्वस्त्री Tatpur. (-स्त्री) The same as अन्ववस्त्री. E. अन्व and स्त्री.

अन्वानुमास Tatpur. m. (-सः) (In Rhetoric.) Alliteration of the final single or combined consonant together with its vowel, or as the case be, with its Anuswāra and Visarga; rhyme; one of the five varieties of अनुमास q. v. It may occur either at the end of a Pāda, or at the end of words in the middle of a Pāda. E. अन्व and अनुमास.

अन्वाभिनमन Tatpur. n. (-नम्) The same as अन्वजागमन. E. अन्वा and अभिनमन.

अन्वायन Karmadh. n. (-नम्) The last resort. Comp. आन्वायन. E. अन्व and अयन.

अन्वावसायिन् Tatpur. m. (-यी) A man of a degraded tribe, the offspring of a Nishādī woman by a Chāndāla male. According to Angiras this term comprehends seven classes, viz. चाण्डाल, श्यप, चतु, सूत, वैदेहक, मानध and आयोवव qq. vv.; Vijnānēśwara applies it to Chāndālas and men who have become outcastes in general: 'चाण्डालपतितादीनाम्'. Comp. अन्वावसायिन् and अन्वज. E. अन्व and अवसायिन् lit. 'engaged in the lowest occupations'.

अन्वावका I. Bahuvr. m. f. n. (-कः-का-कम्) Being in reduced circumstances; e. g. अन्वावकी ऽपि महात्मामिमुवाह वहाति.

II. Karmadh. f. (-स्था) Destruction, death; e. g. अन्वावका-चन्मुश्चितत्वाद्नाशं निश्चितान्यश्चेतसा भावितेन । अन्वावका-कालयोऽप्योपयोगं दध्ने ऽभीष्टं नागमापन्नं वा । E. अन्व and अवका.

अन्वावस्थिति Tatpur. f. (-तिः) The size of the Soul when, according to the Jaina doctrine, it has become liberated and thus arrived at a final i. e. atomistic state or one of indivisibility and eternity; or the established condition of the atomistic and consequently eternal size of the Soul, when it has attained its final state. (Compare अन्व 1.1.) Śankara gives both interpretations of this word in the Vedānta Sūtra which alludes to the Jaina theory of the atomistic nature of the Soul: 'अन्वावस्थितेऽभिमयित्वात्वाद्दिशेवः'. E. अन्व (in the sense of the genitive, scil. जीव) and अवस्थिति.

अन्वाजति Karmadh. f. (-तिः) A funeral sacrifice. Comp. अन्वेष्टि. E. अन्व and जाति.

अन्वाजतिकर्मन् Tatpur. n. (-र्म) Obsequies. Comp. अन्वेष्टिक्रिया. E. अन्वाजति and कर्मन्.

अन्वृति Bahuvr. m. (-तिः) (ved.) Whose protection is (ever) nigh; an epithet of Pūshan, the Sun. E. अन्व and उति.

अन्वेष्टि Karmadh. f. (-ष्टिः) A funeral sacrifice. Comp. अन्वाजति. E. अन्व and इष्टि.

अन्वेष्टिक्रिया Tatpur. f. (-या) Obsequies. Comp. अन्वाजतिकर्मन्. E. अन्वेष्टि and क्रिया.

अन्व 1. n. (-न्म) and according to one author: also m. (-न्ः). An intestine (mostly used in the plur. अन्वाणि); e. g. अन्वीः कश्चित्तमङ्गलप्रतिषराः . . . पिशाचाङ्गनाः; or आन्वा-अन्वनेवः (a v. l. instead of आन्तः पर्यन्नेवः in the Mālatim. ed. Calc. p. 78). According to Sūsruta 'the entrails of a male are three fathoms and a half long, those of a female half a fathom less' (सार्धपिञ्जामान्वाणि पुंवां स्त्री-यामर्ध्वामहीनाणि). Charaka divides them in सूक्ष्मान् and पुद्गान्, 'the large and small intestines'. [The definition given by Vijnānēśwara (on Yajn. 3. ०4): पुद्गान् इत्यान्म is probably therefore to be rendered 'पुद्गान् are the entrails which are nearer the heart', while the सूक्ष्मान् are near the anus; comp. Sūsruta: 'वातवर्षीनिरसनं सूक्ष्मान्प्रतिषर्षं गुदं नाम मर्म'. The सूक्ष्मान् in taken also by Vijnān. (on Yajn. 3. ०६) in the usual sense, since he writes सूक्ष्मान्-दोदराणि प्रसिद्धानि 'the three words of the text सूक्ष्मान्, गुदं and उदर require no remark'.]

2. f. (-न्वी) The name of a potherb (Convolvulus argenteus). [In the passage of the Amarak. हान्वा-अन्वी-आवेनी some comm. divide हान्वा-अन्वी-आवेनी, others make a compound of the two first; comp. also अन्वाकी.] E. अन्, un. aff. ङ्; accord. to another author. un. aff. ङ्. Probably, however, a contraction of अन्वार, like अन्वज् of अन्वजर. अन्वकूज Tatpur. m. (-जः) (In Medicine.) Grumbling of the bowels, borborygmi. E. अन्व and कूज.

अन्वकूजन Tatpur. n. (-नम्) (In Medicine.) The same as the preceding. E. अन्व and कूजन.

अन्वन्धमि Tatpur. f. (-मिः) Indigestion, flatulence. E. अन्व in the accus. and धमि (धा, kṛit aff. इन्); the word is

formed on the analogy of the **अन्** — derivations of **अन्** as **नासिकान्धम**, **नासिन्धम** &c.

अन्धपाचक Tatpur. m. (-कः) The name of a plant (*Æschynomene Grandiflora*), the bark, pith and gums of which are poisonous and produce a bad smell in the mouth (**आसदी-वेन्ध**), a roughness of the body (**पाचक**), headache (**शिरोरुच**) and a discharge of saliva (**कफसंलव**). E. **अन्ध** and **पाचक**.

अन्धमद्य m. f. n. (-यः-धी-यम्) Made of entrails. Comp. **अन्ध-रुच**. E. **अन्ध**, taddh. aff. **मद्यट्**.

अन्धविकूलक Tatpur. n. (-कम्) (In Medicine.) The same as **अन्धकूल**. E. **अन्ध** and **विकूलन**.

अन्धवृद्धि Tatpur. f. (-द्धिः) (In Medicine.) The swelling of the scrotum by the descent of the intestines (hernia); one of the seven diseases of the scrotum (comp. besides **वात-वृद्धि**, **पित्तवृद्धि**, **श्लेष्मवृद्धि**, **शोणितवृद्धि**, **मेदोवृद्धि** and **मूषवृद्धि**) and considered as generally incurable. E. **अन्ध** (in the sense of an instrum.) and **वृद्धि**, scil. **मुष्कल**.

अन्धशिला Bahuvr. f. (-ला) The name of a river rising from the Viudhya mountain; also read **अन्धःशिला**. E. **अन्ध** and **शिला**, lit. 'having stones or rocks in her bowels'.

अन्धसर्ज Tatpur. f. (-जः) A garland made of entrails, as worn by Nrisinha. E. **अन्ध** and **सर्ज**.

अन्धाद् Tatpur. m. (-द्) (In Medicine.) One of the seven varieties of worms found in the stomach. E. **अन्ध** and **आद्**, scil. **हृमि**, lit. 'eating the intestines'.

अन्धी See s. v. **अन्ध**.

अन्ध (अदि-भ्वादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अन्धति-अनात्-आनन्ध; see **अन्ध**) To bind. (The Dravida provincialism of this radical is **अन्ध** q. v. Comp. also **ईन्ध**. The real occurrence of this radical which is inflected in the Dhátuparáyaṇa of Hemachandra, as far as the forms given are concerned, but not in the Dhátuvṛitti of Mádhava who inflects **अन्ध** q. v., is very doubtful. See the Preface.)

अन्ध 1. m. (-न्धः) Binding.

2. f. (-न्धा) Perhaps the same as **अन्धिका**. (Both forms given on the authority of Hemachandra's Dhátuparáyaṇa; their real occurrence is doubtful.) E. **अन्ध**, kṛit aff. **अच्**. See the Preface.

अन्धिका f. (-का) A fire-place, a furnace. E. See **अन्धिका** of which it is a weaker form.

अन्धु f. (-न्धुः) 1 A chain, a fetter. 2 An iron heel chain for an elephant's foot. 3 An ornament worn round the ancles. Comp. the following and **अन्धू**. E. **अन्ध**, ú. aff. **कु**; but see the Preface.

अन्धुक m. (-कः) The same as **अन्धु**. Comp. **अन्धुक**. E. **अन्धु**, taddh. aff. **क**, or accord. to another author. **कन्**.

अन्धू f. (-न्धूः) The same as **अन्धु**. E. **अन्ध**, ú. aff. **कू**; but see the Preface.

अन्धूक m. (-कः) The same as **अन्धू**. Comp. **अन्धूक**. E. **अन्धू**, taddh. aff. **क** or accord. to some **कन्**.

अन्धोलन n. (-नम्) 1 Swinging. 2 A swing. E. **अन्धोलि**, kṛit aff. **कृट्**.

अन्धोलि denom. par. (-यति) To swing. Comp. **दुष्**, **दि**, **दोलि** and **दिलोलि**. For the E. see the Preface.

अन्धोलित m. f. n. (-त-ता-तम्) Swung. E. **अन्धोलि**, kṛit aff. **कृ**.

अन्धूक m. (-कः) The name of a king of the Sunga dynasty,

a son of Vasumitra; his name is also given **अन्धक**, **पार्द्रक** or **भद्रक**. E. unknown.

अन्ध (अन्ध-चुरादि-परकीपदिन्) r. 10th cl. par. (अन्धयति — Desid. अन्धिधयिषति) 1 To be blind. 2 To make blind. (This radical is more likely in these meanings a denomin. of **अन्ध**, instead of **अन्ध** 'blind' q. v. being a derivative of **अन्ध**.)

अन्ध 1. m. f. n. (-न्धः-न्धा-न्धम्) 1 Blind; lit. and figur. 2 Making blind, obstructing the sight (as darkness &c.).

2. n. (-न्धम्) 1 Darkness. 2 Water; see also **अन्धम्** and **अन्धम्**. 3 Turbid water, foul water. 4 (In Astronomy.) The same as **अन्ध** (?).

3. m. pl. (-न्धाः) The name of a people or country; also read **अन्धाः**, **अन्धाः** or **अन्धाः**. E. The native etym. 'अन्ध', kṛit aff. **अच्** might apply to all the meanings but the first; for that of **अन्ध** 'blind' see the Preface.

अन्धक 1. m. f. n. (-न्धकः-न्धिका-न्धकम्) Blind. E. **अन्ध**, taddh. aff. **क**.

2. m. (-कः) A proper name of: 1 a demon, a son of Kaśyapa and Diti 'with thousand arms and heads, two thousand eyes and feet and called Andhaka because he walked like a blind man although he saw very well'; in his attempt of taking a Párijáta tree of the Swarga he was slain by Śiva (see **अन्धकघातिन्**, **अन्धकरिपु**); 2 a grandson of Kroshtíri, and son of Yuddhájita, who together with his brother Vṛishñi is the ancestor of the celebrated family of the Andhaka-Vṛishñis; 3 a grandson of Vṛishñi (the brother of Andhaka) and son of Śwaphalka by Gándini; 4 a son of Sattwat, belonging to the same family, by Kauśalyá; 5 a son of Bhima (of the same family) and father of Revata. [The forgoing lineage, 2-5, is taken from the Harivansa. In the Līnga Purāṇa an Andhaka is a son of Nahusha who, according to other Purāṇas, is the ancestor of Kroshtíri; in the Kúrma Purāṇa an Andhaka is a son of Anśa and father of Sāttwata, while in the Vishnú P. a prince of that name is mentioned as the son of Sāttwata who is apparently the same as the Sattwat of the Hariv.] 6 The name of a Muni (in the Padma-purāṇa).

3. m. plur. (-न्धाः) The descendants of Andhaka (2.2), (usually mentioned together with the Vṛishñis; see **अन्धक-वृष्णि**), apparently the ancient inhabitants of Berar,

4. f. (-न्धिका) 1 Night. 2 A kind of play or gambling. 3 A disease of the penis (? the same as **सर्वपी** q. v.). 4 A diseased eye. 5 A woman. [The two latter meanings from the Śabdaratnāvali, where the word is thus explained: **अन्धिका रक्षणी नारी वृत्तभेदे ऽस्ति दूषिते**.] E. **अन्ध**, taddh. aff. **कन्**.

अन्धकघातिन् Tatpur. m. (-ती) The slayer of the demon Andhaka q. v., an epithet of Śiva. Comp. the following. E. **अन्धक** and **घातिन्**.

अन्धकरिपु Tatpur. m. (-पुः) 1 A name of Śiva (the enemy of Andhaka q. v.). Comp. the preceding and **अन्धकारि**, **अन्धकासुहृद्**. 2 A name of Sun, Fire and Moon, figur., as destroyers of darkness (according to Rádhakántadeva). 3 (In Astronomy.) The same as the Nakshatra **आर्द्रा** q. v. (?). E. **अन्धक** and **रिपु**.

अन्धकवर्त Tatpur. (?) m. (-र्तः) The name of a mountain. See **अन्धकवर्तीय**. E. **अन्धक** and **वर्त**.

अन्धकवर्तक Dvandva n. (-कम्) The blind man and the quail

(the subject of a fable so called); see the following. E. **अन्धक** and **वर्तका**.

अन्धकवर्तकीय m. f. n. (-यः-या-यम्) As in the fable of the blind man and the quail; viz. when the blind man put his feet over the quail ('अन्धकस्य वर्तकाया उपर्यनःपादन्वास उच्यते । तन्मुक्तामन्धकवर्तकीयम्'); said, according to another authority, of a strange event which occurs unexpectedly; compare similar expressions as **काकताक्षीय**, **खलाटविलीय**, **अर्धशरीय**, **रथेनकपोतीय**, **घुणाशरीय**, **शरपुष्पीय**, **शकैरोत्कण्ठीय**, **अवाहपाणीय**, **तिन्दुकीज्जीवितिकीय**, &c. E. **अन्धकवर्तक**, taddh. aff. **ह**.

अन्धकवर्तीय m. pl. (-याः) The name of a warrior tribe inhabiting the mountain Andhakavarta. E. **अन्धकवर्त**, taddh. aff. **ह**.

अन्धकवृद्धि Dvandva n. pl. (-व्यः) The descendants of Andhaka and Vṛishṇī qq. vv., a celebrated tribe in which, amongst others, Vāsudeva was born. Comp. also **आफल्कवीचक**, **वीचकान्धक**, **त्रिनिवासुदेव**, **द्वेषभेमायन** or **द्वेषहीमायन**. E. **अन्धक** and **वृद्धि**, with **बुद्ध** of the gotra aff.

अन्धकार Tatpur. m. n. (-रः-रम्) Darkness; lit. and fig. E. **अन्ध** and **कार** (क, kṛit aff. **अ**).

अन्धकारप्रायश्चित्त Tatpur. n. (-त्तम्) A penance mentioned in the Varāha-Purāna, to atone for the offence of approaching, in the dark, the image of Vishṇu in his incarnation as a boar, without a lamp and without the Śāstra; such an offence degrading the offender and exposing him to becoming blind: the penance consists in veiling the eyes during fifteen days, taking only one meal on the following twentieth day and one meal on each twelfth day of the half of a month, and when the penitent is half dead in consequence of such diet, sitting in the water and ultimately eating a dish of barley and rice cooked in cow's urine. He is promised to be rid then of his crime. Another reading of this word is **अन्धकारस्युष्टप्रायश्चित्त**. E. **अन्धकार** and **प्रायश्चित्त**.

अन्धकारमय m. f. n. (-यः-यी-यम्) Quite darkness, perfectly dark. E. **अन्धकार**, taddh. aff. **मयट्**.

अन्धकारसङ्घ Tatpur. m. (-यः) Complete darkness (lit. a collection of darkness, the negation, as it were, of 'a collection of sun-rays; e.g. यतो यतो यतो यतो रवेर्मरीचिसंघः । महान्धकारसंघयस्ततस्ततस्ततस्ततः). E. **अन्धकार** and **सङ्घ**.

अन्धकारस्युष्टप्रायश्चित्त Tatpur. n. (-त्तम्) The same as **अन्धकारप्रायश्चित्त**. E. **अन्धकार**-**स्युष्ट** and **प्रायश्चित्त**.

अन्धकारि Tatpur. m. (-रिः) A name of Śiva, the slayer of the demon Andhaka q. v. Comp. **अन्धकारिपु** and **अन्धकासुहृद्**. E. **अन्धक** and **अरि**.

अन्धकारित m. f. n. (-तः-ता-तम्) Become dark. E. **अन्धकार**, taddh. aff. **इत्**. (This etym. is probably merely given to indicate that the word is udātta on the last syllable; which it would not be if **अन्धकारित** were analyzed (as it really ought to be) as a past partic. of a denomin. **अन्धकारि** from **अन्धकार**.)

अन्धकासुर Karmadh. m. (-रः) The demon Andhaka q. v. E. **अन्धक** and **असुर**.

अन्धकासुहृद् Tatpur. m. (-हृ) A name of Śiva, the slayer of the demon Andhaka q. v. Comp. **अन्धकारि** and **अन्धकारिपु**. E. **अन्धक** and **असुहृद्**.

अन्धकूप Karmadh. m. (-पः) ¹ A blind well, a well filled up

with rubbish or one the mouth of which is hidden. ² The name of a hell (?). E. **अन्ध** and **कूप**.

अन्धकरण m. f. n. (-णः-णी-णम्) Making blind, obfuscating. E. **अन्ध** and **करण** (क, kṛit aff. **अ** with fem. **णी**).

अन्धतमस् Karmadh. n. (-मः) Great darkness. [Accord. to Pāṇīni this form would not be correct, as he wants the compound to become **अन्धतमस**; it occurs however in the following introductory verse of the comm. on the Kirātārjuniya: तद्विषमव्ययं धाम सारस्वतमुपासहे । यत्प्रसादात्प्रसीदन्ती मोहान्धतमसं कृटाः. (Comp. **अन्धकारसङ्घ**.)] E. **अन्ध** and **तमस्**.

अन्धतमस Karmadh. n. (-सम्) Great darkness; lit. and figur.; e. g. **प्रविशति च** (scil. मनः) **मोहान्धतमसम्**. See also **अन्धतामस** and **अन्धातमस**. E. **अन्ध** and **तमस्**, samās. aff. **अच्**.

अन्धता f. (-ता) Blindness. [Mentioned in the Sāṅkhya philos. as one of the twenty eight disabilities (see **अशक्ति** and **प्रत्ययसर्ग**) and comprehended in the eleven defects of the senses or **इन्द्रियबध** q. v.] E. **अन्ध**, taddh. aff. **तच्**.

अन्धतामस Karmadh. n. (-सम्) Great darkness. See **अन्धतमस**. E. **अन्ध** and **तामस**.

अन्धतामिस्र Karmadh. n. (-सम्) (Literally: great darkness and hence) ¹ A division of Tartarus, accord. to Manu the second, accord. to Yājñav. the eighteenth of the twenty-one hells (see **नरक**). ² (In the Sāṅkhya philosophy.) A technical term denoting one of the five subdivisions of the **विपर्यय** (q. v.) which is one of the four divisions of the **प्रत्ययसर्ग** (q. v., the creation of mental conditions or conditions leading to an affection of the **बुद्धि** q. v.), the **विपर्यय** comprising the purely negative conditions or those opposed to the understanding of the true principles of creation; among the latter **अन्धतामिस्र** is the mental condition of excessive grief, arising when a man who has placed his happiness in the pleasures which may be derived from either of the ten provinces of the ten senses (see **इन्द्रिय**) or from the possession of either of the eight superhuman faculties (see **ऐश्वर्य**), loses the exercise of the latter or dies in the midst of the enjoyments of the former. E. **अन्ध** and **तामिस्र**.

अन्धत्व n. (-त्वम्) The same as **अन्धता**. E. **अन्ध**, taddh. aff. **त्व**.

अन्धपूतना Karmadh. f. (-ना) A female imp or devil, one of the nine evil spirits which are supposed to possess children and to work in them diseases generally believed to be incurable (see **यह**); she is imagined 'of formidable size, tawny, bald and wearing yellow-red garments'. Compare the following. E. **अन्ध** and **पूतना**.

अन्धपूतनार्त्त Tatpur. m. (-र्त्तः) A child possessed by the demon Andhapūtanā; 'it dislikes the breast, is troubled with diarrhoea, hiccough, vomiting and fever, has a bad colour, sleeps on the ground and smells sour'. E. **अन्धपूतना** and **अर्त्त**.

अन्धमूषा Karmadh. f. (-षा) A small covered crucible in the shape of the udder of a cow, deep and with one hole in the middle. E. **अन्ध** and **मूषा**.

अन्धमूषिका Karmadh. f. (-का) The name of a grass (Andropogon serratus). See **देवताड**. E. **अन्ध** and **मूषिका**.

अन्धभविष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) Becoming blind. E. **अन्ध** and **भविष्णु** (भू, kṛit aff. **ष्णु**).

अन्धभाषुक Tatpur. m. f. n. (-कः-का-कम्) Becoming blind. E. **अन्ध** and **भाषुक** (भू, kṛit aff. **षुक**).

अन्नसु n. (-सुः) ¹(ved.) Food in general. ² Food as offered in sacrifice, Soma or Ghee. ³ Boiled rice. Comp. **अन्न**. [चो **अन्नसु**: in the R̥ig-V. 8. 92. 1 is noticed by the R̥igv. Prátiśákhya on account of the preservation of अ after ओ.] E. अद्, ún. aff. असुन् with जुम् ágama and अ instead of इ. For the etym. of this word see the Preface.

अन्धतमस Karmadh. n. (-सम्) Great darkness. Comp. **अन्धतमस** and **अन्धतामस**. [On this word a comm. observes: **अन्धेवामपीति दीर्घेले ऽन्धतमसमपीति शाकटायनीया वृत्तिरिति नन्दिश्वरस्वामिमुकुटादयः.] E. अन्ध and तमस with the lengthening of the middle अ.**

अन्धाली Karmadh. f. (-जी) (In Medicine.) One of the forty-four **चुद्ररोम** q. v., viz. 'round, elevated, compact pimples without an opening and with a little matter, produced by diseased phlegm and air'. E. **अन्ध** and **अली**.

अन्धाहि Karmadh. m. f. (-हिः-हिः) ¹ A blind snake, belonging to the not poisonous class. ² A kind of fish, vulg. Kunchiyá; a species of eel; see **कुचिका**. [As both meanings do not occur in the same author, the latter is perhaps only a further explanation of the former.] E. **अन्ध** and **अहि**.

अन्धिका see s. v. **अन्धक**.

अन्धीकृत Tatpur. m. f. n. (-तः-ता-तम्) Made blind, lit. and fig.; e. g. **अन्धीकृतात्मा स्वोत्सङ्गात्तिरसत महीतले**. E. **अन्ध**, with taddh. aff. च्चि, and कृत.

अन्धीगु Bahuvr. m. (-गुः) **अन्धीगुः श्यावाश्विः** is the name of a Rishi, the author of the verses of the Sámaveda 1. 545 (= I. 6. 2. 1. 1.) and 2. 47-49 (II. 1. 1. 18). E. **अन्धी** (?) and **गो**.

अन्धीभूत Tatpur. m. f. n. (-तः-ता-तम्) Become blind, lit. and fig. E. **अन्ध**, with taddh. aff. च्चि, and भूत.

अनु m. (-नुः) A well. Also **अनु**. E. **अन्**, ún. aff. कु and ádesá धुक्, or **अन्**, ún. aff. उ; see the Preface.

अनुस m. (-सः) The name of a tree (Acacia širisha); see **शिरिष**. E. unknown.

अनु f. (-नुः) I. A kind of a tie. E. **अन्**, ún. aff. ऊ. See the Preface. II. A well. E. **अन्**, ún. aff. ऊ.

अन्न 1. m. pl. (-न्नाः) ¹ The name of a people or country in the Dekhan, probably the northern part of the modern Telingana. Comp. **आन्न**. ² The name of a dynasty; see **अन्नभुख**.

2. m. (-न्नः) A man of low caste: the offspring of a Vaideha father and a Káravara mother; he lives by killing game and is not allowed to reside within a village or town, but must live under Chaitya-trees, in cemeteries, on mountains or in forests; (according to Manu, who embodies in this manner the Andhra-aborigines into the Brahmanical system). Compare also **आन्न**. E. unknown.

अन्नजाति Tatpur. f. (-तिः) The Andhra caste. E. **अन्न** and **जाति**.

अन्नजातीय m. f. n. (-यः-या-यम्) Belonging to the Andhra caste. E. **अन्नजाति**, taddh. aff. छ्.

अन्नभुख Karmadh. m. pl. (-न्नाः) The name of a dynasty of Andhra kings, apparently of low origin, thirty kings of which are said to have reigned four hundred and sixty-six years, the last in the year 431 or 435 after Chr. E. **अन्न** and **भुख** (an Andhra by caste and a servant by occupation).

अन्न I. 1. m. f. n. (-न्नः-न्ना-न्नम्) Eaten. [The use of this word, as a past participle of **अद्**, is restricted, according to Hemachandra's Dhátupárayāna, to such passive constructions

as correspond with our use of a past partic.; but while **अद्य** may be substituted for **अन्न** also in these cases, **अद्य** alone is admissible when 'eaten' is used either substantively with a genitive depending on it or impersonally; 'अवर्षाद्येति वाधारे (आधार is here equivalent to अधि-करण of Pán. III. 4. 76.) क्ते । इदमेवां अद्यम् ॥ पचे कर्मणि क्ते । अद्यमन्नम् ॥ भावे । अद्यमनेन ॥']

2. n. (-न्नम्) ¹ Food in general, eatable or drinkable; e. g. **अन्नं पितृमनुष्येभ्यो देयमप्यन्वहं जसम्** (comm.: **अन्नयह्यं सन्नसादनीयप्रदमेवार्थम्**); or **अन्नमिष्टं हविषं च दद्यादन्नो-धनो ऽ त्वरः** (comm.: **अन्नं मन्वभोज्यलेह्यपोष्येवात्मकं पशु-विधं वृष्टम्**); also elliptically, the eating of food, e. g. **सर्वा-ज्ञानुमतिश्च प्राणाख्ये तद्दर्शनात्**; comp. also **अन्नकास**, **अन्न-पानरक्षा** &c. In the post-vaidik literature, an exalted eulogium of food as the supporter of creation is given e. g. in the Anuśásanaparvan of the Mahábhárata v. 3204-3251 and 5541-5562; comp. also **अन्नद**. ² (In the Upanishads and the Vedánta philos.) Food in a metaphysical or mystical sense, the essence of the elementary creation, that of which the coarsest sheath or the coarse body of the Supreme Soul (see **अन्नमयकोश** and **सूक्ष्मशरीर**) is framed: the lowest and therefore not truest form in which Brahman (n.) or the Supreme Soul (comp. **अन्नब्रह्मन्**) manifests itself in its worldly and conscious existence ('ये ऽन्नं ब्रह्मोपासते'; 'अन्नं ब्रह्मेति च आ-स्तन्न'; see also **अन्नच**). Compare besides **प्राण**, **मनस्**, **वि-ज्ञान**, **आनन्द**. In this form the Supreme Soul is also called **विज्ञानर**, **विराज**, **विश्व** and **वायत्** qq. vv., e. g. **अन्नं वै विराट्**; or **सिवा विराट्दशसंख्या सत्त्वं चान्नादिनी च**. The process of this manifestation is thus imagined in the Taittiríya Upanishad: in the Supreme Soul originates æther, in æther air and so on in each preceding element successively fire, water, earth, herbs, food, from which comes semen and man; in food originate, too, all other creatures living on this earth ('अ-न्नहि प्रजाः प्रजायन्ते याः काश्च पृथिवीं त्रिताः । अथो ऽग्नेव जीवन्ति । अथेनदपि यन्वन्तः । अन्नं हि भूतानां ज्येष्ठं तस्मात्सर्वीषधमुच्यते'). In the Vedánta the theory of this primitive developement is more intricate; comp. s. v. **अन्नमयकोश**. (In the Aitareya Upan. food is represented as a being of organised form sprung forth from the heated waters, the process of creation differing materially from that imagined by the Taittiríya and the Vedánta.) ³ (The latter meaning applied in the doctrine of the Vishnúites to) Vishnú. ⁴ (ved.) Water. ⁵ Corn in general (comp. **सर्वीषध** under meaning १). ⁶ Boiled rice. [In the two last meanings **अन्न** is used also as a term of contempt; when combined with **मन्** cl. 4. in this sense, it depends on the latter in the accusative (not in the dative as similar terms, e. g. **तुष**, **नुस**, **अन्** &c. also may); e. g. **न त्वान्नं मन्वे यावन्नूक्तं न आन्नम्** 'not so much as a grain or a grain of boiled rice &c.' (but **न त्वा तुषं, नुसं, चान्नं** or **तुषाच, नुसाच, नुने मन्वे**); for similar terms comp. also **नी**, **वाक्**, **मुक्**, **मुगास**.] ⁷ A soup or sauce made of flesh; see **अन्नप्राशन**. ⁸ A soup or sauce made of rice; see s. v. **अन्नमस**. ⁹ Spirituous liquor made of rice; see s. v. **अन्नपिच** and **अन्नमस**. E. **अद्**, ún. aff. क्त; the native gramm. assign to **अन्न** in the meaning 'boiled rice', and probably also in the other meanings, the ún. aff. न् which is चित्. The Tait-

- tiriya-Upan. explains अन्न 2.2. thus: अन्नं ऽपि च भूतानि तस्माद्गन्तं तदुच्यते इति । 'because it is eaten and because it eats what exists i. e. because what exists becomes again अन्न'.
- II. m. (-न्नः) The sun. E. According to an Uñádísútra as quoted in the Siddh. Kaum. and in Nṛsiṅha's Swaramanjari अत्, un. aff. च; acc. to Hemach.'s Dhátuparáyaṇa, अन् (उवादी दस्यमीति ने। अन्नः), un. aff. न.
- अन्नकाम** Bahuvr. m. (-मः) One desirous of food or plenty; (this word occurs esp. in vaidik passages which speak of sacrifices the performance of which insures the attainment of food or plenty; e. g. पौष्यं भ्राममासभेतान्नकामः; or मीचं चेतमासभेत वाच्यं कृष्णमपां चौषधीनां च संभावन्नकामः). Comp. also अन्नायकाम. E. अन्न and काम.
- अन्नकाल** Tatpur. m. (-कः) Meal time, proper hour for eating. E. अन्न and काल.
- अन्नकूट** Tatpur. m. n. (-टः-टम्) A large heap of boiled rice; see the following. E. अन्न and कूट.
- अन्नकूटयात्रा** Tatpur. f. (-या) The festival of the mountain of boiled rice; a festival of the Hindus in the month of November when they make a pile of boiled rice as a type of the hill Govardhana in Vraja, near Mathurá, upheld by Kṛishṇa for the shelter of the milkmaids. It is called also Govardhanapújá and observed especially by cowherds. E. अन्नकूट and यात्रा.
- अन्नकोष्ठक** Tatpur. m. (-कः) ¹ A granary. ² Vishṇu. ³ The sun. E. अन्न and कोष्ठक.
- अन्नगति** Tatpur. f. (-तिः) (In Medicine.) The oesophagus, the gullet. E. अन्न and गति.
- अन्नगन्धि** Bahuvr. m. (-न्धिः) Diarrhoea, dysentery. E. अन्न and गन्ध, samás. ádeśa इ; the compound implying comparison 'smelling like boiled rice'; comp. similar formations as पयगन्धि, करीषगन्धि, उत्पन्नगन्धि.
- अन्नग्राहक** Tatpur. m. (-कः) The seizer of food; an epithet of the vital air अपान q. v.; comp. अन्नायु. E. अन्न and ग्राहक.
- अन्नज** Tatpur. 1. m. f. n. (-जः-जा-जम्) Produced by food or by the essence of the elementary creation; e. g. कश्चमन्नजो ऽन्नात्मा ऽन्नप्रलयो ऽहं तस्माद्गन्तं ब्रह्मेति 'how (is it that men adore Brahman under the form of अन्न? it is when they think:) I am the product of अन्न, I have the nature of अन्न, I shall be merged again into अन्न, therefore अन्न is Brahman'.
2. n. (-जम्) (In Medicine.) Water in which rice has been boiled, rice gruel. E. अन्न and ज.
- अन्नजल** Dwandwa n. (-जम्) Support, maintenance. E. अन्न and जल; 'rice and water'.
- अन्नजात** Tatpur. m. f. n. (-तः-ता-तम्) The same as अन्नज q. v. E. अन्न and जात.
- अन्नजित्** Tatpur. m. f. n. (-त्-त्-त्) Conquering food; a vaidik epithet of sacrificial horses. E. अन्न and जित्.
- अन्नजीवन** Tatpur. (?) m. f. n. (-जः-जी(?) -जम्) Living through or by अन्न q. v. 2.2. E. अन्न and जीवन.
- अन्नतेजस्** Bahuvr. m. f. n. (-जाः-जाः-जः) (ved.) Having the strength or power of अन्न q. v. 2.2. E. अन्न and तेजस्.
- अन्नद** Tatpur. m. f. n. (-दः-दा-दम्) Giving food &c., see अन्न; also m. as an epithet of Śiva and f. of Durgá. [Manu promises to a man who gives food, eternal happiness; Yá-jñavalkya, that he will be honoured in the Swarga; the Anu-
- śásanaparvan of the Mahábh. however (see the passages quoted s. v. अन्न), gives a detailed account of the various benefits which accrue to the giver of food, and which comprise nearly all conceivable happiness in this and the future world.] E. अन्न and द.
- अन्नदानु** Tatpur. m. f. n. (-ता-ची-नु) The same as अन्नद. E. अन्न and दानु.
- अन्नदान** Tatpur. n. (-नम्) The giving of food (enjoined as a meritorious act; compare अन्नद). E. अन्न and दान.
- अन्नदायिन्** Tatpur. m. f. n. (-यी-यिनी-यि) The same as अन्नद q. v. E. अन्न and दायिन्.
- अन्नदोष** Tatpur. m. (-षः) A sin committed with reference to the laws of diet, e. g. by eating garlick, onions, mushrooms or other prohibited articles of food. E. अन्न and दोष.
- अन्नद्वेष** Tatpur. m. (-षः) Dislike of food, want of appetite. E. अन्न and द्वेष.
- अन्नपति** Tatpur. m. (-तिः) The protector of food (a vaidik epithet of Agni, and an epithet of Śiva in the Mahábh.); the Lord of food (an epithet of Savitṛi or the sun). Comp. अन्नपू. E. अन्न and पति.
- अन्नपरिवर्त** Tatpur. m. (-र्तः) Change of diet (= चाहारद्वेष-विपर्ययः). E. अन्न and परिवर्त.
- अन्नपानरक्षा** Tatpur. f. (-या) Precaution in eating and drinking. (The अन्नपानरक्षाखण्ड is the introductory chapter of Suśruta to his toxicology; the bearing of the word is conveyed by the verse: तस्मात्परीचयं कार्यं भुक्तानामादितो नृपिः। अन्ने पाने &c.) Comp. अन्नरक्षा. E. अन्न-पान, Dwandwa, and रक्षा.
- अन्नपानविधि** Tatpur. m. (-धिः) The properties of eatable and drinkable substances (they are the subject of a chapter in Suśruta's Sūtrasthāna). E. अन्न-पान, Dwandwa, and विधि.
- अन्नपू** Tatpur. m. (-पूः) Purifier of food, a vaidik epithet of the Sun; comp. अन्नपति. E. अन्न and पू.
- अन्नपूर्वा** Tatpur. f. (-वा) ¹ A name of Durgá or Párvatī (lit. 'full with food'). [² Hence applied to a female cook under whose management the daily provision seems blessed and increased. ³ A term for an alm's bag. ⁴ A particular drinking vessel used at Benares; so named after the goddess.] E. अन्न and पूर्व.
- अन्नपूर्वा (?)** Bahuvr. f. (-र्वा) A name of Durgá. Comp. the preceding. E. अन्न and पूर्व.
- अन्नपेय** Bahuvr. n. (-यम्) (ved.) A synonyme of the sacrifice वाजपेय q. v.; वाज in the latter word being a synonyme of अन्न; according to Sáyana: 'because a spirituous liquor prepared from rice is drunk at that sacrifice' (वाजशब्दो ऽन्नवाची। अन्नमन्नविकारभूतं सुराद्भवं पीयते ऽपेति हि कु-त्पत्तिः). See अन्न 2.2. and compare अन्नमज. E. अन्न and पेय.
- अन्नप्रद** Tatpur. m. f. n. (-दः-दा-दम्) The same as अन्नद q. v. E. अन्न and प्रद.
- अन्नप्रलय** Tatpur. m. f. n. (-यः-या-यम्) Becoming merged into अन्न (2.2) q. v., returning to it after death, the reverse of अन्नज q. v. (comp. the passage mentioned under the latter word). E. अन्न and प्रलय.
- अन्नप्राप्त** Tatpur. m. (-शः) The same as the following. E. अन्न and प्राप्त.
- अन्नप्राशन** Tatpur. n. (-नम्) Giving food to eat, scil. to a

child: the seventh of the ten essential rites enjoined to the the three first castes (see संस्कार); it ought to take place according to Āswālayana, Manu, Yājñavalkya &c. in the sixth month after a child's birth; according to Kātyāyana and his school in the sixth (or, according to some, in the eighth month) if the child is a boy, in the fifth or seventh, if it is a girl. According to Āswālayana a father, if he desire plenty (for his child?) ought to give it a soup or sauce made of goat's flesh ('आजमन्नाद्यकाम:'); if he desire holiness, a soup or sauce made of the flesh of a francoline partridge, called tittiri ('तैत्तिरं ब्रह्मवर्चसकाम:'); if he desire strength, boiled rice sprinkled over with very little clarified butter, but not fried in butter, as it would then not be moist ('घृतौदनं तेजस्काम:'). [The restriction made by the comm. in his explanation of the word घृतौदन is not justified by himself, but countenanced by the gloss of Patanjali on a Vārttika ('संप्रत्ययाच्च तदर्थाध्यवसानम्') to Pāṇini II. 1. 34]; or if he have no particular desire, boiled rice mixed with curdled milk, honey and clarified butter ('दधिमधुघृतमिश्रमन्नं प्राशयेत्'). [The word अन्न supplied at आज and तैत्तिर is, as the comm. observes, not to be taken there in its usual sense 'boiled rice' but in that of soup or sauce, व्यञ्जन.] When giving the food, whatever be its substance, the father speaks the verse: अन्नपते ऽन्नस्य नो देह्यनमीवस्य शुष्मिणः &c. (Vājas. Sanh. 11. 83.), if the child is a boy; if it is a girl, the ceremony is performed without the recital of the mantra ('आवृत्तैव कुमर्यै'). — According to the school of Kātyāyana the food varies still more according to the nature of the desires: that corresponding with the desire of eloquence is the flesh (probably the sauce made of the flesh of) a skylark (भरद्वाजी); with the desire of plenty, that of a partridge, called कपिञ्जल; with the desire of quickness that of a fish; with the desire of long life that of the partridge called हकणा; with the desire of holiness that of the Śaralī bird (आटी); with the desire of all the advantages mentioned before that of all these animals together; the dish must moreover in general contain honey, clarified butter and bits of gold (Reṇuka in his Gṛihyakārikā: 'मध्वाज्यकनकोपितं सर्वं तदुगपत्प्रभुः । मांसं तच्च भरद्वाज्या यदीच्छेद्वाक्प्रसारिताम् । कापिञ्जलं चेदन्नाद्यं मात्स्यं च जवनं यदि । आयुश्चेत्कृष्णायाम् तदाव्याश्चेद्ब्रह्मवर्चसम् । सर्वं चेत्सर्वमांसानि सहान्नं प्राशयेच्छुभम्'); the ceremony is performed while a mantra is inaudibly muttered and the child is sitting on the lap of its mother before the divinity of the family; preparatory proceedings are, according to Reṇuka, those connected with the fixing of an auspicious day, the Ābhyudayika-śrāddha (the same as the Vṛiddhi-Śr.), austerities, as suspending the breath, meditation on the divinity and oblations (āhutis) with clarified butter while remembering the divine powers of speech (वाच्), the vital airs प्राण and अपान, eye (चक्षुस्) and ear (श्रोत्र), lastly an oblation of चरु (q. v.) to Agni (अग्निः स्वष्टकृत). — According to Bhavadeva, as quoted by Rādhākānta, the order of the proceedings is: fixing of an auspicious day, ablutions, performance of the Vṛiddhi-Śrāddha, collecting of the sacrificial fire, making

a heap of Kuśagrass (?) (acc. to Reṇuka: of fifty leaves of this grass), then silently throwing into the fire a piece of fuel smeared with clarified butter, of a span's length, then the oblation (homa) which is accompanied with the three sacred words bhūr, bhuvar and svar, then five oblations (āhutis) with clarified butter, then the homa of the five vital airs (प्राण), or instead of the two latter (?) the ceremony practised in the north which begins with the Śātyāyana-homa and ends with the hymn called Vāmadevyā; these proceedings are followed by the essential rite of giving the food and by, what is essential too, the presents to the officiating priest. (Comp. also अन्नभुक्ति.) E. अन्न and प्राशन.

अन्नबुभुक्षु Tatpur. m. f. n. (-क्षु:-क्षु:-क्षु) Desirous of eating food &c., see the meanings of अन्न; (the same notion may also be expressed by अन्नं बुभुक्षु:). E. अन्न and बुभुक्षु.

अन्नब्रह्मन् Karmadh. n. (-ह्म) Brahman (n.) or the Supreme Soul in its lowest form or अन्न (2. 2) q. v. E. अन्न and ब्रह्मन्.

अन्नब्रह्मविद् Tatpur. m. (-त्) One who considers Brahman (n.) or the Supreme Soul to be the same as अन्न (q. v. 2. 2). E. अन्नब्रह्मन् and विद्.

अन्नभक्ष Tatpur. m. (-क्षः) The eating of food; e. g. अध-उच्छिष्टो ऽन्नभक्षोदकपानेषु गायत्रीजपः. E. अन्न and भक्ष.

अन्नभक्षण Tatpur. n. (-णम्) The same as अन्नभुक्ति q. v. and used also in the same manner. E. अन्न and भक्षण.

अन्नभाग Tatpur. m. (-गः) ¹ A portion of food &c. ² Sharing in food, a share in food &c. See अन्न. E. अन्न and भाग.

अन्नभुक्ति Tatpur. f. (-क्तिः) The eating of food; the word occurs also as a synonyme of the ceremony अन्नप्राशन, the latter being the action of the father, and अन्नभुक्ति that of the child. E. अन्न and भुक्ति.

अन्नभुज् Tatpur. m. f. n. (-क्-क्-क्) Eating food; also as an epithet of Śiva. E. अन्न and भुज्.

अन्नमय 1. m. f. n. (-यः-यी-यम्) ¹ Made of, consisting of, the metaphysical or mystical अन्न (2. 2) q. v.; e. g. अन्नमयं हि सोम्यं मनः; the quality of the Supreme Soul in its lowest form of manifestation; see अन्न 2. 2, प्राणमय, मनोमय, विज्ञानमय and आनन्दमय; comp. also अन्नरसमय; अन्नमयो रसः, the same as अन्नरस (2. b.) q. v. ² Chiefly (but not entirely) consisting of boiled rice &c. (see the meanings of अन्न); e. g. अन्नमयो यज्ञः.

2. n. (-यम्) Plenty of boiled rice, food &c. [The two latter meanings of this word result from the different interpretation of the commentators on Pāṇ. V. 4. 21; as regards the first, it may be observed that अन्नमय is not allowed to mean 'made of, or consisting of, food, boiled rice &c.' in the usual, non-mystical sense of this word; the word expressing this notion is आन्न.] E. अन्न, taddh. aff. मयट्.

अन्नमयकोश Karmadh. m. (-शः) The sheath made of अन्न 2. 2, of the essence of the elementary creation, i. e. the material creation: the lowest form in which Brahman (n.) or the Supreme Soul is considered as manifesting itself in its worldly and conscious existence. — In the Taittiriya-Upan. अन्न of which the material creation is made, is the product of herbs, these of earth and so on in retrogression, of the elements water, fire and æther, the latter being the first product of the Supreme Soul; it would appear therefore that Brahman (n.) as अन्नमयकोश, in this Upanishad,

is the totality of the *animal kingdom* only, since the vegetable kingdom precedes the creation of **अन्न** which is called also **सर्वीषध** (see **अन्न** 2. 2.) and the beings (**प्रजाः** or **भूतानि**) originating in **अन्न**, are represented as *living* through it ('**अन्नो ऽनेनैव जीवति**'); but as **अन्न** on the other hand, is the essence of the elements preceding it, this form of Brahman would become in the Upanishad, constructively, the same that it is in the Vedānta explicitly, viz. the totality of the whole material creation. Yet while the Upanishad uses the terms æther, air, fire, water and earth to denote the elements in a general sense, the Vedānta distinguishes between ideal (**सूक्ष्म**) and real (**खलु**) elements and makes the **अन्नमयकोश** proceed from the latter which are an artificial mutual combination of portions of the former (see **भूत**, **सूक्ष्मभूत** and **खलुभूत**); and while the Upanishad contents itself with the general idea of totality, as expressed above, the Vedānta distinguishes between the conception that may be formed of the Supreme Soul as unity in this totality of the material creation (comp. **समष्टि**) and the conception that may be formed of it as multiplicity in it (comp. **व्यष्टि**); as unity it is called **वैश्वानर** or **विराज**, as multiplicity **विश्व**, in either case it is **जायत**. — The forms superior to the **अन्नमयकोश** are in successive gradation **प्राणमयकोश**, **मनोमयकोश**, **विज्ञानमयकोश** and **आनन्दमयकोश** qq. vv. (the word **कोश** being supplied, in the Upanishad, by the comm. to **अन्नमय** &c.). Compare also **सूक्ष्मशरीर** and **खलुशरीर**. E. **अन्नमय** and **कोश**. Also written **अन्नमयकोष**.

अन्नमयकोष Karmadh. m. (-**वः**) The same as **अन्नमयकोश** q. v. **अन्नमस** Tatpur. n. (-**सम्**) ¹ Offal, sweepings. ² The worst kind of spirituous liquor, viz. **सुरा**. [The latter meaning requires an explanation: Manu 11. ३३. says: **सुरा वै मत्स्यमन्नाणां** &c. and forbids the drinking of the spirituous liquor **सुरा** to a man of the three first castes; Kullūka in his comment seems to take **मत्स्यमन्नाणां** or **अन्नमस** in the general sense of 'extract of rice', because **सुरा** is made from the flower of rice (**तस्सुक्ष्मपिष्टसाधत्वात्सुरा अन्नमसम्**); but Pulastya, as quoted by Vijnāneśwara in the Mitākshara names twelve sorts of intoxicating drinks, stating that **सुरा** is the very worst description amongst them: **पानसं द्राघं माधुकं खार्वरं ताक्षीचवम् । मधुख्यं क्षीरमादिष्टमेरियं गारिकेसवम् । समानानि विवानीयात्प्रधानैकादशैव तु । द्वादशं तु सुरामसं सर्वेषामधमं कृतम्**; and Vijnāneśwara in commenting upon the quoted passage of Manu and adducing Pāñ. II. 1. ३४. where the word **अन्न** means a preparation of rice &c. observes that it is intended to convey in this passage the sense of spirituous liquor, the latter being also an **अन्नविकार** or preparation of rice, and **सुरा** being used also in the Sauntramānīlibations in the sense of spirituous liquor made of rice: '**सुरा वै मत्स्यमन्नाणां पाप्मा च मत्स्यमुच्यते इति । अन्नविकारस्त्वैव सुरात्वनिर्देशादन्नशब्दस्य चाग्नेन व्यञ्जनमित्यादिषु त्रीह्यादिविकार एव प्रथोमदर्शनात्सुखमधुनीस रसरूपत्वात्तथा सौच्यमधीयतेषु चान्नविकार एव सुराशब्दस्य युतत्वात् ।**' For this meaning of **अन्न** compare also **अन्नपेय**.] E. **अन्न** and **मस**.

अन्नरक्षा Tatpur. f. (-**चा**) Precaution in eating; compare **अन्नपानरक्षा**. E. **अन्न** and **रक्षा**.

अन्नरस Tatpur. m. (-**सः**) ¹ The essential properties of food, esp. the good or salutary properties; e. g. **अपथिः सह संमुक्ति व्याधिरन्नरसे यथा** 'just as disease may lurk in the good essence of food when it is eaten with unwholesome substances'; or **यमस्त्वन्नरसं प्रादात्** 'Yama gave (Nala) the distinguished properties of food' (comm. '**अन्नरसं चादृशे तादृशे ऽषन्ने विशिष्टरसवत्ताम्**'). ² (In the Taittiriya Upan.) ^a Semen virile, as the essence of **अन्न** 2. 2.; ^b the same as **अन्न** 2. 2. q. v. See the following. E. **अन्न** and **रस**.

अन्नरसमय m. (-**यः**) (In the Taittiriya Upanishad.) ¹ Made of the essence of **अन्न** 2. 2., being the very essence of **अन्न** 2. 2. q. v., viz. man, '**अन्नाद्भितः । रेतसः पुरुषः । स वा एव पुरुषो ऽन्नरसमयः ।**' ² The same as **अन्नमयकोश** q. v. '**तस्माद्वा एतस्माद्भ्रमरसमयादन्वो ऽन्नरात्मा प्राणमयः**'. E. **अन्नरस**, taddh. aff. **मयट्**.

अन्नक्षिप्त्वा Tatpur. f. (-**प्त्वा**) Craving, appetite. E. **अन्न** and **क्षिप्त्वा**.

अन्नवत् m. f. n. (-**वान्-वती-वत्**) Rich in food. E. **अन्न**, taddh. aff. **मनुप्**.

अन्नवस्त्र Dwandva n. (-**स्त्रम्**) Food and clothing, the necessaries of life. Comp. **अन्नाच्छादन**. E. **अन्न** and **वस्त्र**.

अन्नवाहिनोत्स Tatpur. n. (-**तः**) (In Medicine.) The oesophagus, the gullet. E. **अन्न-वाहिन** and **ओत्स**.

अन्नविकार Tatpur. m. (-**रः**) ¹ Transformation of food; used in general of any preparation of an article of food, e. g. of **सक्त**, **पुरोडाश**, **सुरा**, **यवसुरा**, **पिष्टसुरा** (comp. s. v. **अन्न-मस**); according to an observation of Vardhamāna, however, only of an artificial preparation, of made dishes, e. g. of sweetmeats, **शक्नुकीमोदक** &c. (which would include, too, the given instances **सक्त** &c. occurring in the Mahābhāṣya, Kāśikā, Bhaṭṭikāvya &c.), not of preparations which represent, as it were, the original substance only in a different shape, as of **पुषुक**, rice or grain flattened, **अपूप**, cake of flour &c. (This observation is in accordance, also, with the author of the *gāṇa* **अपूपादि** to Pāñ. V. 1. 4. where the words **अपूप** and **पुषुक** occur besides **अन्नविकार**). ² The seminal secretion. ³ Transformation of the metaphysical or mystical food; see **अन्न** 2. 2. and compare **अन्नविकारत्व**. E. **अन्न** and **विकार**.

अन्नविकारत्व n. (-**त्वम्**) The being a transformation of food; of the metaphysical or mystical food (see **अन्न** 2. 2.), e. g. **अन्नं वै विराजिति सुतेरन्नविकारत्वम्** 'from the vaidik passage "Virāj is food" follows his being a transformation of food'; comp. **अन्नव्रक्षण** and the following. E. **अन्नविकार**, taddh. aff. **त्व**. This word ought perhaps to be read **अन्नविकारित्व**.

अन्नविकारिन् m. f. n. (-**री-रिषी-रि**) Being a transformation of food or metaphysical food; comp. the following. E. **अन्नविकार**, taddh. aff. **रिनि**.

अन्नविकारित्व n. (-**त्वम्**) The same as **अन्नविकारत्व**; e. g. **अस्तीषा समष्टिः सूक्ष्मशरीरमन्नविकारित्वादन्नमयकोशः सूक्ष्मभोगायतनत्वाज्जायदित्युच्यते**; compare s. v. **अन्नमयकोश**. E. **अन्नविकारिन्**, taddh. aff. **त्व**.

अन्नविद् Tatpur. m. f. n. (-**त्-त्-त्**) Probably: Knowing (the properties of) food. (ved.) E. **अन्न** and **विद्**.

अन्नवृक्ष Tatpur. m. (-**वः**) A tree of plenty (lit. a tree of food); e. g. **अन्नदस्त्रान्नपुचासु सर्वकामफलप्रदाः**. E. **अन्न** and **वृक्ष**.

अन्नव्यवहार Tatpur. m. (-रः) Law or custom relating to food, viz. to the practise of eating together or not, as followed by different castes. E. अन्न and व्यवहार.

अन्नशेष Tatpur. m. (-षः) Leavings, offal. E. अन्न and शेष.

अन्नसंस्कार Tatpur. m. (-रः) Consecration of food, by means of a sacrificial act; comp. the following. E. अन्न and संस्कार.

अन्नसंस्कारकर्मण Tatpur. n. (-र्म) A sacrificial act by which food becomes consecrated; e. g. the Vaiśwadevahoma. E. अन्नसंस्कार and कर्मण.

अन्नसिद्धि Tatpur. f. (-द्धिः) The means of preparing food; e. g. येषां... वैवाहिकसिद्धिर्न तेषामन्नसिद्धिः (comm.: येषामन्नं नास्ति येषां च सख्ये नान्नं सिद्धिः पावसाधनं नास्तीत्यर्थः). E. अन्न and सिद्धि.

अन्नहर्तु Tatpur. m. f. n. (-र्ता-र्त्री-तृ) One who steals food; e. g. अन्नहर्ता मयावी खात्. E. अन्न and हर्तु.

अन्नहोम Tatpur. m. (-मः) An oblation forming part of the ceremonies in the Aśwamedha; it is made in the fire of the Uttaravedi (q. v.) and continued during a whole night, consisting in the first watch of the night, of clarified butter (आण्य or घृत), in the second of fried rice (सक्त), in the third of fried barley (धानाः) and in the fourth of fried corn (जावाः). Comp. अन्नाधीश. E. अन्न and होम.

[अन्नाकाश. A misreading for अनाकाश q. v. See the following.]

[अन्नाकाशभूत. A misreading for अनाकाशभूत q. v. As the reading अन्नाकाशभूत occurs in the present edition of the Vivādachintāmañi while the reading अनाकाशभूत is given in one E. I. H. Ms. of it, in both actual editions of the Mitākshara and in the E. I. H. Mss. of this work in the same sense, it may be as well to observe that the meaning intended by the former part of the compound could not be expressed by the word अन्नाकाश but, if अन्न were to make part of it, would require a form अन्नकाश; अनाकाश, however, similar in structure to अनावृष्टि, is a correct formation implying 'hard time in general i. e. time of distress, famine &c.']. E. अन्न and अकाश.

अन्नाच्छादन Dwandwa n. (-नम्) Food and clothing i. e. necessities of life; comp. अन्नवस्त्र. E. अन्न and आच्छादन.

अन्नानु Tatpur. m. (-न्ता) Eating food; see the following. E. अन्न and अनु.

अन्नानुत्व n. (-त्वम्) The property of eating food; e. g. अन्नानुत्वमपि अन्नवृत्तिमतः प्राक्स्य धर्मः. E. अन्नानु, taddh. aff. त्व.

अन्नात्मन् I. Tatpur. m. (-त्मा) The same as अन्नब्रह्मन्; e. g. यः कश्चिन्मा मामन्नमन्नार्थिभ्यो ददाति प्रयच्छति अन्नात्मना ब्रवीति&c.

II. Bahuvr. m. (-त्मा) Having the nature of अन्न 2. 2. Comp. the passage s. v. अन्नत्व. E. अन्न and आत्मन्.

अन्नाद Tatpur. m. f. n. (-दः-दी-दम्) Eating food &c. (see the meanings of अन्न); also eating the metaphysical or mystical अन्न 2. 2.; said e. g. of the Supreme Soul 'अहमन्नमहमन्नादः' (comm. अहित आत्मा निरञ्जनो ऽपि सन्नहमेवाहमन्नमन्नादश्च); or 'सिषा विराडन्नादी' (comm. सिषा विराडदशसंख्या सत्त्वं आन्नादिनी च). E. अन्न and आद (अद्, kṛit aff. अच्). [NB. This etymol. is the regular one, but according to the comm. of Pāñ., restricted to the classical dialect; in the Vedas the word is treated as if the latter part were अद् (अद्, kṛit aff. अच्) or, in other words: अन्नाद्,

fem. °दी is in the vaidik literature udatta on the last syllable, while in the classical dialect it would be udatta on the first. This is the bearing of the instance अन्नादाद्य (dative of अन्नाद) in the comm. on the Kārikā to Pāñini III. 1. 85., when the comm. observes 'अस्त्रियये ऽच्'; comp. Mahābhāṣya on Pāñ. III. 2. 1.: 'अन्नादायेति च कृता अत्ययश्च ऽसि'. अन्नादायेति च कृता अत्ययश्च ऽसि इष्टवः। अन्नादायाह्नपतये। आऊतिमन्नादीं ऊत्वा। कर्मस्य; whereupon Kaiyyāta: अन्नादायेति। अन्नमन्तीत्यणः प्रसङ्गे ऽप्यत्ययः क्लियते। तेन अन्न ऽचदायेत्येवमवयव उपपद्यते. — In the present edition of Pāñini there is a misprint अन्नादाद्य: instead of अन्नादाय (the latter being correctly given in the corresponding place of the Siddh. Kaum. fol. 217 b. line 15); in the mutilated reprint of that edition the error has been repeated, as in similar cases, and somewhere else a new vaidik word has been founded on it viz 'अन्नादाय adj. ved.' with a meaning 'taking food' and with an etymology 'अन्न and आदाय'; it needs not be observed that the quoted words 'अस्त्रियये ऽच्' would become quite meaningless with such a formation 'अन्नादाय adj.', since the āgama युक् could not occur in a derivative with kṛit aff. अच्.]

अन्नादन Tatpur. n. (-नम्) The eating food. E. अन्न and अदन. [अन्नादाय: A misprint for अन्नादाय, the dative of अन्नाद. See the E. of अन्नाद.]

अन्नादिन् Tatpur. m. f. n. (-दी दिनी-दि) Eating food; the same as अन्नाद् q. v., and comp. the passage quoted there. E. अन्न and आदिन्.

अन्नाद्य I. Karmadh. n. (-द्यम्) 'Food fit to be eaten, food in general, used in the same sense as अन्न; also elliptically: the eating of food; e. g. निवर्तयाम्यायुषे ऽन्नादाय (comm. = अन्नभक्षयाय); or अन्नादाय... अभिविद्यामि (comm. अन्नाद्यमन्नभक्षयसामर्थ्यम् where the 'fitness' (of eating food) however, is rather implied by the dative instead of inhering to the meaning of the base); or अन्नादादिः संविभानो भूतेभ्यश्च यथाहृतः; and in the mystical acceptance of अन्न; e. g. अचात्मने ऽन्नाद्यमागायत्; or एतन्मृगवेदमभ्यतपस्तस्माभितप्तस्य यशस्वीय इन्द्रियं वीर्यमन्नाद्यं रसो ऽजायत (comm. अन्नाद्यमन्नं च तदाद्यं च येनोपयुज्यमानेनाहन्यहनि देवानां स्थितिः स्नान्तदन्नाद्यमेष रसो ऽजायत यामादिस्यणात्मर्मेणः). ² Food fit for the occasion at which it is eaten, proper food; e. g. कुर्यादहरहः आन्नमन्नाद्येनोदकेन (comm. अन्नाद्येनेति तिसिर्त्रीहिभियैवेरित्वादेवपादानम्); or अन्नाद्येन (scil. ब्राह्मणाभोजयेत्) i. e. with choice dishes (comm. = मिष्टान्नेन). ³ Boiled rice. E. अन्न and आद्य (to be eaten). [In Rōer's valuable edition of Śankara's comm. on the Bṛihadār., तदाद्यं p. 279 (अन्नाद्यमन्नमेव तदाद्यं च) is probably a misprint for तदाद्यं, conformably to similar explanations of the same author, e. g. Bṛihadār. p. 100, Chhānd. p. 161.]

II. Bahuvr. m. f. n. (-द्यः-द्या-द्यम्) Rice and so on (see the meanings of अन्न); the same as if the latter part of the compound were आदि; e. g. सार्ववर्णिकमन्नाद्यं संगीयान्नाद्यवारिणा (comm. = सर्वप्रकारमन्नादिकं व्यञ्जनादिभिरैकीकृत्य &c.). E. अन्न and आद्य (first).

अन्नाद्यकाम Tatpur. m. (-मः) One who is desirous of food, of plenty; used in the same sense as अन्नकाम q. v. E. अन्नाद्य and काम.

अन्नाधीश Tatpur. m. (-शः) The divinity ruling over food; the **अन्नाधीशाः** are certain divinities or personifications invoked at the **अन्नहोम** q. v. and comprise the following: वाक्, प्रसव, अपिच, क्रतु, खर्, मूर्धन्, अमुविन्, आन्व, आन्व-भौवन, भुवनस्य पति, अधिपति, प्रजापति. E. अन्न and अधीश.

अन्नापहरण Tatpur. n. (-णम्) The stealing of food. E. अन्न and अपहरण.

अन्नापहारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Stealing food. E. अन्न and अपहारक.

अन्नापहारिन् Tatpur. m. f. n. (-री-रिषी-रि) Stealing food; e. g. **अन्नापहारिणी**. E. अन्न and अपहारिन्.

अन्नाभिसाध Tatpur. m. (-धः) Appetite. E. अन्न and अभिसाध.

अन्नायु m. (-युः) I. Tatpur. Seizing food (see **अन्न** 2. 2.); or II. Bahuvr. Living through food (see **अन्न** 2. 2.); an epithet of the vital air **अपान** q. v., in the Aitareya Upanishad, because it alone was capable to seize the primitive food, created from the waters by the Supreme Soul, after speech, the vital air **प्राण** q. v., eye, ear, skin (i. e. touch), manas and the generative organ were unable to take possession of, and thus of preserving, life through it. In the passage alluded to there is a quibble on the word **आयु**, according to its having the sense of 'obtaining' from the corresponding meaning of the rad. ई, वी, or the sense of **आयुस्** 'life'; as the word occurs in the nomin. **अन्नायुः**, it may, as a Bahuvr., represent also the form **अन्नायुस्**. The radical ई having the same meaning as वी and probably being identical with it in origin, the words **वयत्** and **वायु** 'air or taking', in the same passage, complete the double sense of the pun: 'तद् (i. e. अन्नं) अपानेनाजिघृक्षत्तदा वयत् । स एषो ऽन्नस्य ग्रही (comm. = अन्नग्राहकः) यदायुरन्नायुषी एव यदायुः; comm.: वी वायुरन्नायुरन्नवन्वनी ऽन्नजीवनी वै प्रसिद्धं स एव यो वायुः. E. अन्न and आयु.

अन्नायुज् Bahuvr. m. (-युः) Living through food, an epithet of **अपान**; see **अन्नायु**. (A comm. on the passage quoted under the preceding word, adopts the form **अन्नायुस्** in observing: **अन्नमदाभित्वादिशुक्लनरि प्राणस्यान्नायुर्दं प्रसिद्धम्. E. अन्न and आयुस्.**

अन्नार्थ Bahuvr. m. f. n. (-र्थः-र्या-र्थम्) Concerning food; see the following. E. अन्न and अर्थ.

अन्नार्थता f. (-ता) or **अन्नार्थत्व** n. (-त्वम्) The concerning food; said of a religious act which does not concern the object or purpose of the sacrificer (comp. **पुरुषार्थत्व**), but merely the consecration of the substance to be offered in sacrifice. E. **अन्नार्थ**, taddh. aff. तल् or ल्.

अन्नार्थिन् Tatpur. m. f. n. (-र्थी-र्थिनी-र्थि) Wanting food, asking for food. E. अन्न and अर्थिन्.

अन्नावृध् Tatpur. m. (-त्) (ved.) Increasing food; an epithet of Agni. E. अन्न and वृध्, with the prolongation of the middle vowel.

अन्नाहारिन् Tatpur. m. f. n. (-री-रिषी-रि) Eating food, feeding. E. अन्न and आहारिन्.

अन्य (see **सर्वनामन्**) 1. m. f. n. (-न्-न्या-न्यद् (-न्यत्), dat. -न्यसी -न्यसी, abl. -न्यसात्-न्यसाः-न्यसात्, gen. -न्यस्य-न्यसाः-न्यस्य, loc. -न्यसिन्-न्यसाम्-न्यसिन्; nom. plur. -न्ये-न्याः-न्यानि, gen. -न्येषाम्-न्यासाम्-न्येषाम्; also with the aff.

अन्य, e. g. nom. plur. **अन्ये**, gen. plnr. **अन्येषाम्** which forms therefore do not belong to a base **अन्य** q. v.) Other; ^a Other in general, e. g. **किञ्चित् कटास्त्वद्या मयान्ये**; also in the sense 'besides, moreover, also', e. g. **अथो यदपि आन्यानि सामानि विविधानि च । एष त्रैयस्त्रिवृद्धो यो वेदेषु स वेदवित् । आद्यं अत्यचरं ब्रह्म चवी चक्षिन्प्रतिष्ठिता । स जुहो ऽन्यस्त्रिवृद्धो यस्तं वेद स वेदवित् ।** 'The Richs, the Yajus, and besides the various Sámans and what was first, Brahman, the syllable of three letters (a-u-m) on which rest the three Vedas, that, too, is the hidden three-fold Veda &c.'. — The neuter **अन्यद्** esp. with a following **च** (**अन्यच्च**) occurs frequently in the latter sense 'besides, moreover', to connect maximes or sentences loosely joined together; it is used then synonymously with **अपरं च** and **अपि च**. — In combinations **अन्यस्मिन्नहनि**, **अन्यस्मिन्निष्ये** &c. 'other' is used in the same manner as in the corresponding 'the other day', lit. on some day other (than the present day). ^b Other implying *similarity*, *similar* (Aja-yap.: = **सदृशतर**), e. g. **मित्रतामः सुहृद्भेदो विग्रहः संधिरेव च । पञ्चतन्त्रात्तत्रान्वयाद्भन्वादात्तत्र सिञ्चते** 'Acquiring friends (the subject treated in the first) and the subjects treated in the three other books of the Hitopadeśa are represented such as they have been taken from the Panchatantra and a similar work'. ^c Other, implying *dissimilarity*, *difference*, *opposition*, i. e. different, opposed, reverse; e. g. **विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषो ऽन्यः** 'the meditation which is preceded by the repeated exercise of calm recognition (is that defined before); different from it (the reverse of it) is the meditation devoid of a specific object'. This notion of difference or opposition is often expressed in a still more distinct manner by putting the correlative terms **एक**, **अपर**, **किञ्चित्**, **किञ्चन** or **अन्य** itself in the opposed sentence or words, answering thus our 'the one the other'; e. g. **दृष्टा मथेतुपेक्ष्य एको दृष्टाहमित्युपरतान्वा**; or **यथा कश्चिदिदं चैवं मदीयमिति कथयति । अन्यो ऽपि तद्विरोधेन मदीयमिति**; or **न योऽयमशकन्नेचिन्नाडीविषयत केचन . . . वनीकसः । उदरे चाजरन्ने** &c.; or **अन्यहस्ते तु विक्रीच्यो ऽन्यहस्ते प्रयच्छति** &c.; or **अहमन्यः शरीरमन्यत्**. — **अन्यान्या** (fem. ved.) one after the other, one in succession. (Sáy. = **परस्परव्यतिहारिण**, or = **एकैका**.) A noun, depending on **अन्य** 'different from' stands in the ablative, e. g. **प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परि ता बभूव**; or **अत्र्यम्कादन्वमुपास्त्रितासी** (scil. **दशरथः**); or **प्रकृतिपुरुषयो-रन्यत्सर्वमित्त्वम्**; or **अन्यदन्वसादन्वत्सादन्वदित्त्वन्ताभावः**. — In this case the noun, esp. a pronoun depending on **अन्य** forms in some rare instances, as a former part, a Tatpur. with **अन्य** as a latter part; e. g. **परो मदन्वो वक्त्र-सख्युषश्च ओतं प्रोतं पटवयच विश्वम्**; or **अनित्वा** (scil. **चित्तिः**) **तु तदन्वा स्वात्**; or **रूपान्वस्युषो योयं रूपमवापि कारयम्**. ^d One; see **अन्यतस्** and the quotation s. v. **अन्यतोमुख**. [In opposed sentences containing the correlat. **अन्य** — **अन्य** 'the one . . . the other' the first verb following **अन्य** may become anudátta; an instance given in the comm. of Páñini is: **तयोरन्यः पिप्पलं खादत्यनन्नन्नन्यो अभि चाकशीति** (where **अपि** may be anudátta). As former part of a *Karmadh.* compound **अन्य** retains in some formations the

final इ of its neuter; see चन्दाशा, चन्दाशिस, चन्दाशा, चन्दाशित, चन्दाशुक्त, चन्दाशुति, चन्दाशान, but not in the Tatpur. चन्दाशा &c. qq. vv.; optionally in the Karmadh. चन्दाश or चन्दाश qq. vv., and always in the Karmadh. and Tatpur. चन्दाकारक q. v.; comp. also चन्दाकाम and the derivative चन्दादीय.]

2. m. (-न्वः) An enemy. (ved.) [If the aff. चन्वच् is placed before the endings of चन्व 1. m. f. n. or 2. m. the word assumes besides its own meaning the notion of diminution or deterioration, e. g. चन्वकेषाम् 'of contemptible enemies' (comm.: कुत्सिता चन्वे ऽन्वके ... चन्वकेषां कुत्सिताणामन्वेषां प्रयुषाम्); or चन्वके 'a few others' (comm.: चन्वके । अस्या ये ऽन्वे.)]

3. n. (-न्वद्) A blunder in reading, esp. in accentuating words, e. g. चन्वत्त्वं करोषि, thou blunderest, i. e. thou readest e. g. an anudatta instead of an udatta (comm.: उदात्ते वर्तन्ते चो ऽ मुदात्तं करोति &c.). Comp. ऐवान्विक, द्वियन्विक, त्रियन्विक, द्वादशान्विक, त्रयोदशान्विक, चतुर्दशान्विक.

4. f. (-न्वा) ¹The same as चन्वस्त्री q. v. [²A medical dictionary quotes this word in the femin. professedly on the authority of Dhanvantari, with the appended meanings हर्तकी (i. e. हरीतकी q. v.), महाअज्ञा and छन्दचारिणी, the two latter of which seem to be unknown, however, to the author himself. The correctness of this name seems rather doubtful.] E. The native etym. चन् 'to breathe', kṛit aff. च is not very plausible; it is probably derived from the pronominal base च् or चन्.

[चन्वक्. N.B. The forms चन्वके, चन्वकेषाम् are not to be referred to a base चन्वक्, but belong to चन्व q. v. which word like other सर्वनामन् q. v. may assume the affix चन्वच् placed before the endings. Such is the theory of Pāṇini, and it is countenanced not only by the pronominal declension endings of चन्वके &c. but by the analogy of a similar intrusion of च् in the middle of verbal forms such as भिन्वकि, हिन्वकि 'he cuts badly or a little'.]

चन्वकाम Bahuvr. m. f. n. (-मः-मा-मम्) ¹Feeling love for another. ²Having desire after another or something else. Comp. चन्वकाम. E. चन्व and काम.

चन्वकारित Tatpur. m. f. n. (-तः-ता-तम्) Caused or produced by another; e. g. चन्वःपद्विहितमन्वकारितम्. E. चन्व and कारित.

चन्वकाशका Bahuvr. f. (-का) A worm in the excrements. E. चन्व and काश्, samās. aff. कप्.

चन्वकृत Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹Done by another. ²Done by an enemy. (ved.) [The words देवोन्वो ऽ च्छन्वेभ्यः Rigv. 8. 68. 2, Vājas. 5. 35. are noticed by a Prātiśākhya on account of the elision of च्.]

2. n. (-तम्) (In Law.) A deed or document drawn up by another (not by one's self), in the presence of a witness; opp. to स्वहस्तकृत; 'सेव्यं तु द्विविधं चेयं स्वहस्तान्व-कृतं तथा । अवाचिमत्साचिमच्च सिद्धिर्देवस्थितिसाधा'. E. चन्व and कृत.

चन्वकेच Knrmadh. n. (-चम्) ¹Another field, a foreign domain. ²(In Geometry.) Another diagram, another rectangle; e. g. चर्वाङ्गयोर्घातो रूपैर्युतो भावितचेचान्तर्वर्तिनो ऽन्वकेचस्य कोवसास्य फलम्. E. चन्व and चेच.

चन्वत् Tatpur. m. f. n. (-तः-ता-तम्) ¹Going to another. ²Fickle, changeable, adulterous. E. चन्व and त्.

चन्ववत् Tatpur. m. f. n. (-तः-ता-तम्) The same as the preceding. E. चन्व and वत्.

चन्वगामिन् Tatpur. m. f. n. (-मी-मिमी-मि) The same as the preceding. E. चन्व and गामिन्.

चन्वगोच Bahuvr. m. f. (-चः-चा) Of a different lineage. E. चन्व and गोच.

चन्वङ्ग Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) (ved.) Having no marks, spotless. See the following. E. च् priv. and च्ङ्ग.

चन्वङ्गचेत Karmadh. m. f. n. (-तः-ता-तम्) (ved.) Spotless white, quite white; an epithet of a sacrificial animal consecrated to Sūrya. E. चन्वङ्ग and चेत.

चन्वचित्त Bahuvr. m. f. n. (-तः-ता-तम्) Thinking of some one or some thing else. E. चन्व and चित्त.

चन्वच्य Tatpur. m. f. n. (-जः-जा-जम्) Born of another (family &c.), begot by another (father), of a different origin; comp. चन्वजात. E. चन्व and च्.

चन्वजन्मन् Tatpur. n. (-न्म) Another birth (resulting from metempsychosis); e. g. हविधावि भर्तरि भृशं विमत्ताः पर-लोकमभ्युपवते विविशुः । अजन्मं त्विषः कश्चिन्वेतरचा सुचभो ऽन्वजन्मनि स एव पतिः ।। E. चन्व and जन्मन्.

चन्वजात Tatpur. m. f. n. (-तः-ता-तम्) The same as चन्वच q. v. and comp. चेष्व (e. g. as an adopted son). E. चन्व and जात.

चन्वजाति Karmadh. f. (-तिः) A different tribe or caste. E. चन्व and जाति.

चन्वजातीय m. f. n. (-यः-या-यम्) Belonging to a different tribe or caste; e. g. यदि सादन्वजातीयो गृहीतो ऽपि सुतः क्वचित् । अंशभार्यं न तं कुर्वीच्छीनकस्य मतं हि तत्. E. चन्व-जाति, taddh. aff. छ्.

चन्वत्. See चन्व and चन्वद्.

चन्वतःरक्षुत् Tatpur. m. f. n. (-त्-त्-त्) (ved.) Sharp on one side; comp. उभयतःरक्षुत्; as a shovel. E. चन्वतस् and रक्षुत्.

चन्वतःस्रवा Bahuvr. f. (-वा) The name of a lotus-pond in Kurukshetra, mentioned in the Śatapathabrāhmaṇa (lit. 'having figtrees on one side'). E. चन्वतस् and स्रव.

चन्वतःश्रितिवाङ्ग Bahuvr. m. (-ङ्गः) (ved.) Having white feet (lit. arms) on one side, having white hind feet; the characteristic of one of the sacrificial animals (a goat) in the Aśwamedha; it is consecrated to Bṛhaspati and tied with sixteen other animals to the middle or eleventh of the twenty-one sacrificial posts, called चपिष्ट; comp. श्रिति-वाङ्ग and समन्तश्रितिवाङ्ग. E. चन्वतस् and श्रितिवाङ्ग.

चन्वतःश्रितिरन्ध्र Bahuvr. m. (-न्ध्रः) (ved.) Having black holes (marks?) on one side; the characteristic of one of the sacrificial animals (a goat) in the Aśwamedha; it is consecrated to Savitṛi and tied, with sixteen other animals, to the middle or eleventh of the twenty-one sacrificial posts, called चपिष्ट; comp. श्रितिरन्ध्र and समन्तश्रितिरन्ध्र. E. चन्वतस् and श्रितिरन्ध्र.

चन्वतएगी Tatpur. f. (-गी) (ved.) Variegated or spotted on one side; the characteristic of a she-goat in the Aśwamedha, consecrated to Mitra; three such sacrificial animals are tied together with six other animals, to the eighth of the twenty-one sacrificial posts required for the performance of the Aśwamedha. E. चन्वतस् and एगी (the femin. of हत).

अन्यतम m. f. n. (-मः-मा-मम्) Any one of many, either of many; e. g. वातपितृश्वेषुशोचितमेदोमूचास्त्रनिमित्ताः सप्त युद्धवः । तासां मूचास्त्रनिमित्ते युद्धी वातसमुत्ते केवसमुत्पत्तिहेतुरन्यतमः; or in the dual, e. g. भुवकोटिकर्षाणामन्यतमे ज्ञाते ऽन्यतमयोर्षाणाय करणसूचम्; in the plur., e. g. तासामन्यतमाः (scil. राक्षसः) चिप्रं रावणायाचचचिरे. Also 'any' in general; e. g. हीनमन्यतमेनाश्वयवेन न्यूनम्. Comp. अन्यतर. [According to Vopadeva (7. ९.) अन्यतम is formed with the taddh. aff. उत्तम and would therefore be a pronoun, according to his rule 3. ९., which again would assimilate its declension to that of सर्व (cf. 3. 35-37. 75.); but as there is no evidence to this effect in Pāṇini or in the literature, and as Vopad. himself mentions अन्यतर in the rule 3. ९., the word अन्य in the rule 7. ९. must be an inaccuracy of this grammarian, the correctness of the reading being placed beyond doubt by the comm. of Durgādāsa.] E. अन्य, taddh. aff. तमप्.

अन्यतर 1. (see सर्वनामन्) m. f. n. (-रः-रा-रद् (-रत्); the dat., abl., gen. and loc. sing., the nom. and gen. plur. are similar to the corresponding cases of अन्य q. v.) ¹ Either of two; e. g. उभयोः पद्योरन्यतरस्त्राधापनादप्रतिषेधः; or निखोपलब्धगुणसन्धिप्रसङ्गे ऽन्यतरनियमो वाच्यः (Śankara: अन्यतरस्त्रात्त्राण रक्षियस्त्र वा शक्तिप्रतिबन्धः &c.); or स्वापयसंपन्नोरन्यतरपिचमाविष्कृतं हि (i. e. either of profound sleep or of final emancipation). — In the rules of Pāṇini अन्यतरस्त्राम् (the locat. sing. of the femin.) 'in either way' means that a given rule is optional, may take place or not; comp. for synonymous terms वा, विभाषा, and the more precise terms अप्राप्तविभाषा, प्राप्तविभाषा, उभयविभाषा, व्यवहितविभाषा, महाविभाषा, सर्वविभाषा, also विभाषित, उभयवा, विवक्ष्य. ² The other of two (one having been mentioned) [this meaning is probably meant when the Amarakosha, Hemachandra &c. make अन्यतर a synonyme of अन्य 'other']; e. g. in the Vārttika to Pāṇini V. 2. 47 एको ऽन्यतरः, where अन्यतरः is opposed as निमित्तम् to the word expressing the निमानम्, as in the instance द्विमयमुदञ्चिषवानाम्, where उदञ्चित् 'the object to be valued which is एक 'one', is निमित्तम्, and the यव 'the object determining the value (निमानम् or मूलम्) is निमानम्' (comp. Kaiyaia: अन्यतरशब्देन निमित्तमेव विवक्षितम् । एक एव यदि निमित्तमुक्तो भवति तदा प्रत्ययः). ³ One of two, each being one of many; in this sense its use is probably restricted to passages belonging to the vaidik period, when it is followed by a correlate अन्यतर, both implying then 'the one — the other, one — another' (comp. अन्य — अन्य); e. g. Śatapathabr. I. 2. 1. 1. स वै कपालान्वेवान्यतर उपदधाति । इषदुपसे ऽन्यतरः (thus explained in the genuine comm. of Śāyaṇa: अन्यतरः । अस्त्रिणां मध्य एकः । आपीधः । स कपालानामुपधाता । अन्यतरो ऽध्वर्युः । स पेषवार्धं इषदुपसे उपदधात्).

2. m. (-रः) A proper name; comp. आन्यतरेय (and इतर, ऐतरेय). E. अन्य, taddh. aff. उत्तर.

अन्यतरत्स ind. On one of two sides. Comp. अन्यतस्य. E. अन्यतर, vibhakti-taddh. aff. तसिष्.

अन्यतरतोदन्त Bahuvr. m. f. n. (-न्तः-न्ता-न्तम्) Having teeth on one side only, having but one row of teeth (as प्रजाः, living beings); opposed to उभयतोदन्त i. e. men, horses and other animals which have two rows of teeth; both

categories being intended in a vaidik passage to comprise all living beings in general. E. अन्यतरत्स and दन्त.

अन्यतरतोयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Having (the draught-beast) put to but one side of it; said in a vaidik passage of a cart which has one ox put to it. E. अन्यतरत्स and युक्त.

अन्यतरत्स n. (-त्सम्) Eitherness, the relation of either — or, alternativeness; e. g. अन्यतरत्सेनानुगतीकृततद्दर्शनादपि न संशयः 'nor can doubt arise from comprehending an object and beholding it under the relation of either — or'; see the following. E. अन्यतर, taddh. aff. त्स.

अन्यतरधर्म Tatpur. m. (-र्मः) The quality or relation of अन्यतर, the same as अन्यतरत्स; e. g. समानानेकधर्माध्ववसायादन्यतरधर्माध्ववसायादा न संशयः 'doubt can not arise from apprehending mentally an object under the relation of sameness (with), or difference (from, other objects), nor can it arise from apprehending it under that of (being) either (one thing) or (another). Comp. विप्रतिपत्ति. E. अन्यतर and धर्म.

अन्यतरस्त्राम्. See s. v. अन्यतर.

अन्यतरेषु ind. Either of two days, on the one day or on the other. E. अन्यतर, vibhakti-taddh. aff. एषुसच् (but more likely a Karmadh. अन्यतरे (obsolete loc. of अन्यतर) and षुस् (obsolete genitive of दिव); see the Preface).

अन्यतस् ind. Used in the same manner as 1. the ablative and 2. the locative of अन्य, absolutely or with the ellipsis of a word implying 'place', 'manner' &c., viz.

1. = the ablative of अन्य, 'from another'; e. g. भावितं पद्यतो ऽभीष्टी त्वत्का वशीं सरूपको । अन्यतो भावितान्निवृततः पद्यो विभज्य च &c., i. e. 'removing the factum from one side and the simple colours and absolute numbers from the other, as optionally selected, and dividing both sides of the equation by the coefficient of the factum &c.'; also with a noun depending on it in the ablative, e. g. in the comm. of the Kāsikā on Pāṇ. IV. 1. 40. 'तोपधादन्यतः प्रातिपदिकाद्वर्षवाचिनो ऽनुदात्तात्स्त्रियां ऊष्मत्स्यो भवति.

2. = the locative of अन्य and in the same sense as अन्यत्र, viz. ¹ In another, on another; e. g. अन्यतो युक्ती (comm. = अन्यत्र जाती) 'in another way'; or in Hemachandra's explanation of विज्ञान, 'भोषे ज्ञानं विज्ञानमन्यतः, i. e. ज्ञान means (knowledge of what concerns) final emancipation, विज्ञान other (knowledge), where अन्यतः represents the locative अन्यस्मिन्, the explaining words being put in the locative, and does not mean 'in another case, elsewhere'. ² (Scil. देशे) Elsewhere; e. g. प्रतिपत्तिमूखमुत्वाप्यान्यतः प्रवृत्तः; or यान्तो ऽन्यतः आत्मवर्माः; also repeated: 'in one place — in another place', e. g. अमुस्त्रान्यतः शब्दं प्रपसायन्त आन्यतः । आकन्दमन्यतो ऽकुर्वन्तीनाह्वयता आन्यतः ॥. Comp. अन्यतोवात्. ³ (Scil. देशे) In one place, in one direction (ved.); comp. अन्यतोघातिन्, अन्यतोमुख, अन्यतोऽरक्ष. ⁴ (Scil. देशे) On the other side, on the contrary. ⁵ (Scil. प्रकारे) In another way or manner, otherwise; e. g. वाप्यभरसया चक्षितया निःशब्द मुक्तो ऽन्यतः. E. अन्य, vibhakti-taddh. aff. तसिष्.

अन्यतस्त्व m. (-त्वः) (ved.) An adversary, an enemy. (According to a comm. lit. 'one born from another mother'.) E. अन्यतस्, taddh. aff. त्वप्.

अन्यता f. (-ता) The being other, otherness, difference; also अन्यत् q. v.; e. g. जातिव्यपदेशैरन्यतानवच्छेदापुन्ययोक्तः प्रतिपत्तिः (Difference) is understood through it (viz. through profound meditation), since it is impossible to remove the otherness which exists between two (apparently) like objects either with regard to species or characteristic properties or space; (as in the case, for instance of various atoms, or of Íswara and the Yogin). E. अन्य, taddh. aff. तत्.

अन्यताभाव Tatpur. m. (-वः) Non-existence of otherness; comp. the passage s. v. अन्य. E. अन्यता and अभाव.

अन्यतोघातिन् Tatpur. m. (-ती) (ved.) One who strikes in one direction. E. अन्यतस् and घातिन्.

अन्यतोमुख Bahuvr. m. (-खः) (ved.) Having the face only in one place; opposed to सर्वतोमुख or (the sacrificer) who by shaving off his hairs, makes his scull, through its baldness, resemble the face and thus becomes as it were 'face all over' (according to the comm. of Sáyaña on Śatapathabr. II. 6. 3. 16, which unmutilated runs thus: अयंशब्दस्त्वर्थे। अयं तु पुत्रो यजमानो ऽन्यतोमुखः। अन्यशब्द एकशब्दपर्यायः। अन्यत एकत्र स्थितमेव मुखं यस्स स ततोक्तः। तस्स सर्वतोमुखत्वसंपत्तिमाह। स एतदिति। यजमानात्परितः शिरो वर्तयते केशान्वापयति। एतत्। एतेन। असोमकत्वसाम्याच्छिरसः प्राग्देशा अपि मुखमिव भवतीति स यजमानः सर्वतोमुखो भवति ॥). E. अन्यतस् and मुख.

अन्यतोऽरक्ष Tatpur. n. (-रक्षम्) (ved.) A place which is forest only on one spot; (this is probably the meaning of this word in the vaidik passage वनाय वनपमन्वतोऽरक्षाय दावपम् where it is opposed to वन). E. अन्यतस् and अरक्ष.

अन्यतोवात Tatpur. m. (-तः) (In Medicine.) A disease of the whole eye (सर्वाक्षिरोम); symptoms and etymology are conveyed by the following verse: यस्यावटुर्कर्मशिरोहमुखो मन्वागतो वाप्यग्लो ऽन्यतो वा। कुर्याद्गुजो ऽति भुवि खोचने वा तमन्वतोवातमुदाहरति 'when the air of the back of the neck, of ears, head, jaw, the tendons which form the nape of the neck or elsewhere produces excessive pain in the eyebrow and eye, they call this (disease of the eye) अन्यतोवात'. The word occurs also in its uncompounded state, e. g. हताधिमन्वो ऽनिलपर्यायश्च मुष्काक्षिपाको ऽन्यत एव वातः. E. अन्यतस् and वात.

अन्यकाम Bahuvr. m. f. n. (-मः-मा-मम्) Having desire for something else; comp. अन्यकाम. (The correctness of this word is doubtful, as it is not mentioned by Pāṇini amongst those compounds in which अन्य retains the इ of its neuter; see s. v. अन्य.) E. अन्य, ágama दुक् and काम.

अन्यकारक m. f. n. (-रकः-रिका-रकम्) I. Karmadh. Another agent (Kásiká = अन्यः कारकः).

II. Tatpur. Agent of another (Patanjali and Kásiká = अन्यस्य कारकः). (With regard to the first part of the compound see s. v. अन्य.) E. अन्य, ágama दुक् and कारक.

अन्यत्र (ved. also अन्यत्रा) ind. Used in the same sense as the locat. of अन्य, absolutely or with the ellipsis of a word implying 'place', 'manner' &c.; comp. अन्यतस्; viz. ¹In another or others, on another or others, e. g. अन्यत्र जाती (see the instance s. v. अन्यतस्); अन्यत्रार्थे; सर्वाभेदादन्वयेने (which Vedānta Sūtra is explained: सर्वशास्त्रासु प्रायोपासकशास्त्राभेदादन्वय शास्त्रान्तरे इमे वसिष्ठत्वादिगुणाः समाहा-

यीः); or साहसखेयपादयनोऽभिशापाख्ये स्त्रियाम्। विवादयेत्स एव कासो ऽन्येच्छया श्रुतः (comm. अन्यत्र = विवादाकारेषु); also with a noun depending on it in the ablat. 'in another than', e. g. in the Sūtra of Pāṇ. ताभ्यामन्यत्रो-यादयः (Kásiká: उक्तादयः प्रत्ययासाभ्यां संप्रदानापादानाभ्यामन्यत्र कारके भवति); or धात्वर्थाणां संबन्धे यत्र काले प्रत्यया उक्तासतो ऽन्यत्रापि भवति. ²Elsewhere; in space or time, e. g. यदा क्वं विनैव कार्यातिशयादन्वय मतः &c.; or एतेषां (scil. रूपरसनन्वयसर्गाणां) पाकवत्त्वं तु चिती नान्यत्र कुपचित; also with a noun in the ablat., e. g. (Kásiká on Pāṇini VIII. 1. 12. v. 10.) स्त्रीनिवद्भावादन्वत्रापि दृश्यते. ³In another manner, differently from; with a noun in the ablativ, e. g. अपत्याधिकारादन्वय सौमिकमपत्यमार्थं नोचम्, i. e. नोच in Pāṇini's rule IV. 2. 39 is to be taken in the sense of a son only, differently from the chapter on अपत्य (IV. 1. 169) where it means the descendants beginning with the grandson (अपत्यमार्थं न तु पौत्रप्रमुखेव Kás.). 'In another or different sense; e. g. कारस्फरी वृषः। अन्यत्र कारकरः; or एकत्र रजो धूलिरन्यत्र गुणः. 'Except, with a noun in the ablativ, e. g. शब्दार्थयोः पुनर्वचनं पुनरुक्तमन्वचानुवादात् 'repetition of word or sense is called पुनरुक्त, unless it be an अनुवाद q. v.'; or त इच्छियासि तद्व्यपदेशादन्वय त्रेधात् 'these (eleven prānas) are the senses except the principal one, because exception of it is taken (in a vaidik passage)'; अन्यत्र नित्यद्रव्येषु चाश्रितत्वमिहोच्यते 'dependence is said (to be the attribute of every thing) except (of) eternal substances. [More frequently used so in the Buddhistic than in the Brāhmanic writings, according to Burnouf, Lotus de la bonne loi, II. p. 653.] ⁶Without; with a noun in the ablativ; e. g. धेनुवैव ह्युपयुक्तं तुषादि शीरीभवति न प्रहीनमगुहासुपयुक्तं वा। यदि हि निर्निमित्तमेतत्स्यात्। धेनुशरीरसंबन्धादन्वत्रापि तुषादि शीरीभवेत्. ⁷In the contrary case, otherwise; comp. अन्यत्रा and इतरत्र; e. g. देविकादिषु तदादियहसम्। अन्यत्र हि तद्वहस्यात्तदन्वयहयाद्वा. E. अन्य, vibhakti-taddh. aff. चक्.

अन्यत्रदत्ताच Bahuvr. m. f. n. (-चः-ची-चम्) Turning the eyes elsewhere, e. g. अन्यैः प्रवर्तितां शब्दस्तावधाना च तत्कथाम्। शृणोत्वन्यत्रदत्ताची म्रिये वासानुरागिणी. E. अन्यत्रदत्त and अचि, samás. aff. चक्.

अन्यत्रमनस् Bahuvr. m. f. n. (-जा-जा-जः) Having the mind directed on another object, absent (mentally). [The passage of the Bṛihadárányaka Upan. अन्यत्रमना अभूवं नाश्रीषम् &c. is given as a proof by the Sāṅkhya Pravachana Bh. for the orthodoxy of the Sāṅkhya tenet that मनस् is capable of becoming multifarious.] E. अन्यत्र and मनस्.

अन्यत् n. (-त्वम्) The being other, otherness, difference (the same as अन्यता, but more frequently used as this word); e. g. अन्यत्वे ऽप्यभासस्त्रीपचारात् 'even if there were different (sounds, sound must be permanent) because it is possible to repeat it (in teaching)'; also with a noun in the ablativ, e. g. यचनासु ततो ऽन्यत्वम् '(if it is maintained that इतिकर्तव्यता refers to profane things, the answer is:) but on account of a (distinct vaidik) passage its difference from that (is established), i. e. it refers only to sacred or vaidik objects'; or तयोरन्यत्वे तुच्छत्वम् (comm. अकार्यस्य प्रकृतिपुष्पभित्तत्वे तुच्छत्वम् &c.). — The word occurs

for the most part, however, as the latter part of a compound — e. g. स्नाटिवात्स्नाभिमानवत्तद्वत्स्नाभिमानः — and especially in scientific writings, e. g. in the Vārttikas of Pāṇini in compounds as चक्रान्वत्, कर्षवत्, कारकान्वत्, काष्ठावत्, in the Vedānta Sūtras as in तद्वत्, in the Mimāṃsā S. as in प्रचीवनान्वत्, वेदान्वत्, रूपान्वत् &c., in the Nyāya S. as in खानान्वत्, कर्मान्वत्, in the Sāṅkhya S. उभयान्वत्, in the Yoga S. as in क्रमान्वत् &c. &c. E. अन्य, taddh. aff. त्.

अन्यत्कार Tatpur. m. f. n. (-रः-री-रम्) Producing otherness or difference; as species, characteristic properties, space. E. अन्यत् and कर (कृ, kṛit aff. ट्).

अन्यथा ind. ¹In another manner, differently; e. g. कुर्वन्नेवेह कर्माणि विधीयन्ते स माः । एवं त्वधि नान्यथेति ऽस्ति न कर्म सिध्यति नरे; or विपश्चित्तोऽथवा नखत्रणास्त्रिरोहिता विधममखनेन वे । इतस्त्र शेषानिव कुङ्कुमस्य तान्विकत्यनीयान्धुरत्वथा स्त्रियः ‘... the women made these wounds different, i. e. not concealed; they laid them open (comm.: प्रकाशं दधुरित्वर्थः); or तर्काप्रतिष्ठाणादथन्वचानुमेयमिति चेत् &c.; comp. अन्यचानुमिति; अन्यथा -- अन्यथा ‘in one way — in another way’, e. g. अन्यथा हि प्रक्रमणे चाबसनेचिजः । अन्यथा ह्यहोनाः; also with a noun depending in the abl., for the most part with अतस् (= अस्मात्), e. g. अपुष्टो ऽपि हितं ब्रूयात्स नैच्छेत्पराभवम् । एव एव सतां धर्मो विपरीतमतो ऽन्यथा. ²Otherwise, or else; e. g. नतरैर्वस्वमुभयचान्वथा हि विरोधः ‘the result of the (divine) way is doubtful, otherwise there would be contradiction (with a vaidik passage)’; or द्रष्टुमभ्यागतो ह्येव भरतो नान्वचागतः ‘..... or else he would not have come’; नुर्वापिहो-चार्यकृते प्रक्षितश्च सुतस्त्वव । न निवार्यो निवार्यः स्नादन्वथा प्रक्षितो वगम् ‘.... he was not to be prevented or else he ought to have been prevented: (but now) he is gone to the forest’. Comp. अन्यत्. ³On the other hand, on the contrary; e. g. असति (scil. हेतौ) प्रतिज्ञोपरोधो चीनपथमन्वथा (comm.: अन्यथा = हेतौ सति). ⁴Untruly; e. g. यस्त्रोचुः साधिषः सत्वां प्रतिज्ञां स यधी भवेत् । अन्यथा वादिनो यस्त्र ध्रुवस्य परावयः । उक्ते ऽपि साधिभिः साक्षे यद्यन्वे गुणवत्तमाः । द्विगुणा चान्वथा ब्रूयुः कूटाः सुः पूर्वसाधिषः (comm.: अन्यथा = विपरीतत्वेन मिथ्या). Comp. also अन्यथास्त्रोच. ⁵Badly, wrongly, erroneously; comp. अन्यथासिद्ध and अन्यथासिद्धि. E. अन्य, vibhakti-taddh. aff. चात्. Comp. इतरथा.

अन्यथाकरश्च Tatpur. n. (-श्चम्) Acting to the contrary, doing otherwise. E. अन्यथा and करश्च.

अन्यथाकार Tatpur. I. m. (-रः) Altering, changing, e. g. the sense of an expression, by punning on it; यज्ञोक्ती परीक्षित्वथाकारः. E. अन्यथा and कार.

II. ind. (-रम्) In another manner, differently; e. g. अन्यथाकारं भुङ्क्ते he eats in another manner. [According to the Kāśikā on Pāṇini III. 4. 27. कारम् would in this case be a kind of expletive or superfluous, the word of the Sūtra सिद्धाप्रयोगः being thus commented by it: कश्च पुनरसौ सिद्धाप्रयोगः । निरर्थकत्वात् प्रयोगमर्हति । एवमेव प्रयुज्यते; and similarly the Siddh. K.: कश्चर्षत्वात्प्रयोगमर्ह इत्यर्थः; but Bhaṭṭoji in the Prāudhāman. is probably more correct when he refers to the bearing of the word (शाब्द-बोध) and says, that कारम् effectuates a stronger connexion

between the verb and the adverb than would be expressed without it, when सिद्धाप्रयोग in the Sūtra of Pāṇini would not convey the notion of ‘absolute superfluity’ but rather that of ‘not excessive necessity’: शाब्दबोधे तु वैशेष्यमस्तिव । तथा हि । क्रियासामान्यवचनः करोतिः । तदीयश्च प्रकारो ऽन्यथादिशब्दचतुष्टेनोच्यते । एवं च । अन्यथाकारमित्वादिमित्यतर्भिः प्रकारविशेषविशिष्टक्रिया बोध्यते । सा च भुङ्क्तेष्व-विशिष्टक्रियां प्रति विशेषयतया संबध्यते । एकस्मा अपि क्रियाया विशेष्योपरानेय भिन्नाया विशेषणविशेष्यभावसंभवात् । कश्च तर्हि सिद्धाप्रयोगेदित्युक्तमिति चेत् । अनतिप्रयोजनत्वादिति गृह्यात् ॥ &c. Patanjali and his comm. give no gloss on this Sūtra.] E. अन्यथा and कारम् (कृ, kṛit aff. खमुच्).

अन्यथाकृत Tatpur. m. f. n. (-तः-ता-तम्) Altered, changed, as the sense of a word, by punning on it. E. अन्यथा and कृत.

अन्यथास्माति Tatpur. f. (-तिः) (In the Sāṅkhya philosophy.) Erroneous conception, maintaining that a substance is other than what it appears to be by its form; ‘अन्यथास्मातिः स्ववचोवाधातात्’, comm.: अन्यद्वस्त्वव्यरूपेण भासत इत्यपि न युक्तं स्ववचोवाधातात् ॥ E. अन्यथा and स्माति.

अन्यथास्मातिवादिन् Tatpur. m. (-दी) One who maintains that a substance is other than what it appears to be by its form. See the preceding. E. अन्यथास्माति and वादिन्.

अन्यथात्वं n. (-त्वं) ¹Difference, variety; e. g. in a Vedānta Sūtra अन्यथात्वं शब्दादिति चेन्नापिशेषात्. ²Change, alteration; e. g. नुष्टेरन्यथात्वं (= नुष्टिविभवः); or in a Mim.: Vārtt. of Kumārila: लोकनाथन्यथात्वेन शास्त्रार्थो निष्कलो भवेत्. Comp. अन्यथाभाव. E. अन्यथा, taddh. aff. त्वं.

अन्यचानुपपत्ति Tatpur. f. (-त्तिः) Otherwise not taking place, or existing, or being applicable; e. g. काण्डसमाख्यया संनिधिं परिकल्प्य तत्संनिध्यन्यचानुपपत्त्या &c.; or ननु वैशिष्ट्यप्रत्यक्ष-विशिष्टनुष्ठान्यचानुपपत्तिश्च प्रमाणम्. The reverse of अन्यचोपपत्ति. E. अन्यथा and अनुपपत्ति.

अन्यचानुमिति Tatpur. f. (-तिः) Inferring or concluding in a different manner; e. g. अन्यचानुमितौ च अशक्तिविद्योनात्. E. अन्यथा and अनुमिति.

अन्यथाभाव Tatpur. m. (-वः) The same as अन्यथात्वं. E. अन्यथा and भाव.

अन्यथाभूत् Tatpur. m. f. n. (-तः-ता-तम्) Become different, changed, altered; e. g. पुत्रस्त्रेहादन्यथाभूत्: (= विकृतः). E. अन्यथा and भूत्.

अन्यथावादित्वं n. (-त्वं) (In Law.) Stating a cause or complaint in a different manner than originally; e. g. यथा येन प्रकारेण पूर्वमावेदनकाले आवेदितं तथा । न पुनरन्यथा । अन्यथावादित्वेन भङ्गप्रसङ्गात्. E. अन्यथावादिन्, taddh. aff. त्वं.

अन्यथावादिन् Tatpur. m. (-दी) (In Law.) A plaintiff who states his cause or complaint in a different manner than he did originally. Comp. अन्यथावादिन्. E. अन्यथा and वादिन्.

अन्यथानुत्ति Bahuvr. m. f. n. (-त्तिः-त्तिः-त्तिः) Changed, altered; e. g. चेतः. E. अन्यथा and नुत्ति.

अन्यथासिद्ध Tatpur. m. f. n. (-द्-द्वा-द्दम्) I. (In the Vaiśeṣhika philosophy.) Wrongly established, referred to a cause which is not the true cause (as an effect). See अन्यथासिद्धि I. E. अन्यथा and सिद्ध.

II. Not established otherwise, not proved otherwise. See अन्यथासिद्धि II. E. अन्यथा and असिद्ध.

अन्यथासिद्धत्वं n. (-त्वं) The same as the following. E. अन्यथासिद्ध, taddh. aff. त्वं.

अन्यथासिद्धि Tatpur. f. (-सिः) I. (In the Vaiśeṣika philosophy.)

The being wrongly established or the establishing wrongly, i. e. the being referred of an effect, or the referring an effect, to a cause which is not the true cause. This may happen in five ways, viz. ^a by taking for cause what is prior to the effect but only accidental to the real cause ('सह तेन'), as by taking a potter's stick for the cause of a jar; or ^b by taking for cause something inherent to what is accidental to the real cause ('यस्य'), as by taking the shape of a potter's stick for the cause of a jar; or ^c by taking for cause what is prior but is known to be the cause of another effect ('अन्वं प्रति'), as by taking æther for the cause of a jar, æther being the known cause of sound; or ^d by taking for cause what is prior but prior in so far only as the real cause is produced by it ('जनकं प्रति'), as by taking the potter's father for the cause of a jar; or ^e by taking for cause any thing foreign to the effect ('अतिरिक्तम्'), as by taking the donkey carrying the earth of which the jar is made, for the cause of the jar. The last error comprises, indeed, in its generality all the preceding and is therefore called 'आवयक', the absolute error. E. अन्यथा and सिद्धि.

II. Not being established or proved otherwise; in the Sāṅkhya Sūtra: समयथाप्यन्यथासिद्धेर्न प्रत्यक्षमनुमानं वा (comm. अन्यथापि वैशिष्ट्यप्रत्यक्षे तदनुमाने च स्वरूपवैधान्यथासिद्धेर्न तदुभयं समवाये प्रमायमित्यर्थः। अयं भावः। यथा समवायवैशिष्ट्यनुष्ठारिपि गुणादित्यस्वरूपवैशिष्ट्यताम्। अतस्तथापि प्रत्यक्षानुमाने ऽन्यथासिद्धे &c.). E. अन्यथा and असिद्धि.

अन्यथासौच Tatpur. n. (-चम्) Untrue or ironical praise, a sneer; as saying to a deformed man 'thou art a handsome one' (comm.: यच्च विद्वताकृतिरेव दर्शनीयस्त्वमसीत्सुच्यते। तद्व्यथासौचम्). E. अन्यथा and सौच.

अन्यथि denom. parasm. (-यति) To change, to alter, e. g. the sense of a word, by punning on it: नीपनीयं कमपर्थं श्रोतवित्वा कथंचन। अदि श्लेषेणान्यथा वा ऽन्यथयेत्साप्यपहुतिः. E. अन्यथा, denom. aff. यिच्.

अन्यथोपपत्ति Tatpur. f. (-त्तिः) Otherwise taking place, existing, being applicable; the reverse of अन्यथानुपपत्ति q. v. E. अन्यथा and उपपत्ति.

अन्यद् ind. Beside, moreover; e. g. देवदत्त आयातो ऽन्यद्-यदत्तः; and see s. v. अन्य. E. The neuter of अन्य.

अन्यदर्थे I. Karmadh. m. (-र्थः) Another sense &c.

II. Tatpur. m. (-र्थः) The sense &c. of another.

III. Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having another sense &c. (see the meanings of अर्थ). Comp. also अन्यार्थ and see अन्य. E. अन्य, āgama दुक्, and अर्थ.

अन्यदा I. ind. At another time; e. g. अन्यदा भूषणं पुंसः चमा लज्जेव घोषितः। पराक्रमः परिभवे धियात्वं सुरतेष्विव (where अन्यदा is opposed first to परिभवे and then to सुरतेषु and therefore must not be taken in a general sense 'sometimes' — which it has not — but in the sense 'at another time than that of defeat', 'at another time than that of amorous sport'; comm.: अन्यदा सुरतव्यतिरिक्ते काले घोषितो लज्जेव पुंसो ऽन्यदा अपरिभवे शमो भूषणं परिभवे तु घोषितः सुरतेषु धियात्वं धार्म्यमिव); or भर्ता तु यदा दुर्भिक्षे स्त्रीधनं विना वर्तनाचमसदापि यहीनुमर्हति गान्धदा 'when the husband at a time of dearth cannot support himself without the property

of his wife, he may take it, not at another time'. ³ At one time, once. Compare अन्यदिन. E. अन्य, vibhakti-taddh. aff. दा. See the Preface.

II. Bahuvr. f. (-दा) A virtuous wife. [According to a comm. of the Bhaṭṭikāvya: अन्येषां पतिश्वगुरादीनां दा मुचिर्यान्वदाः (acc. plur. in the passage referred to) अन्यदाः साधीरित्त्वर्थः.] Comp. अन्यदीय. E. अन्य and दा (from दे, kṛit aff. झिप्).

अन्यदाशा Karmadh. f. (-शा) Another hope &c. (see the meanings of आशा) (Kāśikā = चन्वा आशा). Comp. चन्वाशा; and see अन्य. E. अन्य, āgama दुक्, and आशा.

अन्यदाशिस Karmadh. f. (-शीः) Another blessing &c. (see the meanings of आशिस) (Kāśikā = चन्वा आशिस). Comp. चन्वाशिस, and see अन्य. E. अन्य, āgama दुक्, and आशिस.

अन्यदाक्षा Karmadh. f. (-क्षा) Another place &c. (see the meanings of आक्षा) (Kāśikā = चन्वा आक्षा). Comp. चन्वाक्षा, and see अन्य. E. अन्य, āgama दुक्, and आक्षा.

अन्यदाक्षित m. f. n. (-तः-ता-तम्) I. Karmadh. Another who has obtained &c.

II. Tatpur. One who has obtained another &c. (see the meanings of आक्षित). Comp. चन्वाक्षित, and see अन्य. [The meaning II. is given as a conclusion from Pān. VI. 3. 99; but it is not mentioned by the commentaries; the first (I.) is supported by the explanation of the Kāśikā: अन्य आक्षितः.]

अन्यदिन Karmadh. m. n. (-नः-नम्) Another day; अन्यदिने 'the other day, once upon a time'; comp. अन्य I. a. and अन्यदा I. E. अन्य and दिन.

अन्यदीय I. m. f. n. (-यः-या-यम्) ¹ Being in another (Kāśikā = अन्यसिम्भव). ² Belonging to another (Kāśikā = अन्यसिद्धम्); e. g. अन्यदीयस्तादृशं यहीता न स्नात् (scil. द्विजः); also used in the same sense as the genitive of अन्य 'of another'; e. g. अन्यदीयपाठमाकर्ष्य स्वयं वा शास्त्रमाकर्ष्य यन्मानं आयति तदिति; or परस्वान्वायवन्नारीरन्वदीयाः परामृशन्. E. अन्य, taddh. aff. ह् and āgama दुक्; see s. v. अन्य.

II. f. (-या) A virtuous wife. [This interpretation of the word is given, besides the usual one 'wife of another' (see meaning I.), by a comm. of the Bhaṭṭikāvya who after having explained the meaning and etym. of अन्यदा II. q. v. adds: ततः (i. e. from अन्यदा, a virtuous wife) स्वार्थे ईयः.] E. अन्यदा II., taddh. aff. ह्.

अन्यदुत्सुक Karmadh. m. f. n. (-कः-का-कम्) Another who is zealous &c. (see the meanings of उत्सुक) (Kāś. = अन्य उत्सुक). Comp. अन्योत्सुक, and see अन्य. E. अन्य, āgama दुक्, and उत्सुक.

अन्यदुर्बह Tatpur. m. f. n. (-हः-हा-हम्) Difficult to be borne by another; e. g. a bow. E. अन्य and दुर्बह.

अन्यदूति Karmadh. f. (-तिः) Another protection &c. (see the meanings of ऊति) (Kāśikā = चन्वा ऊतिः). Comp. अन्योति, and see अन्य. E. अन्य, āgama दुक्, and ऊति.

अन्यदेव Bahuvr. m. f. n. (-वः-वा-वम्) Having other gods. E. अन्य and देव.

अन्यदिवत् Bahuvr. m. f. n. (-तः-ता-तम्) Referring to another divinity, addressed to another divinity (as a hymn). E. अन्य and देवता.

अन्यदेवत्व m. f. n. (-त्वः-त्वा-त्वम्) Referring to another divinity; e. g. अन्वासी वा प्रधाव्यदेकदेशो ऽन्यदेवत्वः. E. अन्य-देवता, taddh. aff. यत्.

अन्यदेहचिकित्सा Tatpur. f. (-त्सा) Administering remedies to others, exercising the practice of medicine. E. अन्य-देह and चिकित्सा.

अन्यदेवत Bahuvr. m. f. n. (-तः-ता-तम्) The same as अन्य-देवत. E. अन्य and देवत.

अन्यद्राग Karmadh. m. (-जः) Another affection &c. (see the meanings of राग) (Kásiká = अन्यो रागः). Comp. अन्य-राग, and see अन्य. E. अन्य, ágama दुःख, and राग.

अन्यधर्म I. Tatpur. m. (-र्मः) The quality or characteristic of another, of something else.

II. Karmadh. m. (-र्मः) Another quality or characteristic.

III. Bahuvr. m. f. n. (-र्मः-र्मा-र्मम्) Having other or different qualities or characteristics. See the following. E. अन्य and धर्म.

अन्यधर्मत्व n. (-त्वम्) ¹The being the quality or characteristic of another or something else; e. g. विशिष्यभोगानुपपत्तिरन्यधर्मत्वे; comm.: दुःखयोगरूपवन्धस्व चित्तमात्रधर्मत्वे विशिष्यभोगानुपपत्तिः. ²The having different qualities or characteristics; e. g. अतिप्रसन्निरन्यधर्मत्वे; comm.: बन्धतत्कारणयोर्भिन्नधर्मत्वे ऽतिप्रसन्निसुखस्यापि बन्धापत्तिरित्यर्थः. ³The being another quality or characteristic. E. अन्यधर्म, taddh. aff. त्व.

अन्यनाभि Bahuvr. m. f. n. (-भिः-भिः-भि) One who is not of the same family; the reverse of सनाभि; comp. also नाभिसम्बन्ध and सोदर. E. अन्य and नाभि.

अन्यनामचिह्नित Tatpur. m. f. n. (-तः-ता-तम्) Signed with the name of another, signed by another; as a deed &c.; comp. अन्यकृत. E. अन्य-नामन् and चिह्नित.

अन्यनामाङ्क Bahuvr. m. f. n. (-ङ्कः-ङ्का-ङ्कम्) The same as the preceding. E. अन्य-नामन् and अङ्क.

अन्यनिन्दक Tatpur. m. f. n. (-न्दकः-न्दि-का-न्दकम्) Censorious, detracting. E. अन्य and निन्दक.

अन्यपदार्थ Tatpur. m. (-र्थः) (In Grammar.) The sense of another word; this term is used by Páñini and his commentators to qualify the nature of a Bahuvrīhi compound which always depends on, or refers to, the meaning of another word, the word अन्यपदार्थ being thus used in contradistinction of स्वपदार्थ; e. g. Patanjali: अथान्यग्रहणं किमर्थम् । अनेकं पदार्थं । इतीयत्सामाने स्वपदार्थे ऽपि वज्रग्रीहिः स्यात् । राजपुरुषः । तत्रपुरुष इति नैतदस्ति प्रयोजनम् । तत्पुरुषः स्वपदार्थे बाधको भविष्यति ।; Kaiyyāta: अथान्यग्रहणमिति । अन्तरङ्गत्वात्स्वपदार्थे समासे सिद्धे पदार्थग्रहणसामर्थ्यादन्यपदार्थो लप्स्यत इति प्रश्नः । स्वपदार्थे ऽपीति । अपिशब्दान्यपदार्थे ऽपीत्यर्थः । पदार्थग्रहणं व्याप्तिसमाश्रयणार्थं स्यादिति स्वपदार्थान्यपदार्थयोः समासः स्यात् । तत्पुरुष इति । वज्रग्रीहिस्त्वन्यपदार्थो ऽवकाशः. [This word occurs only as a Tatpurusha. The quotation अन्यपदार्थो वज्रग्रीहिः which is printed somewhere, is a misreading for अन्यपदार्थप्रधानो &c. See the following.] E. अन्य-पद and अर्थ.

अन्यपदार्थप्रधान Bahuvr. m. (-नः) (In Grammar.) Essentially qualified by, or essentially resting on the sense of another word, viz. a Bahuvrīhi (see the preceding); in contradistinction from पूर्वपदार्थप्रधान, the quality of an Avyayībhāva, उत्तरपदार्थप्रधान, the quality of a Tatpurusha, and उभयपदार्थप्रधान, the quality of a Dvandva (Patanjali: इह कश्चित्समासः पूर्वपदार्थप्रधानः । कश्चिदुत्तरपदार्थप्रधानः । क-

श्चिदुभयपदार्थप्रधानः । कश्चिदुभयपदार्थप्रधानः । पूर्वपदार्थप्रधानो ऽवयीभावः । उत्तरपदार्थप्रधानस्तत्पुरुषः । अन्यपदार्थप्रधानो वज्रग्रीहिः । उभयपदार्थप्रधानो द्वन्द्वः ॥). E. अन्यपदार्थ and प्रधान; scil. समास.

अन्यपदार्थप्रधानता Tatpur. f. (-ता) (In Grammar.) The preponderance of the sense of another word, viz. in a Bahuvr.; see the preceding; e. g. उभयतन्त्रमितादावन्यपदार्थप्रधानता (Kaiyyāta). Comp. the following. E. अन्यपदार्थ and प्रधानता.

अन्यपदार्थप्राधान्य Tatpur. n. (-त्वम्) (In Grammar.) The same as अन्यपदार्थप्रधानता; e. g. स च यदि समाहरणं समाहार इति भावरूपसदान्यपदार्थप्राधान्यम् (Kaiyyāta). E. अन्यपदार्थ and प्राधान्य.

अन्यपर Bahuvr. m. f. n. (-रः-रा-रम्) ¹Having some one or something else for one's object (e. g. of worship). (Comp. the following.) ²Expressing something else, having another sense, e. g. figurative speech; e. g. भेदी धनेरपि दानुदीरिती लक्षणाभिधान्मता । अविवक्षितवाच्यो ऽन्यो विवक्षितान्यपरवाच्य । (comm. on the latter word: वाच्यं विवक्षितम् । अन्यपरं व्यङ्ग्यनिष्ठम् । अथ हि वाच्यो ऽर्थः स्वरूपं प्रकाशयन्नेव व्यङ्ग्यार्थस्य प्रकाशकः). E. अन्य and पर.

अन्यपरत्व n. (-त्वम्) ¹The having some one or something else for one's object; e. g. अन्यपरत्वमविवेकानां तत्र. ²The expressing something else; e. g. in a Mīm. Vārtt. of Kumāra: अदर्शनाद्विरोधस्वार्थवादानां चान्यपरत्वेन गुणवादमाचक्षत्. E. अन्यपर, taddh. aff. त्व.

अन्यपुष्ट Tatpur. m. f. (-ष्टः-ष्टा) The Kokila or Indian cuckoo (supposed to be reared by a crow). Comp. वाकपुष्ट, अन्यभूत, अन्यवाप; e. g. उदितैरन्यपुष्टानामाचरैर्मे हतं मनः । उदितैरपि ते दूति माचरैरपि दाक्षिणैः ॥. E. अन्य and पुष्ट.

अन्यपूर्वा Bahuvr. f. (-वा) A woman who has been given to, or has had intercourse with, another man than the one to whom she is married; this may be the case if she is either a पुनर्भू or a स्त्रिरिषी; as a पुनर्भू (q. v.) again, she had either ceased to be a virgin before the nuptial ceremonies, or she had remained a virgin and become blemished through the repeated celebration of the marriage ceremonies; she is स्त्रिरिषी or licentious, if she leaves her husband and goes, out of lust, to a man of the same caste. A woman, however, is not considered to be a पुनर्भू, if she is left without a son and, by order of her Guru, is approached, for the sake of getting a son, by her brother-in-law, or a relative of the class of the Sapiñdas or a man of the same Gotra, either of them having been previously anointed with clarified butter. (According to the Mitākshara as founded on Yājñavalkya; Manu applies the term परपूर्वा, the same as अन्यपूर्वा, only to the licentious woman who leaves her husband for another man; Nārada uses the synonymous term परपूर्वा in a similar manner as the Mitākshara अन्यपूर्वा, but divides the पुनर्भू into three and the स्त्रिरिषी into four categories; for according to him a पुनर्भू may be either a virgin-woman who is blemished by having gone through the marriage ceremonies for a second time, or a woman who first has been given to one and then on account of her love, to another, or a woman who, in want of a brother-in-law, is given by her relations to a Sapiñda-relative of the same caste; a स्त्रिरिषी a woman, whether having had children or

not, who, while her husband is alive, goes to another from lust, or a woman who leaves her infant husband for another man and later returns to the house of her husband; or a woman who after the death of her husband slights her brother-in-law and the other relations (she may approach) and goes from lust to another man, or lastly, a woman who has come from the country and, purchased with money, under the pressure of hunger and thirst gives herself up to another man. E. चन्व and पूर्व; scil. स्त्री.

चन्वभाव I. Tatpur. m. (-वः) The condition &c. of another; e. g. चन्वभावव्यावृत्तेश्च (comm.: चन्वस्य भावो ऽ न्यभावः । चन्वभावान्नावृत्तिः &c.).

II. Karmadh. m. (-वः) Another condition &c. (see the meanings of भाव).

III. Bahuvr. m. f. n. (-वः-वा-वम्) ¹ Having another condition. See चान्वभाव. ² Having affection or love for another; e. g. चनन्वभावे निजधर्मभाविते मनस्ववस्त्राय भवस्य पूर्ववम् (comm. नान्वस्त्रिभावो यस्य तस्मिन्). E. चन्व and भाव.

चन्वभृत् Tatpur. f. (-त्) A crow (lit. nourishing another, viz. the Kokila, the crow being supposed to hatch the eggs of the cuckoo. Comp. चन्वपुष्ट, चन्वभृत, चन्ववाप. The gender of this word is not defined in Hemachandra where it occurs; but it can scarcely be the masc.). E. चन्व and भृत्.

चन्वभृत Tatpur. m. (-त्) The Kokila or Indian cuckoo. See चन्वपुष्ट and the preceding. E. चन्व and भृत.

चन्वमनस् Bahuvr. m. f. n. (-नाः-नाः-नः) ¹ Otherwise-minded, fickle-minded, versatile. ² Absent (mentally), inattentive, distracted. E. चन्व and मनस्.

चन्वमनस्क Bahuvr. m. f. n. (-स्तः-स्ता-स्तम्) The same as चन्वमनस्. E. चन्व and मनस्, samás. aff. कप्.

चन्वमातृव Tatpur. m. (-जः) A son born of another mother; the same as सापत्न, भिन्नोदर, चन्वोदर्य. E. चन्व-मातृ and ज.

चन्वमानस Bahuvr. m. f. n. (-सः-सा-सम्) The same as चन्वमनस्. E. चन्व and मानस.

चन्वयोग Tatpur. m. (-गः) The junction or union with another or something else; e. g. चन्वयोगे ऽपि तस्मिन्निगज्जोनाथो-दाहकर (in the junction of the Soul with the other, i. e. with the Prakṛiti &c.). E. चन्व and योग.

चन्वराग Tatpur. m. (-गः) ¹ Passion &c. (see the meanings of राग) of another. ² Passion (&c.) for another (not: another passion &c., see चन्वद्राग). E. चन्व and राग.

चन्वराजन् Bahuvr. m. f. n. (-जा-जा-ज) Having some one for a master, subject to another. Comp. स्वराज्. E. चन्व and राजन्.

चन्वराज्नीय m. f. n. (-यः-या-यम्) Belonging to another kingdom. E. चन्व-राज्, taddh. aff. छ्.

चन्वरूप I. Karmadh. n. (-यम्) Another shape.

II. Bahuvr. m. f. n. (-यः-या-यम्) Having another shape. E. चन्व and रूप.

चन्वरूपिन् m. f. n. (-वी-पिबी-धि) Having another shape. E. चन्वरूप, taddh. aff. इनि.

चन्वर्हि ind. Another time; the same as चन्वदा. E. चन्व, taddh. aff. र्हिच्. (This word is probably an irregular compound of चन्व and an obsolete locative of चहृच्, another form of which is चहृच्, the latter having passed into the state of an affix र्हिच्.)

चन्वस्यवयोपपत्ति Tatpur. f. (-त्तिः) The taking place (of some-

thing) in consequence of the symptom i. e. the existence (of something else) being found somewhere else; in a Nyāya Sūtra, where the possibility of non-existence is argued from the circumstance that the existence of the counter-entity might be elsewhere: असत्त्वे नाभाव इति चेत्तान्वस्यवयोपपत्तेः 'if (you say that there is) no non-existence since the thing is not, it is not so, for (non-existence) might be, since (the counter-entity) might exist elsewhere'. K. चन्व (in the sense of a locative) -स्यस्य (of an instrum.) and उपपत्ति.

चन्वलिखित Karmadh. n. (-तम्) Another deed, another written document; e. g. क्षिप्रभिक्षकतोचुष्टनष्टदुर्भिक्षितेषु च । कर्तव्यमन्वलिखितं द्वेष सेव्यविधिः स्मृतः ।। E. चन्व and लिखित.

चन्वलिङ्ग Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Used in either of the three genders (as an adjective; lit. having the gender of the other word to which it refers); the same as वाच्यलिङ्ग. E. चन्व and लिङ्ग.

चन्वलिङ्गक Bahuvr. m. f. n. (-कः-का-कम्) The same as the preceding; e. g. अपद्युः पुंसि काले च वामि खादन्वलिङ्गकः. E. चन्व and लिङ्ग, samás. aff. कप्.

चन्वलोह Karmadh. (?) m. n. (?) (-हः-हम्) Bell metal (according to a medical dictionary). E. चन्व and लोह.

चन्ववर्ष I. Karmadh. m. (-र्षः) ¹ Another colour &c. (see the meanings of वर्ष); e. g. (in Arithmetic) another symbol, राशिं तेन समुत्पाद्य कुर्यात्सूयो ऽ परां क्रियाम् । सकृद्येवान्व-करोन् इत्या पूर्वपदं समम् ।।

II. Bahuvr. m. f. n. (-र्षः-र्षा-र्षम्) Having another colour &c. E. चन्व and वर्ष.

चन्ववादित् n. (-त्वर) ¹ Speaking differently, e. g. speaking one thing and doing another, as: वेद्व्यं कीटिक्वम् । चन्वा-भिर्वाधेनान्ववादित्त्वमन्वकर्तुस्वम्. ² (In Law.) Stating a cause or complaint in a different manner than originally. Comp. चन्ववावादित्. E. चन्ववादिन्, taddh. aff. ल्.

चन्ववादिन् Tatpur. 1. m. f. n. (-दी-दिनी-दि) Speaking differently (e. g. speaking one thing and doing another); comp. the preceding.

2. m. (-दी) (In Law.) A plaintiff who states his cause or complaint in a different manner than he did originally. Comp. चन्ववावादित्. E. चन्व and वादिन्.

चन्ववाप Tatpur. m. (-पः) (ved.) The Kokila or Indian cuckoo (lit.: who sows for others, i. e. who gets eggs which are hatched by the crow; comp. चन्वभृत् &c. E. चन्व and वाप.

चन्वविक्रीत Tatpur. m. f. n. (-तः-ता-तम्) Sold by another (applied to property which has been sold without ownership; comp. चन्वविक्रीत). E. चन्व and विक्रीत.

चन्वबीज Tatpur. m. (-जः) Liter. born from another's seed, i. e. a boy who may be adopted as a son in want of a legitimate son (see चौरस्य) and become heir to the property, but who remains nevertheless the son of his real father; such substituted sons are the following eleven, each succeeding being inferior in degree to each preceding (according to the order assigned to them by Manu): the वैष्य, द्विज (or दत्तव), क्षत्रिय, गृहोत्पन्न (or गृहज), अपवित्र, कानीन, सहोड (or सहोडज), क्रीतक (or क्रीत), पौनर्भव, स्वयंदत्त and वारस्य qq. vv. See also अन्यबीजोत्पन्न, अन्यबीजसमुद्भव, अन्यशास्त्रीस्य, ज्ञानमु-ध्यायण and पुत्रप्रतिच्छन्दक, पुत्रप्रतिनिधि. E. चन्व-बीज and ज.

अन्यवीजसमुद्भव Tatpur. m. (-वः) The same as the preceding. E. अन्य-वीज and समुद्भव.

अन्यवीजोत्पन्न Tatpur. m. (-न्नः) The same as अन्यवीजव. E. अन्य-वीज and उत्पन्न.

अन्यव्रत Bahuvr. m. (-तः) One who has other vows or follows other practices. The vaidik commentators explain the word according to where it occurs either 'one whose practices are different from those enjoined by the sacred books i. e. impious, a demon' or 'one whose practices are different from human practices i. e. the Supreme Spirit'. E. अन्य and व्रत.

अन्यशास्त्रक Bahuvr. m. (-कः) ¹A Bráhmaña who has been abandoned by his school (comm. = स्वकीयशास्त्रारहितः).

²One who has been given up by his own family (comm.

अप शास्त्राशब्दः पदान्तरि संततिविशेषार्थः); comp. the following. E. अन्य and शास्त्रा, samás. aff. कप्.

अन्यशास्त्रोद्भव Tatpur. m. (-वः) Lit. Produced by another family, the same as अन्यवीजव; e. g. अन्यशास्त्रोद्भवो दत्तः पुत्रश्चीपोपनायितः । स्वगोत्रेण स्वशास्त्रोक्तविधिना स्वशास्त्रभाक् । (where in the two latter words शास्त्रा means the vaidik school). E. अन्य-शास्त्रा and उद्भव.

अन्यसङ्गम Tatpur. m. (-मः) ¹Meeting another man. ²Inter-course with another wife than one's own (in the latter meaning the word deserves notice for the shortening of अन्वा to अन्य); e. g. निरास मूर्धं कुपितेव पत्निनी न मानिनीयं सहते ऽन्यसंगमम् (comm. अन्वाशब्दस्य पुंनकारेण — Vopad. 6. 4. — पुंनत्). E. अन्य and सङ्गम.

अन्यसाधारण Tatpur. m. f. n. (-णः-या-णम्) Similar to others, common. E. अन्य and साधारण.

अन्यसामान्य Bahuvr. m. f. n. (-न्यः-न्या-न्यम्) Having the same qualities as others, common; e. g. सा ऋतसामान्येन आदितावतत्वमुमगम्यसामान्येन । स्वं रहसा मान्येन स्वयंवरं धरति नाज्ञसा मान्येनः ।। E. अन्य and सामान्य.

अन्यसृष्टि Tatpur. f. (-ष्टिः) (In the Sánkya philosophy.) The evolution (of Pradhána or Matter) for the sake of another (i. e. Purusha or Soul) viz., after one Purusha has been liberated: अन्यसृष्ट्युपराने ऽपि न विरज्यते प्रबुद्धरज्युतत्वस्त्रेवोरनः. E. अन्य and सृष्टि.

अन्यस्त्री Tatpur. f. (-स्त्री) A woman not one's own. [In Rhetoric she is one of the three categories of the principal female character in a poetical composition (the two other being स्वस्त्री or स्त्रीया and साधारणस्त्री or सामान्यनायिका qq. vv.; the अन्यस्त्री or परस्त्रीया is either 'another's wife' or a 'damsel'; as 'another's wife' 'she is fond of festivals and the like opportunities, is a disgrace to her family, bare of modesty'; the 'damsel' is 'one not yet married, bashful and arrived at the period of youth'. Each of these two has again eight subdivisions; 'she may be one who has an obsequious lover, or one who is ill-treated, or one who goes after her lover, or one who is separated from him by a quarrel, or one who is neglected, or one whose lover is abroad, or one who is prepared in her house to receive him, or one who is longing in absence of her lover'). E. अन्य and स्त्री.

अन्यस्त्रीग Tatpur. m. (-गः) An adulterer. E. अन्यस्त्री and ग.

अन्यस्त्रीपुत्रोत्पादक Tatpur. m. (-कः) The father of a child by another man's wife. E. अन्यस्त्री and पुत्र-उत्पादक.

अन्वा. The feminine of अन्य 'other, different' &c. q. v. This word deserves notice only from the circumstance that it occurs in some vaidik passages with the udátta accent on the first syllable, instead of having this accent on the last syllable. [Sáyana is not the author of the meaning 'never drying-up' and of an etym. 'अ and न्वा, contracted of नि-या' which have been lent to this word by a new kind of vaidik exegeais.]

अन्वाद् Bahuvr. m. f. n. (-दः-दा-दम्) Without food, foodless; e. g. आदरेण गमं चक्रुर्विषमेष्वप्यसंधसाः । वामुवन्तो दिशो ऽन्वादान्कुर्वन्तः सन्धान्दरीण. E. अ priv. and न्वाद्.

अन्वाद्दृच Tatpur. m. f. n. (-चः-चा-चम्) The same as अन्वाद्दृम्. [This word is given on the authority of the Siddhánta Kanm. fol. 181 a. l. 14. ed. Calc. and on that of Durgádása's comm. on Vopadeva 26. ३३. ३३; it is not mentioned, however, in the commentaries of the Dhátupáthas, nor by the author of the Kásiká who in his gloss on a Várttika to Pán. III. 2. ६०. gives only the words: ताद्दृच, याद्दृच, रीद्दृच and कीद्दृच; Patanjali and his commentators do not even speak of the Várttika on which the Kás. has founded ताद्दृच &c., the only word of a similar formation, viz. सद्दृच, being mentioned by Patanjali in his gloss on a Vártt. to Pán. VI. 3. ३३. It will appear therefore, that अन्वाद्दृच does not belong to the older period of the classical Sanskrit.] E. अन्वा and दृच (दृम्, krit aff. क्त) with the prolongation of the middle vowel.

अन्वाद्दृम् Tatpur. m. f. n. (-दृ-दृ-दृ; the nom. sing. in the ved. -दृ-दृ-दृ) Looking different, looking as if being another. (According to a comm. also in the sense: seeing like another, being an object of knowledge (?): अन्यमिवैर्म पश्यन्ति अना इत्यन्वाद्दृम् । अन्वाद्दृश्य । अन्य इवाचं पश्यति ज्ञानविषयो भवति इति वा.) Comp. the preceding and the following. E. अन्वा and दृम् (दृम्, krit aff. क्त) with the prolongation of the middle vowel.

अन्वाद्दृश् Tatpur. m. f. n. (-श्-शी-श्म) The same as अन्वाद्दृम्. E. अन्वा and दृश् (दृम्, krit aff. क्त) with the prolongation of the middle vowel.

अन्वाधिष्ठित Tatpur. m. f. n. (-तः-ता-तम्) Occupied &c. by another, e. g. अन्वाधिष्ठिते पूर्ववदभिलाषान् (comm. अन्वी-धीरधिष्ठिते व्रीह्यादी संसर्गे एव तेषां न तु निर्वेषादिदुःखम् &c.). E. अन्वा and अधिष्ठित.

अन्वाधीन Tatpur. m. f. n. (-नः-ना-नम्) Subject to others, dependant. E. अन्वा and अधीन; but according to the gramm. authorities from अन्व-अधि, taddh. aff. ख; or अन्व, taddh. aff. सधीनन्; see s. v. अधीन.

अन्वानुष्ठान Tatpur. (-नम्) Doing something else, e. g. अन्व-दुहिज्ञान्वानुष्ठानम्. E. अन्वा and अनुष्ठान.

अन्याय Tatpur. m. (-यः) ¹No-rule, no authority, a word, a sentence &c. which is not binding; used in this sense especially in philosophical Sútras; e. g. in the Mímánsá Sútras, अन्यायानेकशब्दत्वम्; or अन्यायश्च ऋते ऽभासः; or अन्यायो वागारभविधानात् &c. &c. ²Unlawfulness, injustice, an unlawful act; e. g. न्यायपितं यदन्वेन राज्ञा ज्ञान-कृतं भवेत् । तदप्यन्यायविहितं पुनर्न्याये निवेशयेत्; or अन्यायेन हता भूमिरन्यायेन तु हारिता । हरतो हारकस्यापि दह-त्वासप्तमं कुलम्. ³Impropriety, improper conduct; e. g. इति मतिमानाश्चान्यायमनाशङ्का विकृतिमानाश्चान्यायम् (comm. अस्यां दमयन्त्वामन्यायं परस्थभिलाषसचयमनाशङ्का &c.); or

नरकसावतारो ऽयं प्रबन्धो ऽस्माकमागतः । अपेष्टा यदि हा-
न्यायादनेनात्सामहे चक्षुः (comm. अन्यायादनीचिवात्). E.
अ neg. or deter. and न्याय.
अन्यायदण्ड Tatpur. m. (-दण्डः) Unjust punishment. E. अन्याय
(in the sense of an instrum.) and दण्ड.
अन्यायवर्तिन् Tatpur. m. f. n. (-र्त्ति-तिथी-ति) ¹ Acting unlaw-
fully. ² Following evil courses, indecorous. E. अन्याय and
वर्तिन्.
अन्यायवृत्त Tatpur. m. f. n. (-वृत्तः-वृत्ता-वृत्तम्) The same as the
preceding. E. अन्याय and वृत्त.
अन्यायिन् Tatpur. m. f. n. (-यि-यिनी-यि) The same as अन्या-
यवर्तिन्. E. अ neg. and न्यायिन्.
अन्याय्य Tatpur. m. f. n. (-य्यः-य्या-य्यम्) ¹ Not binding, not
authoritative, not admissible; see the following. ² Unlaw-
ful, unjust, e. g. न्याय्यं स्वं नेच्छते कर्तुमन्याय्यं वा करोति यः.
³ Improper, indecorous. E. अ neg. and न्याय्य.
अन्याय्यत्वं n. (-त्वं) The not being authoritative, not having
binding power, not being admissible; e. g. ब्राह्मणवाक्यस्य
विधायकत्वादप्राप्तार्थत्वेन विधौ लक्षणाया अन्याय्यत्वात् &c.
or स्थायते वैवाश्रयपदे प्रयोक्तव्ये ऽवाचकपदप्रयोगस्यान्याय्यत्वा-
द्विज्ञानैवार्थं युक्तम्. ³ Unlawfulness, injustice. ³ Impropriety.
E. अन्याय्य, taddh. aff. त्वं.
अन्यार्थ I. Karmadh. m. (-र्थः) Another or different sense,
meaning, purpose; e. g. तथा चान्यार्थदर्शनम् (comm. अन्या-
र्थो ऽपि चैतमर्थं दर्शयति) or अन्यार्थे च (a Vārttika to several
rules of Pāṇini as to VI. 3. 2, VI. 3. 5, VI. 3. 9). Also अ-
न्यदर्थः.
II. Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having another or
different sense, meaning, purpose; e. g. अन्यार्था वा पुनः
मुक्तिः; or अन्यार्थस्य परामर्शः (comm. इत्यथ कीवपरामर्शो
ऽन्यार्थो ब्रह्मोपदेशप्रयोजनकः); or अन्यार्थं तु वैमिनिः प्रज्ञ-
वाख्यानाभ्यामपि वैमनेके. — अन्यार्थम् on behalf of some
one or of something else. Also अन्यदर्थः. E. अन्य and अर्थः.
अन्यार्थक Bahuvr. m. f. n. (-कः-का-कम्) Having another or
different sense, meaning, purpose; e. g. अन्यस्यान्यार्थकं वा-
क्यमन्वया योजयेद्यदि । अन्यः श्लेषेण काङ्क्षा वा सा वक्रोक्ति-
स्यती द्विधा. E. अन्य and अर्थः, samās. aff. कप्.
अन्यार्थस्वीकार Tatpur. m. (-रः) Adopting another sense,
taking (a passage) in a different or opposite sense than its
own; e. g. परिसंख्या दोषवचमुष्टा । स्वार्थत्वानो ऽन्य-
र्थस्वीकारः प्राप्तवाधयेति चयो दोषाः । E. अन्यार्थं and
स्वीकार.
अन्याशा Tatpur. f. (-शा) The hope &c. (see आशा) of an-
other. Comp. अन्यदाशा. E. अन्य and आशा.
अन्याश्रित Tatpur. f. (-श्रीः) ¹ A blessing &c. (see आश्रित)
of another. ² A blessing &c. (see आश्रित) from another.
Comp. अन्यदाश्रित. E. अन्य and आश्रित.
अन्याश्रयण Tatpur. m. (-णम्) ¹ Resorting to, or going to, an-
other. ² Devolving on another (as an inheritance); e. g.
पुत्रे सति द्रव्यस्यान्याश्रयणासंभवात् &c. E. अन्य and आ-
श्रयण.
अन्याश्रित Tatpur. m. f. n. (-श्रितः-श्रिता-श्रितम्) ¹ Resorted to, or
gone to, another; e. g. a wife (comp. अन्यपूर्वा and परपूर्वा):
अन्याश्रितेषु दारेषु परपत्नीसुतेषु च । मृतेष्वानुत्थं शुभं चि-
राचैव द्विजोत्तमाः. ² Devolved on another (as an inheri-
tance); see the following. E. अन्य and आश्रित.

अन्याश्रितद्रव्य Bahuvr. m. (-व्यः) (In Law.) One whose pa-
ternal or maternal inheritance has devolved upon another;
as is the case for instance, when the son is incapacitated
for receiving the patrimony through blindness, deafness or
other legal disabilities (comm.: अन्यमाश्रितमन्याश्रितं मातु-
पितृसंबन्धिद्रव्यं यस्यासावन्याश्रितद्रव्यः). E. अन्य- आश्रित
and द्रव्य.
अन्याश्रितधन Bahuvr. m. (-नः) (In Law.) The same as the
preceding. E. अन्य- आश्रित and धन.
अन्याश्रितभार्या Karmadh. f. (-र्या) A wife who has gone to
another man than her husband. Comp. अन्यपूर्वा and पर-
पूर्वा. E. अन्य- आश्रित and भार्या.
अन्यास Tatpur. m. (-सः) Not comprehending mentally &c.
(see the meanings of न्यास); e. g. सान्यास q. v. E. अ neg.
and न्यास.
अन्यासक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Attached to some
one or something else. ² Intent on something else, absent
(mentally). E. अन्य and आसक्त.
अन्यासाधारण Tatpur. m. f. n. (-णः-णा-णम्) Not common
with others, uncommon, own, peculiar. E. अन्य and असा-
धारण.
अन्यासा Tatpur. f. (-सा) The residence &c. (see आसा) of
another. Comp. अन्यदासा. E. अन्य and आसा.
अन्याश्रित Tatpur. m. f. n. (-श्रितः-श्रिता-श्रितम्) Occupied &c. (see
आश्रित) by another. Compare अन्यदाश्रित. E. अन्य and
आश्रित.
अन्यून Tatpur. m. f. n. (-नः-ना-नम्) Not deficient, not de-
fective, entire, complete, much; e. g. अन्यूनं नुबन्धममृतस्य
धारयन्ती संफुल्लस्फुरितसरोरुहावर्तसा. E. अ neg. and नून.
अन्यूनान्क Tatpur. m. f. n. (-ङ्कः-ङ्का or -ङ्गी-ङ्गम्) Not being
deficient in a limb, not having a limb too little. E. अ neg.
and नूनान्क.
अन्यूनान्धिक Tatpur. m. f. n. (-ङ्कः-ङ्का-ङ्कम्) Neither deficient
nor exuberant, neither too little nor too much. E. अ neg.
and नून- अधिक (Dwandwa).
अन्यूनोन्नति Bahuvr. m. f. n. (-ति-ति-ति) Of great elevation,
very high; e. g. अन्यूनोन्नतयो ऽतिमाचपुषवः पृथीधरश्रीभूतः
&c. E. अन्यून and उन्नति.
अन्येषुक् 1. m. f. n. (-ङ्कः-ङ्का-ङ्कम्) Occurring every other
or following day, diurnal, daily.
2. m. (-ङ्कः) (In Medicine.) A fever which recurs at the
same hour daily, a quotidian fever (scil. ज्वर); comp. ऐ-
काहिकज्वर. E. अन्येषुस्, taddh. aff. कप्.
अन्येषुस् ind. ¹ On the other or following day. ² The other
day, one day, once (past or future); e. g. परेषुष्य पूर्वेषु-
रनेषुष्यपि चिन्तयन् । वृद्धिचयी मुनीन्द्राणां प्रियंभाषुकता-
मनात् (where अन्येषुस् is explained चिरातिक्रान्ते चिरगा-
मिनि दिवसे). E. अन्य, taddh. aff. एषुष्य; but more pro-
bably a Karmadh. of an obsolete loc. of अन्य and an ob-
solete genitive of दिव्; see the Preface.
अन्योडा Tatpur. f. (-डा) The wife of another; in Rhetoric a
female character as a subdivision of the अन्या or अन्यस्त्री
q. v. Also परोडा. E. अन्य and उडा.
अन्योति Tatpur. f. (-तिः) ¹ Assistance &c. (see उति) of an-
other. ² Assistance &c. (see उति) by another. Comp. अन्य-
दूति. E. अन्य and उति.

अन्योत्पन्न Tatpur. m. f. n. (-नः-ना-नम्) The same as अन्य-
वीचक; e. g. गान्धोत्पन्ना प्रजाक्षीह (scil. शास्त्रीवा). E. अन्य
and उत्पन्न.

अन्योत्सुक Tatpur. m. f. n. (-कः-का-कम्) Sorrowing &c. (see
उत्सुक) for another. Comp. अन्यदुत्सुक. E. अन्य and उत्सुक.

अन्योद्दर्य 1. m. f. n. (-र्यः-र्या-र्यम्) Born in the womb of an-
other, born by another mother.

2. m. (-र्यः) A half-brother by the same father but by a dif-
ferent mother. Comp. अन्यमातृक. E. अन्वा-उदर, taddh. aff. यत्.
अन्यो-न्य (usually written अन्योन्य) Tatpur. (see सर्वनामन्)

1. m. f. n. (-न्यः-न्या-न्यम्, not. अन्योन्यह; in the other cases
it follows the declension of अन्य q. v.) One-another, mutual. —

^a The verb in connexion with अन्योन्य stands (acc. to Pán.) in
the Parasmaipada, not in the Átmanepada; e. g. अन्योन्यस्य

व्यतिपुनक्ति, अन्योन्यस्य व्यतिपुनक्ति. — ^b If अन्योन्य refers
to the subject of the sentence and the subject is a mascu-
line, it is possible to consider it as consisting of two dis-
tinct not compound words अन्य, the former being a nomi-
native as attribute to the subject, while the latter assumes
the case required by the sentence (see the Etym.); e. g.

अन्योन्यमाह्वयन्ती तु मत्ताविव महागवी; or ते अन्योन्यमभि-
संबुध्वा क्षिपन्तो नामभिर्भिचः; or ... अपिराचसाः। अन्योन्येना-
भ्यसूयन्त विमर्द्मसहस्रं च; or in sentences in which the gerond
is used elliptically; e. g. ताभ्यामन्योन्यमासाद्य समवाप्यत सं-
ग्रमः. — ^c There are however many instances in which

अन्योन्य does not refer to the subject, or in which it is the
attribute of a subject which is not a masculine and there-
fore cannot be looked upon otherwise than as a compound;
e. g. अन्योन्येन कृतम्; or अन्योन्यैश्च दत्तम्; or अन्योन्येषां पु-
ष्करिरामुग्रशतो दानोद्भेदादुच्चैर्भुग्मवालाः; or as an attribute

of a neuter प्रीत्यप्रीतिविषादाद्वैर्गुणानामन्योन्यं वैधर्म्यम्; and
the same must be observed of all the words in which अन्योन्य
is the first part of a compound; comp. e. g. the following

articles and अन्योन्यतस्. ^d अन्योन्यम् is frequently used ad-
verbially, e. g. यद्यप्यात्मनामन्योन्यं भेदवाक्यवद्भेदवाक्यान्यपि
शक्ति तच्चापि भाद्वितं नात्यन्तमभेदः. — अन्योन्यम् or अन्योन्याम्

are used optionally in the sense of an accusative, if the
subject to which they refer is either a feminine or a neuter;
e. g. अन्योन्यमिमे ब्राह्मणी भोजयतः; or — अन्योन्यां भोजयतः;
अन्योन्यमिमे ब्राह्मणकुले भोजयतः; or — अन्योन्यां भोजयतः;

these are the instances given by Patanjali on the Várttika
12 to Pán. VIII. 1. 12, and because they show either word
as representing in meaning the accus. of अन्योन्य, some
grammarians ('of the East', according to the Praudhama-
noramā on the same rule) contend that the option is re-
stricted to the meaning of this case, but that अन्योन्यम् alone

is admissible when expressing adverbially the sense of the
other cases. Others, on the contrary, maintain that the quoted
words are intended by Patanjali merely as an instance and
that the option extends also to sentences in which अन्योन्यम्
would imply the sense of an instrumental &c. Bhaññoji, re-
ferring in the Siddh. Kaum. on the quoted rule to Patanjali's
gloss on the 5th Bhāshyakārikā to Pán. IV. 1. 3, sides with
the former opinion. (Praudham. यद्यपि तृतीयादिषु पुंश्रिति
प्राची अन्यं चापचाया आहुः। तृतीयादिषु पुंश्रवविशेषः।
तेन टाप् न। अत्र तृतीयादिष्वविधितम्। द्वितीयाद्यामपि पुं-

वत्त्वखेडत्वादिति। तच्चिन्त्यम्। पुंश्रत्वं विशेष इति विशेषामिधा-
नमविधितमिति च स्तोत्रेः। परस्परत्वाभात्। मुखकृता पुं-
श्रवत्त्वात्सुखत्वात्। तद्वन्वत्त्वाज्जेवैव व्याख्यातत्वादेति दिक् ॥);
Jayamangala, however (in the printed ed. of the Bhaññikāvya)
differs materially from either of the quoted authorities; for in
his comment on Bhaññik. 8. 8. he not merely quotes apparently
a Várttika which varies in important points from that of Pa-
tanjali, but justifies अन्योन्यम् of the text by adding: स्त्रीपुं-
सकयोरामभाव इति वक्तव्यम् 'if the subject is a feminine or a
neuter, the form अन्योन्याम् is not admissible' (the subject of
the commented sentence being उद्वान् and the femin. रा-
चसी); yet the correctness of the printed text alluded to is
very doubtful; for the E. I. H. Ms. 544 reads this comm. thus:
अन्योन्यमित्यादि। अन्योन्यमित्यस्त्वर्थः। कर्मवतीहारे सर्वना-
मी द्विभेदतः। समासवच्च वक्तव्यम्। यदा समासवत्तदा पूर्वप-
दस्य प्रथमेकवचनम्। उत्तरपदस्याभाव इति वाच्यम्। अन्यो-
न्यसंबन्धिभिः शब्दैः &c. &c. (Comp. also the comm. on Bhaññ.
1. 21.) — As regards the classical literature there can be no
doubt that the adverbial use of अन्योन्यम् prevails almost ex-
clusively over that of अन्योन्याम्. ^e The Gañaratnamaho-
dadhi (which mentions अन्योन्य among the सर्वनामन् q. v.) gives
अन्योन्यस्य in the Gañā चादि, imparting to the genitive the
value of an adverb or that of अन्योन्यम्; but the instance,
Vardhamāna gives in his comm. on this work, 'अन्योन्यस्य
स्वरति' is not happy, as the genitive could be the legitimate
government of स्वरति; 'अन्योन्यस्य भोजयति', the instance
of the Kāsikā to Pán. VIII. 1. 12. Vártt. 11; 'अन्योन्यस्य व्य-
तिपुनक्ति' of Patanjali to Pán. III. 1. 16. and 'अन्योन्यस्य व्य-
तिपुनक्ति' of the Kās. to the same rule, seem more to the
purpose; but the occurrence of the genitive in the sense of
other cases is, in general, rare. — Comp. इतरतर and परस्पर.

2. n. (-न्यम्) (In Rhetoric.) An अलंकार q. v. or mode
of elegant expression; viz. conveying the mutual relation
or intimacy of two objects by representing them as the
mutual cause of the same action ('अर्चयोरैकक्रियामुखेन
परस्परं कारणत्वे सत्त्वोन्यं नामालंकारः'), e. g. 'she shineth
through thee and thou shinest through her, like as the
moon shineth through the night and the night shineth through
the moon'. E. अन्यस् and अन्य. [The oldest grammatical
authorities do not consider अन्योन्य as a compound, but
take अन्योन्येन and other cases as consisting of the two dis-
tinct words: the nomin. of अन्य and the instrum. of अन्य
&c.; see Vártt. 11 to Pán. VIII. 1. 12. and the remark of
Kaiyyāta: तत्र वक्तव्यहृत्वादन्योन्यशब्दे समासवद्भावामावा-
न्तुभ्युक्तं भवति। नापि समासात्तोदात्तत्वमित्यादिद्विधाभुक्-
तत्वं भवति (comp. Pán. VIII. 1. 3); but it results from the
foregoing statement that this etym. cannot be entertained.
Jayamangala on the Bhaññikāvya 17. 8. appears to consider
अन्योन्य not as a Tatpur., but as Karmadh. (in explaining
अन्योन्यम् by 'अन्यस्य अन्यस्य'), probably in thinking of Pán.
VIII. 1. 11. which applies to VIII. 1. 12; but the possibility
of this application is removed by the quoted words of
Kaiyyāta and by the general remark he appends to the
Várttikas of VIII. 1. 12, viz. चार्तिकेषु कर्मधारयवदिति न
संबन्धत इति सुबन्धोपादि न भवति. A modern theory takes
अन्योन्य for a compound (it does not say which), but calls

अन्योन्यम् or अन्योन्याम्
are used optionally in the sense of an accusative, if the
subject to which they refer is either a feminine or a neuter;
e. g. अन्योन्यमिमे ब्राह्मणी भोजयतः; or — अन्योन्यां भोजयतः;
अन्योन्यमिमे ब्राह्मणकुले भोजयतः; or — अन्योन्यां भोजयतः;

these are the instances given by Patanjali on the Várttika
12 to Pán. VIII. 1. 12, and because they show either word
as representing in meaning the accus. of अन्योन्य, some
grammarians ('of the East', according to the Praudhama-
noramā on the same rule) contend that the option is re-
stricted to the meaning of this case, but that अन्योन्यम् alone

is admissible when expressing adverbially the sense of the
other cases. Others, on the contrary, maintain that the quoted
words are intended by Patanjali merely as an instance and
that the option extends also to sentences in which अन्योन्यम्
would imply the sense of an instrumental &c. Bhaññoji, re-
ferring in the Siddh. Kaum. on the quoted rule to Patanjali's
gloss on the 5th Bhāshyakārikā to Pán. IV. 1. 3, sides with
the former opinion. (Praudham. यद्यपि तृतीयादिषु पुंश्रिति
प्राची अन्यं चापचाया आहुः। तृतीयादिषु पुंश्रवविशेषः।
तेन टाप् न। अत्र तृतीयादिष्वविधितम्। द्वितीयाद्यामपि पुं-

वत्त्वखेडत्वादिति। तच्चिन्त्यम्। पुंश्रत्वं विशेष इति विशेषामिधा-
नमविधितमिति च स्तोत्रेः। परस्परत्वाभात्। मुखकृता पुं-
श्रवत्त्वात्सुखत्वात्। तद्वन्वत्त्वाज्जेवैव व्याख्यातत्वादेति दिक् ॥);
Jayamangala, however (in the printed ed. of the Bhaññikāvya)
differs materially from either of the quoted authorities; for in
his comment on Bhaññik. 8. 8. he not merely quotes apparently
a Várttika which varies in important points from that of Pa-
tanjali, but justifies अन्योन्यम् of the text by adding: स्त्रीपुं-
सकयोरामभाव इति वक्तव्यम् 'if the subject is a feminine or a
neuter, the form अन्योन्याम् is not admissible' (the subject of
the commented sentence being उद्वान् and the femin. रा-
चसी); yet the correctness of the printed text alluded to is
very doubtful; for the E. I. H. Ms. 544 reads this comm. thus:
अन्योन्यमित्यादि। अन्योन्यमित्यस्त्वर्थः। कर्मवतीहारे सर्वना-
मी द्विभेदतः। समासवच्च वक्तव्यम्। यदा समासवत्तदा पूर्वप-
दस्य प्रथमेकवचनम्। उत्तरपदस्याभाव इति वाच्यम्। अन्यो-
न्यसंबन्धिभिः शब्दैः &c. &c. (Comp. also the comm. on Bhaññ.
1. 21.) — As regards the classical literature there can be no
doubt that the adverbial use of अन्योन्यम् prevails almost ex-
clusively over that of अन्योन्याम्. ^e The Gañaratnamaho-
dadhi (which mentions अन्योन्य among the सर्वनामन् q. v.) gives
अन्योन्यस्य in the Gañā चादि, imparting to the genitive the
value of an adverb or that of अन्योन्यम्; but the instance,
Vardhamāna gives in his comm. on this work, 'अन्योन्यस्य
स्वरति' is not happy, as the genitive could be the legitimate
government of स्वरति; 'अन्योन्यस्य भोजयति', the instance
of the Kāsikā to Pán. VIII. 1. 12. Vártt. 11; 'अन्योन्यस्य व्य-
तिपुनक्ति' of Patanjali to Pán. III. 1. 16. and 'अन्योन्यस्य व्य-
तिपुनक्ति' of the Kās. to the same rule, seem more to the
purpose; but the occurrence of the genitive in the sense of
other cases is, in general, rare. — Comp. इतरतर and परस्पर.

2. n. (-न्यम्) (In Rhetoric.) An अलंकार q. v. or mode
of elegant expression; viz. conveying the mutual relation
or intimacy of two objects by representing them as the
mutual cause of the same action ('अर्चयोरैकक्रियामुखेन
परस्परं कारणत्वे सत्त्वोन्यं नामालंकारः'), e. g. 'she shineth
through thee and thou shinest through her, like as the
moon shineth through the night and the night shineth through
the moon'. E. अन्यस् and अन्य. [The oldest grammatical
authorities do not consider अन्योन्य as a compound, but
take अन्योन्येन and other cases as consisting of the two dis-
tinct words: the nomin. of अन्य and the instrum. of अन्य
&c.; see Vártt. 11 to Pán. VIII. 1. 12. and the remark of
Kaiyyāta: तत्र वक्तव्यहृत्वादन्योन्यशब्दे समासवद्भावामावा-
न्तुभ्युक्तं भवति। नापि समासात्तोदात्तत्वमित्यादिद्विधाभुक्-
तत्वं भवति (comp. Pán. VIII. 1. 3); but it results from the
foregoing statement that this etym. cannot be entertained.
Jayamangala on the Bhaññikāvya 17. 8. appears to consider
अन्योन्य not as a Tatpur., but as Karmadh. (in explaining
अन्योन्यम् by 'अन्यस्य अन्यस्य'), probably in thinking of Pán.
VIII. 1. 11. which applies to VIII. 1. 12; but the possibility
of this application is removed by the quoted words of
Kaiyyāta and by the general remark he appends to the
Várttikas of VIII. 1. 12, viz. चार्तिकेषु कर्मधारयवदिति न
संबन्धत इति सुबन्धोपादि न भवति. A modern theory takes
अन्योन्य for a compound (it does not say which), but calls

अन्योन्यम् or अन्योन्याम्
are used optionally in the sense of an accusative, if the
subject to which they refer is either a feminine or a neuter;
e. g. अन्योन्यमिमे ब्राह्मणी भोजयतः; or — अन्योन्यां भोजयतः;
अन्योन्यमिमे ब्राह्मणकुले भोजयतः; or — अन्योन्यां भोजयतः;

these are the instances given by Patanjali on the Várttika
12 to Pán. VIII. 1. 12, and because they show either word
as representing in meaning the accus. of अन्योन्य, some
grammarians ('of the East', according to the Praudhama-
noramā on the same rule) contend that the option is re-
stricted to the meaning of this case, but that अन्योन्यम् alone

is admissible when expressing adverbially the sense of the
other cases. Others, on the contrary, maintain that the quoted
words are intended by Patanjali merely as an instance and
that the option extends also to sentences in which अन्योन्यम्
would imply the sense of an instrumental &c. Bhaññoji, re-
ferring in the Siddh. Kaum. on the quoted rule to Patanjali's
gloss on the 5th Bhāshyakārikā to Pán. IV. 1. 3, sides with
the former opinion. (Praudham. यद्यपि तृतीयादिषु पुंश्रिति
प्राची अन्यं चापचाया आहुः। तृतीयादिषु पुंश्रवविशेषः।
तेन टाप् न। अत्र तृतीयादिष्वविधितम्। द्वितीयाद्यामपि पुं-

वत्त्वखेडत्वादिति। तच्चिन्त्यम्। पुंश्रत्वं विशेष इति विशेषामिधा-
नमविधितमिति च स्तोत्रेः। परस्परत्वाभात्। मुखकृता पुं-
श्रवत्त्वात्सुखत्वात्। तद्वन्वत्त्वाज्जेवैव व्याख्यातत्वादेति दिक् ॥);
Jayamangala, however (in the printed ed. of the Bhaññikāvya)
differs materially from either of the quoted authorities; for in
his comment on Bhaññik. 8. 8. he not merely quotes apparently
a Várttika which varies in important points from that of Pa-
tanjali, but justifies अन्योन्यम् of the text by adding: स्त्रीपुं-
सकयोरामभाव इति वक्तव्यम् 'if the subject is a feminine or a
neuter, the form अन्योन्याम् is not admissible' (the subject of
the commented sentence being उद्वान् and the femin. रा-
चसी); yet the correctness of the printed text alluded to is
very doubtful; for the E. I. H. Ms. 544 reads this comm. thus:
अन्योन्यमित्यादि। अन्योन्यमित्यस्त्वर्थः। कर्मवतीहारे सर्वना-
मी द्विभेदतः। समासवच्च वक्तव्यम्। यदा समासवत्तदा पूर्वप-
दस्य प्रथमेकवचनम्। उत्तरपदस्याभाव इति वाच्यम्। अन्यो-
न्यसंबन्धिभिः शब्दैः &c. &c. (Comp. also the comm. on Bhaññ.
1. 21.) — As regards the classical literature there can be no
doubt that the adverbial use of अन्योन्यम् prevails almost ex-
clusively over that of अन्योन्याम्. ^e The Gañaratnamaho-
dadhi (which mentions अन्योन्य among the सर्वनामन् q. v.) gives
अन्योन्यस्य in the Gañā चादि, imparting to the genitive the
value of an adverb or that of अन्योन्यम्; but the instance,
Vardhamāna gives in his comm. on this work, 'अन्योन्यस्य
स्वरति' is not happy, as the genitive could be the legitimate
government of स्वरति; 'अन्योन्यस्य भोजयति', the instance
of the Kāsikā to Pán. VIII. 1. 12. Vártt. 11; 'अन्योन्यस्य व्य-
तिपुनक्ति' of Patanjali to Pán. III. 1. 16. and 'अन्योन्यस्य व्य-
तिपुनक्ति' of the Kās. to the same rule, seem more to the
purpose; but the occurrence of the genitive in the sense of
other cases is, in general, rare. — Comp. इतरतर and परस्पर.

2. n. (-न्यम्) (In Rhetoric.) An अलंकार q. v. or mode
of elegant expression; viz. conveying the mutual relation
or intimacy of two objects by representing them as the
mutual cause of the same action ('अर्चयोरैकक्रियामुखेन
परस्परं कारणत्वे सत्त्वोन्यं नामालंकारः'), e. g. 'she shineth
through thee and thou shinest through her, like as the
moon shineth through the night and the night shineth through
the moon'. E. अन्यस् and अन्य. [The oldest grammatical
authorities do not consider अन्योन्य as a compound, but
take अन्योन्येन and other cases as consisting of the two dis-
tinct words: the nomin. of अन्य and the instrum. of अन्य
&c.; see Vártt. 11 to Pán. VIII. 1. 12. and the remark of
Kaiyyāta: तत्र वक्तव्यहृत्वादन्योन्यशब्दे समासवद्भावामावा-
न्तुभ्युक्तं भवति। नापि समासात्तोदात्तत्वमित्यादिद्विधाभुक्-
तत्वं भवति (comp. Pán. VIII. 1. 3); but it results from the
foregoing statement that this etym. cannot be entertained.
Jayamangala on the Bhaññikāvya 17. 8. appears to consider
अन्योन्य not as a Tatpur., but as Karmadh. (in explaining
अन्योन्यम् by 'अन्यस्य अन्यस्य'), probably in thinking of Pán.
VIII. 1. 11. which applies to VIII. 1. 12; but the possibility
of this application is removed by the quoted words of
Kaiyyāta and by the general remark he appends to the
Várttikas of VIII. 1. 12, viz. चार्तिकेषु कर्मधारयवदिति न
संबन्धत इति सुबन्धोपादि न भवति. A modern theory takes
अन्योन्य for a compound (it does not say which), but calls

the former part of this word a 'benumbed' nominative. It seems, however, that the sense and accent of the word (it is udátta on the second syllable) decide in the first place for its being a Tatpur., and secondly its form, that it belongs to that class of compounds in which the former part has received a further development by means of an affix स्, the function of which स् apparently consists in producing a stronger relation between the two parts of the compound and consequently a more intense unity of notion, than would be expressed without this स्; comp. e. g. the derivatives of सम्-ङ् and संस्-ङ्, परि-ङ् and परिष्-ङ्, अप-ञ् and अपस्-ञ्; आ-चर्य and आम्-चर्य, अप-कर and अपस्-कर &c. and such words as हरिम्-चन्द्र, अवस्-तुन्द, बृहस्-पति, प्रायम्-चित्ति &c. &c. (comp. Pán. VI. 1. 135-137.) which resemble closely in formation अन्योन्य (and the synon. परस्पर); the accent of this word would then fall under the category of Pán. VI. 2. 2.]

अन्योन्यकृत Tatpur. m. f. n. (-तः-ता-तम्) Done by one to another, done mutually; e. g. अशङ्कतान्योन्यकृतं क्लीकम्. E. अन्योन्य and कृत.

अन्योन्यजनन Tatpur. (In the Sánkhya philosophy.) 1. n. (-जम्) The producing each other; see the following.

2. m. (-जः) Producing each other; a condition of the three गुण or qualities सत्त्व, रजस् and तमस् qq. vv. 'as a lump of clay produces a jar'; comp. also अन्योन्यमिषुन, अन्योन्याभिभव, अन्योन्याश्रय, अन्योन्यवृत्ति. [In the Sánkhya-káriká v. 12, where these terms occur 'अन्योन्याभिभवाश्रयजननमिषुनवृत्तयस गुणाः.' Váchaspati combines वृत्ति with each of the former and analyses therefore अन्योन्याभिभववृत्ति &c., while Gaudapáda takes अन्योन्यवृत्ति for a separate condition.] E. अन्योन्य and जनन.

अन्योन्यजननवृत्ति Bahuvr. m. (-त्तिः) (In the Sánkhya philosophy.) Having the nature of producing each other; see the preceding. E. अन्योन्यजनन (1.) and वृत्ति.

अन्योन्यतस् adv. Mutually; e. g. ये ऽन्योन्यतो भागवताः प्रसज्य सभावयन्ते मम पीडयाणि; or ते ऽन्योन्यतो ऽसुराः पाचं हरन्तः &c. E. अन्योन्य, taddh. aff. तसि.

अन्योन्यत्यागिन् Tatpur. m. f. n. (-गी-गिनी-गि) One leaving the other; e. g. पितृपुत्रस्वसृधातुदम्पत्याचार्यशिष्यकाः । एषामपतितान्योन्यत्यागी च शतदण्डभाक् (Yájñ. 2. 237, which verse however reads thus in the present ed. of the Vivádachint. p. 98 ll. 20. 21: पितापुत्रसुहृद्भ्रातृ०० । एषामपतितानां च त्यागी &c.; but comp. also p. 99 l. 10-12). E. अन्योन्य and त्यागिन्.

अन्योन्यपचनयन Tatpur. n. (-नम्) (In Algebra.) Mutual transposition (of a divisor &c. in the rule of proportions); e. g. पञ्चसप्तनवराशिकादिके ऽन्योन्यपचनयनं फलच्छिदाम्. E. अन्योन्य-पच and नयन.

अन्योन्यभाजित Tatpur. m. f. n. (-तः-ता-तम्) Divided by each other; e. g. कर्षाश्रितभुजघातैकमुभयधान्योन्यभाजितं गुणयेत्. E. अन्योन्य and भाजित.

अन्योन्यभेद Tatpur. m. (-दः) Mutual dissension or enmity; e. g. अन्योन्यभेदो धातृणाम्. E. अन्योन्य and भेद.

अन्योन्यमिषुन (In the Sánkhya philosophy.) I. Tatpur. n. (-जम्) Mutual copulation or union (see the following).

II. Bahuvr. m. (-जः) Consorting or joining mutually; a condition of the three गुण or qualities सत्त्व, रजस् and तमस् qq. vv.; i. e. 'they consort like males and females;

sattwa consorts with rajás, rajás with sattwa, and tamás with rajás and sattwa'. Compare the following and अन्योन्यजनन. E. अन्योन्य and मिषुन.

अन्योन्यमिषुनवृत्ति Bahuvr. m. (-त्तिः) (In the Sánkhya phil.) Having the nature of consorting or joining mutually; see the preceding and अन्योन्यजनन. E. अन्योन्यमिषुन (I.) and वृत्ति.

अन्योन्यविभाग Tatpur. m. (-जः) (In Law.) Mutual partition made by the sharers of an inheritance without the presence of any other persons. E. अन्योन्य and विभाग.

अन्योन्यवृत्ति Bahuvr. m. (-त्तिः) (In the Sánkhya philosophy.) One calling the other into action, reciprocally causing each other to act; a condition of the three गुण or qualities सत्त्व, रजस् and तमस् qq. vv.; i. e. 'one being or acting in the other; as a handsome and well behaved woman is at the same time a source of delight to every one else and one of misery to the other wives of her husband, as well as one of bewilderment to enamoured damsels, in the same manner sattwa calls into existence rajás and tamás &c.', other similes being used to illustrate that rajás causes the action of sattwa and tamás, and tamás that of sattwa and rajás. (Váchaspati does not recognise this condition of the three qualities; see अन्योन्यजनन.) E. अन्योन्य and वृत्ति.

अन्योन्यवैर I. Tatpur. n. (-रम्) Mutual enmity.

II. Bahuvr. m. f. n. (-रः-रा-रम्) Hostile one to the other, hating each other; e. g. लोकाः.... अन्योन्यवैरः सुखलेशहेतोर-ननादुःखं च न वेद मूढः. E. अन्योन्य and वैर.

अन्योन्यव्यतिकर Tatpur. m. (-रः) Mutual influence; e. g. of differently coloured rays on each other: अन्योन्यव्यतिकरचार-भिर्विचिचैरत्रस्त्रवमणिलम्बभिर्भयुषिः. E. अन्योन्य and व्यतिकर.

अन्योन्यव्यतिषक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Mutually combined. E. अन्योन्य and व्यतिषक्त.

अन्योन्यसंश्रय I. Tatpur. m. (-यः) Mutual relation, as that of cause and effect.

II. Bahuvr. m. f. n. (-यः-या-यम्) Mutually related, as cause and effect; e. g. अन्योन्यसंश्रयं त्वेतत्प्रत्ययेण विरुध्यते (Patanjali: अन्योन्यसंश्रयं त्वेतन्नवति । स्त्रीकृतः शब्दः । शब्द-कृतं च स्त्रीत्वम् । एतदितरेतराश्रयं भवति &c.; Kaiyyáta: अन्योन्यसंश्रयमिति । श्र्योतिःप्रकाशयोः प्रत्ययेण कार्यकारणभा-वावगमात् &c.). E. अन्योन्य and संश्रय.

अन्योन्यसंयोग Tatpur. (-गः) Mutual union, e. g. इच्छ्यान्योन्यसंयोगः कन्यायाश्च वरस्य च (Manu 3. 32, where अन्योन्य seems displaced, as it more properly belongs to इच्छ्या; Kullúka: कन्याया वरस्य चान्योन्यानुरागेण यः परस्परसंयोगः &c.). E. अन्योन्य and संयोग.

अन्योन्यसम्पद् Tatpur. f. (-त्) Mutual power or good qualities, e. g. अवाद्यायुः शनैर्यस्यां सतां नर्तयमानवत् । नाया-सयन्त संवत्सा अतवो ऽन्योन्यसंपदः; (this compound seems however to be a poetical liberty in Bhaṭṭik. S. 61, instead of अन्योन्यं सम्पदः 'the seasons frightened did not check each other in their charms' not: the charms of each other.) E. अन्योन्य and सम्पद्.

अन्योन्यसपिच Tatpur. m. f. n. (-चः-चा-चम्) Relating to one another, mutually connected. E. अन्योन्य and सपिच.

अन्योन्यहस्तकलित Tatpur. m. f. n. (-तः-ता-तम्) Held reciprocally in (his several) hands. This word occurs in an example of permutation, given in the Lilavati, where the

question is put, 'how many are the variations of form of the god Śiva by the exchange of his ten attributes held reciprocally in his hands viz. the rope, the elephant's hook &c., as those of Vishṇu by the exchange of the mace &c.?' (the practical purpose apparently being to know the number of variations that may be effected in the representation of the idol): पाशाङ्गुशाहिउमरुवपासमूषिः । सदाङ्गुक्तिशरपापयुतिर्भवति । अन्योन्यहस्तव्यतिः कति मूर्तिभेदाः शम्भोरिदिव नदारिसरोजशङ्खः (The answer is in the case of Śiva: 3628900; in that of Vishṇu: 24; and Colebrooke adds (Alg. p. 124 note): 'the 24 different representations of Vishṇu, arising from his diversity in the manner of placing the weapons or attributes in his four hands, are distinguished by as many discriminative titles of the god allotted to those figures in the theogonies of the Purāṇas. It does not appear that distinct titles have been in like manner assigned to any part of the more than three millions of varied representations of Śiva'.) E. अन्योन्य-हस्त and व्यति.

अन्योन्यहाराभिहत Tatpur. m. f. n. (-तः-ता-तम्) Reciprocally multiplied by the denominators; e. g. अन्योन्यहाराभिहती हरांगी राशोः समच्छेदविधानमेवम् 'the denominator and numerator of two quantities being multiplied reciprocally by their denominators, (the quantities) are thus reduced to the same denominator'. E. अन्योन्य-हार and अभिहत.

अन्योन्यापहत Tatpur. m. f. n. (-तः-ता-तम्) Taken secretly by one from another; (property taken thus and discovered at a partition of inheritance is divided again in equal portions among the heirs.) E. अन्योन्य and अपहत.

अन्योन्याभाव Tatpur. m. (-वः) (In the Vaiśeṣika philosophy.) Mutual negation, one of the four divisions of अभाव q. v.; viz. that kind of negation or mutual exclusion which is held to exist between notions that have no property in common; indifference considered as a negation of heterogeneous notions; as if one says: 'shape' is not 'jar' ('अन्योन्याभावत्वं तादात्म्यसंबन्धावच्छिन्नप्रतियोगिताकाभावत्वम्'). This notion is different therefore from that of पुष्यत्वं q. v. E. अन्योन्य and अभाव.

अन्योन्याभावत्व n. (-त्वम्) The category of अन्योन्याभाव q. v. E. अन्योन्याभाव, taddh. aff. त्व.

अन्योन्याभिभव (In the Sāṅkhya philosophy.) I. Tatpur. m. (-वः) The dominion of one over the other (see the following).

II. Bahuvr. m. (-वः) One predominating over the other; a condition of the three गुण or qualities सत्त्व, रजस् and तमस् qq. vv.; viz. when sattva prevails, it overpowers rajas and tamas &c. Compare the following and अन्योन्यजनन. E. अन्योन्य and अभिभव.

अन्योन्याभिभववृत्ति Bahuvr. m. (-त्तिः) (In the Sāṅkhya philosophy.) Having the nature of predominating the one over the other; see the preceding and अन्योन्यजनन. E. अन्योन्याभिभव (I.) and वृत्ति.

अन्योन्यार्थ Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having the sense of 'mutual', e. g. the particle च or the words इतरतर, परस्पर. E. अन्योन्य and अर्थ.

अन्योन्याश्रय I. Tatpur. m. (-यः) ¹Mutual relation; e. g. भाविः प्रत्ययसर्वविना क्षिप्तं न क्षिप्तं तस्यापसर्गेण च विना भावनिवृत्तिर्न षीवाङ्कुरावन्वोन्याश्रयः. ²The

resting on one another, reciprocal support; see अन्योन्याश्रयवृत्ति.

II. Bahuvr. m. (-यः) ¹(In the Nyāya philosophy.) Founded on the mutual relation (between two objects), one of the five modes of a तर्क (q. v.), viz. an *argumentatio ad absurdum*, which consists in founding a premise on the imaginary relation between two objects and in drawing a conclusion from it which is inadmissible. This kind of argumentation may again 'be threefold according to whether the argument of the premise is taken from the notion of origin or from that of actuality or from that of comprehension' ('स चोत्पत्तिस्थितिज्ञानद्वारा चेधा । तदपेक्षापिचित्वनिवन्धनो ऽनिष्टप्रसङ्गः ॥'). For the other four modes of a तर्क see: आत्माश्रय, चक्रक, अनवस्था and तदन्यवाधितार्थप्रसङ्ग. [A commentator of the Sāṅkhya-Pravachana applies three of these terms to the explanation of the Sūtra: 'तद्वोगे तस्मिन्नावन्वोन्याश्रयत्वम्' in this manner: 'अविद्यायोगादविद्यासिद्धौ चान्योन्याश्रयत्वमात्माश्रयत्वमनवस्था वेति शेषः ॥'] ²(In the Sāṅkhya philos.) Resting on one another, supporting one another; a property of the three गुण or qualities सत्त्व, रजस् and तमस्, 'these qualities resting on each other like binary atoms'; see अन्योन्यजनन and अन्योन्याश्रयवृत्ति. E. अन्योन्य and आश्रय.

अन्योन्याश्रयत्व n. (-त्वम्) Argumentatio ad absurdum; see the preceding. E. अन्योन्याश्रय, taddh. aff. त्व.

अन्योन्याश्रयवृत्ति Bahuvr. m. (-त्तिः) (In the Sāṅkhya philosophy.) Having the nature of resting on one another, of supporting one another; see अन्योन्यजनन and अन्योन्याश्रय. E. अन्योन्याश्रय and वृत्ति.

अन्योन्योक्ति Tatpur. f. (-क्तिः) Conversation, discourse. E. अन्योन्य and उक्ति.

अन्योन्योपहव Bahuvr. m. f. n. (-वः-वा-वम्) Calling each other. E. अन्योन्य and उपहव.

अन्वच् ind. ¹Following, after. ²Favourably, friendly disposed; e. g. अन्वग्भूयासी or अन्वग्भूत्वासी; comp. अन्वग्भावम्. E. The neuter of अन्वच् q. v.

अन्वचम् Avyayibh. ¹After, afterwards. ²Immediately, instantaneously. E. अनु and चचि, samās. aff. टच् (according to a Gaṇa to Pāṇini; the comm. on the Amarak. and Vijuāneswara in the Mitākshara derive it from अनु and चच (= इन्द्रिय): 'अनुगतमचम्'; equally so Vallabhagaṇi on Hemachandra 'अचस्व पसादन्वचम्'. The second meaning would arise according to Vijnān. from rendering the word 'यावद्दर्शनम्, as far as a glance'. But it is more probable to consider अन्वच as a deriv. from अच् with अनु, kṛit aff. क्स्.

अन्वचरसन्धि Tatpur. m. (-न्धिः) (In vaidik Grammar.) A technical name for certain Sandhi or meeting of letters at the end and beginning of words; viz. ^a when a final vowel or एवः, स्वः or सः are followed by a consonant (the Visarga of these three words then being dropped); see अनुसोम; ^b when a final consonant is followed by an initial vowel; see प्रतिसोम; ^c when a final Visarga is followed by a consonant called ऊष्मन् q. v. which itself is followed by a surd or hard consonant (the preceding Visarga then being dropped, e. g. समुद्रा स्वः, instead of समुद्राः स्वः); see वत्त; ^d when the particle ईम् is followed by the words

नर्मन्, नावः, वत्सम्, मुच्यन्ति, पुच्छते, सखायः, विद्याय, पुनर्, रिचयन्ति and रघम् (the final म् of ईम् then being dropped). E. अनु-अचर and सन्धि.

अन्वयभावम् Tatpur. ind. Favourably or friendly disposed; e. g. नामवाहं कपिभिरग्रभिः ख्यमानः समन्तादन्वयभावं र-
चुवुषभधोर्वानरेणो विराजन् विष्किन्धाद्रिं न्वियत.
(The same meaning may be expressed also by अन्वयभूय or
अन्वयभूत्वा; but in neither case these words mean 'after').
E. अन्वच् and भावम् (भू, kṛit aff. यमुच्).

अन्वच् Tatpur. m. f. n. (-न्वच्-नृची-न्वच्; न्वयम्-नृचीम्-न्वच्;
नृचा-नृचा-नृचा &c.; dn. न्वच्ची-नृची-नृची; plur. -न्वच्ः-नृचः-
-न्वच्ः; नृचः-नृचीः-न्वच्ः &c.) ¹Following; अनुचि (loc. sing.),
behind, from behind; e. g. आनच्छतो ऽ नृचि नवस्य घट्टयोः
स्वर्गं समाकर्त्त समाकुलाङ्गनाः &c. (comm. अनुचि पृष्ठदेशे).
²(ved.) Going along or lengthwise; as opposed to उदच् and
तिर्यच् qq. vv. — The neuter अन्वच् is used as adv. and as-
sumes in conjunction with भूत्वा or in composition with भूय
and मानम् (see अन्वयभावम्) the meaning of 'friendly or
favourably disposed'. [Pāṇini, in the rule III. 4. 64. makes
uses of the form अन्वचि which has the value there of a
locat. of अन्वच्; Patanjali blames him for this liberty: अ-
नुक्तो ऽयं निर्देशः । अनुचीति भवितव्यम् । सीचो ऽयं निर्देशः ।
But as Pāṇini expresses himself in a similar manner when
speaking of तिर्यच् III. 4. 60. 'तिर्यच्यपवर्गे' — when he in-
curs a like remark from Patanjali —, it is perhaps more
just to say that he did not intend to speak in these rules
of the declinable अन्वच् and तिर्यच्, but of their neuters
become indeclinable; and that, his method requiring in these
rules the locative of the mentioned words, अन्वचि and ति-
र्यचि were less objectionable than अन्वचि and तिर्यचि, while
अनुचि and तिरचि, as suggested by Patanjali, would not
have necessarily conveyed the notion of indeclinable words.]

E. अच् with अनु, kṛit aff. क्तिन्.

अन्वधायम् Avyayibh. ¹Chapter for chapter. ²According to,
or conformably to, the chapters (esp. of the vaidik writings),
e. g. (in Lātyāyana's Kalpasūtras) अन्वधायमपवादनिशाम-
नम् (comm. अध्यायमनु अन्वधायम् । अन्वधायमपवादो
निशामयितव्यः । अन्वधायं व्याख्यानां छन्दोदैवतसामान्ताना-
मपवादः). ³In the vaidik language; used in this sense by
Yāska in contradistinction from भाषायाम् 'in the classical
idiom'. E. अनु and अध्याय.

अन्वय Tatpur. m. (-यः) ¹Connexion, association; e. g. दि-
ग्वापिनीर्लोचनलोभनीया मुञ्जान्वयाः स्नेहमिव स्रवन्तीः । अ-
न्वयायताः शस्त्रविशेषपङ्कीसुतोष पञ्चस्वितृयान्तरास्ताः (comm.
मुञ्जा मुचिः तथा अन्वयो ऽ नुगमो यासां मुञ्जनुगता
इत्यर्थः). ²Retinue, attendance; e. g. का स्वमेकाकिनी भीष्
निरन्वयवने वने (comm. निरन्वया निरनुगमा अना यस्मि-
न्वने). ³Family, race, lineage (in general); e. g. अन्वया-
दिविभिन्नानां यथा सख्यमनीप्सितम् &c. Comp. अन्वयाय.
⁴The male descendants (in contradistinction from the fe-
male succession); e. g. मातुर्दुहितरः शेषमुष्णान्ताभ्य च्छते ऽन्वयः
(scil. विभक्तिरनुक्त्वम्; comm. अन्वयः पुत्रादिः, or accord. to
another comm. अन्वयपदेन पुत्राणामधिकारः). ^{5a}Logical
connexion (esp. of words); e. g. अपेक्षां स्वस्व वाकार्ये पर-
स्वाम्यसिद्धये । उपसर्गयहेतुत्वादिषा लक्षणलक्षणाः; also with
a noun in the instrum.; e. g. शङ्कां मा ह्यथा इति पूर्वेषाम्त्वयः

(the words of the verse Bhaṭṭik. 1. 22. being logically con-
nected with शङ्कां &c. of the preceding verse); more seldom
with a word in the locative, e. g. in a comm. on the Ve-
dānta Sūtra 'वाक्यान्वयात्' which is explained: एतावदरे ख-
ल्लमृतत्वम् । इत्युपसंहारेणास्य वाक्यस्य ब्रह्मस्वन्वयात्. ^bGram-
matical connexion of the words in a sentence, grammatical
construction of a sentence; in this sense very frequently
used in the commentaries, in the same manner as संबन्ध.
Sometimes the two latter meanings will coincide, e. g. (in
a Mīmāṃsā-discussion on the question: whether the bearing
of a passage is conveyed by the words of a sentence or not,
when the wrong thesis, that it is not, is thus refuted:) मै-
वम् । अन्वये शेषशेषिभावस्यान्तर्भावात् । न हि गुणप्रधानभा-
वमन्तरेणान्वयः संभवति । द्वयोर्गुणयोः परस्परकाङ्क्षारहित-
त्वेनान्वययोग्यत्वाभावात् । एवं द्वयोः प्रधानयोरपि । अतो
व्युत्पत्तिसंभवात्क्रियाकारकतदन्वयो यथा शाब्दः । तथा तद-
न्वयान्तर्गतः शेषशेषिभावो ऽपि शाब्दः । ⁶(In Philosophy,
esp. in the Nyāya and Vaiśeṣika, and in scientific language
in general.) ^aLogical consequence; e. g. in a comm. on a
Yoga Sūtra न हि क्वचिदपि क्लेशानां विपर्ययान्वयनिरपेक्षरू-
पाणां स्वरूपमुपलभ्यते; or in the Yoga Sūtra: स्थूलस्वरूपसू-
क्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः, where the word अन्वय is ex-
plained: ख्यातिक्रियास्थितिशीलागुणाः कार्यस्वभावानुपातिनो
अन्वयशब्देनोक्ताः; or in another Yoga Sūtra: ग्रहणस्वरूपा-
स्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः, where it has the same
meaning. ^bLogical continuance; in this sense the word is
opposed to व्यतिरेक 'logical discontinuance' and occurs, for
the most part, either combined with the latter to a Dvandva
(see also अन्वयव्यतिरेक), or in reference to it. Again the
general notion of 'logical continuance and discontinuance'
becomes modified ^{aa} when applied to the notion of genus, into
to the notion of species and variety; e. g. in a Mīmāṃsā dis-
cussion: नन्वानन्वयव्यभिचाराभ्यां न व्यक्तौ व्युत्पत्तिः संभवति ।
अनन्ता हि गोव्यक्तयः । शुक्लव्यक्तौ व्युत्पन्नो गोशब्दः कृ-
ष्णव्यक्तौ प्रयुज्यमानः स्वार्थं व्यभिचरेत् इति प्राप्ते ब्रूमः ।
अन्वयव्यतिरेकाभ्यामाकृतेः शक्तियहणनिमित्तत्वाच्छब्दार्थत्वं त-
स्या एवोचितम् ।; or: अन्वयव्यतिरेकाभ्यां जातिवाचित्वात्;
^{bb} when applied to the notion of subject and predicate or to
syllogizing in general, this term expresses congruity and dis-
parity, consecutiveness and exception (deviation), or affirmation
and negation; e. g. काव्यस्वरूपत्वेनाभिमतयोः शब्दार्थयोः रसो
ऽस्ति न वा । नास्ति चेत् । गुणवत्त्वमपि नास्ति । गुणानां तद-
न्वयव्यतिरेकानुविधायित्वात् । (also in this sense in a verse
of the Rājatarangīni: स्वदेशो ऽयं विदेशो ऽयमिति बुद्धेः
प्रवर्तकः अन्वयव्यतिरेकाभ्यां स्थित्वभ्यासः शरीरिणाम्; or of
the Bhāgav. Purāṇa: एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनात्मनः ।
अन्वयव्यतिरेकाभ्यां यत्स्यात्सर्वत्र सर्वदा); and comp. केवलान्व-
यिन, केवलव्यतिरेकिन, अन्वयव्यतिरेकिन, अन्वयव्याप्ति, व्य-
तिरेकव्याप्ति. ^{cc} when applied to the notion of law, it ex-
presses rule and exception, or positive and negative clause;
e. g. अन्योदर्यः . . . संसृष्टी धनं हरेन्न पुनरन्योदर्यो धनं हरे-
दसंसृष्टी । अनेनान्वयव्यतिरेकाभ्यामन्योदर्यस्य संसृष्टित्वं धनय-
हणे कारणमुक्तम्. — E. इ (इण्) with अनु, kṛit aff. अच्.
अन्वयञ्च Tatpur. m. (-ञ्चः) A genealogist. E. अन्वय and च्च.
अन्वयवत् ind. In connexion with, in the presence of. (This
word occurs Manu 8. 332. and is explained 'समचम्' by

Kullúka and Vijnáneswara; it is an adverb in that passage, as it refers to the verb and not to कर्म.) Compare साम्बय and निरम्बय. E. अम्बय, taddh. aff. मतुप.

अन्वयव्यतिरेक Dwandwa n. sing. or m. du. (-कम् or -की). For the meaning of this term see अम्बय s. b., where instances of the dual are given; the sing. occurs e. g. in the Sánkhya Sútras: अत्रापि प्रतिनियमो ऽन्वयव्यतिरेकात्; or विशिष्टस्य जीवत्वमन्वयव्यतिरेकात्; or in the Bhágar. Purána: अथैव मूयः पुरुषो जेति जेतीत्यतस्त्वजन् । अन्वयव्यतिरेकेण विवेकेनोशतात्मना &c. (comm. मण्डिपु सूत्रमिव सर्ववानुस्तुतत्वेनाम्बयः । अत एव मण्डिपुः सूत्रस्त्वैवैकव्यतिरेकस्य तयोर्द्वैक्यम् &c.). E. अम्बय and व्यतिरेक.

अन्वयव्यतिरेकिन् m. f. n. (-की-किणी-कि) (In the Nyáya-Vaiśeshika philosophy.) Congruous and dispar, positive and negative; one of the three kinds of inference; see अनुमान and the explanation given there. Compare also अम्बयव्यतिरेक. E. अम्बयव्यतिरेक, taddh. aff. इनि.

अम्बयव्याप्ति Tatpur. f. (-प्तिः) (In the Nyáya-Vaiśeshika philos.) A general argument or a general proposition of a congruous or affirmative kind, a positive proposition; one of the two kinds of a व्याप्ति; see besides व्यतिरेकव्याप्ति and compare अनुमान and अम्बय. E. अम्बय and व्याप्ति.

अम्बयित्व n. (-त्वम्) The being connected, a necessary consequence of &c. (see the meanings of अम्बयिन्); e. g. एषां (scil. ज्ञेयानां of the Yoga phil.) प्रत्येकं चतुर्विधानामपि मूलभूतत्वेन खिताद्यविद्याम्बयित्वेन प्रतीयते. E. अम्बयिन्, taddh. aff. ल्व.

अम्बयिन् m. f. n. (-यी-यिणी-यि) ¹ Connected with, as a consequence &c.; e. g. अम्बयिनो गुणाः; comp. the instance s. v. अम्बय 6a. ² Consecutive, affirmative, congruous; the reverse of व्यतिरेकिन् and see अम्बयव्यतिरेकिन्, ज्ञेयसाम्बयिन्. Comp. अम्बय. ³ Belonging to race, family &c.; see the meanings of अम्बय. E. अम्बय, taddh. aff. इनि.

अम्बयितु Tatpur. m. (-ता) (ved.) One who concedes, allows (as to partake in the Soma). E. अत् with अनु, kṛit aff. नृच्.

अम्बय I. Bahuvr. m. f. n. (-यः-यी-यम्) Having an obvious sense, having a sense easily to be understood from the etymon, as simple words like युक्ति, कषायवत्, or compounds, when analyzed into their constituent parts, such as निबन्ध, दीर्घपत्र &c. The same as अनुगतार्थ; comp. the following words. (The word is taken as a Bahuvr. by Valabhagañi on Hemach. 257. = 2. 171: अनुगतो मिसितो ऽर्चो ऽजयोरम्बयै; but it may be also a Tatpur.)

II. Avyayibh. (-यम्) According to the literal sense (arising from the etymon); literally; e. g. क्रियायाः प्रतिषेधेन तत्कसस्य विभावात् । ज्ञेया विभावनैवासी साम्बयं कथ्यते यथा । Comp. the following. E. अनु and अर्ध.

अम्बययहण Tatpur. n. (-यम्) Taking or understanding a word in its literal or etymological (not in its conventional or technical) sense; e. g. the word बहुवचने in Pāñini VIII. 2. 81, where it is not taken in the technical sense 'plural', but in the sense बहुनामर्थानां वचने, as otherwise the form अमी would not result from the rule. E. अम्बय (Avyayibh.) and यहण.

अम्बयता f. (-ता) The having an obvious sense or one to be inferred from the etymon; e. g. यत्राम्बयता नास्त्युपमायाः । तदुपमायुक्तमेव रूपकं द्रष्टव्यम्. E. अम्बय, taddh. aff. तल्.

अम्बयसञ्ज्ञा I. Tatpur. f. (-ञ्ज्ञा) ¹ (In Grammar.) A technical name (see संज्ञा) which conveys its own meaning (when etymologically analyzed) and therefore distinct from technical names such as पु, खिट् &c., which are purely technical; such संज्ञा: as सर्वनामन्, कर्मप्रवचनीय, अनुनासिक, स्वर-मन्त्रि &c. &c. are अम्बय; thus Patanj. observes on the word 'कर्मप्रवचनीयाः': किमर्थं महती संज्ञा क्रियते । अम्बयसंज्ञा यथा विज्ञायते, and Kaiyyāta on the latter: अम्बयसंज्ञेति । अर्थमनु गतार्थेन वागुयताप्रीकृतप्रवृत्तिनिमित्ता या सा संज्ञा अम्बयसंज्ञा. ² A proper name in general which has preserved its etymological sense; e. g. दीर्घवाङ् the name of a Rákshasa.

II. Bahuvr. m. f. n. (-ञ्ज्ञः-ञ्ज्ञा-ञ्ज्ञम्) Bearing a name which conveys its etymological meaning, properly called (so and not otherwise); e. g. अम्बयसंज्ञिव परं चिमार्गना (i. e. गङ्गा). E. अम्बय and सञ्ज्ञा.

अम्बयपिमा Tatpur. f. (-मा) (In Rhetoric.) A simile conveyed by a word which is अनुगतार्थ (q. v.) or अम्बय q. v.; e. g. in the words वानरार्कः उदयगिरिमिवाद्रिं संप्रमुखाभगात्सम् । (comm. वानरार्कः वानरो ऽर्क इव वानरार्कः । उदयगिरिमिवाद्रिं पर्वतं महेश्वं संप्रमुख समाकाश-मभगात्) the simile उदयगिरिः is अम्बयः. Comp. रूपक and ललाम. E. अम्बय and उपमा.

अम्बयकिरण Tatpur. n. (-यम्) Scattering successively, e. g. यवार्था यवसाध्यानि कार्याणि अम्बयकिरणादीनि तिस्रः कर्तव्यानि (the explanation of the Mitákshara on Yajn. 1. 223). E. कृ with अय and अनु, kṛit aff. क्नुट्.

अम्बयवहार Tatpur. m. (-रः) (ved.) (Probably) Descending after; said of the demons which come down and are after the sacrifice. Compare अम्बवायन. E. चर् with अय and अनु, kṛit aff. चञ्.

अम्बयसर्ग Tatpur. m. (-र्गः) ¹ Allowing one to do what he pleases (= कामचारानुष्ठान or स्वाच्छन्धानुमति). ² Following one's own will or inclination (= प्राकाम्य). E. सुञ् with अय and अनु, kṛit aff. चञ्.

अम्बयसित Tatpur. m. f. n. (-तः-ता-तम्) Connected with, e. g. शेषार्थाभ्यवसितमवतंसकम्. See also अनुवसित. E. सि with अय and अनु, kṛit aff. त्त.

अम्बवाय Tatpur. m. (-यः) Race, lineage, family. Compare अम्बय. E. अय् with अय and अनु, kṛit aff. चञ्.

अम्बवायन Tatpur. n. (-यम्) (ved.) Probably the same as अम्बवहार. E. इ with अय and अनु, kṛit aff. क्नुट्.

अम्बवेचा Tatpur. f. (-चा) Consideration, regard; e. g. यस्स ... नित्यं भूत्वाम्बवेचा च तस्स स्वात्तनदा धरा. E. ईच् with अय and अनु, kṛit aff. च.

अम्बयका Tatpur. f. (-का) The ninth day of the latter half of the months Pausha, Mágha and Phálgua, according to Kullúka; according to the gloss of the Mitákshara on a quotation from the Gṛihyasútras: the ninth day of the latter half of the months Ágraháyaña, Pausha, Mágha and Phálgua. See the following and अष्टका. E. अनु and अष्टका; scil. तिचि.

अम्बयक n. (-कम्) The Śráddha or funeral ceremonies in honour of the Pitris which are performed on the days called अम्बयक. — Mitákshara: हेमन्तशिशिरयोश्चतुर्थीमपरपक्षाणामष्टमीष्वष्टका इत्यष्टका विहिताः । तत्र नवम्यां चत्किर्यते तदम्बयकम् । E. अम्बयका, taddh. aff. यत्; scil. कर्मन्.

अन्वहम् Avyayibh. Every day, daily. Comp. प्रत्यहम्. E. अनु and अहम्, samās. aff. टच्.

अन्वाख्यान Tatpur. n. (-नम्) An explanation referring to a subject mentioned before; e.g. Kumārilabhaṭṭa in a Mimāṃsā Vārttika: आकरणेनापि प्रसिद्धार्थानामेवाविगच्छस्वरूपास्वाख्यानमार्थं क्रियते यथा महाभारतनिर्वचनान्वाख्याने द्विपाद्यनेनोक्तम् । महत्वाङ्गारतत्वाच्च महाभारतमुच्यते । निवृत्तमस्य चो वेद सर्वपापिः प्रमुच्यत इति; Śāyāṇa = अनुक्रमकचनम्; also the name of certain passages in the Brāhmaṇas which explain other passages occurring there. Comp. अनु-वाख्यान. E. अनु and आख्यान.

अन्वाचय Tatpur. m. (-यः) Adding an object of secondary import, or such an object itself; used only in reference to प्रधान, मुख्य or प्राधान्य, the subject of primary import: 'यथैकस्य प्राधान्येनापरस्य गौर्लेनाख्यानं सो ऽन्वाचयः'; thus a comm. of the Amarak. in explaining the various applications of the particle च, one of which is 'अन्वाचये' instances (comp. the Siddhāntakaum. on Pāṇini II. 2. 39): गो भिक्षो भिक्षामट नां चाचय, when the going out for alms is enjoined to the beggar as his principal object and his bringing a cow, when he can see one, as the matter of secondary import; or of the three Sūtras of Pāṇini VII. 3. 117. 118. 119., the two former contain the प्रधान and the latter the अन्वाचय. See the following. E. अनु and आचय.

अन्वाचयशिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Taught or laid down as a matter of secondary import, being the object of a secondary rule or observation; used in reference to प्रधानशिष्ट, what is taught or laid down as a matter of primary import; e.g. Patanjali observes on Pān. VII. 3. 117-119. (comp. VII. 3. 118. Vārtt. 3): प्रधानशिष्टमौत्सवम् । अन्वाचयशिष्टमस्यम् । यथा ऋद्धि सलोपः । तथाच प्रधानशिष्टः ऋद्धि प्रातिपदिकमात्राङ्गवति यच्च च सकारस्य लोपः ।; or the Kāśikā on the same rules: औदञ्च घेरिति येषामेकमेवेदं सूत्रं तेन प्रधानशिष्टमिदुश्चामौत्सवम् च वर्णयन्ति । अन्वाचयशिष्टं घेरकारमिति । In a similar manner Mallinātha explains in the Kirātārjunīya the words ननु लक्ष्मीः फलमानुषङ्गिकम् thus: लक्ष्मीः सम्पत् । अनुषङ्गादागतमानुषङ्गिकमन्वाचयशिष्टं फलं ननु । मानचायं अयं स एव मुख्यं फलम् । अनुषङ्गयसु लक्ष्मीरिति माग्निनां मान एव ज्ञाद्य इत्यर्थः ।. Comp. the preceding. E. अन्वाचय and शिष्ट.

अन्वाचित Tatpur. m. f. n. (-तः-ता-तम्) Being of secondary import, inferior. Comp. अन्वादिष्ट. E. अनु and आचित.

अन्वाजि ind. (See निपात.) Only in combination with क्तः to give strength, to enable (दुर्बलस्य सामर्थ्याधाने Kās.); it may fall then under the predicament of the prefixes called गति q. v., e.g. अन्वाजिह्वत्; or not, e.g. अन्वाजि ह्रत्वा. Compare also उपाजि. E. The locative of an obsolete word अन्वाज (अज् with अनु, kṛit aff. अज्?); Kāśikā: उपाजि-ऽन्वाजिशब्दौ विभक्तिप्रतिरूपकौ निपातौ.

अन्वादिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Mentioned in reference to (what is previously mentioned), referred to.

² Being of secondary import, inferior; e.g. पुरुषस्यान्वादिष्टः (Kāśikā: अन्वादिष्टो ऽन्वाचितः कथितानुकथितो वा). E.

¹ दिम् with आ and अनु, kṛit aff. क्तः; ² अनु and आदिष्ट.

अन्वादेश Tatpur. m. (-शः) A reference made to a previous statement (अन्वादेशश्च कथितानुकथनमात्रम्); sentences con-

taining such a reference are introduced by the particles अच or अचो, e.g. असी ज्ञाचय कर्मणं देहि । अचो असी ज्ञाच-टमपि देहि; or अस्मि ज्ञाचय शीभनं शीभनम् । अचो अस्मि प्रभूतमपि स्वम्. (For the use which is made in such sentences of the pronominal bases अ and एन see s. vv. इदम् and इत्द्, and of मा, मे, नी, नस्, त्वा, ते, वाम्, वस् see s. vv. अस्मद् and युष्मद्.) E. अनु and आदेश.

अन्वाधान Tatpur. n. (-नम्) Putting fuel (scil. to the sacrificial fire); e.g. धारयार्थत्वात्सोमे ऽग्न्वाधानं न विद्यते; or वेगुष्वादिध्मावर्हिर्न साधयेदग्न्वाधानं च यदि देवता-र्चनम्; or with the ellipsis of अग्नि, e.g. प्रातरपिहोषे ऊते पश्चादपिमुद्गुत्वास्वाधानं क्रियते. E. अनु and आधान.

अन्वाधि Tatpur. m. (-धिः) ¹ (In Law.) Property which is handed over by the person who has received it as a loan, to another, for the purpose of returning it to its lawful owner. The same as अन्वाहित q. v. ² A second deposit or pledge. ³ Mental anxiety subsequent to (an act). E. अनु and आधि.

अन्वाधेय Tatpur. n. (-यम्) (In Law.) An item of a married woman's property; see स्त्रीधन. It is defined by Kātyāyana as property 'which is received by a woman, after marriage, from the family of her husband or from her own relatives' (i. e. from her maternal uncle &c., according to Vishūu, or from the relatives of her parents, as the author of the Dāyabhāga interprets the latter word). [कात्यायनः । विवाहात्परतो यत्तु लब्धं भर्तृकुलात्स्त्रिया । अन्वाधेयं तदुक्तं तु लब्धं बन्धुकुलात्तथा । 'विष्णुवचने च बन्धुपदं मातुलात्तन्मि-प्रायम्' or 'भर्तृकुलात् । अमुरकुलादेः । बन्धुकुलात् । पितृमा-नुकुलात्. — The reading in the printed edd. of the second portion of the Mitākshara 'लब्धं पितृकुलात्तथा' would therefore require पितृ to be taken in the sense of 'पितरः parents' not in that of 'father'; but the given reading seems preferable as it occurs in several Mss. (E. I. H.) of this work, in Kullūka on Manu 9. 195 (with the v. l. बन्धुकुले तथा), in two passages of the Dāyabhāga (pp. 116 and 149) with the comment quoted, and in the Dāyakramas. p. 17, where the comm. is: बन्धुकुलादिष्वच बन्धुपदेन मातापितृोरुपलक्षणम्. In the Vivādachintāmaṇi p. 139 the latter half of the verse reads thus: अन्वाधेयं तु तत्प्रोक्तं यत्तत्त्वं स्वकुलात्तथा.] Bhṛigu defines this property as 'whatever is received with pleasure by a woman, after the marriage ceremony, from her husband and her parents' [ऊर्ध्वं लब्धं तु यत्किंचित्संस्कारात्पितितः स्त्रिया । भर्तुः पित्रोः सकाशाद्वा (or भर्तुः सकाशात्पितृोर्वा) अन्वाधेयं तु तद्गुणः]; when the Dāyabhāga and Dāyakramas. in quoting this passage supply after 'her husband': 'and from those related to her through her husband, i. e. father-in-law &c.' and after 'her parents': 'and from those related to her through her parents, i. e. grandparents &c.', so as to effectuate a concordance between Kātyāyana and Bhṛigu. [Dāyabh. माता-पितृद्वारेण संबन्धिनां पित्रोश्च सकाशात्तत्तु विवाहात्परतो ल-ब्धम् । तथा भर्तुः सकाशाद्भर्तृकुलाच्च अमुरादितो यत्तत्त्वं धनं तदन्वाधेयम्; Dāyagr. भर्तृद्वारेण संबन्धिनां अमुरादीनां मा-तापितृद्वारेण संबन्धिनां मातामहपितामहादीनां च सकाशात् &c.] E. अनु (after, scil. marriage) and आधेय; scil. स्त्रीधन q. v.

अन्वाधेयक n. (-कम्) The same as the preceding. E. अन्वा-धेय, taddh. aff. कन्.

अन्वान्य Tatpur. m. f. n. (-न्यः-न्या-न्यम्) (ved.) Being in

- the intestines, visceral (as worms). E. अणु and आन्वय; or probably an irregul. deriv. of अन्वय (अणु and अन्व), taddh. aff. अन्व, with Vfidhi in the latter part of the compound.
- अन्वाद्यतन** Tatpur. m. f. n. (-नः-वा-नम्) Latitudinal. E. अणु and आद्यतन.
- अन्वाद्यन्त** Tatpur. m. f. n. (-न्तः-त्ता-न्तम्) (ved.) ¹ Gone after, following; e. g. (scil. आदित्ये) तस्मिन्निमानि सर्वाणि भूतान्यन्वाद्यन्तानि; (Śankara: अनुगतान्यादित्यमुपजीव्यत्वेन.) ² Obtained in conformity with; e. g. अभीषोमयोरेव रूपमन्वाद्यन्ते (scil. चक्षुषी; Sáy. = अनुमते). E. यत् with आ and अणु, kṛit aff. ण्.
- अन्वाद्यात्वा** f. pl. (-त्वाः) (In the liturgical literature.) Such divinities as are invited by the word अन्वाद्यात्वा or अनुविर्वाप, to partake of an offering; different from the अनुवाद्यात्वाः divinities which are invited by means of an अनुवाद्या q. v. E. अन्वाद्यात्, taddh. aff. यत्; scil. हेवता.
- अन्वारब्ध** Tatpur. m. f. n. (-ब्धः-व्या-ब्धम्) Touched; e. g. आश्विनं गृह्णात्यन्वारब्धे वा (scil. यवमाने); or प्रोक्षणीरध्वरु-रादन्ते ऽथ प्रोक्षिष्यन्नन्वारब्धे यवमान आध्वरिषे &c. Comp. अन्वारब्ध. E. रम् with आ and अणु, kṛit aff. ण्.
- अन्वारब्ध** Tatpur. m. f. n. (-ब्धः-व्या-ब्धम्) To be touched. Comp. अन्वारब्ध. E. रम् with आ and अणु, kṛitya aff. यत्.
- अन्वारब्ध** Tatpur. m. (-ब्धः) Touching; esp. the touching a person who institutes a sacrifice on the part of the officiating priest, in order to make him participate in the meritorious consequences of the religious act. E. रम् with आ and अणु, kṛit aff. ण् and ágama जुम्.
- अन्वारब्ध** Tatpur. n. (-ब्धम्) Touching; e. g. दर्भान्वारब्धो-नोत्तिष्ठत पितर इति प्रीतः (= सुप्रीतमनाः) विसर्जनं कुर्यात्. E. रम् with आ and अणु, kṛit aff. क्ण्ट and ágama जुम्.
- अन्वारब्धषीया** Tatpur. f. (-या) An initiatory oblation which takes place when a person performs the Darśapūrnámāsa sacrifice for the first time. Comp. आरब्धषीया. E. रम् with आ and अणु, kṛitya aff. षीयर्, ágama जुम्; scil. इष्टि.
- अन्वारोह** Tatpur. n. (-हम्) Mounting the funeral pile after, or with, the body of the husband, self-immolation of a widow on the funeral pile; e. g. अन्वारोहस्ये तु पुत्रः स्वपि-थैव मातुः सापिथ्यं कुर्यात्. Comp. अनुवमन and अनुरोह. E. अणु and आरोह.
- अन्वारोहणीय** m. f. n. (-णः-या-यम्) Being the object of, or belonging to, the अन्वारोह q. v. Comp. अनुरोहणीय. E. अन्वारोह, taddh. aff. ण्.
- अन्वासन** Tatpur. I. n. (-नम्) ¹ Worship, service. ² Sorrow, repentance. E. आस् with अणु, kṛit aff. क्ण्ट.
- II. n. (-नम्) ¹ Taking a seat after another (has sat down); महोर्षं वा महाजं वा ओषियायोपकल्पयेत् । सत्क्रियान्वासनं स्वादुभोवनं सुनुतं वचः [in which passage — Yājnav. 1. 109 — the reading सत्क्रियान्वासनं seems preferable to the reading सत्क्रियां वासनं, since the Mitākshara explains: तस्मिन्नुपविष्टे पश्चादुपवेशनमन्वासनम्, considering in the latter half of the Śloka the words as nominatives (with an ellipsis कर्तव्या &c.) सत्क्रिया । अन्वासनं &c.]. ² A manufactory, a place where artisans work ('कर्मज्ञासा च कारुणामन्वासन-मुदाहृतम् Haláyudha; liter. 'a by-shop'). E. अणु and आसन.
- III. m. n. (-नः-नम्) An oily enema. E. A contraction of अनुवासन q. v.

- अन्वाद्यन्त** Tatpur. m. f. n. (-नः-वा-नम्) Served, attended by; e. g. ततः प्रविशत्वैकान्तस्वितपरिवर्तनी मन्त्रिणा वेदहस्तिवान्वाद्य-मानो रावा. E. आस् with अणु, kṛit aff. वाञ्छ and ágama जुम्.
- अन्वाहार्य** Tatpur. 1. m. (-र्यः) Rice which is given as a present to the priests upon certain sacrificial occasions, as at the performance of the Darśapūrnámāsa; (presents there-fore of a garment or of a calf are not an अन्वाहार्यः;) the sacrificial acts must be, moreover, such as are connected with the ritual of the Yajurveda ('अन्वाहार्यदक्षिणाध्वरु-वेदे'). Comp. अन्वाहार्यपचन.
2. n. (-र्यम्) The monthly Śrāddha or funeral repast in honour of the Manes, held on the day of the new moon; it should consist of meat of an excellent quality and is so called, because it is partaken after the presentation of a piṇḍa to the Manes (comp. पिण्डान्वाहार्यः); according to this definition of Manu, it would be the same as the पार्वण q. v. — others, as quoted by Bharatamalla on the Amarak. s. v., define it as the monthly Śrāddha at the end of the year, when the presentation of the piṇḍa has not taken place ('चक्रतसपिण्डीकरणस्य वत्सरात् प्रतिमासं चक्रात् तथान्वाहार्यमिति वेचित'). According to the Gṛihyasūtra of Gobhila (as quoted by Rādhākāntadeva) it would be "the Śrāddha which is the preparatory act to any religious ceremony, ^b the second Śrāddha performed on the day of the new moon, and ^c the same as अन्वाहार्य m., but in the more general sense of a present given at the end of any sacrificial act: 'चक्रात् कर्मणामादी या चान्ते दक्षिणा भ-वेत् । अमावास्यां द्वितीयं यदन्वाहार्यं विदुर्मुधाः । इति नो-भिसनुग्रहम्'. — See also अनुहार्य and the following. E. अणु and आहार्य, 1. scil. चोदन, 2. scil. आह.
- अन्वाहार्यक** n. (-कम्) The same as the preceding. E. अन्वा-हार्य, taddh. aff. क्ण्.
- अन्वाहार्यदक्षिणा** Karmadh. f. (-णा) The present called अन्वाहार्य q. v. E. अन्वाहार्य and दक्षिणा.
- अन्वाहार्यपचन** Tatpur. m. (-नः) The sacrificial fire in the southern part of the Vedi, which serves for cooking the present of rice called अन्वाहार्य q. v. ('अन्वाहार्य चोदनः । तस्य पाकहेतुर्भवियति'; Sáyāna) — hence its name — and which is collected daily, as the destruction of enemies is supposed to be the result of the frequent repetition of this act. E. अन्वाहार्य and पचन; scil. अग्नि.
- अन्वाहित** Tatpur. n. (-तम्) (In Law.) The same as अन्वाधि 1.; e. g. याचितान्वाहितन्वासनिषेपादिष्वयं विधिः (where the word अन्वाहित is thus explained by the Mitākshara: चदे-कस्य हस्ते निहितं द्रव्यं तेनायणु पश्चादन्वस्य हस्ते स्वामिने दे-हीति निहितं तदन्वाहितम्). E. अणु and आहित.
- अन्वित** Tatpur. m. f. n. (-तः-ता-तम्) ¹ Following, pursuing. ² Followed by, connected, possessed of, endowed with. ³ Logi-cally connected, as in construction or sense. ⁴ Acquired (mentally), understood, become clear; e. g. यद्यत्साधु च विधिं स्थात्क्रियते तत्तदन्वया । तथापि तस्मात्तावत् रेषया किंपिदन्वितम् (where — Śākuntala VI. v. 146 — अन्वित does neither mean 'imitated, rendered' nor 'possessed'). Also अन्वीत; comp. अनुवत. E. इ with अणु, kṛit aff. ण्.
- अन्वितार्थ** Bahuvr. m. f. n. (-र्थः-वा-र्थम्) ¹ Having a sense or bearing which results from the context; e. g. in Páini

III. 1. 40. the word संपद् is not to be supplied like **ह**, **अस्** and **भू** because the rule has not such a bearing: **संपदिसु च नु-
हते । अन्वितार्थत्वात्**. ² Having an obvious or clear sense;
e. g. **अस्यस्यपदव्यापि निगूढार्थं तथाकुलम् । व्याख्यानव्यम-
सारं च नोत्तरं शब्दो नुधिः** 'a reply (in court) which is con-
fused &c. is not considered as a reply'; comm. **अस्यस्यप-
दव्यापि अन्वितार्थपदव्याप्तमिति**. E. **अन्वित** and **अर्थ**.
अन्विति Tatpur. f. (-तिः) (ved.) Food; 'because it is the
concomitant of body'; comp. **अनुपद्** and **अनुधा**. E. **इ** with
अनु, kṛit aff. **क्तिन्**.
अन्विष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Sought. Comp. **अन्वे-
वित**. E. **इ** (cl. 4) with **अनु**, kṛit aff. **क्त**.
अन्विषत् Tatpur. m. f. n. (-न्-न्ती-त्) Searching; e. g. **मृग-
मनांतस्यस्योक्षितस्योक्षितो ऽन्विषन्** &c. Comp. the following.
E. **इ** (cl. 4) with **अनु**, kṛit aff. **हनु**.
अन्विषमाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) ¹ Searching; e. g.
मृगमन्विषमाद्यः &c. ² Sought; e. g. in a Mim. Vārttika of
Kumārila: **अस्य अन्विषमाद्यापि प्रसिद्धिर्न भविष्यति**. E. **इ**
(¹ cl. 4, ² pass.) with **अनु**, kṛit aff. **ज्ञानच्** and **āgama मुच्**.
अन्वीष्य Tatpur. n. (-ष्यम्) Searching, investigating. E.
इ with **अनु**, kṛit aff. **हृट्**.
अन्वीषा Tatpur. f. (-षा) Searching, investigating. E. **अनु**
and **इषा**, or **इष** with **अनु**, kṛit aff. **ञ**.
अन्वीत Tatpur. m. f. n. (-तः-ता-तम्) The same as **अन्वित**
(Jatādihara and the Bhūriprayoga). E. **इ** with **अनु**, kṛit aff. **क्त**.
अन्वीय Tatpur. m. f. n. (-यः-या-यम्) Friendly, favourable.
Comp. **आन्वीयिक**. (Not to be confounded with **अनूप** q. v.) E.
अनु and **अप** (changed to **इप**), samās. aff. **ञ**. See the Preface.
अन्वीयमान Tatpur. m. f. n. (-न्-ना-नम्) Followed, accom-
panied; e. g. **अन्वीयमानः स तु ब्रह्मपार्वदेर्भुञ्जं नदन्नित्त्वगदत्सुभि-
रवम्**. E. **इ**, in the pass., with **अनु**, kṛit aff. **ज्ञानच्**, **āgama मुच्**.
अनूपम Avyayibh. According to each verse, verse for verse.
E. **अनु** and **अप**, samās. aff. **ञ**.
अन्वितु Tatpur. ind. (ved.) ¹ The same as **अन्वितुम्** 'to follow'
(i. e. = infin. act. of **इ** with **अनु**). ² The same as **अन्वितव्यम्**
'to be followed' (i. e. = infin. pass.). E. **इ** with **अनु**, kṛit aff.
तु (i. e. an obsolete dative of an obsolete noun **अन्वितु**).
अन्विष Tatpur. m. (-षः) Searching. E. **इ** (cl. 4) with **अनु**,
kṛit aff. **ञच्**.
अन्विषक Tatpur. m. f. n. (-कः-विका-कम्) One who searches;
e. g. **तेष्वन्विषकेषु मध्ये यो ऽन्विषकजनः . . . ऊचे**. E. **इ**
(cl. 4) with **अनु**, kṛit aff. **ह्वच्**.
अन्विष्य Tatpur. 1. n. (-ष्यम्) Searching; e. g. **यमूनामन्विष-
यन्**; **जातकान्विषयन्**; **सीताया अन्विषयस्य कुशसः**. E. **इ**
(cl. 4) with **अनु**, kṛit aff. **हृट्**.
2. f. (-षा) ¹ Going after, following; e. g. **पारम्पर्यतो
ऽन्विषया वीजाङ्कुरवत्**. ² Searching; e. g. **ब्राह्मणस्यान्विषया**.
³ Investigation, inquiry (according to several comm. on the
Amarak. s. v.: **तर्कादिना अथाबोधितधर्माद्यन्विषया**). E. **इ**
(cl. 4) with **अनु**, kṛit aff. **युच्**.
अन्विषयीय Tatpur. m. f. n. (-यः-या-यम्) The same as **अन्वे-
ष्टव्य**; e. g. **अतः परमपरिगुणतायर्चिना न प्रमाणात्परमन्विष-
यीयम्**. E. **इ** (cl. 4) with **अनु**, kṛitya aff. **अनीच्**.
अन्विषमाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) Searching; e. g. **सो
ऽन्विषमाद्यः कीर्तिर्द्य** &c. E. **इ** (cl. 1) with **अनु**, kṛit aff.
ज्ञानच्, **āgama मुच्**.

अन्विषित Tatpur. m. f. n. (-तः-ता-तम्) Sought. Comp. **अन्विष्ट**.
E. **इ** (cl. 4) in the caus., with **अनु**, kṛit aff. **क्त** and **āgama इट्**.
अन्विषिन् Tatpur. m. f. n. (-षी-षी-षि) Searching. E. **इ**
(cl. 4) with **अनु**, kṛit aff. **षिनि**.
अन्विष्टव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) ¹ To be searched.
² To be investigated. E. **इ** (cl. 4) with **अनु**, kṛitya aff. **तव्य**.
अन्विष्टु Tatpur. m. f. n. (-ष्टा-ष्टी-ष्टु) A searcher. E. **इ** (cl. 4)
with **अनु**, kṛit aff. **तुच्**.
अन्विष्य Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) The same as **अन्विष्टव्य**.
E. **इ** (cl. 4) with **अनु**, kṛitya aff. **व्यत्**.
अप f. (-प्; in the classical literature only used in the plural:
-चापः-अपः-अप्तिः-अप्यः-अपाम्-अप्यु) ¹ Water. — Ac-
cording to the Hindu doctrine it is one of the five elements
the several denominations of which are **आकाश** (æther),
वायु (air), **अग्नि** (fire), **अप** (water), **पृथिवी** (earth), (each
of these being also replaced by synonymes, as **आकाश**
by **सोमन्**, **वायु** by **महत्**, **अग्नि** by **तेजस्**, **अप** by
वारि, **पृथिवी** by **चित्ति** &c.; comp. under **आकाश** &c.); the
place, however, which **water** holds in the Hindu cosmogony
varies according to the doctrines. Thus the *Bṛihad-Araṅ-
yaka Upan.* represents it as the first material creation, it
being produced by Death after the creation of Soul; but
its character in this Upanishad is not yet that of an element
in the later sense of the word; nor is it such an element in
the *Aitareya-Upan.*, where the order of the primitive ma-
terial creation is **अस्यस्** (the waters above the heavens),
मरीचि (the sphere of sunbeams or atmosphere), **मर** (the
sphere of death or earth) and **अप** (the sphere of waters
beneath the earth). — In the *Taittirīya-Upan.* the order and
successive origin of the elements is the same as in the Ve-
dānta, viz. æther, in which originates air and thus suc-
cessively fire, water, earth. But the *Vedānta* complicates
this simple view by assuming a creation of subtle elements
(see **सूक्ष्मशरीर**) æther &c., produced by Chaitanya or the
worldly Brahman, whence arise through an intricate division
and combination of the several parts of each, the material
elements (see **सूक्ष्मशरीर**) æther &c.; this system holds more-
over that each successive element becomes possessed of the
qualities of each preceding one, i. e. the quality of æther
being sound, air obtains the qualities of sound and touch,
and in a similar progress, fire the qualities of sound, touch
and form, water of sound, touch, form and savour, earth
of sound, touch, form, savour and odour. — According to
the *Sāṅkhya* the coarse elements also arise from subtle ele-
ments, but the latter (**तन्मात्र** q. v.), produced by Ahankāra
or the type of *I*, are the qualities sound, touch, form,
savour and odour, æther proceeding from sound, air from
touch, fire from form, water from savour and earth from
odour. (Compare also Susruta's mythological development
of the *Sāṅkhya-Yoga*: **अव्यक्तं महानङ्कारः पञ्च तन्मात्राणि चे-
त्त्वष्टी प्रकृतयः श्रेषाः षोडश विकाराः । सः स्वर्षीषां विषयो ऽधि-
भूतम् । स्वयमध्यात्ममधिदेवतं च । अथ बुद्धेर्ज्ञा । अङ्कारले-
खरः । मवसञ्जनाः । दिशः श्रोत्रस्य । तयो वायुः । सूर्यस्यु-
षोः । रसगन्धायः । पृथिवी घ्राणस्य । &c.) — The *Nyāya*
systems, more especially the *Vaiśeṣika*, do not discuss the
origin of these elements, the order of which they retain,**

but attach themselves chiefly to the definition of their properties; accord. to the *Vaiśeṣika* the qualities of water are touch, number, quantity, individuality, conjunction, disjunction, greater or less comprehensiveness (extension), velocity, gravity, fluidity, colour, savour and viscosity. (For those of the other elements see s. v. *आकाश* &c.) The cosmogony of *Manu* which is neither the pure *Sāṅkhya* nor the pure *Vedānta* doctrine (although *Kullūka* endeavours to explain his terms as if they were pure *Vedānta* terms), but a theory apparently prior to both and combining their views, imagines the coarse elements as proceeding from the subtle portions of the seven intellectual creations — *पुरुषाः* which are, according to *Kullūka*, *अहंकार*, *महत्* and the five subtle elements (?) — and endowed with the same qualities as assigned to them by the *Vedānta*. — According to the *Viṣṇupurāna* 'elementary Egotism (the type of *I*, *अहंकार*) becoming productive as the rudiment of sound, produced from it æther, of which sound is the characteristic, investing it with its rudiment of sound; æther becoming productive, engendered the rudiment of touch; whence originated strong wind, the property of which is touch; and æther with the rudiment of sound, enveloped the rudiment of touch; then wind becoming productive, produced the rudiment of form (colour); whence fire proceeded of which form is the attribute, and the rudiment of touch enveloped the wind with the rudiment of colour; fire becoming productive produced the rudiment of savour, whence proceed all juices in which savour resides, and the rudiment of colour invested the juices with the rudiment of savour; the waters becoming productive engendered the rudiment of smell; whence an aggregate (earth) originates, of which smell is the property.' In a note to this passage (*Viṣṇup.* p. 16) Professor Wilson observes that 'the successive series of rudiments and elements and their respectively engendering the rudiments and elements next in order occur in most of the *Purānas* in nearly the same words', that 'some of the *Purānas*, as the *Matsya*, *Vāyu*, *Linga*, *Bhāgavata* and *Mārkaṇḍeya* add a description of a participation of properties amongst the elements, which is rather *Vedānta* than *Sāṅkhya*' and mentions a passage of the *Moksha Dharma* (vv. 6778. 6779) of the *Māhābhārata* which is an exception, since its order of the elements is æther, water, fire, air, earth. [On the cosmogony of the chapter in which these latter verses occur, *Arjunamiśra* has the following gloss: *को ऽयं सर्गप्रकारः । न हि साक्षादिसर्गेष्वयं क्रमः । उच्यते । अन्यो ऽयं प्रकारः सर्गस्य । पीराखिकादिसंमतेषु* &c.; but he omits to say which *Purānas* give this anomalous order of the elements.] For the *Bhāgav. Pur. comp.* III. 26. २९ ff. and the two verses VII. 12. २५ and ३०: *खे खानि वायी निःश्वासाक्षिवस्त्रभावात्मात्मान् । अप्ससुक्सेभ्यूपयानि चिती शेषं यद्योज्ज्वलम्* (scil. *न्यसेत्*); and *अप्सु चितिमयी ज्योतिष्यदो वायी नभस्समुम् । कूटखे तच्च महति तद्व्यति ऽचरे च तत्* (this reverted order being that in which dissolution takes place). — In the *Vedas*, however, *अपां गर्भः* 'the child of the waters' is an epithet of *Agni*, 'because he comes forth from amid the waters' or 'because he resides as lightning amidst the rain-waters' (according to

Mahidhara); comp. also *गर्भो अपसाम्* s. v. *अपस्*; from the same reason probably *Agni* is also called *अपां* or *अपो नपात्* 'the grandson of the waters', but, in *Sāyana's* opinion, 'because trees grow through the agency of water and fire comes (through the friction of the wood) of trees. For the other explanations of these words see s. vv. *अपान्नपात्*, *अपान्नप्तु*; comp. also *अपोनपात्*, *अपोनप्तु*, *अपोनप्त्रिय*, *अपोनप्त्रीय*, *अपान्नप्त्रिय*, *अपान्नप्त्रीय*. — *अपां व्रतम्* is the liturgical name of the *Sāmav.* verses 2. २५. २६ (= II. 1. १. ९) and 2. ४७-४९ (= II. 1. १. १८); *अपां साम* of 1. ५४४ (= I. 6. १. ४. १२); *अपामीवम्* of 2. ५०९-५०४ (= II. ४. २. ७); *अपां निधिः* of 1. १५१ (= I. २. २. १. ७); *अपां सर्पम्* of the *Āraṇyagāna* (of the *Sāmav.*) II. ७. (not in the *Sāmav.*). ^२(ved.) The same as *अन्तरिक्ष*. ^३(In Astronomy.) The star *δ Virginis*. [Compounds the latter part of which is *अप्* assume the *samās. aff.* *अ*, e. g. *प्र* or *परा* and *अप्* form *प्राप*, *पराप*; but sometimes the word remains unchanged, if it is a *Bahuvr.* compound, e. g. *स्वप्*, *बह्वप्* (in which case the neuter plur. is *स्वामि*, *बह्वामि*); if the first part of the compound is *अनु*, the grammarians assume that *अप्* becomes *अप्* provided the meaning refers to a place, i. e. *अनूप* (comp. also *सूप*); if it is *द्दि*, *अन्तर* or a prepositional prefix not ending in *अ* or *आ*, that *अप्* becomes *ईप्*; comp. *द्वीप*, *अन्तरीप*, *नीप*, *वीप*, *अन्वीप*, *प्रतीप*, *समीप* (*समाप* being an exception); if the prepos. prefix ends in *अ* or *आ*, that *अप्* may change to *ईप्* or not; comp. *प्राप* or *प्रेप*, *पराप* or *परिप*. — (Another explanation of these compounds will be found in the Preface.)]. — Compare also *अप* and *अपस्*. E. *आप्*, un. aff. *क्षिप्* with the shortening of the initial vowel. For another etym. see the Preface.

I. *अप* ind. (see *निपात*, *उपसर्ग*, *वति*, *कर्मप्रवचनीय*) A particle implying the notion of 'away', in its literal and metaphorical acceptations; it is used either as a prefix to verbs (and in this capacity, in the *Vedas* also detached from the verb, very much in the same manner as German prepositions when connected with verbs), or as a separable preposition, or in the *Vedas* sometimes also adverbially. With nouns it may form *Tatpur.*, *Bahuvr.* and *Avyayibh.* compounds. [In many instances *अप* (q. v.) coincides in meaning with *अप* and in several also the prefix *आ* q. v.]

1. (as adverb in the *Vedas*) Away; e. g. *अप द्वेषो अप इहरो ऽन्यत्रतस्व सस्त्रिम* (comm.: 'scil. गच्छतु').

2. (as a prefix to verbs it implies the notion of) ^१Away; e. g. with *गी* 'to lead away'; with *गम्* 'to go away'; with *हृ* 'to take away, to rob'. ^२Deterioration; e. g. with *हृ* 'to act improperly, to injure'; with *दिम्* 'to simulate'; with *वह्* 'to blame'. ^३Negation, contradiction; e. g. with *स्वप्* 'to deny'; with *मन्* 'to behave the reverse of respectfully, to despise'; with *चि* 'to diminish'; if the base itself implies a negative notion, the prefix *अप* imparts to it frequently greater emphasis, e. g. with *हृन्*, *अप्*, *हृ*.

3. (as a separable preposition with a noun depending on it in the ablative) ^१Away from; e. g. *यत्संप्रत्यप कोकेभ्यो लङ्कायां वसतिर्भयात्*. ^२Without; e. g. *अप हृतेः संसारः*. ^३With the exception of; e. g. *अप चिन्तेभ्यो वृष्टो देवः*.

4. (in composition with nouns) ^१in *Tatpur.* and *Bahuvr.*

compounds it implies the same meanings as the prefix to verbs, the notion of negation becoming in the Bahuvr. that of privation; ^b in Avyayibh. compounds: ¹ Away from; comp. अपसखि and अपदिग्म, and the explan. of the comm. 'between'. ² Without; e. g. अपविष्णु संसारः. ³ With the exception of; e. g. अपविर्नते वृष्टो देवः. ⁴ Negation, contradiction; e. g. अपकामम्. [As upapada before स्था, अप has in a few derivations of this radical the influence of changing its initial स into ष; see अपष्ट, अपष्टु, अपष्टुर, अपष्टुक्. — In the Rīgveda अप occurs in its protracted form अपा before वृधि, and in composition with such derivatives of वृ as retain the vowel ष of the radical, see अपावृत्, अपावृत्ति.] E. unknown. See प and the Preface.

II. अप m. (-पः) A sea, an ocean. E. अप् taddh. aff. अप्. [Word and meaning are very doubtful; they are given on the authority of Rāyamakuta, who interprets the word अपना in the Amarakosha: चापः कल्पेति अर्धचापवि अपः कमुद्रः तं नच्छतीति; comp. the E. of अपना. Comp. also अपवत्. — For beginners it is useful to observe that in compounds like मुक्चाप, विमलाप &c., the latter part is not अप, but that such compounds are to be analyzed into मुक्च and अप्, विमल and अप् &c., the whole word receiving the samās. aff. च.]

अपःसंवर्त Tatpur. m. (-तः) (In Buddhistic doctrine.) The destruction of the earth by water. 'A hundred thousand years previous to the destruction of the earth by water, a Deva appears to warn all the beings concerned of the event, as when it is destroyed by fire; a cloud forms at the same time in a Kela-lakṣha of Sakwalas and after raining for a short time disappears. After an immense interval another cloud appears, and the rain called Khārodaka begins to fall; at first in small drops, but gradually increasing in size until they are as large as a palm tree; this rain is so aerid that it dissolves entirely the earth and all things connected with it' (Spence Hardy, Manual of Buddhism p. 32). E. अपस् and संवर्त.

अपकर Tatpur. (?) m. (-रः) Probably the name of a place; see the following and आपकर. E. (?) क् with अप, kṛit aff. अप्.

अपकरक m. f. n. (-रकः-रिका-रकम्) Born in अपकर. Compare आपकर. E. अपकर, taddh. aff. कप्.

अपकरव Tatpur. n. (-वम्) ¹ Acting improperly, doing wrong. ² Ill treating, offending. E. क् with अप, kṛit aff. क्कुट्.

अपकर्तु Tatpur. m. f. n. (-ती-वी-तु) Injurious, offensive, inimical. E. क् with अप, kṛit aff. तुक्.

अपकर्तव्य Tatpur. n. (-व्यं) I. ¹ Evil doing. ² (In Law.) Taking away; esp. in the combination दत्तस्वापकर्तव्यं or दत्ताकर्तव्यं 'not taking back again a thing given, non-resumption of a gift'. E. क् with अप, un. aff. मनिच्.

II. Any impure or degrading act or rite. Comp. अपक्रिया. E. अप deter. and कर्मन्.

अपकर्ष Tatpur. m. (-र्षः) ¹ Drawing down, pulling away (the converse of उत्कर्ष, drawing up); e. g. (in a comm. on four lines of a stanza:) अप् पादत्रये क्रमेण बन्धस्य गाढता । चतुर्थेऽपि स्वयकर्षः; also figuratively, taking off, diminishing; as in the following instance which combines both applications: अथाऽदृष्टापकर्षे तत्संबन्धस्यापुपस्याप्यकर्षः । तथा पुपसंज्ञानाधनस्य पत्नीगततयापकर्षे तत्संबन्धस्य कन्धाधनावशिष्ट-अतिशयस्य अपकर्षः । ² Depreciation, deterioration, inferiority,

degraded condition; (in this sense also opposed to प्रकर्ष) e. g. the words of Manu कुविवाहिः कुसाव्यकुसता चापि are explained by Kullūka: चासुरादिविवाहिः प्रख्यात-कुसाव्यपकर्षे गच्छति; or on the affixes of the comparative तरप् and र्यसुन् a Vārttika observes: तरवीयसुनीरेक-व्यस्योत्कर्षापकर्षयोः अपसंज्ञानम्. ³ (In the Nyāya philosophy.) Denying or disputing away qualities which a thing possesses (वियमानधर्मापचयो ऽपकर्षः); comp. अपकर्षसम. ⁴ Superseding (as a rule); e. g. in the Vārtt. to Pān. III. 4. 108. वा वाक्शापकर्षात् where the last word is explained by Patanjali: वाक्शापकर्षात्सासुट् सीयुटं वाधिच्छति, and by Kaiyyāta: सिङ्गः सीयुडितस्य वाक्शास्य यासुडिधियाकीना-पकर्षो वाच इत्यर्थः । ⁵ Anticipating something which occurs later (as a religious act or a word of a sentence); in this sense it is met with frequently in writings on the Mimānsā; e. g. दर्शपूर्वमासवोः पुरीडाशस्य कपालेषु स्थापित-स्वाच्छादनमाकातम् । भक्षणाभिवासवतीति । तत ऊर्ध्वं वे-दिराकाता । तेनैव क्रमेण धीर्षमासीयति प्रतिपद्युष्टानं क-तम् । दर्शयति तु वेदिरपकर्षे आकातः । पूर्वपुरसावास्त्राद्यां वेदिं करोतीति । तत्र वेदेः पूर्वभाविनो ऽभिवासनात्स्वाच्छा-समूहस्यापकर्षः कर्तव्यः &c. । For the ind. अपकर्षम् see under अपकर्षम्. E. क्ष्, with अप, kṛit aff. चक्.

अपकर्षक Tatpur. m. f. n. (-र्षकः-र्षिका-र्षकम्) Detracting, depreciating, making inferior. E. क्ष् with अप, kṛit aff. क्कुट्.

अपकर्षण Tatpur. 1. m. f. n. (-णः-णी-णम्) Drawing away or down, removing.

2. n. (-णम्) ¹ Drawing away or down; e. g. तन्व्यपकर्षणे पटवज्ञानानुपलब्धिवत्. ² Making inferior. ³ Superseding; e. g. अभिवाद्यापकर्षणमपवर्गः. E. क्ष् with अप, kṛit aff. क्कुट्.

अपकर्षम् Tatpur. ind. In drawing away; e. g. खोरिक् बलाप-कर्षम् गृह्णति ती (comm. बलापकर्षे बलादाकृष्य). E. क्ष् with अप, kṛit aff. क्कुट्.

अपकर्षसम Tatpur. m. f. (-मः-मा) (In the Nyāya philosophy.) The sophism of the non-existence of qualities; viz. arguing, that because two things have one quality not in common, they will have none in common; e. g. sound and a jar being both artificially produced are perishable; now the sophism in question would consist in concluding: that because sound has not the quality of shape, which belongs to jar, or because a jar does not refer to the sense of hearing as sound does, sound and jar are neither artificially produced nor perishable. E. अपकर्ष and सम. (With respect to the gender of this word and the ellipsis required to explain it, see the E. of अणित्वसम.)

अपकलङ्क Tatpur. m. (-ङ्कः) An indelible disgrace. E. अप and कलङ्क.

अपकलाप Bahuvr. m. f. n. (-वः-वा-पम्) Sinless, faultless. E. अप and कलाप.

अपकाम (ved.) I. Tatpur. m. (-मः) Loss of what is agreeable or dear; e. g. धनुः शरीरपकामं ह्वीति 'the bow deprives (i. e. may deprive) the enemy of what is dear to him'.

II. Avyayibh. (-मम्) ¹ Unwillingly, contrary to desire. ² Without desire. E. अप and काम्.

अपकार Tatpur. m. (-रः) 1. ¹ Hurt, injury. ² Disservice; the reverse of उपकार; e. g. अपकारो ऽपुपकारविष संयुक्तः. E. क् with अप, kṛit aff. चक्.

2. A mean action. E. अप and कर.

अपकारक Tatpur. m. f. n. (-रक-रिवा-रकम्) Doing wrong, injuring. E. कृ with अप, kṛit aff. खुक्.

अपकारनिर् Tatpur. f. (-नीः) Abusive or threatening speech. E. अपकार and निर्.

अपकारता f. (-ता) A bad or injurious act (a comm. = अप-कृत). E. अपकार, taddh. aff. तक्.

अपकारशब्द Tatpur. m. (-ब्दः) Abusive or threatening speech. E. अपकार and शब्द.

अपकारिन् Tatpur. m. f. n. (-री-रिवा-रि) Doing wrong, injurious, offensive, mischievous. E. कृ with अप, kṛit aff. चिनुक् (the affix implying habit in this word).

अपकीर्ति Tatpur. f. (-र्तिः) Ill fame, disgrace. E. अप and कीर्ति.

अपकुचि I. Tatpur. m. (-चिः) A miserable belly.
 II. Bahuvr. m. f. n. (-चिः-चिः-चि) Having a miserable belly.
 III. Avyayibh. (-चि) ¹Without a belly (i. e. with a miserable belly). ²Except the belly (?). (This word is udatta on the last syllable; and the Kásiká observes on this word as well as on the other formations of Pán. VI. 2. 187. that they may be Tatpur., Bahuvr. and Avyayibh.) E. अप and कुचि.

अपकुञ्ज Bahuvr. m. (-ञ्जः) A proper name: a younger brother of the serpent-king Śeṣha. E. अप and कुञ्ज.

अपकृत Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹Done wrong, maliciously, offensively; e. g. किं मयापकृतं रात्रः । अपकृतान्निष्ठापकारिणो हि रात्रानः. ²Observed or practised as a degrading or impure act, as servile duties, funeral rites &c.
 2. n. (-तम्) An evil action, offence, injury. E. कृ with अप, kṛit aff. त्.

अपकृति Tatpur. f. (-तिः) The same as अपकार. E. कृ with अप, kṛit aff. तिन्.

अपकृत्य Tatpur. n. (-कृत्यम्) An evil action, offence, injury. E. कृ with अप, kṛitya aff. कृप् and ágama तुक्.

अपकृष्ट Tatpur. 1. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹Drawn down or away. ²Inferior, low, degraded. ³Anticipated (as a word or a religious act that occurs later); used in this sense by the writers on the Mimánsá (comp. अपकर्ष); e. g. रात्रो यवमानस्याभिषेको माध्विन्द्वयवने सोपवासो ऽपकृष्टते । त-स्त्रिपञ्चष्टे सति &c.
 2. m. (-ष्टः) A crow. E. कृप् with अप, kṛit aff. त्.

अपकृष्टवाति Bahuvr. m. f. n. (-तिः-तिः-ति) Of an inferior caste (opposed to सम, of the same caste, and त्रेयस्, of a higher caste); e. g. कर्मवापि समं कुर्यात्तन्निवेनाधमर्षिकः । समो ऽपकृष्टवातिश्च द्वावेत्यासु तच्छब्देः । Comp. हीनवाति. E. अपकृष्ट and वाति.

अपक्रीयणी Tatpur. f. (-णी) News, tidings, information. (? Bhūriprayoga = संदिशः) E. अप and क्रीयणी.

अपक्ति Tatpur. f. (-क्तिः) ¹Immaturity. ²Indigestion. E. क neg. and पक्ति.

अपक्रम Tatpur. m. (-मः) ¹Going away. ²Flying. ³(In Astronomy.) The declination. E. क्रम् with अप, kṛit aff. चक्.

अपक्रमश्च Tatpur. n. (-श्चम्) ¹Going away. ²Flying. E. क्रम् with अप, kṛit aff. चुट्.

अपक्रमिन् Tatpur. m. f. n. (-मी-मिवा-मि) ¹One who goes away. ²One who flies. E. क्रम् with अप, taddh. aff. चिनि.

अपक्रामत् Tatpur. m. f. n. (-त्-त्ती-त्) Going away, (also with the intention of defrauding), absconding; comp. the remark s. v. अपासरत्. E. क्रम् with अप, kṛit aff. श्तु.

अपक्रिया Tatpur. f. (-या) 1. ¹Injury, hurt, wickedness. ²Acquitting (debts). E. कृ with अप, kṛit aff. श्.

2. Any impure act or rite. E. अप and क्रिया.

अपक्रोश Tatpur. m. (-शः) Reviling, abusing. E. कुम् with अप, kṛit aff. चक्.

अपकृत Tatpur. m. f. n. (-कृतः-कृता-कृतम्) ¹Uncooked, raw; e. g. अन्नपहवमपकृतबुदासार्वम् 'the word "boiled rice" is used (Yájnav. 1. 103.), to exclude uncooked (rice)'. ²Unbaked, not properly baked, as a pot; e. g. अपकृतकुवाविष भङ्ग-भाजौ राजन्नियातां मरुवं समानी. ³Undigested. ⁴Immature, unripe (as fruits, ulcers &c.); also used in a metaphorical sense; e. g. अपकृतवाक्; or in the following instance where both applications occur: कृद्वेदीरो यथापक्ते मधुरः सन्नुवो ऽपि न । प्रायते ह्यात्मनि तथा नापकृतकरणे ज्ञता. E. कृ neg. and पकृत.

अपकृतकरश्च Bahuvr. m. f. n. (-चः-चा-चम्) With immature i. e. with undeveloped (thinking) faculties (as the soul); see the instance s. v. अपकृत. E. अपकृत and करश्च.

अपकृता f. (-ता) Immaturity &c.; see अपकृत. E. अपकृत, taddh. aff. तक्.

अपकृतवुचि Bahuvr. m. f. n. (-चिः-चिः-चि) Of immature intellect. See the instance s. v. अपपाप. E. अपकृत and वुचि.

अपकृतमधु Karmadh. n. (-धु) Honey in its natural state; (given against कुञ्ज q. v., affections of the bowels, diseases of the 'vital airs', of bile and blood, against burning heat and consumption). E. अपकृत and मधु.

अपकृताशिन Tatpur. m. f. n. (-शी-शिनी-शि) Eating raw food; e. g. गुध्रश्चेनविहंगानामुलूकश्च च घातकः । अपकृताशी दिग् तिष्ठेद्द्वौ कालौ मास्तुशिनः । E. अपकृत and आशिन.

अपच Bahuvr. m. f. n. (-चः-चा-चम्) ¹Wingless. ²Adverse, opposed to. E. च priv. and पच.

अपचित I. Tatpur. m. f. n. (-तः-ता-तम्) Waned away; in the Bhá-gavata Purána: एवंविधेरहोरारिः वासनतोपचयितः । अपचि-तमिवास्यापि परमाधुर्वचःशतम् (comm. अपचितमवपीयमिवे-ति लोकोक्तिः । मतप्राचमिन्वर्षः). E. चि with अप, kṛit aff. त्.
 II. Bahuvr. m. (-तः) A proper name. See आपचिति. E. अप and चित.

अपचेयश्च Tatpur. n. (-श्चम्) A various reading of अपचेयश्च q. v.; the latter being probably the more correct [in the Ka-náda Súra (E. I. H. Ms. No. 232) अपचेयश्चमपचेयश्चमाकुञ्चर् प्रसारवं नमनमिति कर्मणि; the Upaskára of Śankara has अपचेयश्च]. E. चिप् with अप, kṛit aff. चुट्.

अपन Tatpur. 1. m. f. n. (-नः-ना-नम्) Going away.
 2. f. (-ना) ¹A river. ²The name of a Tirtha or holy place. Also आपना. E. नम् with अप, kṛit aff. च्. (In the femin. the literal meaning is probably 'going or flowing downwards'; yet a comm. on the Amarak. analyzes अपना into अप and ना, 'going into the ocean'; comp. II. अप.)

अपनत Tatpur. m. f. n. (-तः-ता-तम्) Gone off, passed away; literally and metaphorically. E. नम् with अप, kṛit aff. त्.

अपनतवाधि Bahuvr. m. f. n. (-धिः-धिः-धि) One who has recovered from a disease. E. अपनत and वाधि.

अपनम Tatpur. m. (-मः) Going off, passing away, departure; literally and metaphorically. E. नम् with अप, kṛit aff. च्.

अपनमन Tatpur. n. (-नम्) Going away, departure. E. नम् with अप, kṛit aff. चुट्.

अपनर Tatpur. m. (-रः) One who blames, who says what

is disagreeable; (comm. ब्राह्मणो ऽ भिनरः अभिनुवा-
तीत्वभिनरः । अभिहीतीत्वर्षः । वृषणो ऽ पनरः वृषणः
मुद्रः । अपनूयाति विरुचमभिर्दं भावत इत्यपनरः). E. नृ with
अप, kṛit aff. अप्.

अपनर्चित Bahuvr. m. f. n. (-तः-ता-तम्) Free from the noise
of thunder (as a cloud). E. अप and नर्चित.

अपनर्भ Bahuvr. m. (-र्भः) (ved.) ¹ One who is deficient in
boldness or energy, one whose manliness is not developed.

² A next oldest but one (= एकनर्भानरितः). E. अप and नर्भ.

अपनारम् Tatpur. ind. Having lifted up; the same as अपनो-
रम् q. v. and used either by way of repetition, to express
the frequent occurrence of the act, or as the latter part of
a compound, to convey the idea of haste; e. g. अपनारम्-
पवारम् or अपनोरम्पनोरम्, 'having frequently lifted up';
अपनारं (or अपनोरं) युधने or अपनारं (or अपनो-
नोरं) युधने 'they fight having lifted up in haste their
swords'. ('सरवा अपनोयुधने युधने इत्यर्थः'). E. नृ with
अप, kṛit aff. वसुच्, with आ substituted for the गुणो जी.

अपनोपुर Bahuvr. m. f. n. (-रः-रा-रम्) Deprived of its gates
(as a town). E. अप and नोपुर.

अपनोरम् Tatpur. ind. = अपनारम् q. v. E. नृ with अप,
kṛit aff. वसुच्.

अपनोह Tatpur. m. (-हः) (ved.) Concealing, hiding. E. नृह
with अप, kṛit aff. वच्.

अपचन Tatpur. m. (-नः) Any limb or member of the body,
as hands, feet &c. (but not the whole body, as the *Kāśikā*
explicitly observes on Pān. III. 3. 81: अपचनो ऽ ऽपचयवि-
द्विज्ञो च सर्वः । किं तर्हि पाणिः पादश्चाभिधीयते; hence also
the commentators on the *Amarak.* explain the word either
इक्ष्वाक्यवच or इक्ष्वापादावचवच or इक्ष्वापादावच् &c. Yet
Bharatasena on the *Bhāṭṭik.* 7. 62. not merely renders अप-
चायना = मनोहरशरीरा (स्त्रियम्), (equally so the *Vaija-
yanti* and *Kāśikāpradīpa*; the *Bhāṭṭichandrikā* = सुन्दरक-
वेदीम्), but quotes the opinion of another: अपचन्यते
ऽ भेषजपचनो देहः, according to which अपचन would there-
fore mean 'body' in general; this interpretation, however,
seems to be incorrect on account of the negative bearing of
the preposition अप; comp. अहणन and the words of the
Bhāṭṭ. Pur. देहसु सर्वसंघातः). E. हन् with अप, kṛit aff. वच्.

अपघात Tatpur. m. (-तः) ¹ Warding off, averting, prevent-
ing; e. g. दुःसमाध्यात्मिकमाधिभीतिकमाधिदिविकं च । ये-
नाभिहताः प्राणिनस्तदपघाताय प्रयतन्ते. ² Any evil accident
occasioning death. E. हन् with अप, kṛit aff. वच्.

अपघातक Tatpur. m. f. n. (-तकः-तिका-तकम्) Warding off,
averting, preventing. E. हन् with अप, kṛit aff. वच्.

अपघातिन् Tatpur. m. f. n. (-ती-तिनी-ति) Murderous, killing.
E. हन् with अप, kṛit aff. विति.

अपच Tatpur. m. (-चः) ¹ A man who, from his mode of liv-
ing, does not cook for himself; see the following; e. g.
अपचः परिव्राजकः; or अपचो दीपितः; or a householder in
a state of destitution: 'ब्रह्मधर्मवृत्तो यो ददातिपरिवर्धितः ।
अपिभिर्धर्मतत्त्वैरपचः स प्रकीर्तितः'; eating the food of
such a man, entails on the receiver the penance of the
Chāndrāyāna 'अपचश्च च भुक्त्वा द्विवक्षायायं चरित्'.
² One who cannot cook. ³ A bad cook. ⁴ Different from
one who cooks. (In the second and third meaning the word

is udātta on the last syllable; in the other meanings it is
udātta on the first syllable.) E. च neg. or deter. and पच्.

अपचमान Tatpur. m. (-नः) A man whose mode of life does
not allow him to cook for himself; *Kullika* names as such
the religious student, the religious mendicant, heretics and
such like people ('अपचमाना ब्राह्मचारिपरिव्राजकाः पाष-
ण्डादयः'); he observes however that the 'heretics &c.' are
included in the definition by *Medhātithi* and *Govindarāja* who
impart this bearing to अपचमान in Manu 4. 32, while ac-
cording to his own opinion the word would rather refer in
this passage to the स्नातक or initiated householder than to
the 'heretic &c.'. — Comp. अपच. E. अ neg. and पचमान.

अपचय Tatpur. m. (-यः) Decrease, decline, deterioration,
loss; e. g. परिमाणापचये ऽ ल्यशब्दः; used in opposition
to उपचय; e. g. प्रियशिरस्त्वाद्यप्राप्तिरुपचयापचयो हि भेदे;
or प्रतिक्षणं शरीरिषूपचयापचयदर्शनान्नात्नत्वम्; or in op-
position to वृद्धि; e. g. या शब्दसमूहत्यागपरिग्रहसंख्यावृ-
द्धापचयवर्णसमासानुबन्धानां व्यक्तानुपचाराद्वाक्तिः; also in op-
position to उदय; e. g. in the passage चिन्तयन्वृद्धिचयी
मुनीन्द्राणाम् the word वृद्धिचयी is explained उदयापचयी.

² (In Astrology.) The collective name of eight bhāvas or
planetary mansions, which are called severally तनु, धन,
सुहृद्, सुत, जाया, मृत्यु, धर्म, व्यय (the remaining four, viz.
सहज, रिपु, कर्मन् and अय being called उपचय). E. चि
with अप, kṛit aff. अच्.

अपचरित Tatpur. 1. m. f. n. (-तः-ता-तम्) Gone away, absent, de-
ceased; e. g. सत्त्वेषु प्रवृत्तः पुरुषो ब्रह्मा वेदचयमधीतवान् । त-
स्मिन्नुते तादृशस्वाभावात्स्वशाखामाचाध्यायी प्रतिनिधापितः ।
तेन च प्रयोगः प्रक्रान्तः । तस्मिन्नप्यपचरिते पुनः पुरुषान्तरा-
न्वेषणायां &c. — E. चर् with अप, kṛit aff. क्त, āgama इट्.

2. n. (-तम्) Bad conduct, sinful deed. E. अप and चरितः.

अपचायित Tatpur. m. f. n. (-तः-ता-तम्) Honoured, respected;
e. g. अपचायितो ऽ नेन गुरुः. — Also अपचित. E. चाच्
with अप, kṛit aff. क्त, āgama इट्.

अपचार Tatpur. m. (-रः) 1. ¹ Departure, death; e. g. सिंहघोषश्च
कान्तकापचारं निर्भय &c. ² Absence, want; e. g. अन्तरा-
शब्दो ऽ दृष्टापचारः; or श्रुतव्रीह्यपचारे निवारप्रियंवादिक्
किंचिद्भ्रवं प्रतिनिधातव्यम्. ³ A failure, a deficiency; e. g.
नापचारमगमन्क्वचित्क्रियाः सर्वमत्र समपादि साधनम् ।
(comm. अपचारं लोपविपर्यासादिदोषम्). E. चर् with अप,
kṛit aff. घञ्.

2. ¹ Improper conduct; e. g. तचापङ्गते होतुरपचारात्.

² Unwholesome or improper regimen. E. अप and चार.

अपचारिन् Tatpur. m. f. n. (-री-रिणी-रि) ¹ Acting improper-
ly, behaving wickedly. ² Observing an unwholesome or im-
proper regimen. E. चर् with अप, kṛit aff. घिनुञ्.

अपचिकीर्षा Tatpur. f. (-षा) The desire of inflicting an injury,
of doing harm; e. g. नाविदिदिषुमभ्येति संपद्रुदिषुं नरम् ।
किं मुमुषिषुवद्यात् द्विषो नापचिकीर्षया ॥. E. छ, in the de-
sider., with अप, kṛit aff. अच्.

अपचित Tatpur. m. f. n. (-तः-ता-तम्) 1. ¹ Diminished, de-
creased, lessened; e. g. एकशरीरपरिमाणतैव स्यात् । नोप-
चितापचितशरीरान्तरप्राप्तिः ॥; or उपचितापचितगुणत्वं हि
सति भेदव्यवहारे सगुणे ब्रह्मक्षुपयव्यते न निर्गुणे परस्मिन्नह्य-
णि ॥; or अपचितमपि गात्रं व्यायतत्वाद्बलक्षयं गिरिचर इव
नागः प्राणसारं विभर्ति; or in an algebr. instance स्थाना-

कनिकापचितादिमाकृषातः सखाद्वैत मितिप्रभेदाः. E. चि with अप, kṛit aff. क्त.

II. Honoured, respected. See अपचायित. E. चाच् with अप, kṛit aff. क्त, with an irregular change of चाच् to चि. अपचिति Tatpur. f. (-तिः) I. ¹ Loss, destruction. ² Expiation (of sin); e. g. in the Bhāgav. Purāna: च वेदिहोवापचिति यथाहसः कृतस्व कुर्यात्स्वउत्तिपाविभिः । ध्रुवं स वै त्रेल्य वर-वागुपेति; (comm. अपचिति = प्राचक्षितम्). ³ Expense. E. चि with अप, kṛit aff. क्तिन्.

II. ¹ Honour, respect; e. g. उत्तङ्गस्व प्रियं कर्तुमात्मनश्च महत्प्रियम् । भवतां चैव सर्वेषां मन्त्राण्यपचितिं पितुः ।; (in the verse of the Mahābhār. कार्यकासं हि मन्त्रे ऽहं विधिदृष्टस्व कार्यवः । तन्नक्षत्रापचितिं राजन्पितुस्वस्व महात्मवः, Nilakāṅṭha explains अपचितिम् = अनुत्तर, freedom from obligation, but Arjunamīra: पूजाम्). ² A proper name: a daughter of Marichi (accord. to the Vāyu and Linga Purānas). E. चाच् with अप, kṛit aff. क्तिन्, with an irregular change of चाच् to चि. अपची Tatpur. f. (-ची) (In Medicine.) A disease consisting in 'a number of tumors some of which are of the size of an Amalaka-stone and others like spawn, which cause itching, but otherwise little pain, burst, suppurate and disappear when others come again'. E. accord. to Sūruta अप and ची, i. e. 'a bad gathering'; for he writes '(अन्वि-विः) अन्विवर्षीरपचीसमानं चयप्रकर्षाहपचीं यद्गच्छि'; an etym. 'अ and पच' would not merely be at variance with its femin. form. in री, but with the nature of the disease itself, since the tumors so called attain maturity; for they burst and suppurate: 'कच्छुचुतासो ऽस्यस्यः प्रभिन्नाः सक्तानि कश्चि भवन्ति चासो'.

अपचेतु Tatpur. m. (-ता) A spendthrift. E. चि with अप, kṛit aff. कृच्. अपचाय I. Bahuvr. m. f. n. (-चः -या-यम्) ¹ Shadowless, as a deity or a celestial being. ² Without lustre or brightness.

II. Tatpur. f. (-या) An unlucky shadow, a phantom. E. अप and छाया.

अपच्छेत् Tatpur. m. (-द्) Cutting off, interrupting; used in the liturgical writings of the interruption of a procession of priests, caused by the inadvertence of one or several amongst them; thus, it being the rule that at the first Savana of the Jyotishboma the priests must proceed one after the order 'in the black-ant fashion;' (पिपीलिनाः सवज्ञाकारेण), the one who comes after holding his preceder by the hem of his garment, an interruption caused by the dropping of the hem, on the part of one priest would be an एककर्तुको ऽपच्छेद्, on the part of the Udgātri would be an एकपच्छेद्; or उद्गातुरपच्छेद्, on that of the Udgātri and Pratihartri उद्गातुप्रतिहर्तृपच्छेद्. E. चिच् with अप, kṛit aff. चच्. अपच्छेदन Tatpur. n. (-नम्) The same as the preceding. E. चिच् with अप, kṛit aff. कृच्.

अपचय Tatpur. m. (-यः) (ved.) Coming out, egress (accord- ing to Sāyaṇa; but probably 'moving down', with reference to the action of the pestle used to express the Soma juice); opposed to अपचय q. v. E. च्यु with अप, kṛit aff. चप्.

अपच्युत् Tatpur. m. f. n. (-त्) (-त्त-त्तम्) Fallen off, perished, destroyed. E. च्यु with अप, kṛit aff. क्त.

अपच्युत् Tatpur. m. (-त्तः; according to Bhoja f. -ज्जत्) A proper name: the ancestor (or according to Bhoja, the an-

cestress) of the tribe called अपच्युत्; or अपच्युत्तः (from अपच्युत्ति). E. च्यु with अप, kṛit aff. क्त, with the ādeṣa क्च् (accord. to the Ganaratnamahodadhi).

अपच्युत् Tatpur. m. f. n. (-यः-या-यम्) (ved.) Possible to be defeated, to be made unvictorious. See अनपच्युत्. E. चि with अप, kṛitya aff. यत्.

अपजात Tatpur. m. (-तः) A son inferior in qualities to his parents: मातृतुल्यगुणो जातस्त्वनुजातः पितुः समः । अतिजा-तो ऽधिकस्त्वसादपजातो ऽधजाधमः. E. अप and जात.

अपजानाच Tatpur. m. f. n. (-चः-चा-चम्) Dissembling, con- cealing; e. g. चात्मानमपजानाचः शत्रुभाचो ऽनचक्षिन् ।. E. चा with अप, kṛit aff. शानच्.

अपचिचांसु Tatpur. m. f. n. (-सुः-सुः-सु) Desirous of warding off, of averting, of preventing. E. हृच् in the desider., with अप, kṛit aff. च्.

अपचिहीर्षु Tatpur. m. f. n. (-र्षुः-र्षुः-र्षु) Desirous of taking away. E. हृच् in the desider., with अप, kṛit aff. च्.

अपचीकृत Tatpur. n. pl. (-ताचि) (In the Vedānta philosophy.) The five subtle elements (सूक्ष्मभूत or सूक्ष्माङ्ग), æther, air, fire, water and earth (in which originate but) which are 'not yet become the five' gross elements or सूक्ष्मभूत q. v. Also called तन्मात्र q. v. E. च neg. and पचीकृत.

अपदाचिप Tatpur. m. (-पः) Probably a wrong reading for अपटीचिप q. v.

अपदान्तर Tatpur. m. f. n. (-रः-रा-रम्) Adjoining, contiguous. Comp. अपदान्तर. E. च neg. and पट-चन्तर lit. 'having no interval caused by a screen'.

अपटी Tatpur. f. (-टी) A screen or wall of cloth, especially the Kāndī or screen surrounding a tent. Also पटी. E. च expl. and टी.

अपटीचिप Tatpur. m. (-पः) Literally: tossing up the curtain; the instrum. अपटीचिपिह is used in theatrical languages, to indicate the precipitate entrance on the stage. E. अपटी and चिप.

अपदु m. f. n. (-दुः-दुः or -द्वी-द्वी) I. Tatpur. ¹ Not clever, awkward, uncouth. ² Diseased, sick. [The abstract noun of the Tatpur. is अपदुता or अपदुत्.] E. च neg. and ददु. II. Bahuvr. Without clever people. [The abstract noun of the Bahuvr. is अपदुत्त.] E. च priv. and ददु.

अपदुत्त f. (-ता) or अपदुत्त n. (-त्तम्) ¹ Uncleverness, awk- wardness. ² Sickness, diseased condition. E. अपदु I, taddh. aff. क्च् or क्च्.

अपठ Tatpur. m. (-ठः) ¹ One who does not read. ² One who cannot read. ³ A bad reader. ⁴ Different from one who reads (In the second and third meaning the word is udātta on the last syllable; in the two other meanings it is udātta on the first syllable.) E. च neg. or deter. and पठ.

अपठित Tatpur. m, f. n. (-तः-ता-तम्) Unlearned, ignorant, foolish. E. च neg. and पठित.

अपच्युत् Tatpur. m. f. n. (-यः-या-यम्) Not to be sold, im- proper for sale. (Articles, for instance, a Brāhmaṇa is not permitted to sell, under the penalty of various penances, are, according to Hārta: molasses, sesamum, flowers, roots, fruits, boiled ripe — the penalty being the Somāyana —; red dye (lakshā), sea-salt, honey, flesh, sesamum-oil, milk, curdled milk, buttermilk (takra), clarified butter,

scents, hides, cloth — the penalty being the *Chándráyaña* —; wool, hair, a horse (*kesarin*), land, a cow, a house, stones, weapons, eatable flesh, tendons, bones, horns, nails, shells — the penalty being the *Taptakríchchra* —; asafœtida, bdellium (*guggula*), yellow orpiment, red arsenic, collyrium, red chalk, medicinal and other salt (*kshára* and *lavaña*), precious stones, pearls, corals, bambu staves, wickerwork and earthen ware or what is appropriate for ornamental gardens, ponds, wells and lotus tanks — the penalty in the latter case consisting in three daily ablutions, sleeping on the ground, eating only once on the evening of every second day, and muttering ten thousand charms, all this during a whole year. See also *Manu* 10. 86 ff. — An idol, if it is carried about by a person for the sake of getting a living but not for the purpose of sale, is expressed by the same name as the divinity without an additional affix, e. g. वासुदेव, विष्णु, स्कन्द; but if it is offered for sale, it takes the affix कन्, e. g. वासुदेवक.) E. अ neg. and पत्त.

अपतन्त्रक Tatpur. (?) m. (-कः) (In Medicine.) One of the diseases of the vital air (see वातव्याधि), viz. a peculiar kind of spasmodic contraction of the body (tetanus?); described in the following manner: 'if the vital air is deranged and rises from its situation, it produces pain in the chest, head and temples, convulses and bends the body; the patient is motionless, his eyes shut and fixed, he moans, he does not breathe or breathes with difficulty and has no consciousness; he feels well when the chest becomes free, otherwise he faints away'.

E. तन्त्रि (तन्त्र, denom. aff. णिच्), with अप, kṛit aff. लुट् (?). अपतर्पण Tatpur. n. (-णम्) Fasting (in sickness &c.). E. तृप् with अप, kṛit aff. लुट्.

अपतानक Tatpur. m. (-कः) (In Medicine.) One of the diseases of the vital air (see वातव्याधि), viz. a spasmodic contraction of the body; described thus: 'if the vital air, much affected with phlegm, stops in the tubular vessels, it causes the patient to fall down at intervals'. E. तन्, in the caus., with अप, kṛit aff. लुट्.

अपतानकिन् m. f. n. (-की-किनी-कि) Affected with the disease अपतानक q. v. E. अपतानक, taddh. aff. इनि.

अपति I. Tatpur. m. (-तिः) ¹Not a master. ²Not a husband. E. अ neg. and पति.

II. Bahuvr. m. f. n. (-तिः-तिः-ति) ¹Without a master. ²Without a husband. E. अ priv. and पति. [The declension of this word is like that of other nouns in इ; comp. s. v. पति.]

अपतिक Bahuvr. m. f. n. (-कः-का-कम्) ¹Without a master. ²Without a husband. E. अ priv. and पति, samás. aff. कप्.

अपतिघ्नी Tatpur. f. (-घ्नी) A wife who does not kill her husband. E. अ neg. and पतिघ्नी.

अपतिता f. (-ता) or अपतित्व n. (-त्वम्) ¹The not being a master. ²The not being a husband. ³The not having a master. ⁴The not having a husband. [Comp. a pun on this word and अपतिता s. v. अपहृति.] E. अपति, taddh. aff. तल् or त्व.

अपतिपुत्र Bahuvr. m. f. n. (-त्रः-त्रा-त्रम्) Deprived of husband and children. E. अ priv. and पति-पुत्र (Dwandwa).

अपतीर्थ Tatpur. m. n. (-र्थः-र्थम्) A bad place of pilgrimage; comp. आपतीर्थ. E. अप and तीर्थ.

अपतीक Bahuvr. m. f. n. (-कः-का-कम्) Without a wife. E. अ priv. and पत्नी, samás. aff. कप्.

अपत्य Tatpur. n. (-त्वम्) Offspring in general, whether male or female ('अपत्याभिधाने स्त्रीपुंसिङ्गस्याप्रसिद्धिर्नपुंसकत्वात्'); whether sons or the later generations of a Gotra ('पुत्रपर्यायो ऽपत्यशब्दः। पौत्रप्रभृतौ तु गौण इति भावः'; or 'अपत्यं पौत्रप्रभृतिगोत्रमिति सूत्रकारेण सामानाधिकरथेन निर्देशः कृतः'); e. g. अत्विक्पुरोहितापत्यभार्यादाससनाभिभिः। विवादं वर्जयित्वा तु सर्वोऽल्लोकाञ्जयेद्गृही; but sometimes the word means only 'the children' ('अपत्याधिकारादन्यत्र लौकिकं गोत्रं गृह्यते। अपत्यमात्रं न तु पौत्रप्रभृत्वेव' as the *Káśiká* observes on *Pán.* IV. 2. 39). — Compare गोत्र, वृद्ध and युवन्. [In the passage of the *Amarak.* 'स्त्रीपुंसयोरपत्यान्ताः' i. e. 'patronymics are masculines and feminines', अपत्य implies 'a patronymical affix'; comm.: 'अपत्यार्थे विहिता ये ऽखादयस्तदन्ताः'.] E. According to the native etym. अ neg. and पत्य (पत्, kṛitya aff. यत्) 'the family being preserved by them from decay'; it has been proposed to derive this word from अप, taddh. aff. त्यप्, which E. is plausible from a grammatical point of view; but the native E. is countenanced by the words नपात् and नप्तृ qq. vv. which convey a notion similar to that of अपत्य.

अपत्यजीव Tatpur. m. (-वः) The name of a plant, *Nagelia putrajíva*; the same as पुत्रजीव q. v. E. अपत्य and जीव.

अपत्यद Tatpur. 1. m. f. n. (-दः-दा-दम्) Giving progeny. 2. f. (-दा) The name of several plants; the same as पुत्रदा or गर्भदात्री qq. vv. E. अपत्य and द्.

अपत्यपथ Tatpur. m. (-थः) The vulva; e. g. स (scil. गर्भो) यदा विगुणानिलप्रपीडितो ऽपत्यपथमनेकधा प्रतिपद्यते तदा संख्या हीयते. E. अपत्य and पथिन्, samás. aff. अ.

अपत्यप्रत्यय Tatpur. m. (-यः) (In Grammar.) A patronymic affix. E. अपत्य and प्रत्यय.

अपत्यवत् m. f. n. (-वान्-वती-वत्) Having children. E. अपत्य, taddh. aff. मत्प्.

अपत्यशत्रु Bahuvr. m. (-त्रुः) A crab (liter. 'having his children for enemies; the crab being believed to perish on producing young'). E. अपत्य and शत्रु.

अपत्यसाच् Tatpur. m. f. n. (-क्-क्-क्) (ved.) Accompanied with progeny. E. अपत्य and साच् (सच्, kṛit aff. शिच्).

अपत्यसिद्धिर्कृत Tatpur. m. (-त्) The name of a plant, *Nagelia putrajíva*; see पुत्रजीव. E. अपत्य-सिद्धि and कृत.

अपत्र Bahuvr. 1. m. f. n. (-त्रः-त्रा-त्रम्) Leafless. 2. f. (-त्रा) The name of a plant: *Capparis Aphylla*. E. अ priv. and पत्र.

अपत्रपण Tatpur. n. (-णम्) The being bashful or ashamed. E. चप् with अप, kṛit aff. लुट्.

अपत्रपा Tatpur. f. (-पा) Abashment, bashfulness ('as of a woman at the sight of her father-in-law or of somebody else'). E. चप् with अप, kṛit aff. अङ्.

अपत्रपिष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) Bashful. E. चप् with अप, kṛit aff. इष्णुच्.

अपत्रवल्लिका Karmadh. f. (-का) The name of a plant; the same as महिषवल्ली or लघुसोमवल्ली. E. अपत्र and वल्लिका.

अपत्रस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) Afraid of; with a noun in the abl.; e. g. तरङ्गादपत्रस्तः; it may form a Tatpur. with such a noun, but the instances of such compounds are few,

according to Pāṇini, e. g. तरङ्गापचक्षः 'afraid of a wave'; but भोजनापचक्षः (not भोजनापचक्षः) 'afraid of food'.
 E. चस् with अप, kṛit aff. क्त.
अपचाय Tatpur. 1. m. f. n. (-च-च्वा-चयम्) To be ashamed of.
 2. n. (-चयम्) (In Buddhistic doctrine.) One of the 108 धर्माणोक्तुश्च q. v., probably: bashfulness; it leads to dispassion for the exterior world. E. चप् with अप, kṛitya aff. क्त.
अपचिन्तनम् Avyayibh. Except in Trigarta. E. अप and चिन्तनम्.
अपचय I. Tatpur. n. (-चयम्) ¹Absence of a road. ²A bad or wrong road, literally and metaphorically; e. g. चः काचिमीमपचयप्रपन्नां समुद्ररेनिष्कसहजगुञ्जाम् । कदापि कोटिष्वपि मुक्तहृत्सर्वं रावसिंहं न जहाति कच्योः ॥; or मा भूवन्नपचहराक्षवेष्टिचाक्षाः. — ³The vulva (comp. अवाच्यदेश). Comp. अपचिन्. E. च neg. or deter. and चिन्, samās. aff. च.
 II. Bahuvr. 1. m. f. n. (-च-च्वा-चयम्) ¹Roadless. ²Having bad roads.
 2. f. (-चा) The name of several plants: ^a= पञ्चक, ^bDry ginger, ^cTerminalia chebula, ^dSaccharum spontaneum, ^eमिचक (Sureshwara: अपचा पक्षे मुख्यां पञ्चानिचुमिचकुमु). E. च priv. or deter. and चिन्, samās. aff. च.
अपचहर Tatpur. m. f. n. (-र-रा-रम्) Carrying off or leading to bad roads (lit. or metaph.); comp. the instance s. v. अपच. E. अपच and हर.
अपचिन् Tatpur. m. (-च्वा) ¹Absence of a road. ²A bad or wrong road; comp. अपच; e. g. श्रीज्ञायमाधिः ककुभो ऽ नुवानिर्जनैरपन्थानमुपेत्य सुप्तिः । शोकाद्भूषिरपि भूषकासाचकार नागिन्द्रधाम्निभिः ॥. E. च neg. or deter. and चिन्.
अपच्य Tatpur. m. f. n. (-च-च्वा-चयम्) ¹Unwholesome, contra-indicated, unfit as food or drink in particular complaints; e. g. आपातरमशीषाणां संयोगानां मिथैः सह । अपच्यानामिषाणां परिक्षामो हि दास्यः ।. ²Unsuitable, inconsistent, obnoxious; e. g. सर्वस्य जायते मावः स्वहिताच्च प्रमाद्यति । मुञ्चो भजति चापच्यं नरो येन विनश्यति. ³Bad, evil, unlucky; e. g. अपच्यमायतो सोभादाननखगुञ्जीविनः । मिथं मृड्योति वसेभ्यसमुच्छ्रति न संपदः ॥. E. च neg. and च्य.
अपच्यमुञ्च Tatpur. m. f. n. (-ञ्-ञ-ञ्) Eating unwholesome things. E. अपच्य and मुञ्च.
अपच्यनिमित्त Bahuvr. m. f. n. (-त्त-त्ता-त्तम्) Produced by unwholesome diet (as a disease, opposed to सह्य or a disease which is hereditary). E. अपच्य and निमित्त.
अपह Tatpur. m. f. n. (-त्-त्-त्) (ved.) Going on a road which does not exist or which is unknown. [In the passage in which this word occurs, Śatap. XIV. 8. 15. 10., it is an epithet of गायत्री, which for mystical reasons has been called previously एकपदी 'one-footed', द्विपदी 'two-footed', त्रिपदी 'three-footed' and चतुष्पदी 'four-footed'; Dwiveda-ganga on the Śatapathabr. explains अपह 'because a पद i. e. by what she may be known does not exist' — पक्षे चायसे येन तत्पदं न विद्यते यस्याः सा स्वमपहसि —; but according to this gloss अपह would be a Bahuvr., while its accent — the udatta on the first syllable — assigns it to the class of Tatpur. compounds. The interpretation of Śankara on the same passage in the Bṛihadār. seems therefore preferable: अविद्यमानं पदं येन पक्षे सा स्वमपहसि 'thou art अपह because thou goest on a road which does not exist or which is unknown'. — In no case can the word

mean 'footless', for its form would then be अपदी and its accent the udatta on the penultima. — Bahuvr. forms like अपदे, अपदी &c. belong to the base अपाह् q. v., not to a base अपह्.] E. च neg. and पह् (with an ellipse of पह्).
अपह I. Tatpur. n. (-हम्) ¹No-place. ²A place which cannot be stepped or dwelt upon, a bad place. ³(In Grammar.) A word which is not a पद (q. v.) or an inflected word; e. g. सवतिवहवमपहस्तात्. E. च neg. or deter. and पह्.
 II. Bahuvr. 1. m. f. n. (-ह-हा-हम्) ¹Footless. ²Without a place, without a shelter; e. g. पहापहा परिधमन्नयेन चापहापहा (comm. अपहा अपावा चक्षाना वा हसवती &c.). ³Unsteady, fickle; e. g. अपहना (comm. अक्षिरक्षणीका).
 2. m. (-हः) A reptile.
 3. n. (-हम्) (ved.) The æther (according to Śaṅkara and Mahādhara; the accent of the word in the latter sense is irregular, viz. the udatta on the second syllable). E. च priv. and पह्.
अपहचिन्म Bahuvr. and Avyayibh. On the left side ('अपगता दक्षिणा यत्र तत्'). Comp. अपचय. E. अप and दक्षिणा.
अपहम् Bahuvr. m. f. n. (-म-मा-मम्) I. Of unsteady fortune, of transitory luck. E. अपह and मा.
 II. Without self-control. E. अप and हम्.
अपहचहा Tatpur. f. (-हा) The name of a parasitical plant (Epidendron Tesseloides Roxb.). E. च neg. and पह-हह.
अपहरोहिणी Tatpur. f. (-नी) The same as the preceding. E. च neg. and पह-रोहिण्.
अपहचापह Bahuvr. m. f. n. (-त्-त्-त्) Free from the calamity of fire (as a forest). E. अप and हच-अपह्.
अपहदश Bahuvr. m. f. n. (-श-शा-शम्) Far from ten. Comp. उपदश. E. अप and दशन्, samās. aff. उच्.
अपहाच Tatpur. n. (-चम्) ¹Pure or faultless behaviour (= मुञ्चं चरितम् Subhūti). ²Accomplished, excellent work (= वृत्तं प्रशस्तं कर्म Rāyamukūia; = निर्बुद्धं कर्म Bharatamalla; = निव्यस्रं कर्म or सोत्कर्षं कर्म Ramāndītha &c.). A various reading of अपहाच. E. ई with अप, kṛit aff. क्तुट्.
अपहाकार Tatpur. m. f. n. (-र-रा-रम्) Contiguous, near, close together; e. g. अपहाकारं च परितः चित्तिचित्तानपत्-न्मुत्तधमितहेममेवः. Comp. अपटाकार. E. च neg. and पह-अकार, lit. 'having not (even) the interval of a foot' (comm. नास्ति पदस्वाकारमवकाशो यस्मिन्).
अपहार्थ Tatpur. m. (-र्थः) Nonentity. E. च neg. and पदार्थ.
अपदिशम् Avyayibh. Between two regions of the compass (as south-east &c.). [The Siddhāntakāum. appears to assume also a neuter अपदिश (-शम्) 'intermediate space of the compass', since it explains अपदिशम् as representing the value of the instrum. or locative of अपदिश viz. 'अपदिशम् । अपदिशेन । अपदिशम् । अपदिशे'; but the comm. on the Amarak. I. 1. 2. 7. take the words 'क्षीवाचयम्' mentioned there, expressly as meaning 'Avyayibh.' and as imparting moreover to अप in अपदिशम् the meaning 'in the middle of'. Śudmin explains अपदिशम् as representing the value of a case of दिशम् (comp. Pāṇ. II. 1. 6), but Bhanūjid. refutes him in contending that the word could not imply then the notion of 'in the middle of': 'दिशोरिदमपदिशं विभक्त्यर्थे ऽ कधीभाव इति स्वामी । तन्न । संबन्धमाचक्ष विभक्त्यर्थे ऽ विमध्यस्त तदर्थत्वाभावात्'. — It seems unnecessary, however,

to create a new meaning of अप on account of this compound, as अपदिहम् could well signify literally 'away from one region and another' i. e. between both. For a similar interpretation of अप comp. अपसवधि.] E. अप and दिह्, samás. aff. टच्, or अप and दिह्वा.

अपदिह Tatpur. m. f. n. (-हः-डा-डम्) Adduced as a reason; e. g. अस्मात्प्रकरणयुक्ता स निर्णयार्थमपदिहः प्रकरणसमः; or आशात्वयापदिहः आशातीतः (scil. हेत्वाभावः); or अनुमानं आशात्वयापदिहम्. E. दिह् with अप, kṛit aff. ङ.

अपदी Bahuvr. see s. v. अपाह्.

अपदेवता Tatpur. f. (-ता) An evil spirit, a goblin. E. अप and देवता.

अपदेश Tatpur. m. (-शः) ¹Stating, adducing, as a reason &c.; e. g. in the *Nyāya S.* हेत्वपदेशात्प्रतिज्ञायाः पुनर्वचनं विवक्ष्यन् (comm. अपदेशः वचनम्); or नीत्यन्तिकारखानपदेशात् (comm. अपदेशात्प्रतिज्ञात्). ²An argument, a reason; e. g. in the *Nyāya S.* उपसम्भ्रमणे चानुपसम्भ्रमेऽपदेशः (comm. हेतुरपदेशो ऽसाधकः); or in the *Kāṇḍa Sūtras*: अर्थाकारं अर्थान्तरखानपदेशः; or अपसिद्धो ऽपदेशो ऽसंदिग्धो वापदेशः. — In the terminology of the *Voise-shika* philosophy अपदेश is the second of the five parts of a syllogism; the same as the हेतु of the *Nyāya*; compare the instance s. v. अनुसन्धान. — *Sūtrata* defines and exemplifies it thus: अनेन कारणेनेत्यपदेशः । अथापदिहति मधुरेण श्लेषाभिवर्धत इति. ³A pretence, a pretext, a feint (this is the more usual meaning in which the word occurs). ⁴Disguise; also metaphorically; e. g. विकारापदेशोपदेशात्संशयः (where the विकार refers to the change of vowels into semivowels). ⁵A butt, a mark; e. g. अन्वयापदेशः. ⁶Name, reputation; e. g. अं स्वपदेशं वमितः स्वजनो ऽं प्रायः जनपदेशं &c. (comm. अपदेशो नाम । तादृशं श्लेषाभावं षं &c.). ⁷Place, quarter; e. g. अन्वयापदेशो यतिः. (For beginners it is useful to notice that words like रावपुत्रापदेशिन् are not to be analyzed into रावपुत्र and अपदेशिन्, but into रावपुत्र-अपदेश, when the whole compound receives the taddh. aff. इनि.) E. दिह् with अप, kṛit aff. चञ्.

अपदेश Tatpur. m. f. n. (-शः-डा-डम्) To be stated, to be mentioned. E. दिह् with अप, kṛitya aff. ङत्.

अपदोष Bahuvr. m. f. n. (-वः-डा-डम्) Faultless, blameless. E. अप and दोष.

अपद्रव Tatpur. n. (-डम्) Any bad substance. E. अप and द्रव.

अपद्वार Tatpur. n. (-रम्) An entrance to a house which is other than the door; comp. अद्वार. E. अप and द्वार.

अपघा Tatpur. f. (-घा) (ved.) Confinement, detention. E. घा with अप, kṛit aff. ङङ्.

अपघारक Bahuvr. (?) m. (-कः) The name of a king and of a country; also the name of the descendants of the king (with elision of the tadrāja-affix अज्). E. अप and घारक (?).

अपधूम Bahuvr. m. f. n. (-मः-मा-मम्) Free from smoke. E. अप and धूम.

अपध्वंस Tatpur. m. (-सः) Degradation, disgraceful conduct. (*Mitākshara* = अभिचार). E. ध्वंस with अप, kṛit aff. ङ.

अपध्वंसक Tatpur. m. (-कः) The offspring of a father inferior in caste to that of the mother, as a Sūta, the son of a Kshatriya man and a Brāhmaṇī woman &c.; the same as प्रतिशोभक q. v. Such men have not the rights of the twice-

born, but the duties of a Śūdra; they do not receive the investiture with the sacred string and must follow occupations which are held in disrespect by the three first castes. Comp. अनकारक. E. अपध्वंस and क.

अपध्वंसिन् Tatpur. m. f. n. (-सी-सिनी-सि) Causing to perish, destroying. E. ध्वंस, in the caus., with अप, kṛit aff. इनि.

अपध्वंस Tatpur. m. f. n. (-सः-डा-डम्) ¹Reviled, blamed. ²Imperfectly pounded (according to some: pounded). [*Rāgam. Kāhiraṣo. Rāmān. असन्धकचूर्णः; Sdrasund. चूर्णीकृतः; Bharatam. दत्तचन्दनादिचूर्णः; Padārthakaum. चिन्तसुधाचूर्णे* लेखादौ; *Nīlak. चिन्तसुधादिचूर्णे* लेखादौ; *Bhānūjid. चिन्तसुधादिचूर्णे; Viśva अवचूर्णितः.*] ³Abandoned. — A various reading of अपध्वंस. E. ध्वंस with अप, kṛit aff. ङ.

अपध्वंसक Tatpur. m. f. n. (-सः-डा-डम्) Sounding badly. E. अप and ध्वंसक.

अपनय I. Tatpur. m. (-यः) Removing, taking away. E. नी with अप, kṛit aff. चञ्.

II. 1. Tatpur. m. (-यः) Bad conduct, bad policy.

2. Bahuvr. m. f. n. (-यः-डा-डम्) Ill behaved, misconducted. E. अप and नय.

अपनयन Tatpur. n. (-नम्) ¹Removing, taking away; e. g. पक्षप्रतिषेधे प्रतिज्ञातार्थकापनयनं प्रतिज्ञासंन्यासः. ²Acquittance of a debt or obligation. E. नी with अप, kṛit aff. ङङ्.

अपनस Bahuvr. m. f. n. (-सः-डा-डम्) Noseless; e. g. अर्धं कौचेचमुत्सव्यं चकारापनसं मुखम्. E. अप and नस (ādeśa of नासिका), samás. aff. चञ्.

अपनामन् I. Tatpur. n. (-म्) A bad or offensive name.

II. Bahuvr. m. f. n. (-मा-मा-मम्) Having a bad or offensive name.

III. Avyayibh. (-म्) Without a name (?). (Comp. the remark s. v. अपकुचि.) E. अप and नामन्.

अपनिद्र Bahuvr. m. f. n. (-द्रः-डा-डम्) Sleepless; lit. and fig. E. अप and निद्र.

अपनिर्वाण Tatpur. m. f. n. (-णः-डा-डम्) Not set (as the day). The correctness of the word is doubtful. E. अप and निर्वाण.

अपनिहित Tatpur. m. f. n. (-तः-ता-तम्) Thrown away. E. घा with नि and अप, kṛit aff. ङ.

अपनीत Tatpur. m. f. n. (-तः-ता-तम्) ¹Removed, taken away. ²Paid, discharged. E. नी with अप, kṛit aff. ङ.

अपनुक्ति Tatpur. f. (-क्तिः) Removing, taking away. E. नुह् with अप, kṛit aff. ङिन्.

अपनुह Tatpur. m. f. n. (-हः-डा-डम्) Who or what removes; only in composition with श्लोक i. e. श्लोकापनुह; on which word a *Vārttika* (*Pān.* III. 2. 5.) observes that it does not merely convey the negative notion 'removing pain' but the positive idea 'affording joy', for the word which would express the negative meaning 'removing pain' is, according to *Patanjali* and his comm. श्लोकापनीह. (*Patanj. श्लोकापनुहः* पुषो जातः . . . यच्च श्लोकमपनुदति श्लोकापनीहः. *Kaiyy.* यः संसारानित्यतो ज्ञानादिना श्लोकमेव निवर्तयति न तु सुखमुत्पादयति स श्लोकापनीहः. *Siddhāntak.* यच्च संसारकारणोपदेशेन श्लोकमपनुदति स श्लोकापनीहः.) In this sense therefore are to be understood passages like: पीरा निवर्तयति न्यबदीत्तातस्य श्लोकापनुहा भवेत; or इमेदं मा-रुतिं हृतं विवमकः कपिदिपम् । श्लोकापनुहमवर्षं प्राचुङ्क क-पिपुङ्गरः. E. नुह् with अप, kṛit aff. ङ.

अपनुगुत्सु Tatpur. m. f. n. (-त्सुः-त्सुः-त्सु) Desirous of removing. E. गुह्, in the desider., with अप, kṛit aff. छ.

अपनेतु Tatpur. m. f. n. (-ता-पी-तु) Removing, taking away. E. नी with अप, kṛit aff. तुच्.

अपनोद् 1. m. (-द्) Removal, taking away, destroying.
2. m. f. n. (-द्-हा-द्म) Removing &c.; see शोकापनोद् and the remark s. v. अपनुद्. E. गुह् with अप, kṛit aff. चञ्.

अपनोदन 1. m. f. n. (-नः-नी-नम्) Removing, taking away.
2. n. (-नम्) Removal &c. E. गुह् with अप, kṛit aff. च्छट्.

अपन्नगृह Bahuvr. m. f. n. (-हः-हा-हम्) Whose house has not fallen, whose house is imperishable; a vaidik epithet of Agni. E. च neg. and पन्न-गृह.

अपपाठ Tatpur. m. (-ठः) ¹ Reading incorrectly. ² A false reading, an erroneous lection; e. g. काशिकायां तु पञ्चरात्रीति ज्ञापित्कः पाठः । अपपाठः स इति हरदत्तः. E. अप and पाठ.

अपपाच Bahuvr. m. f. n. (-चः-चा-चम्) Deprived of vessels. According to *Manu*, Chāndālas and Śwapachas — the lowest tribes who are not permitted to reside within the precincts of a Brāhmanic community — must be deprived also of vessels, since no vessel used by them, as Kullūka observes, is capable of purification. E. अप and पाच.

अपपाचित m. (-तः) A person with whom his kindred will not eat or drink from a common vessel, one who has lost caste through some great offence and thereby is incapacitated from inheritance; (*Raghunandana*: शङ्कापस्तम्बी । अपपाचितस्तु रिक्थपिण्डोदकानि निवर्तन्त इति । अपपाचितो ऽ खल्कटदोषेण ज्ञातिभिर्भिन्नोदकीकृतः पितृधनाद्यनधिकारीत्वर्थः). E. अपपाचि (अपपाच, denom. aff. णिच्), kṛit aff. त्त.

अपपादच Bahuvr. m. f. n. (-चः-चा-चम्) Shoeless. E. अप and पादच.

अपपान Tatpur. n. (-नम्) A bad beverage. E. अप and पान.

अपपारिक m. (-कः) Probably a false reading for अपपर्रीक q. v.

अपपित्त Tatpur. n. (-त्तम्) (ved.) Going away from, severance. E. आप् with अप, kṛit aff. त्वन्; (in analogy with the etym. of सपित्त as given by *Sāyaṇa*; but *Bensley* — s. v. प्रपित्त in his Glossary to the Sāmaveda — is probably more correct in referring this and similar formations to a radical अप् (comp. the E. of अप्न). The compound is irregular on account of the short vowel of the second syllable and belongs, in this respect, to the class of कर्कशु, शकशु, सीमन्त &c.).

अपपूत I. Tatpur. m. du. (-तौ) Bad buttocks.
II. Bahuvr. m. f. n. (-तः-ता-तम्) Having bad buttocks.
III. Avyayibh. (-तम्) Except the buttocks (?). See the remark s. v. अपकुचि. E. अप and पूत.

अपप्रजाता Tatpur. f. (-ता) A woman who has miscarried. E. अप and प्रजाता.

अपप्रदान Tatpur. n. (-नम्) A bribe. E. अप and प्रदान.

अपप्रोषित Tatpur. n. (-तम्) (ved.) A defect arising from departure (as in the case of a sacrificer); अपनप्रोषित, the absence of such a defect. E. अप and प्रोषित lit. 'departure, being अप i. e. a defect'.

अपबर्हिस् Bahuvr. m. f. n. (-र्हिः-र्हिः-र्हिः) Without the Barhis or the fourth Prayāja (q. v.). E. अप and बर्हिस्.

अपवाङ्क m. (-कः) (In Medicine.) One of the diseases of the vital air (see वातवाधि), a stiff arm; defined thus: 'if air is (deranged) in the shoulder-part and dries the ligaments

of the shoulder and its vessels, it produces the disease अपवाङ्क'. Also अपवाङ्क. E. अप-वाङ्, taddh. aff. कञ्.

अपमय Bahuvr. m. f. n. (-यः-या-यम्) Fearless. E. अप and मय.

अपमरवी Tatpur. f. (-वी) According to the *Taittirīya Brāhmaṇa*, the last Nakshatra or lunar mansion, presided over by Yama; the same as मरवी q. v. E. भृ with अप, kṛit aff. च्छट्.

अपमर्तु Tatpur. m. f. n. (-तो-पी-र्तु) (ved.) Removing, taking away, destroying (as sin). E. भृ (= ह) with अप, kṛit aff. तुच्.

अपमी Bahuvr. m. f. n. (-मीः-मीः-मि) Fearless. E. अप and मी.

अपभूति Tatpur. f. (-तिः) (ved.) (Probably) Defeat, humiliation. E. भू with अप, kṛit aff. तिङ्.

अपभ्रंश Tatpur. m. (-शः) 1. ¹ Falling down. ² Incorrect language; whether the form of the word be at variance with the rules of Sanskrit grammar, or its sense not a Sanskritic one; e. g. *Kumārila in his Mīmāṃsā Vārttika*: यथा साधनुरूपत्वात्प्रमादाशक्तिवेष्यपि । जायते वाचकधातिस्यैव श्लेषभाषिते । शब्दापभ्रंशवदेव नीलधात्वादिप्रयोगनिमित्ता अपभ्रंशा भवन्ति; or the same: देशभाषापभ्रंशदानि हि विमुक्तिभूतिष्ठानि न शक्यन्ते विवेक्तम्. ³ The name of the lowest class of the Prākṛit dialects; according to some the same as the Paisācī dialect, according to others different from the latter and inferior to it; the division of the Prākṛit dialect being either: the *Bhāṣā* (comprising the Prākṛit proper or the Māhārāshtrī, the Śaurasēni, Māgadhi, Ardhamāgadhi and the southern dialects), the *Vibhāṣā* (comprising the Śākāri, Chāndāli, Śābari, Ābhiri, Drāvidi and Odri) and the *Apabhraṇṣa* or *Paisācī* (comprising the provincial dialects as the Gurjarāti, Kārnāti &c.); or the *Prākṛit proper*, the *Śaurasēni*, the *Māgadhi* (with the Ardhamāgadhi and the other dialects named before), the *Paisācī*, and the *Apabhraṇṣa*, the latter then being especially appropriated to the language of the Ābhira and contiguous peoples and excluded from poetry where the other dialects may occur. See *Lassen's Institutiones Linguae Prācriticae*, and compare the following remark of *Bharatasena* on a verse of the *Bhāṭikāvya* where several words are Sanskrit as well as Prākṛit: काव्यं संस्कृतप्राकृतापभ्रंशभेदात्त्रिविधम् । प्राकृतो ऽपि संस्कृतभवः संस्कृतसमो देशी चैव त्रैविधः । अप देशिसंस्कृतभवयोः प्राकृतयोरपभ्रंशस्तथासाधुशब्दत्वेनाधर्मजनकत्वात् । उपक्रान्ते संस्कृते बन्धे समावेशासंभवाच्च । महाकविर्भर्तृहरिरसामर्थं बोधयच्छब्दसमायाः प्राकृतभाषायाः संस्कृतबन्धे समावेशं दर्शयति &c. According to several comm. on the *Amarak*. the word may be written also अपभ्रंस; but this reading is rejected as wrong by *Rāyamukuta*: दन्तो ऽपीत्येके । तदसत् । सन्तु भन्तु अपभ्रपतये । इत्यस्य घञि रूपं न दृश्यत इति भाष्यादापुक्तत्वात्. — E. भ्रंश् with अप, kṛit aff. चञ्.

2. A bad fall. E. अप and भ्रंश् (भ्रंश्, kṛit aff. चञ्).

अपभ्रष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Fallen off, esp. figuratively: corrupted (as the dialect अपभ्रंश); e. g. अपभ्रष्टः शब्दो ऽपशब्दः. E. भ्रंश् with अप, kṛit aff. त्त.

अपम 1. m. f. n. (-मः-मा-मम्) (ved.) Last. Comp. अवम and अपर.
2. m. (-मः) (In Astronomy.) The ecliptic. The same as क्रांति q. v.; e. g. इदानीं क्रांतिवेचास्माह । वेचासि वसो ऽपमसंभवानि &c. Comp. परमापम, परापम and the ff. E. Probably अप, taddh. aff. म्. Comp. अपर.

अपमेष Tatpur. n. (-चम) (In Astronomy.) A figure described by the ecliptic. The same as क्वाण्डिषेच. E. अपम and चेष.
अपमज्या Tatpur. f. (-ज्या) (In Astronomy.) The sine of the ecliptic. The same as क्वाण्डिज्या. E. अपम and ज्या.
अपमखल Tatpur. n. (-खल) (In Astronomy.) The ecliptic. Also अपममखल. E. अप and मखल.
अपमन्वु Bahuvr. m.f.n. (-न्वु:-न्वु:-न्वु) Without grief &c. (see मन्वु); e.g. अपमन्वुसतो वाक्वं पीसस्त्यो राममुक्तवान्. E. अप and मन्वु.
अपममखल Tatpur. n. (-खल) (In Astronomy.) The ecliptic. Also अपमखल; the same as क्वाण्डिमखल. E. अपम and मखल.
अपमर्ष Bahuvr. (?) n. (-र्षम्) (?); विष्णोरपमर्षम् is the ritual name of each of the two lines of which consists the Sāmaveda verse 1. 516. (= I. 6. 1.3.6.) E. अपम and ष.
अपमई Tatpur. m. (-ईः) Dirt. E. मूह् with अप, kṛit aff. चञ्.
अपमर्श Tatpur. m. (-र्शः) Contact, touch. (The correctness of the word seems doubtful.) E. मृन् with अप, kṛit aff. चञ्.
अपमवृत्त Tatpur. n. (-वृत्तम्) (In Astronomy.) The ecliptic. Also अपवृत्त; the same as क्वाण्डिवृत्त. E. अपम and वृत्त.
अपमान Tatpur. m. n. (-नः-नम्) Disrespect, contempt; e.g. अधिषेपापमानादेः प्रयुक्तस्य परेष चत् । प्राखात्ये ऽपसहनं तत्तेजः समुदाहृतम्; or निन्दाषेपापमानादेरमर्षो ऽभिनिविष्टता. — Comp. अवमान. [Among the Koshas the *Sabdaratnāvalī* assigns to the word the neuter gender: अपमानं परिभवस्तिरस्कारस्तिरस्त्रिया; the *Dvirīpakosha* of *Puruṣhottama* the masc. gender: अपमानो ऽवमानश्च निन्दिषे ऽपि द्विरूपता.] E. मन् with अप, kṛit aff. चञ्.
अपमानित Tatpur. m.f.n. (-तः-ता-तम्) Despised, disrespected; e.g. कुञ्जसुख्यभीतापमानितासत्वारो भेषा भवन्ति. — Comp. अवमानित. E. मन्, in the caus., with अप, kṛit aff. क्त.
अपमानिन् Tatpur. m. f. n. (-नी-निनी-नि) Despising, disregarding. E. मन् with अप, kṛit aff. णिनि.
अपमान्य Tatpur. m. f. n. (-न्वः-न्वा-न्वम्) Disreputable, dishonourable. E. मन् with अप, kṛitya aff. स्वत्.
अपमार्ग Tatpur. m. (-र्गः) A by-road, a side-way. E. अप and मार्ग.
अपमार्जन 1. m. f. n. (-नः-नी-नम्) Cleaning, cleansing; e.g. कांक्षापमार्जन (a substance used to clean copper with).
 2. n. (-नम्) Cleaning, cleansing. E. मृञ् with अप, kṛit aff. कृट्, with Vīddhi instead of Guṇa.
अपमार्जनीकृत Tatpur. m. f. n. (-तः-ता-तम्) Made a cleaner, become a cleaner; (comp. the explanation of अपमृष्ट 2.). E. अपमार्जन with taddh. aff. णिच् and कृत.
अपमित्त Tatpur. n. (-त्तम्) (ved.) Probably the same as अपमित्तक i. e. a debt: अपमित्तमप्रतीत्तं यदस्ति यमस्त वेन वक्षिणा चरामि । इदं तदपि अनुषी भवामि &c. E. ने with अप, kṛitya aff. षप्. [अपमित्त as base of आपमित्तक, is the gerund. (अप्) of ने with अप.]
अपमित्तक n. (-कम्) A debt (thus explained by *Halāyudha*: अपमित्तकमुच्चार चर्च &c.). E. अपमित्त, taddh. aff. कन्.
अपमुख I. Bahuvr. m. f. n. (-खः-खा-खम्) ¹ Having a bad or plain face or mouth. ² Having the face averted.
 II. Avyayībh. (-खम्) ¹ Except the face or mouth. ² Without a face or mouth. [The word is udātta on the last syllable. Beginners may notice that the meaning I. 1. follows from *Pāṇi*. VI. 2. 177. which rule is given as an exception to VI. 2. 182., the meaning I. 2. from VI. 2. 182. which rule is

given as an exception to the word ध्रुव of VI. 2. 177 — 'averted' not being the constant condition of a face — and the meanings II. 1. 2. also from VI. 2. 182. which is, then, an exception to VI. 2. 32.; comp. *Patanjali* to VI. 2. 182. किमर्थमिदमुच्यते । न उपसर्गोत्साङ्गमितिव सिद्धम् । अभेर्मुखमपाङ्गाधुवाचम् (Vārtt. 1.) । अधुवाचो ऽवमारखः । अवङ्ग्रीहृषो वा (Vārtt. 2.) । अपवाचङ्ग्रीहेरिति वर्तते । अवङ्ग्रीहृषो ऽवमारखः ; *Kāśikā*: अवधीभावो ऽप्यत्र प्रयोजयति । तथापि परिस्रुपाया वर्ज्यमानाहोराचावयवेष्वित्युक्तम् ।] E. अप and मुख.
अपमूर्धन् Bahuvr. m.f.n. (-र्धा-र्धा-र्ध) Headless. E. अप and मूर्धन्.
अपमृत्यु Tatpur. m. (-त्तुः) ¹ Sudden death, death caused by some casualty, as by animals, lightning &c., not by sickness or decay. ² A minor death: a term applied to a desperate sickness, an alarming danger, to any awful accident or perilous circumstance, from which, contrary to expectation, the subject recovers or escapes (Molesw.). E. अप and मृत्यु.
अपमृषित Tatpur. m. f. n. (-तः-ता-तम्) Obscure, unintelligible; e.g. अपमृषितं वाक्यमाह (= अविस्पष्टमित्यर्थः). E. मृष् with अप, kṛit aff. क्त and āgama इट्.
अपमृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Cleaned. ² Having cleaned (ved.); e.g. अपमृष्टः शष्कः (comm.: अपमृष्ट आभिरारिकं यतुः । शष्कनामको ऽसुरपुरोहितः शुक्रपुत्रो ऽपमृष्टः । अपमार्जनीकृतः). E. मृष् with अप, kṛit aff. क्त.
अपयशस् Tatpur. n. (-शः) Disgrace, infamy. E. अप and यशस्.
अपयशस्कर Tatpur. m. f. n. (-रः-री-रम्) Causing infamy, bringing disgrace. E. अपयशस् and कर (क, kṛit aff. ट्).
अपयात Tatpur. m. f. n. (-तः-ता-तम्) Gone off, fled. E. या with अप, kṛit aff. क्त.
अपयान Tatpur. n. (-नम्) Retreat, flight. E. या with अप, kṛit aff. कृट्.
अपर I. 1. m. f. n. (is सर्वनामन् q. v. — except as the latter part of Dvandwa and Bahuvr. compounds in general, as the latter part of Tatpur. the former part of which has the sense of an instrum., optionally as the latter part of Bahuvr. which have the sense of a region of the compass and as the latter part of a Dvandwa in the nom. plur. m., optionally too in general in the abl. and loc. sing. m. and n., and in the nom. plur. m. — sing. nom. -रः-रा-रम्, abl. -रस्मात् or -रात् -रस्माः -रस्मात् or -रात्, dat. -रस्यै -रस्यै -रस्यै, gen. -रस्य -रस्यः -रस्य, loc. -रस्यिन् or -रे -रस्याम् -रस्यिन् or -रे; plur. nom. -रे or -राः -राः -राणि, gen. -रेवाम् -रासाम् -रेवाम्). The converse of पूर्व. ¹ Distant, remote; e.g. स विश्वाचीरभिचष्टे घृताचीरनारा पूर्वमपरं च जेतुम् (comm.: पूर्वमिमं लोकमपरममुं लोकं च); अपरं कुलम्, the opposite shore (opposed to पूर्वं कुलम् the nearer i. e. this side of the shore). ² Posterior, following, later; e.g. प्राङ्मुहूर्तात्प्रभति ऽहं भविष्यामि ध्रुवं सुखी । आगामिनि ततः कास्त्रे यो द्वितीयः चणो ऽपरः । तत्र जेतुं गमिष्यामि त्रिदशेष्टं सहामरम् । अपरा संधा, the evening-twilight (opposed to पूर्वा संधा, the morning-twilight). In this sense the word may be the first part of Karmadh. compounds, e.g. अपरपच q. v. — अपरम् is used adv. in the sense 'further, moreover' to connect different sentences; for its sense 'in future' see I. 3. 2 and compare अपरी. Comp. also पूर्वापर. ³ Last, behind, in space and time; e.g. कीर्तितस्त्रिविधस्त्वेष (viz. संयोगः) आचो ऽन्यतरकर्मजः । तत्रोभयक्रियाजन्वो भवेत्संयोगो ऽपरः । In this sense it

may form with a noun depending on it in the genitive a Tatpur. (not a Karmadh.) compound of which it is the former part; e. g. अपरकाय, the hind part of the body (= अपरं कायस्य); अपररात्र, the last part of the night; अपराह्, the last part of the day qq.vv.; if the latter part of such a compound is a name of a season and a derivative is formed of it by means of a taddh. aff. which has a ष, ङ् or ञ् as anubandha, the first syllable of this latter part receives Vřiddhi, not that of अपर; thus from अपरवर्षा, the last part of the rainy season, comes अपरवार्षिक (taddh. aff. ठक्); from अपरहेमन्त comes अपरहेमन्त (taddh. aff. ञ्क्); from अपरनिदाह, अपरनिदाह (taddh. aff. ञ्क्) &c. qq.vv. ^a Western (opp. to पूर्वे eastern); in this sense it may be the first part of Karmadh. compounds, ^b if the compound expresses a conventional term (e. g. a proper name); e. g. अपरैशुकामशमी, अपरपाणिनीय qq.vv.; such compounds have the udátta accent on the third syllable, if the latter part is the name of a village, a country, a legend, or the word चागराट, or if it implies the meaning pupil, being itself a derivative of the name of a teacher; if the latter part of such a compound is the name of a country — except मद्र — or that of a village or town of an eastern country and a derivative is formed of it by means of a taddh. aff. which has a ष, ङ् or ञ् as anubandha, the first syllable of this latter part receives Vřiddhi, not that of अपर, e. g. अपरपाञ्चासक (from अपरपञ्चास, taddh. aff. षुक्) — but आपरमद्र (from अपरमद्र, taddh. aff. ञ्क्) —, अपरैशुकामशम (from अपरैशुकामशमी, taddh. aff. ञ्क्), अपरकार्ष्णमूर्तिक (from अपरकार्ष्णमूर्तिका, taddh. aff. ञ्क्) qq.vv. &c.; such derivatives have the udátta accent on the third syllable; ^b if a derivative is to be made of such a compound by means of a taddh. aff.; e. g. अपर and शाला become अपरशाला, the western hall, for the sake of deriving आपरशाल; or ^c if such a compound is to become the former part of a compound; e. g. if अपर and शाला are to form a Bahuvr. with मित्र (अपरशालामित्र); otherwise अपर (western) is not allowed to form a Karmadh. with another noun. — The instrum. अपरैश्च q. v. (which however is considered by Pán. as a deriv. of अपर by means of a taddh. aff. एणश्) governs in the sense 'western of' and with the implied sense 'not far, near' the accus. or genit., e. g. अपरैश्च सामम् or सामस्य; it is used then in the sense of the nom., viz. 'the western region which is near', or in that of the locat., viz. 'in the near west'. [The notion 'western' — as has been observed already by Wilson — is derived from the meaning 'behind', as that of पूर्वे 'eastern' from its meaning 'before'; comp. Vishnúp. p. 219, note 7.] Comp. अवर. ³ Other (in general), different, opposed; used in this sense in the same manner as अन्य; e. g. मातरं धातरं ज्येष्ठं कनिष्ठमपरानपि। परित्वयेत को न्यस्य &c.; also with a noun in the abl. (like other synonyms of अन्य), 'different from'; e. g. यज्ञाभान्नपरो ज्ञानी यत्सुखान्नपरे सुखम्। यज्ञान्नान्नपरे ज्ञानं तद्रूपैस्त्वधारयेत्; comp. also III. When it occurs as opposed to 'the one' (the one ... the other) the correlative term is अपर or एक, अन्य, किंचित्, किंचन; e. g. of two: चातुर्भूतिकमित्येके। एकभूतिकमित्यपरै; or शास्त्रिनः केचिद्भद्रुन्वमाङ्कुरपरै ऽ सुधी; of three: संवेदः

सहस्राः केचिदसनाः केचिदाटिपुः। संधामवसो वतिपद्मि-
नदानपरे ऽ मुषण; of four: केचिन्निगुर्गुणमप्रशान्तं विषु-
कुमुः केचन सासमुषीः। ऊचुखवान्ने भरतस्य मायां धिक्के-
यीमित्यपरो जनाद् ॥; of five: अन्ये लक्षद्विपुः शिवाणुहा-
सन्ने न्यसेषत। केचिदासिषत सन्ना भयान्केचिदधुर्षिपुः। उ-
दतारिपुरसोधिं चागराः सेतुनापरे ॥ &c.; (these combina-
tions of the correlative terms vary according to the authors,
but the last term is usually अपर). Sometimes अपर is also
opposed to स्व 'own', when it assumes the sense of 'foreign,
not belonging to one's self', e. g. समीहितं तस्य नापेतस्ते
व चापरे (comm.: स्ते चाग्नीयाः.... अपरे परकीयाः). —
In this sense (5) the word may form Karmadh. compounds
of which it is the first part; e. g. अपरपुष्प, अपराध्यापक q. v.
[In the Vedas the feminine occurs also in the form अपरी
with the udátta on the last syllable, although अपर is other-
wise udátta on the first syllable; e. g. उतापरीश्वो मधवा
वि जिम्बे; the present edition of Pán. IV. 1. 32. notices this
fact, but represents अपरी as udátta on the first syllable;
a Ms. of the Kásiká (E. I. H. 2440) reads in this Súra in-
stead of अपरी the word अवरि, but the instance alleged in
this Ms. is rather of doubtful correctness: 'अवरि क्वा म-
धवा वि जिम्बे। अवरिति भाषायाम्'. Comp. Rígv. I. 32. 12.
Patanjali gives no comment on this word, nor his com-
mentators.

2. m. (-रः) The hind foot of an elephant (scil. पाद्ः).

3. n. f. ¹ (-रम्-रा) The hind quarter of an elephant.

² (-रम्-री) (ved.) Future time. [It may be doubtful
whether the word is not a masc. instead of a neuter in this
sense, since it occurs only in an oblique case, when the
dative अपराय is explained by *Sáyana* with the ellipsis of
वासः = अपरसिन्कासे 'in future', and the accus., which
is also used adverbially: 'in future', with the same ellipsis
(= अपरसिन्कासे) or with that of दिन (= अपरसिन्दिने).
In the fem. the ellipsis is a word meaning night, as राशि.
In either gender the word is udátta on the last syllable; see
the remark under I. 1. 5.] Comp. अपरश्च.

4. f. (-रा) ¹ The hind quarter of an elephant. ² The
womb. ³ Suppressed menstruation in pregnancy. ⁴ The west;
comp. अवरः. — 5. Probably अप, taddh. aff. र. Comp. अपम.

II. Tatpur. m.f.n. (-रः-रा-रम्) The reverse of पर (*superior*,
in its literal and figur. acceptations) and always contrasted
with it: ¹ Inferior, subordinate; e. g. द्वे पिबे वेदितवे इति इ
स्य ब्रह्मविदो वदन्ति परा विनापरा च। तथापरा अग्नेदो व-
जुर्वेदो सामवेदो ऽ चर्वेदः शिवा कल्पो व्याकरणं निरुक्तं ह्यदो
ज्योतिषमिति। अथ परा यथा तद्वचरमधिगम्यते (*Sankara*:
परा च परमात्मविद्या। अपरा च धर्माधर्मसाधनतत्फलवि-
षया); comp. with this definition of the 'superior and in-
ferior wisdom' in the *Mundaka Upan.*, the definition given
in the Vishnúp. p. 494, where Wilson observes (note 9):
'the first (परा) is knowledge of Parabrahman, of spirit
abstractly considered, perfect knowledge derived from ab-
straction, the second (अपरा) is knowledge of Śabda-
brahman, of spirit as described and taught in the Vedas or
their supplementary branches'. In the same manner परं
and अपरं ब्रह्म (of the *Práhnopan.*) are the 'superior and
inferior' i. e. the transcendental and the mundane Brahman,

the one indefinable and incomprehensible, the other the reverse. — In a passage of the *Svetāśv. Upan.* ब्रह्म अपरमपरं नापरमसि किञ्चित्, Śāṅkara explains अपरम् = अपरम्, but it is more probable that the words mean: 'than which there is nothing superior nor inferior' and merely express the incomparability of Brahman. ² In the *Vaiśeṣika* philosophy the two correlative terms पर and अपर (superior and subordinate) express the notion of ^a absolute (पर) and relative (अपर), when applied to the notion of सामान्य or generality (*Bhāṣhp.* सामान्यं द्विविधं प्रोक्तं परं चापरमेव च), absolute generality belonging to the notion 'to be' or 'existence' in general as including the notion of substance, quality and action (द्रव्यादिविकवृत्तिस्तु सत्ता परतयोच्यते), and relative generality to the notion 'genus' (परभिन्ना च या जातिः सेवापरतयोच्यते); the notion 'genus' again as including substances, qualities and actions being absolute or relative (see the meaning b.) (द्रव्यत्वादिकजातिस्तु परापरतयोच्यते); ^b more comprehensive (पर) and less comprehensive (अपर), when applied to a substance (see द्रव्य); thus earth, water, fire, wind and the organ of thinking have amongst other qualities also that of comprehending more or less matter (चित्तिर्जलं तथा तेजः पवनो मन एव च । परापरत्वमूर्तत्वक्रियावेगाश्रया अमी; or परापरत्वसंख्यायाः पञ्च वेगश्च मानसे); the eye seizes objects which amongst others have the quality of being more or less comprehensive (विभागसंयोगपरापरत्वस्नेहद्रवत्वपरिमाणयुक्तम् गृह्णाति चक्षुः); परापरत्व is therefore one of the material qualities (रूपं रसं स्पर्शगन्धौ परत्वमपरत्वकम् । द्रवो गुरुत्वं स्नेहश्च वेगो मूर्तगुणा अमी); ^c more remote and less remote, when applied ^{aa} to the notion of space: i. e. far and near (दूरत्वमन्तिकत्वं च दैशिकं परत्वमपरत्वं बोध्यम्; or यथा पाटलिपुत्रात्काशीमपेक्ष्य प्रयागः परः । पाटलिपुत्रात्कुरुक्षेत्रमपेक्ष्य प्रयागो ऽपर इति), farness implying the idea of a more, and nearness that of a less extended area in contact with the sun (परत्वं — scil. दैशिकं — सूर्यसंयोगभूयस्त्वज्ञानतो भवेत् । अपरत्वं तदव्यत्यवुद्धितः स्थादितीरितम्); ^{bb} to the notion of time: i. e. old and young (*Praśastapāda*: एकस्य द्रष्टुर्यवानमवधिं कृत्वा स्वविरं विप्रकृष्टवुद्धिरुत्पद्यते ततस्तामपेक्ष्य परेण कालप्रदेशेन संयोगात्परत्वस्योत्पत्तिरिति । स्वविरं चावधिं कृत्वा युनि संनिष्ठवुद्धिरुत्पद्यते ततस्तामपेक्ष्यापरेण कालप्रदेशेन संयोगादपरत्वस्योत्पत्तिरिति), old age implying the notion of prior, young age that of posterior existence with regard to the revolutions of the sun, i. e. the former implying the notion of more and the latter of fewer such revolutions (*Bhāṣhp.* दिवाकरपरिस्यन्दपूर्वोत्पन्नत्ववुद्धितः । परत्वमपरत्वं — scil. कालिकं — तु तदनन्तरवुद्धितः; comm.: यस्य सूर्यपरिस्यन्दापेक्षया यस्य सूर्यपरिस्यन्दो ऽधिकः स ज्येष्ठः । यस्य न्यूनः स कनिष्ठः); time is thus the cause of understanding the notion of greater and lesser periods (कालः परापरत्वधीहितुः). Comp. also अपेक्षावुद्धिः. E. अ neg. and पर.

III. Bahuvr. m. f. n. (-रः-रा-रम्) Than which there is nothing superior; supreme, absolute (for the formation comp. अनुत्तर, अनुत्तम); e. g. उभौ (scil. प्रकृतिपुरुषौ) अयनादी । उभावयनन्तौ । उभावयलिङ्गौ । उभावपि नित्यौ । उभावयपरी । उभौ च सर्वगताविति (comp. for the meaning of अपर in this passage from *Suśruta* the following

from *Gaurapāda*'s comm. on the verse 10 of the *Sāṅkhyakārikā*: तत्राभितं व्यक्तम् (the discrete principle) अनाभितमव्यक्तम् (the indiscrete principle or Prakṛiti) । अकार्यत्वात् । न हि प्रधानात्किञ्चिदस्ति परं चक्षुः प्रधानं कार्यं स्यात् ॥). अपर is used in this sense perhaps also in the instance p. 166, col. 1, l. 51. 52. E. अ priv. and पर.

अपरकान्तकुब्ज I. Karmadh. m. (-ञ्जः) The western part of Kānyakubja. E. अपर (see I. 1. 4) and कान्तकुब्ज.

II. m. f. n. (-ञ्जः-ञ्जी-ञ्जम्) Being in, belonging to the western part of Kānyakubja. E. अपरकान्तकुब्ज, taddh. aff. अञ्ज; (for the irregularity of this deriv. and its accent see अपर I. 1. 4).

अपरकाय Tatpur. m. (-यः) The hind part of the body. (Not Karmadh., see अपर I. 1. 4.) E. अपर and काय.

अपरकार्ष्णमुत्तिका m. f. n. (-कः-की-कम्) Being in, belonging to the western part of Kṛishnāmṛttikā (a village in an eastern part of India). E. अपरकृष्णमुत्तिका, taddh. aff. अकृष्ण; (for the irregul. of this deriv. and its accent see अपर I. 1. 4).

अपरकाल Karmadh. m. (-जः) A later time; e. g. आदाय स्वपितीक्षुपसंख्यानमपूर्वकालत्वात् । न वा स्वप्नस्यापरकालत्वात्. E. अपर and काल.

अपरकाशकृत् Karmadh. m. pl. (-क्ताः) The pupils of Kaśakṛitena which live in the west. E. अपर (see I. 1. 4) and काशकृत्.

अपरकाशि Karmadh. m. pl. (-शयः) The name of a people or country. E. अपर (see I. 1. 4) and काशि.

अपरकृत्ति Karmadh. m. pl. (-कृत्तः) The name of a people or country. E. अपर (see I. 1. 4) and कृत्ति.

अपरकृष्णमुत्तिका Karmadh. f. (-का) The western part of Kṛishnāmṛttikā, a village in the eastern part of India. (Comp. अपरकार्ष्णमुत्तिका.) E. अपर (see I. 1. 4) and कृष्णमुत्तिका.

अपरकृत Tatpur. m. f. n. (-कृतः-कृता-कृतम्) Discoloured. E. अपर and कृत.

अपरगोदान Karmadh. n. (?) (-गम्) (In Buddhistic cosmogony.) One of the four dṛwīpas or continents which are in each of the innumerable earths, and the inhabitants of which have faces of the same shape as the continent in which they are born; the Aparagodāna is in shape like a round mirror and 7000 Yojanas in extent, on the west of the Mahāmeru which is in the centre of the earth and from its base to its summit 168,000 Yojanas in height; in this continent merit cannot be obtained. (Spence Hardy, *Manual of Buddhism* pp. 4. 449.) E. अपर and गोदान.

अपरचीन Karmadh. m. pl. (-जाः) The western Chinas. E. अपर (see I. 1. 4) and चीन.

अपरव Tatpur. m. (-वः) (ved.) The fire that is to destroy the world; lit. 'born in future i. e. at the period of the destruction of the world'; opposed to पूर्वव or Hiraṇyagarbha who is born at the beginning of the world. (According to *Mahādhara*: अपरसिन्धासि प्रसवे काशापिरुपेव आतो ऽपरवः.) E. अपर and व.

अपरवज Karmadh. m. (-जः) A man living in the west. (The correctness of the word in this sense seems doubtful; comp. अपर I. 1. 4. and अपरपुरुष.) E. अपर and वज.

अपरता f. (-ता) The same as अपरत्व q. v. E. अपर, taddh. aff. तत्.

अपरताव Tatpur. n. (?) (-त्वम्) The western Tāla, the name of a country. (अपरतावस्तु explained: तदाव्यदिशस्त.) E. अपर (see I. 1. 4) and ताव.

अपरशाखाप्रिय Bahuvr. m. f. n. (-यः-या-यम्) One who likes the western part of a house or hall. (This word is mentioned as an instance to the remark s. v. अपर I. 1. 4.; अपर-शाखा being as the former part of the Bahuvr. a Karmadh., it has the accent on the last syllable and the Bahuvr. therefore the accent on the syllable शा; an independent compound अपरशाखा 'the western part of a house' is not admissible.) For the position of प्रिय comp. *Pān.* II. 2. 35. v. 2. E. अपरशाखा and प्रिय.

अपरशैल See अपरशैल.

अपरसकथ Tatpur. n. (-कथम्) (ved.) The part over the thigh (according to *Sāyaṇa*). [The gender of this word is neuter — comp. *Pān.* V. 4. 98. —, not masc., as might be inferred from the present publication of so called 'Extracts' from *Sāyaṇa*'s comm. on the *Śatapathabr.*, in the passage III. 8. 27; for although the Ms. 657 of the E. I. H. is very incorrect, it does not read सकथो, as has been alleged, but some other mutilated form intended probably for सकथो; it runs literally thus: ऊर्वोऽपरि भूतो उद्धितावपवो (sic) साश्रो । (the श्य representing in this Ms. the value of च्च and the ङी that of शो).] E. अपर (see I. 1. 3.) and सकथ, samās. aff. टच्.

अपरसमम् Bahuvr. and Avyayibh. In the following year. (A various and probably more correct reading of the *Kāśikā* (Ms. 2440. E. I. H.) and of the *Gaṇaratnamahodadhi*, instead of अपसमम् in the *Gaṇa* to *Pān.* II. 1. 17; explained by the *Gaṇar.*: अपरा समा यच्च काले.) E. अपर and समा.

अपरस्पर Dwandwa m. f. n. (-रः-रा-रम्) Continued, uninterrupted. [According to *Pāṇini* this word expresses uninterrupted continuation referring to a verbal action; accord. to *Rāyamukūta* and other comm. on the *Amarak.* it may refer to the agent in the gender and number required, and to the verbal action in the neuter accus. sing.; the instance of the *Kāśikā* to *Pān.* VI. 1. 144., 'अपरस्पराः सार्धा गच्छन्ति' would be in conformity with the former part of *Rāyam.*'s explanation which runs thus: तस्मा वहनादिक्रियायास्तेषां वा क्रियावतां परापराणां सातत्वे प्रकर्षेण न्यमानि ऽपरस्पराः स्तुः (*Amarak.* III. 3. 1.) । तच्च । अपरे च परे चेति द्वन्द्वसमासः । अपरस्पराः । क्रियासातत्वं इति निपातनात् (*Pān.* VI. 1. 144.) । यदा क्रियावतां विशेषणं तदा यत्तेषां सिद्धं तदेवापरस्परशब्दश्चापि । यथा । अपरस्पराः सार्धा गच्छन्ति । अपरस्पराः स्त्रियः । अपरस्परानि कुलानि । बद्धत्वमतन्त्रम् । यदा तु क्रियाविशेषणं नपुंसकवचनं च । यथा । अपरस्परं गच्छन्तीति । एकमविच्छेदेन क्रियायाः क्रियावतामविच्छेदश्च ।] Comp. अपरपर and अपरापर. The word being a Dwandwa, its latter part is not सर्वनामन् q. v. except optionally in the nom. plur. m., and its declension like that of other nouns in च्. E. अपर and पर, with āgama सुट्.

अपरस्परसञ्ज्ञत Tatpur. m. f. n. (-तः-ता-तम्) Produced by or in an uninterrupted series. (The verse of the *Bhagavadgītā* (16. 8.) where this word occurs: 'असत्त्वमप्रतिष्ठं ते अगदाङ्गरीश्वरम् । अपरस्परसंभूतं किमन्यत्कामहेतुकम् ।' is to be rendered, in my opinion, thus: 'they (the men of demoniac nature) affirm that the world is devoid of truth, of stability and without a Lord (a creator): but does there exist any thing else, that is produced by (or in) an uninterrupted series, and yet is the effect of arbitrariness?'; the uninterrupted series being that of causes and effects according to the Sāṅkhya-

Yoga doctrine of the successive development of the world.) E. अपरस्पर and सञ्ज्ञत.

अपरस्वस्विक Karmadh. n. (-कम्) The west point of the horizon. Comp. पश्चात्स्वस्विक. E. अपर (see I. 1. 4.) and स्वस्विक.

अपरहेमन्त Tatpur. m. n. (-न्तः-न्तम्) The latter part or end of the cold season or winter. E. अपर (see I. 1. 3.) and हेमन्त.

अपरहेमन् m. f. n. (-न्तः-न्ती-न्तम्) Being in, born or produced in, sown in, having endured or studied in, referring to &c., the latter part or end of the cold season or winter. (For the irregularity of this derivative see s. v. अपर I. 1. 3.) E. अपरहेमन्त, taddh. aff. चञ्, with elision of त्.

अपरान I. Tatpur. m. (-न्तः) Dislike, enmity; e. g. अपरानसमीर-येरितक्रमशीर्षाकुसुमसंततिः. E. रञ् with अप, kṛit aff. चञ्.

II. Bahuvr. m. f. n. (-न्तः-न्ता-न्तम्) Without red, discoloured; e. g. अरुच्यतरपरानस्य प्रसवं प्रेषिष्ट न पुनरपरानस्य । इक्षितैरपरानस्य खीक्षितेष्वपि खेषुपरपरानस्य. E. अप and रान्.

अपरापि Karmadh. m. du. (-पी) The western (गार्हपत्य) and the southern (दक्षिणापि) fire (of a sacrificial ground). E. अपर and अपि.

अपराच् Tatpur. m. f. n. (-ञ्-ची-च्) Not turned away, encountering, facing. अपराच् used as adv., in front of; e. g. अस्मिन्मिन्तपरगतः सरोरुहात्परगतः । मुखं मुदापरगतस्य दीयमाप रानतः. E. च neg. and पराच्.

अपराङ्मुख Tatpur. m. f. n. (-खः-खा or -खी-खम्) Encountering, facing; e. g. च आह्वेषु बध्ने भूम्यर्थमपराङ्मुखाः । अकूटैरायुधैर्यान्ति ते स्वर्गं योगिनो यथा. E. च neg. and पराङ्मुख; or Bahuvr. अपराच् and मुख.

अपराजित Tatpur. 1. m. f. n. (-तः-ता-तम्) Unconquered, unsurpassed, invincible; e. g. in the *Bhāgav. Pur.* को वा र्ह ते ऽपराजितो ऽपराजितया मायया &c.

2. m. (-तः) ¹A name of Viṣṇu. ²A name of Śiva. ³One of the eleven Rudras (q. v.). ⁴A poisonous insect, 'the sting of which produces swelling, itching, heaviness, and the wound becoming black'. ⁵The seventh lunar day or tithi in the month Bhādra. ⁶m. pl. (-ताः) One of the five divisions of the Jaina divinities called अमुत्तर q. v.

3. f. (-ता) ¹A name of Durgā. ²A name of the town of Brahman. ³The north-east quarter (ruled by Śiva). ⁴The name of a metre regulated by number and quantity, a species of the metre called Śakwari; it consists of a stanza of four lines with the following fourteen syllables in each line: ॐ ॐ ॐ ॐ - | ॐ ॐ ॐ ॐ - - . ⁵The name of several plants: ^a Clitoria ternatea; a species of a creeper with two varieties, the one with white, the other with blue flowers (the white variety described thus: सताविशेषः सैतापराजिता । अस्य पुष्पं योन्वाकारं भवति); गिरिकर्षी and similar Bahuvr. the first part of which means 'mountain', as well as अस्य-सुरी and similar Bahuvr. the first part of which means 'horse', are synonymes of it; comp. चद्रिकर्षी, नमकर्षी; this plant is 'cooling, acid, removes diseases arising from bile, diseases of the eye and calms disorders of the three temperamental elements of the body (air, bile and phlegm)';

'गिरिकर्षी हिमा तिल्ला पित्तोपद्रवनाशिनी । चक्षुष्यविषदो-षघ्नी चिदोषशमनी च सा'. (The word is used especially as the name of this plant.) ^b Eschynomene sesban; compare जयन्ती. ^c Marsilla quadrifolia (अश्वनपर्णी). ^d Nyctanthes

arbor-tristis (शेफाली). ^a Mimosa suma or a variety of it (शमी; शमीभिद; लघुशमी). ^f = शक्तिनी. ^g A variety of हनुवा, or a large species of the shrub called in Mahrat. शेरबी (हनुवाभिद). ^h Crotonaria juncea, a plant from which a kind of hemp is obtained (Mahrat. तान). ⁱ The white निर्जुष्ठी (श्वेतनिर्जुष्ठी; perhaps the same as d.). ^k The white or blue Alethris hyacinthoides (नोकर्षी). ^m = ब्राह्मी. ⁿ Trophis aspera (Mahrat. शेंवरी). ^o Achyranthes aspera (प्रलम्बपर्षी). ^p Anthericum tuberosum (द्रवनी). ^q A particular esculent vegetable (called in Mahrat. फाँव). ^r A species of the shrub शेरबी (Mahrat. लघुशेरबी). ^s A large, white species of the tree called in Mahrat. किन्ही (Mahrat. चोरश्वेतकिन्ही).

4. n. (-तम्) The palace of Brahman. E. अ neg. and पराजित.
 अपराविज्यु Tatpur. m. f. n. (-ज्युः-ज्युः-ज्युः) Undeclared, unconquered, invincible. E. अ neg. and पराविज्यु.
 अपराविय Tatpur. m. f. n. (-यः-या-यम्) Unconquerable, invincible. E. अ neg. and पराविय.
 अपराखल Tatpur. m. (-ख) The extremity of the border of a cloth, veil, shawl &c., the hem. E. अपर (see I. 1. 3.) and अखल.
 अपराध Tatpur. m. f. n. (-धः-धा-धम्) ¹ Sinned, committed as an offence; e. g. कश्चिन्मया नापराधम्. ² Sinning, criminal, guilty; e. g. ग्राह्यमपराधः पवि सिंहात्तरेय वसायुतः. E. राध् with अप, kṛit aff. ध्.
 अपराधपुवत्क Bahuvr. m. (-त्कः) An unskilful archer, one whose arrows miss the aim (comm.: commit an offence as it were). Comp. अपराधेषु. E. अपराध and पुवत्क.
 अपराधि Tatpur. f. (-धिः) A sin, an offence. E. राध् with अप, kṛit aff. धिन्.
 अपराधु Tatpur. m. f. n. (-धा-ध्री-धु) Committing an offence, an offender; e. g. अग्रसप्तमपराधरि पत्नी कोपदीप्तमुररीकृतधिर्यम् । चाशितं गु शमितं गु बधूनां द्रावितं गु हृदयं मधुवारैः । E. राध् with अप, kṛit aff. तुष्.
 अपराधेषु Bahuvr. m. (-धुः) The same as अपराधपुवत्क. E. अपराध and ह्यु.
 अपराध Tatpur. m. (-धः) Offence, transgression, fault; e. g. रोगशोकपरितापबन्धनव्यसनानि च । आत्मापराधवृषस्य फलाशितानि देहिनाम्; विषयपराधः, an offence against a precept, हीचापराधः against the हीचा. (In the South of India this word is also used in the sense of punishment of offence, fine, penalty.) E. राध् with अप, kṛit aff. ध्.
 अपराधभङ्गन Tatpur. m. (-नः) A name of Śiva in his quality of destroyer or remover of sins; अपराधभङ्गनस्तौच is the name of a hymn, ascribed to Śankara, in praise of Śiva. E. अपराध and भङ्गन.
 अपराधय Tatpur. (?) m. (-यः) Probably another reading of अपधारय; it is also read अपिराधय. E. doubtful.
 अपराधिता f. (-ता) or अपराधित्व n. (-त्वम्) Criminality, guiltiness. E. अपराधिन्, taddh. aff. त् or त्व.
 अपराधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Criminal, guilty, offending; e. g. चमा शनौ च भिचे च यतीनामेव भूषणम् । अपराधिषु सत्तेषु नृपाणां शिव दूषणम्; comp. also the instance s. v. अपहृषित. E. राध् with अप, kṛit aff. धिनि.
 अपराध्यापक Karmadh. m. (-कः) ¹ A teacher who comes after, later &c. ² Another teacher. (See the remark under अपर-पुवत्.) E. अपर and अध्यापक.

- अपराक Karmadh. m. (-कः) The western extremity, the western border, the western sea-shore; e. g. लोऽपराक्षेपु तीर्थानि पुष्पाव्यायतनानि च । तानि सर्वानि मत्वा स प्रभास-मुपवर्गिवाण् (Arjunam. अपराक्षेपु = समुद्रसमीपेषु पश्चिमेषु; Nilak. = पश्चिमसमुद्रतीरेषु); or अपराक्षाद्दृष्टं कृष्णं संप्रती-ह्वयतः (Rāmdānanda: अपराक्षात् = पश्चिमसमुद्रतीरात्). — The plur. अपराक्षाः is the name of the country or the inhabitants of the western borders. — Wilson (Vishkup. p. 189, n. 60) renders अपराक्षाः 'the people not beyond the borders', as opposed to पराक्षाः 'the people beyond the borders' (i. e. of परा and अक्ष); but as पर when opposed to अपर assumes meanings corresponding with those of पूर्व (see s. v. अपर II.), पराक्षाः, as contradistinguished from अपराक्षाः, may mean perhaps 'the people of the eastern borders' when अपराक्षाः would retain the sense given before. See the following. — ² Last term, completion, e. g. in the Yoga-Sūtra: चक्षुप्रतिधोमी परिखामोऽपराक्षनिर्घातः क्षमः 'maturity (or change) is the reverse of what is but a moment; by the completion (of maturity) the order (of the moments) becomes comprehensible'. ³ Death. See the Yoga term अपराक्षज्ञान and comp. पूर्वान्त and परान्त. E. अपर and अक्ष.
 अपराक्षक 1. m. pl. (-काः) The same as अपराक्षाः q. v. Comp. also औशापराक्षक.
 2. n. (-कम्) A sacred song, the singing of which is, according to Yājñavalkya, conducive to final liberation; comp. also as similar songs उद्योप, मद्रक, प्रकरी, श्वि-यक्ष, सरोविन्दु, उत्तर (these are called गीतक); चासारित, वर्धमानक (these are called महागीतक); and those which have arisen from the former, viz. अरगाचा, पाशिका, इ-चविहिता and ब्रह्मगीतिका (these are called गीतिका).
 3. f. (-मिका) The name of a metre regulated by quantity, a variety of the Vaitaliya q. v.; it consists of a stanza of four lines with sixteen mātrās in each line, the special conditions of each verse being similar to those of the Vaitaliya, q. v. E. अपरान्त, taddh. aff. क्.
 अपराक्षज्ञान Tatpur. n. (-ज्ञम्) (In the Yoga philosophy.) Foreknowledge of death; one of the perfections of a Yogin: सोपक्रमं निरूपकं च कर्म तत्संयमाद्दपराक्षज्ञानमरिष्टेष्वो वा i. e. 'action (the consequence of which is preservation of life) is either deliberate or not; from the highest degree of meditation on it results the prescience of death, or also from ominous symptoms (such as one perceives in himself, when one loses the powers of hearing, seeing &c. — आध्या-त्मिक —, or from apparitions of ghosts, Manes &c. — आधि-भौतिक —, or from divine visions as that of the paradise, of the Siddhas &c. — आधिदैविक qq. vv.). E. अपरान्त and ज्ञान.
 अपरापतनी Tatpur. f. (-नी) (In Medicine.) A woman from whom the secundines have not been removed; e. g. अचाप-रापतन्यानाहाध्मानौ कुर्वते. E. अ neg. and परापतनी.
 अपरापर Dwandwa m. f. n. pl. (-राः or -रे-राः-राणि) One and another, another and another, various; e. g. स्वटिकेऽपरा-परोत्पत्तेः चक्षिकत्वाद्गतीनामहेतुः. — The word being a Dwan-
 dwa, अपर q. v. is not सर्वनामन् q. v., except optionally in the nom. plur. m., but declined like other nouns in अ. — See अपरपर and comp. अपरस्वर. E. अपर and अपर.

अपरापर Bahuvr. m. (-ः) (ved.) A man without lineage, without progeny. E. अप priv. and परापर.

अपरापहा Tatpur. f. (-ः) [This word and the similar word **पूर्वापहा** are mentioned in a *Gaṇa* to *Pāṇi*. IV. 1. 4. on account of the irregular formation of the feminine in **आ**, for the affix of **अपहान** being **टि** (i. e. **कुट**) — *Kāśikā*: **टिनिपातनात्** — the word ought to end in **ई** (**कीप**). In accordance with this view *Mādhava* explains both words in the *Dhātuvṛitti* **पूर्वापराह अहाति** — in adopting apparently the reading **परापहा** mentioned also by the *Gaṇaratnam*. i. e.] One (fem.) who or which leaves those who or which are behind &c. (see **अपर**). [But the *Gaṇaratnam*. proposes some other queer meanings, viz. **अपहीयते ऽनयासां वा** (comp. *Pāṇi*. III. 3. 117.) **अपहा**। **पूर्वसापहा**। **पूर्वापहा** (comp. *Pāṇi*. II. 2. 8. v. 1.)। **अप** समासात्प्रविवाच **की कस्यान्न भवतीति वेदने वचनानर्थात्प्रसङ्गः**। यद्वा। **पूर्वसापहा**वपहानवेति **पूर्वापहानः**। **की चेत्यपूर्वापहा**। **त्वं निपातनादेव**। **टिक्कचकीविधी**। **प्राप्त आपरे त्वं विधीयते**। **ते हि श्रीहार्कृ गताविलक्षणतनिष्ठातकारणकारे पूर्वमपहानमसा इति वागाच्छादाप्यतिरिक्तादिना** (sic? compare *Pāṇi*. II. 2. 36. v. 1., IV. 1. 52. v. 5., VI. 2. 170.) **कीप्राप्तिर्वाच्यत इत्याहुः**। **एवमपरापहा**। **केचिन् अपरापहावेति पठन्ति** ॥, i. e. ^a Tatpur. fem. by which (whom) or in which (whom) something or some one subsequent is left (i. e. similar to *Mādhava*'s explanation); but the *Gaṇar.* doubts of this meaning. ^b Karmadh. fem. A subsequent woman (?) who is abandoned; with a corresp. masc. ending in a dental **क्**. ^c Bahuvr. fem. from which or whom something subsequent has gone away; when **अपहान** is the past partic. of **हृ** 'to go' with **अप**. All these explanations are probably only etymological and refer to some conventional sense of the word which is not stated by the commentators of Pāṇini.] *Bhoja* and the *Kāśikā* give the reading **अपरापहायहा**. E. **अपर** and **अपहान**.

अपरामुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not touched, not affected; e. g. **क्षेत्रकर्मविपाकाशयैरपरामुष्टः पुष्यविशेष ईश्वरः** 'the Lord (of the Yoga-phil.) is a kind of Spirit which is unaffected by the pains (viz. **अविद्या**, **अज्ञिता**, **राम**, **द्वेष** and **अभिनिवेश**), by action and its results, as well as by plans'. E. **अ** neg. and **परामुष्ट**.

अपरायत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Not dependant, self-willed. E. **अ** neg. and **परायत्त**.

अपरायक Karmadh. m. (-कः) A proper name: that of the oldest commentator of Yājñavalkya's law book. E. **अपर** and **अयक**.

अपरायकिका Tatpur. f. (-का) The title of the commentary of Aparārka (q. v.); quoted e. g. in the *Dattakamimānsā* p. 25. E. **अपरायक** and **अयिका**.

अपरायार्ध Karmadh. n. (-र्धम्) The second half. Comp. **उत्तरार्ध**. E. **अपर** and **अर्ध**.

अपरावर्तिन् Tatpur. m. f. n. (-र्ति-र्तिनी-र्ति) ¹ Not reverting (as a gift), permanent. ² Extreme (as a misfortune). E. **अ** neg. and **परावर्तिन्**.

अपरावृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Not retreated, not turned back. (An incorrect reading instead of **अपरायत्त** in the Calc. ed. of Hemach. an. 4. 92.) E. **अ** neg. and **परावृत्त**.

अपराह Tatpur. m. n. (-हः-हम्) The last part of the day; before sunset, e. g. **अप यद् ध्वंमपराह्नात्प्रागस्तमयात्स उप-**

ह्वः &c.; the fourth part of the day or three Muhūrtas (= six Daṇḍas), if the day is divided into five equal parts, (*Mitākshara*: **अपराह्ण पञ्चधाविभक्ति दिने चतुर्थो भागस्त्रि-मुहूर्तः**). — Besides the last definition *Rādhākrāntadeva* alleges the following from vaidik and law texts: the last portion of the day, if the latter is divided into two halves; or the third portion of the day, if it is divided into three parts, i. e. the last ten Daṇḍas, if the division is into thirty Daṇḍas. — [The neuter gender of the word is given on the only authority of the *Gaṇa* to *Pāṇi*. II. 4. 31. and on that of the *Gaṇaratnam*., where it is also mentioned amongst the **अर्थवादि**; but the *Sūtra* of *Pāṇi*. II. 4. 29. would be an explicit authority against the correctness of the neuter gender of this word, at least at Pāṇini's period; comp. also the instances to V. 4. 88. and VIII. 4. 7.; and it may be observed, too, that the restriction, as regards the Dvigu compounds the latter part of which is **राशि**, as **द्विराचम्**, **त्रिराचम्** (II. 4. 29. v. 1.), belongs to a Vārttika which neither occurs in the *Mahābhāṣya* nor in the *Kāśikā*; comp. also the masc. forms **द्विराचः**, **त्रिराचः**, *Kāśikā* to *Pāṇi*. V. 4. 87.] E. **अपर** (see I. 1. 3.) and **अह्**, a substitute of **अहन्** (or as the *Kāśikā* explains: of **अह**, i. e. **अपर** and **अहन्**, samāsānta aff. **टच्**), with the change of **न्** to **ञ**.

अपराह्णक m. (-कः) The meaning of this word is a conventional one (perhaps a proper name), not stated by the comm. of Pāṇini; it must be observed, however, that its sense is not the purely etymological sense 'born or produced in the last part of the day' — see **अपराह्ण** —, for the latter is expressed by **अपराह्णतम्**, **अपराह्णितम्** or **आपराह्णिकम्**. Words of a similar formation and also in a conventional sense only are **पूर्वाह्णक**, **आह्णिक**, **मूषक**, **प्रदोषक**, **अवस्तरक**, qq. vv. E. **अपराह्ण**, taddh. aff. **वृन्**.

अपराह्णत Tatpur. m. f. n. (-तः-ता-तम्) Done in the last part of the day — see **अपराह्ण** —. E. **अपराह्ण** and **तत्**.

अपराह्णितम् m. f. n. (-नः-नी-नम्) ¹ The same as **अपराह्णितम्** q. v. ² Having endured, come over, i. e. studied during, the last part of the day, as a pupil &c. (see **अपराह्ण**). For the last meaning which is the counterinstance to the identity in meaning of **अपराह्णतम्** and **अपराह्णितम्** comp. the explanation given s. v. **पूर्वाह्णितम्**. E. **अपराह्ण**, taddh. aff. **वृन्** or **वृञ्**, āgama तुट्.

अपराह्णितम् m. f. n. (-नः-नी-नम्) Being in, born in, produced in &c. the last part of the day (see **अपराह्ण**). Also **अपराह्णितम्** 1. (The difference between these two formations is this, that in **अपराह्णितम्** the base of the word must retain its locative sense, while **अपराह्णितम्** (q. v.) may have a meaning in which the base represents another case as, for instance, the meaning 2. which results from *Pāṇi*. IV. 3. 22. Comp. **पूर्वाह्णितम्** and **पूर्वाह्णितम्**.) E. **अपराह्ण**, the locat. of **अपराह्ण**, taddh. aff. **वृन्** or **वृञ्**, āgama तुट्.

अपरिक्रम Bahuvr. m. f. n. (-मः-मा-मम्) Not capable to move (comm. = **संचाराचम**). Comp. **अपरिक्रान्द**. E. **अ** neg. and **परिक्रम**.

अपरिक्रामम् Tatpur. ind. Not moving, without moving. E. **अ** neg. and **परिक्रामम्** (**क्रम्** with **परि**, kṛit aff. **यमुञ्**).

अपरिगणन Tatpur. n. (-णम्) An incomplete enumeration (e. g. of words in a rule). E. **अ** and **परिगणन**.

अपरिगणित Tatpur. m. f. n. (-तः-ता-तम्) Not completely enumerated (as words in a rule). E. अ neg. and परिगणित.

अपरिगण्य Tatpur. m. f. n. (-गण्यः-गण्य-गण्यम्) Incalculable; e. g. (Brahman speaks to Vishnu in the *Bhāgav. Pur.*) अस्योरण्ये ऽपरिगण्यधात्वे महापुभावाय नमो नमस्ते. E. अ neg. and परिगण्य.

अपरिग्रह Tatpur. m. (-हः) ¹Non-encompassing, non-comprehension; e. g. in the *Vedānta Sūtra*: अपरिग्रहाद्यात्त्वन्मनपिशा. ²Non-acceptance. In the latter sense this word has assumed a special bearing in the *Yoga* philosophy and in such passages of the *Upan.* and other writings (compare e. g. *Wilson's Vishnup.* p. 288 n. 2), as refer to the doctrine of this philosophy; it means there: *renouncing every thing that can afford enjoyment*, as a commentator observes, from the perception of the defects that inhere in mundane objects, as they must be acquired, preserved, as they perish, produce affection and cause the infliction of injury (*Bhojadeva*: अपरिग्रहो भोगसाधनागमस्वीकरणम्; another: विषयागामर्जनरक्षणचयसङ्ग्रहिसादोषदर्शनादस्वीकरणमपरिग्रहः); it is in the *Yoga phil.* the last of the five categories of the term यम q. v., the latter being one of the eight Angas or constituent parts of the *Yoga* (see योगाङ्ग). Renunciation however must be understood there in its widest sense, also as indifference to one's own body, since the soul's assuming a body is also परिग्रह or covetousness, for body is the instrument of enjoyment and passion is connected with it; and only the *Yogin* who is firm in the renunciation in this widest sense, obtains a knowledge of the condition of former and subsequent existences: अपरिग्रहस्त्वैर्ये जन्मकथन्तासंबोधः (*Bhojadeva*: न केवलं भोगसाधनपरिग्रह एव परिग्रहः । किंतु यावदात्मनः शरीरग्रहो ऽपि परिग्रहः । भोगसाधनत्वाच्छरीरस्य तस्मिन्सति रागानुबन्धात् । वहिर्मुखायामेव प्रवृत्तौ न तात्त्विकज्ञानप्रादुर्भावः । यदा पुनः शरीरादिपरिग्रहनैरपेक्ष्येण माध्यस्थ्यमालम्बते तदा मध्यस्थ्यस्य रागादित्यागात्सम्यग्ज्ञानहेतुर्भवत्येव पूर्वापरजन्मसंबोधः). (*Jayamangala* in his comm. on *Bhāṭīk.* 1. 15. calls the fifth यम, contrary to the *Yoga S.*, अकल्प्य, equally so *Harihara*; but *Vidyāvinodāchārya* names it correctly in his comm. अपरिग्रह.) — The comm. on the *Sāṅkhya phil.*, while retaining the definition of यम as given by Patanjali, have made यम one of the four categories of धर्म (q. v.), righteousness, धर्म being in the *Sāṅkhya* one of the four categories of बुद्धि (q. v.), intellect, when it is सात्त्विक or under the influence of the quality of goodness. E. अ neg. and परिग्रह.

अपरिचयिन् Tatpur. m. f. n. (-यी-यिनी-यि) Without acquaintance, misanthropic. E. अ neg. and परिचयिन्.

अपरिचित Tatpur. m. f. n. (-तः-ता-तम्) One unknown, a stranger; e. g. in the comm. of *Mallīndātha* on the *Kīrītārj.* 3. 2. and 3. 21. where असंस्तुत is explained by अपरिचित. E. अ neg. and परिचित.

अपरिच्छद् Bahuvr. m. f. n. (-दः-दा-दम्) Without property, poor. E. अ priv. and परिच्छद्.

अपरिच्छन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Uncovered, unclothed. Comp. the following. E. अ neg. and परिच्छन्न.

अपरिच्छादित Tatpur. m. f. n. (-तः-ता-तम्) Uncovered, unclothed. Comp. the preceding. E. अ neg. and परिच्छादित.

अपरिच्छिन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Continuous, connected without interval. E. अ neg. and परिच्छिन्न.

अपरिच्छेद् Tatpur. m. (-दः) ¹Continuance. ²Not separating one thing from another, want of discrimination; e. g. उक्त्वा-दश्चापरिच्छेदश्चेतनाचेतनेष्वपि. E. अ neg. and परिच्छेद्.

अपरिज्ञात Tatpur. m. f. n. (-तः-ता-तम्) Not known, not recognized. E. अ neg. and परिज्ञात.

अपरिञ्चानि Tatpur. f. (-निः) Literally: Not growing old, not decaying; इष्टापूर्तस्त्रापरिञ्चानिः is the name of two āhutis or oblations with fire. E. अ neg. and परिञ्चानि.

अपरिणयन Tatpur. n. (-नम्) Not marrying, celibacy. E. अ neg. and परिणयन.

अपरिणाम Tatpur. m. (-मः) Not changing, not suffering alteration, immutableness; e. g. सदाज्ञाताश्चित्तवृत्तयस्तत्र-भोः पुण्यस्त्रापरिणामात्. E. अ neg. and परिणाम.

अपरिणामित्व n. (-त्वम्) The same as अपरिणाम; e. g. पुण्य-स्त्रापरिणामित्वम्. E. अपरिणामिन्, taddh. aff. त्व.

अपरिणामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Unchanging, not suffering alteration, immutable; e. g. कार्यत्वहाने यदि परिणामी तदा प्रकृतिः । यदि चापरिणामी भोक्ता तदा पुण्यः; or पुण्यवेद्गुणो ऽपरिणामी कथमस्य मोक्षः; or अपरिणामिनी हि भोक्तृशक्तिः. E. अ neg. and परिणामिन्.

अपरिणीता Tatpur. f. (-ता) An unmarried woman. E. अ neg. and परिणीत.

अपरितोष Bahuvr. m. f. n. (-षः-षा-षम्) Not satisfied, not accomplished. E. अ priv. and परितोष.

अपरिपक्व Tatpur. m. f. n. (-क्वः-क्वा-क्वम्) Not quite mature. E. अ neg. and परिपक्व.

अपरिपन्दिन् m. f. n. (-न्दी-न्दिनी-न्दि) I. Tatpur. Not antagonistic, not opposing; e. g. तदस्मिन्प्रद्योतने प्रियसखी मे ऽपरिपन्दिनी भवतु. E. अ neg. and परिपन्दिन्.

II. Bahuvr. Without an opponent, unopposed; e. g. प्राप्तमात्रं येन भुक्तं स्वीकृत्वापरिपन्दिनः । तस्य तस्मिन्निमाप्नोति हानिश्चोपिचया तथा. E. अ priv. and परिपन्दिन्.

अपरिपर Tatpur. m. f. n. (-रः-रा-रम्) (*ved.*) Probably: not going tortuously, straight (as a way). E. अ neg. and परिपर.

अपरिपाणि Tatpur. f. (-णिः) No protection; only used in phrases implying a curse, as अपरिपाणिसि भूयात् 'may there be no protection to thee'. — A various reading of अपरिपाणि. E. अ neg. and परिपाणि (पा with परि, kṛit aff. णि).

अपरिमाण I. Tatpur. n. (-णम्) The not being limited or restricted, unrestrictedness; e. g. अपरिमाणे शिष्टस्य संख्या-प्रतिषेधस्तच्छ्रुतित्वात्; or अर्धवांसु नैकत्वादभ्यासः स्नादनर्धको यथा भोजनमेकस्मिन्नर्धस्त्रापरिमाणत्वात्प्रधाने च क्रियार्धत्वा-दनियमः स्नात. E. अ neg. and परिमाण.

II. Bahuvr. m. f. n. (-णः-णा-णम्) Immeasurable, immense. E. अ priv. and परिमाण.

अपरिमित Tatpur. m. f. n. (-तः-ता-तम्) Unmeasured, unlimited. E. अ neg. and परिमित.

अपरिमेय Tatpur. m. f. n. (-यः-या-यम्) Unmeasurable, il-limitable, unbounded; e. g. अपरिमेयाश्चर्यमाचार्यकं भन-वत्वाः. E. अ neg. and परिमेय.

अपरिस्नान Tatpur. l. m. f. n. (-नः-ना-नम्) Not faded, not withered.

2. m. (-वः) A flower tree, the red variety of *Globe amaranth* (*Gomphrena globosa*). See रत्नास्नान; *Maharā. रत्नकोराटा*. E. अ neg. and परिस्नान.

अपरियाचि Tatpur. f. (-चिः) Not walking about, not moving; used only in negative phrases implying an imprecation; e. g. अपरियाचि भूयात् 'mayst thou not be capable to move'. Comp. अपरियाचि. E. अ and परियाचि (या with परि, kṛit aff. चि).
अपरिवाच Tatpur. m. f. n. (-चः-चा-चम्) Not to be reprimanded; e. g. परिहार्यो राज्ञा बध्वावध्वाद्दण्डावधि-
 च्कार्येणापरिवाचणापरिहार्यश्च. E. अ neg. and परिवाच.
अपरिविष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not surrounded, free from (e. g. impurities). E. अ neg. and परिविष्ट.
अपरिवृत Tatpur. m. f. n. (-तः-ता-तम्) ¹Not surrounded. ²Open, uninclosed (as a corn field &c.). Comp. अनावृत. The *Rigv. Prāśākhya* notices that this word occurs in the *Rigveda* in the form अपरीवृत. E. अ neg. and परीवृत.
अपरिशेष Bahuvr. m. f. n. (-षः-षा-षम्) Without a remainder, complete, absolute; e. g. एवं तत्त्वाभासान्नास्ति न मे नाहमित्यपरिशेषं . . . अन्तम्. E. अ priv. and परिशेष.
अपरिष्कार I. Tatpur. m. (-रः) ¹Coarseness, want of polish or finish, moral or physical. ²Uncleanliness, impurity. E. अ neg. and परिष्कार.
 II. Bahuvr. m. (-रः-रा-रम्) The same as अपरिष्कृत.
अपरिष्कृत Tatpur. m. f. n. (-तः-ता-तम्) ¹Coarse, rude, unadorned morally or physically. ²Unclean, impure. E. अ neg. and परिष्कृत.
अपरिसङ्ख्यात Tatpur. n. (-न्तम्) Innumerableness, infinity; e. g. अपरिसङ्ख्याताश्च सृष्टिविषयस्य. E. अ neg. and परिसङ्ख्यात.
अपरिसमाप्तिक Bahuvr. m. f. n. (-कः-का-कम्) Endless, never finishing. E. अ priv. and परिसमाप्ति, samās. aff. कप्.
अपरिस्कन्द Bahuvr. m. f. n. (-न्दः-न्दा-न्दम्) Motionless, unable to move, अपरिस्कन्दम् used adverbially; e. g. मेघनादः परिस्कन्दम्परिस्कन्दन्तमाश्चरिम् । अथवादपरिस्कन्दं ब्रह्मपाशेन विस्फुरन् (comm. अपरिस्कन्दं निश्चलं यथा स्वात्तथा i. e. so as to become motionless or unable to move). Comp. अपरिस्कम्. E. अ priv. and परिस्कन्द.
अपरिहरणीय Tatpur. m. f. n. (-यः-या-यम्) The same as अपरिहार्य. E. अ neg. and परिहरणीय.
अपरिहार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) ¹Not to be abandoned. ²Not to be taken off. ³Not to be avoided, inevitable; e. g. जातस्य हि ध्रुवो मूलध्रुवं अथ मृतस्य च । तस्मादपरिहार्ये ऽर्थे न त्वं शोचितुमर्हसि. ⁴Not to be treated with irreverence or disrespect; comp. the instance s. v. अपरिवाच. E. अ neg. and परिहार्य.
अपरिङ्गत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) ¹Going straightforward. ²Unhurt, unafflicted. E. अ neg. and परिङ्गत.
अपरी (-री) See अपर I. 3.
अपरीक्षित Tatpur. m. f. n. (-तः-ता-तम्) ¹Not deliberated, inconsidered, foolish (= अविचारित); comp. the following article. ²Untried; e. g. अथवासा भविष्यन्ति ब्राह्मणाः सर्वराजसु । कर्मसंश्लिप्तसंसिद्धे चापलादपरीक्षिते (viz. when Arjuna proposed to string the bow at Draupadi's self-choice of a husband and was persuaded not to attempt the trial). ³Not sufficiently or not clearly established; e. g. अपरीक्षिताभ्युपगमात्तद्विशेषपरीक्षणमभ्युपगमसिद्धान्तः (comm. अपरीक्षितस्य साक्षादनुचितस्य &c.). See अभ्युपगमसिद्धान्त. E. अ neg. and परीक्षित.
अपरीक्षितकारिन् Tatpur. m. f. n. (-री-रिषी-रि) Acting

inconsiderately, foolish; e. g. अपरीक्षितकारिणा मृहीतां त्वमनासेवितवृद्धपण्डितेन . . . चातुमलं घटस्य राजन् (comm. अपरी° = अविचारितकरणशीलेन). E. अपरीक्षित and कारिन्.
अपरीत Tatpur. I. m. f. n. (-तः-ता-तम्) ¹Not surrounded &c.; the reverse of परीत. ²Not impeded, unobstructed (ved.). ³Not attained, difficult of approach (ved.).
 2. m. pl. (-ताः) The name of a country or people; a various reading of अपराजाः q. v. E. अ neg. and परीत.
अपरीवृत Tatpur. (ved.) The same as अपरिवृत q. v., with अपरी° instead of अपरि°.
अपरुष Tatpur. m. f. n. (-षः-षा-षम्) Not harsh (physically and morally), not in the habit of censuring, mild; e. g. a king should be: अदीर्घसूचः सृष्टिमानसुहोऽपरुषसखा (comm. अपरुषः परदोषाकीर्तनः). E. अ neg. and परुष.
अपरुषकेश Bahuvr. m. f. n. (-शः-शा-शम्) Whose hairs are soft; (one of the eighty secondary marks or अनुबन्धन q. v. which characterize a great man, according to the Buddhists). E. अपरुष and केश.
अपरूप I. Tatpur. n. (-पम्) Monstrosity, deformity.
 II. Bahuvr. m. f. n. (-पः-पा-पम्) ¹Monstrous, deformed, ugly. ²Strange, uncommon, odd, comical (?). E. अप and रूप.
अपरेण ind. ¹The western region which is not far, e. g. अपरेण रमणीयम् 'the beautiful western region which is not far'. ²In the west which is not far, e. g. अपरेण वसति; also with a noun in the accus. or genitive, e. g. अपरेण यामम् or यामस्य. E. See अपर of which it is the instrum. (but according to Pān. अपर, taddh. aff. एणम्).
अपरेतरा Tatpur. f. (-रा) The east. E. अपरा and इतरा; liter. 'the region opposite to the west'.
अपरेषु ind. On the following day. E. अपर, taddh. aff. एषुष; but more probably a Karmadh. of अपरे (obsol. loc. of अपर) and सुष (obsol. genitive of दिव). Comp. अन्वेषुष and see the Preface.
अपरेषुकामशमी Karmadh. f. (-मी) The western part of Ishukāśāmi, a village in the eastern part of India. E. अपर (see I. 1. 4.) and इषुकामशमी.
अपरेषुकामशम m. f. n. (-मः-मी-मम्) Being in, born in, belonging to &c. the western part of the village Ishukāśāmi; (for the irregularity of this derivative and its accent see अपर I. 1. 4.). F. अपरेषुकामशमी, taddh. aff. अम्.
अपरोक्ष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) ¹Not distant, not remote; e. g. in the *Sūtra* of Pāṇini III. 2. 119. and the *Kār.* 2. to III. 2. 118, where the past which is not remote is opposed to the past which is remote (as treated III. 2. 115 ff.). ²Perceptible, clear; e. g. in the *Sāṅkhya Sūtras*: युक्तितो ऽपि न बाधते दिङ्मददपरोक्षादृते (scil. बन्धः or the bondage of the soul; comm. = साक्षात्कारं विना); or जागृम्येयत्वमेव क्रियाया नेदिष्ठस्य तत्तद्वतीरेवापरोक्षप्रतीतिः (comm. प्रत्यक्षेणापि प्रतीतिरस्ति &c.); अपरोक्षम् also used adverbially. ³Absolute, not qualified; as epithet of Brahman (neuter) in the *Bṛihadāraṇyaka Upan.*, where the ablative अपरोक्षात् is used absolutely in the sense of the nomin. अपरोक्षम् viz. यत्साक्षादपरोक्षाद्ब्रह्म (Sankara: यद्ब्रह्म साक्षादवहितं केनचित् । ब्रह्मरूपोक्षादगीर्णं न शोच्यब्रह्मादिवत् ।) *Anandajñāna*: मुख्यमेव ब्रह्मरूपवहितस्वरूपं ब्रह्म । तथा च ब्रह्मधीनसिद्धत्वाभावात्सतो ऽपरोक्षमित्यर्थः । श्रोत्रं ब्रह्म मनी

- प्रज्ञेत्वादि यथा नीचं न तथा नीचम् ।). E. अ neg. and परीच.
- अपरोचज्ञान Tatpur. n. (-ञ्ज्) The knowledge of what is not transcendental. Comp. परीचज्ञान. E. अपरोच and ज्ञान.
- अपरोचि denom. parasm. (-चयति) To make visible or perceptible; e. g. पीत्यसदन्नममुचि दृष्ट्वा तस्मान्मुचिभावमपरोचयामास. E. अपरोच, denom. aff. चिच्.
- अपरोध Tatpur. m. (-धः) Prohibition, a prohibiting injunction; the same as प्रतिषेध q. v.; e. g. in the *Mīmāṃsā Sūtra* प्रागपरोधात्मकवद्वाससः. E. दध् with अप, kṛit aff. चञ्.
- अपरोपित Tatpur. m. f. n. (-तः-ता-तम्) Thrown off, shot off; e. g. यत्र पतत्सवसानां दृष्टिर्विश्रिताः पतन्ति तत्र शराः । तत्रापरोपितशरो धावन्त्यासां पुरः करो मन्वे. (Comp. अनुमान 2.) E. दृष्ट्, in the caus., with अप, kṛit aff. ञ्.
- अपरोहित. A various reading of अवरोहित q. v. (in the *Gaṇa* to *Pāṇ.* IV. 2. १०).
- अपर्ण I. Bahuvr. 1. m. f. n. (-र्षः-र्षा-र्षम्) Leafless.
2. f. (-र्षा) A name of Umā, as a daughter of Himavat and Menā, so called because she did not even eat a leaf during her performance of religious austerities, while her sisters एकपर्णा and एकपाटला partook at least, the one of one leaf and the other of one Pátalā flower. E. अ priv. and पर्ण.
- II. Bahuvr. m. f. n. (-र्षः-र्षा-र्षम्) Free from debt or obligation; e. g. तत्रापर्णाय ततस्त्वययाज्ञिमी तपस्वपर्णायतत । तुलितसुपर्णाय ततस्त्वयस्त्वययाज्ञिमी तपस्वपर्णाय ततः ।. E. अप and ऋच्.
- अपर्णु Bahuvr. m. f. n. (-र्णुः-र्णुः-र्णुः) Out of season, unseasonable. E. अप and ऋच्.
- अपर्परीक Tatpur. m. (-कः) Fire. (According to the E. I. H. Ms. 217 of *Jatādhara*; the reading अपपारिकः given by *Rādhakāntadeva*, on the same authority, s. v. अपि seems to be less correct.) E. अ compar. and पर्परीक; lit. 'like a sun'.
- अपर्य denom. par. (-र्यति) To become other (?). [According to a *Gaṇa* to *Pāṇini* III. 1. ४.; but the word is omitted in the *Kāśikā* and *Gaṇaratnam*. and its meaning is not stated.] E. अपर, denom. aff. र्यच्.
- अपर्यन्त Bahuvr. m. f. n. (-न्तः-न्ता-न्तम्) Unlimited, unbounded. E. अ priv. and पर्यन्त.
- अपर्याप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹Incomplete, insufficient (&c. the reverse of पर्याप्त); e. g. अत्राप्रकथितं तद्वन्धकं वृद्धये ऽ अपर्याप्तं तदा सामकं इत्यापि बन्धं समेताधमर्कः &c. ²Unable, incompetent; e. g. अपर्याप्तं तद्वन्धकं बन्धं भीष्माभिरचितम् ।. E. अ neg. and पर्याप्त.
- अपर्याय Tatpur. m. (-यः) Want of order or method. E. अ neg. and पर्याय.
- अपर्यायविधान Tatpur. n. (-गम्) A precept given, a rite enjoined, without regard to the order in which it is to be observed amongst other precepts or rites; e. g. in the *Mīmāṃsā Sūtra*: विधेस्त्विकमुत्तिलादपर्यायविधानात् (Śabara on the latter word: सामान्यङ्गानि न पर्यायेण विधीयन्ते । कदाचित्समिधो यजति कदाचित्तपूजपातमिति ।). E. अ neg. and पर्याय-विधान.
- अपर्यावर्तित Tatpur. m. f. n. (-तः-ता-तम्) Not reversed, not subverted, not destroyed; comp. the following. E. अ neg. and पर्यावर्तित.

- अपर्यासित Tatpur. m. f. n. (-तः-ता-तम्) The same as the preceding; e. g. परिरपर्यासितवीर्यसंपदां पराभवो ऽ प्युत्सव एव मानिषाम् (comm. परैः शत्रुभिरपर्यासितापर्यावर्तिता वीर्यसंपत्तेर्वा तेषां &c.). E. अ neg. and पर्यासित.
- अपर्वक Bahuvr. m. f. n. (-र्वकः-र्विका-र्वकम्) Without a joint. E. अ priv. and पर्वन्, samās. aff. कप्.
- अपर्वदण्ड Bahuvr. (? or Tatpur.) m. (-ण्डः) A variety of the *Saccharum śara*, a sort of grass; comp. रामबाण and रामशूर. E. अपर्वन् and ङ्ङ.
- अपर्वन् I. Tatpur. n. (-र्व) A day which is not marked in the calendar as a पर्वन् q. v., which is not a holy day, not the day of the full and change of the moon, not the 8th and 14th of each half month &c. (*Sāyana* explains it however by पीर्यमासी or day of the full moon, when अ would seem to be an expletive.) E. अ neg. and पर्वन्.
II. Bahuvr. m. f. n. (-र्वा-र्वा-र्व) Without a joint. Comp. अपर्वक. E. अ priv. and पर्व.
- अपस् I. n. (-सम्) A pin or bolt. E. ?
II. Bahuvr. m. f. n. (-सः-सा-सम्) Without flesh &c. E. अ priv. and पस्.
- अपसपन Tatpur. n. (-नम्) Denying. Comp. अपसाप. E. अप् with अप, kṛit aff. ऋच्.
- अपसपित Tatpur. m. f. n. (-तः-ता-तम्) Denied, concealed, disowned; e. g. यो हि शत्रुमापो भूत्वा खितक्षेण कचमात्मा लोके नापसपितः स्नात्. E. अप् with अप, kṛit aff. ञ्.
- अपसपनीय Tatpur. m. f. n. (-यः-या-यम्) To be denied, to be disowned; e. g. योगसिद्धयो (comm. अविमादिसिद्धयो) ऽ प्यौषधादिसिद्धिविज्ञापसपनीयाः. E. अप् with अप, kṛitya aff. णीयर्.
- अपसवण Tatpur. n. (-णम्) Cessation of desire or covetousness; comp. अपसापिण. E. सप् with अप, kṛit aff. ऋच्.
- अपसाङ्ग I. Tatpur. n. (-ङ्गम्) A bad or defective plough.
II. Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) ¹Having a defective plough. ²Without a plough.
III. Avyayibh. (-ङ्गम्) ¹Without a plough. ²Except a plough. (The word is udātta on the last syllable; comp. the remark s. v. अपकुचि.) E. अप and साङ्ग.
- अपसाप I. Tatpur. m. (-पः) ¹Denial, abnegation; e. g. सुत्वा सिद्धस्य नापसापस्यत्प्रत्ययवाधात्; or न धर्मोपसापः प्रकृति-कार्यवेचिञ्चात्. ²Concealing. ³Love, affection; (this meaning, given in some Koshas, arises perhaps from: self-denial, self-abnegation, scil. in favour of another). E. अप् with अप, kṛit aff. षच्.
II. m. (-पः) (In Medicine.) 'The upper part of the sides under the shoulder' (*Suśruta*: अंसकुटयोरधस्तात्पार्श्वीपरि-भागयोरपसापी नाम), of half a finger's dimension (*Bhḍva-prakāśa*: अर्धाङ्गुली), considered as one of the vital parts of the trunk, the wounding of which 'causes death after the blood has passed into the state of pus'. E. unknown; perhaps related in etym., although not in meaning, to पसाप.
- अपसापदण्ड Tatpur. m. (-ण्डः) (In Law.) The fine inflicted on a defendant for denying a charge on which he gets convicted; it consists in payment of the whole value of the object of litigation to the king, after the claimant has received his due. (*Mitākshara*: प्रत्यर्ची तदा दद्याच्चर्न

प्रकृतमधिने राजे च तत्सममपसापदखम्). E. अपसाप and हस्.

अपसापयमान Tatpur. m. f. n. (-नः-ना-नम्) ¹ Defeating. ² Deceiving; e. g. अपसापयमानस्य शत्रून्नाभवत्प्रति: (Jayamang. अपसापयमानस्य स्वकूर्वतः; Bharatas. = वक्ष्यमानस्य). Comp. the following. E. ली, in the caus., with अप, kṛit aff. शा-नच्, āgama मुच्.

अपसापिन् Tatpur. m. f. n. (-पी-पिनी-पि) I. Denying, concealing. E. लप् with अप, kṛit aff. णिनि.

II. Deceiving, cheating; e. g. साधारणस्वापसापी 'one who cheats another out of their common property, viz. by appropriating it to himself alone'; (in Yājñav. 2. 234: *Mitāksh.* = साधारणद्रव्यस्य वक्षकः. Stenzler in his valuable edition of Yājñ. renders these words, 'one who conceals public property'; but the meaning 'वक्षक' of the comm. does not permit the word to be derived in this sense from अपसाप- — comp. अपसापयमान and the meanings of ली in the caus., *Pāṇi.* I. 3. 70. —; moreover the *Vivḍdachint.* which quotes the passage from Yājñ., p. 98, explains the foregoing words p. 99: अन्वसाधारणधनमसाधारणीकृतं नृकृत्, connecting them logically with the offence named 2. 237, the latter part of which verse the *Vivḍdach.* quotes: 'एषामपतितानां च स्वामी च शतदण्डभाक्', introducing however in the explanation the word अन्वोन्वत्स्वामी which does not seem justified by this reading). E. ली, in the caus., with अप, kṛit aff. णिनि.

अपसास Tatpur. m. (-सः) The name of a Nāga or dragon converted by Śākya Muni to his doctrine. E. probably अ neg. and पस-सास, lit. 'not addicted to flesh'.

अपसाश Bahuvr. m. f. n. (-शः-शा-शम्) Leafless. E. अ priv. and पसाश.

अपसाव Tatpur. m. (-वः) The same as अपसावय. E. लप् with अप, kṛit aff. वञ्.

अपसाविका Tatpur. f. (-का) Thirst. (The more correct reading of this word is probably अपसासिका q. v., for comp. the meaning of अपसावय, अपसाव, अपसापिन्.) E. लप्, in the caus., with अप, kṛit aff. खुल्.

अपसाविन् Tatpur. m. f. n. (-वी-विषी-वि) Free from desires, not covetous; e. g. in the *Bhāṭik.* प्रसापिनो भविष्यति कदा जिते ऽपसाविनः । प्रसापिनो विद्युक्तानां हिंसकाः पापदुर्दराः (Jayamang. अपसाविषो भविष्यति । अपसावयशीलाः अपमत-कामा इत्यर्थः; Bharatam. and *Kalḍapapr.* = अपितकामाः; *Vidyāvin.* = अपमतकामाः; *Harihara:* लव कामी । अपशब्दो ऽपमतार्थः). E. लप् with अप, kṛit aff. णिनुच्.

अपसापुक Tatpur. m. f. n. (-कः-का-कम्) Probably the same as अपसापिन्. E. लप् with अप, kṛit aff. उक्ञ्.

अपसासिका Tatpur. f. (-का) Thirst; comp. the remark s. v. अपसाविका. E. लप् in the caus. (comp. रस् cl. 10), kṛit aff. खुल्.

अपसोम Tatpur. ind. (ved.) The same as अपसोमम् 'to cut off'. (Mentioned as an instance to *Pāṇi.* III. 4. 12; the Ms. E. I. H. 2440 of the *Kāṭikā* reads however अवसुपं नाशकृत् । अव-सोममित्यर्थः.) E. लुप् with अप, kṛit aff. कमुच् (the anu-bandha क् indicating the absence of Viddhi).

अपसुवनकृत Tatpur. m. f. n. (-तः-ता-तम्) Not cleaned with alkaline substances (as the garment of a man who is initiated for a sacrifice). — The present edition of the *Śatapathabr.* where the word occurs (III. 1. 2. 12), gives it in the shape

of अपसुवनकृत, but although it may be difficult sometimes to distinguish a च् from a प् in Devanāg. Mss., the form अपसु^० is doubtless the correct one, since the reading of the radical पसुच् (wherefrom पसुवनं = शोधनद्रव्यम् *Mādhava*) is safe through its occurring also in Bengālī writing. — E. अ neg. and पसुवन-कृत.

अपवत् Tatpur. m. (-त्ता) One who repels or defeats (as enemies; ved. *Sāyāna:* अपवत्ता = अपवदिता or निराकर्ता; *Māhidh.* = तिरस्कर्ता). E. वच् with अप, kṛit aff. तुच्.

अपवत् m. f. n. (-वान्-वती-वत्) (ved.) Probably, containing water. E. Probably अप inst. of लप्, taddh. aff. मतुप्; comp. लप् and लपमा.

अपवद् Tatpur. (?) m. (-दः) A proper name (mentioned by the *Gāṇaratnam.* amongst the उत्सादि; comp. *Pāṇi.* IV. 1. 84.). E. Probably वद् with अप, kṛit aff. वच्.

अपवद्मान Tatpur. m. f. n. (-नः-ना-नम्) Being angry, detracting, scolding; with a noun in the dative; e. g. नृभ्यो ऽपवद्मानस्य रावणस्य नृहं यवी (comm. अपव^० = कुप्यतो ऽसूयतो वा). E. वद् with अप, kṛit aff. शानच्, āgama मुच्.

अपवदिन् Tatpur. m. (-ता) The same as अपवत् q. v. E. वद् with अप, kṛit aff. तुच्.

अपवन I. 1. Tatpur. n. (-नम्) A park or forest planted in the vicinity of a town (*Vallabhagani* on *Hemach.* from a commentary on *Halḍyudha:* = नगरसमीपारोपिततद्वृक्षः).

2. *Avyayibh.* (-नम्) ¹ Except a forest. ² Without a forest. [As a Tatpur. the word is udatta on the last syllable, as an *Avyayibh.* on the first syllable; for similar distinctions in the accent comp. परिवन, प्रतिवन and उपवन.] E. लप् and वन.

II. Bahuvr. m. f. n. (-नः-ना-नम्) Without wind, sheltered from wind. E. अ priv. and पवन.

अपवरक Tatpur. m. (-कः) An inner apartment, a lying-in chamber. E. वृ with अप, kṛit aff. खुल्.

अपवरय Tatpur. n. (-यम्) Covering, screening. E. वृ with अप, kṛit aff. खुट्.

अपवर्ग Tatpur. m. (-र्गः) ¹ Completion, complete performance of an act (comp. अपवृत्ति); e. g. क्रियापवर्गेष्वनुवीविसात्कृताः कृतघ्नतामस्य (scil. राज्ञः) वदन्ति संपदः; in this sense the word is used in the *Mīmāṃsā Sūtras*, e. g. क्रियाशामर्धे शेषत्वात्प्रत्यक्षतस्मिन्निवृत्त्यापवर्गः स्नात् । धर्ममात्रे स्वदर्शनाच्छ्रद्धार्थेनापवर्गः स्नात्; and in *Pāṇini's Sūtr.* e. g. अपवर्गे तु-तीया; or in the *Vārtt.* to III. 2. 123: न्वासा त्वारम्भानप-वर्गात् (see अपवृत्त). Comp. also क्रियापवर्ग in distinction from साधनापवर्ग. ² Complete delivery, i. e. the delivery of the soul from the body and consequent exemption from the sufferings connected with transmigration; final beatitude (Synonymous terms are मुक्ति, मोक्ष, निःश्रेयस; but while अपवर्ग is used in the sense 'final beatitude' especially in the *Sāṅkhya-*, *Yoga-* and *Nyāya Sūtras*, the former terms (qq. vv.) have been generally preferred, to express the same notion, by the authors of the *Vedānta* and *Vaiśeṣika S.*; for the latter and the *Mīmāṃsā S.* compare also the preceding and the following meaning.); e. g. *Nyāya Sūtr.*: तद्वत्तविमोक्षो ऽपवर्गः 'final beatitude is the complete deliverance from it (i. e. from pain)'; *Sāṅkhya Sūtr.*: द्वयोरैकतरस्य वीदासीन्म-पवर्गः 'final beatitude is the indifference of both or of either of them (viz. of Matter and Soul, i. e. their separation);

Yoga Sūtr.: प्रकाशक्रियाशक्तिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं इन्द्रियं (*Bhojadeva*: अपवर्गो विवेकज्ञातिपूर्विका संसारनिवृत्तिः 'apavarga is freedom from transmigration as the result of clear discrimination'). Final beatitude being promised by each philosophy as the reward of a correct knowledge of its principles, the mode of attaining it differs, of course, with the doctrine; e. g. *Nyāya Sūtr.*: दुःखस्यप्रवृत्तिदोषनिष्ठाज्ञानामुत्तरोत्तरापाद्ये तदनन्तरापायादपवर्गः 'final beatitude takes place after the consecutive annihilation of wrong knowledge which is conducive to the annihilation of defects (i. e. passions, love, hatred &c.) and so on successively to that of exertion (rightful or wrong), of re-birth and of pain; the topics of knowledge being in the *Nyāya* 'Soul, body, organs of sensation, objects of sense, intellect, imagination, exertion, defects as passions &c., the state of the soul after death or re-birth, retribution, pain and final beatitude' (आत्मशरीरेन्द्रियार्थबुद्धिमनःप्रवृत्तिदोषनिष्ठाभावफलदुःखापवर्गस्य प्रमेयम्); for the topics of the *Vaiśeṣika* comp. पदार्थः; *Sāṅkhya Kār.*: ज्ञानेन चापवर्गः 'through knowledge i. e. of the twenty-five Sāṅkhya principles comes final beatitude (comp. तत्त्व); a comm. on the *Yoga*: भोक्तुः स्वरूपावधारणमपवर्गः 'final beatitude is comprehending the real nature of him who enjoys, i. e. of Puruṣa or Spirit'. ³ (In the *Vaiśeṣika* philosophy.) Speedy destruction, speedy cessation; in the *Kaṇāda Sūtra*: 'बुधस्तु सतो ऽपवर्गः कर्मभिः साधर्म्यम्' which according to the *Upaskāra* of *Śaṅkara* means: 'the speedy cessation of a quality of what exists (does not come under the category of action, but) has (only) properties similar to those of actions' (*Śaṅk.* अपवर्गं आमुनाशः । स च बुधत्वे ऽपि द्वित्वादिवदानुभाविनाशकसंनिपाताधीन इति कर्मभिः साधर्म्यमाचमस्तु न तु कर्मत्वमेव ।). ⁴ The place or region where the final deliverance is obtained; e. g. in the verse of the *Bhāgav. Purāna*: सूर्येण हि विभज्यन्ते दिशः खं क्षीर्मही भिदा । स्वर्गापवर्गो नरत्वा रसीकांसि च सर्वशः (comm. स्वर्गापवर्गो भोग-मोक्षदेशी). ⁵ A gift, a donation; e. g. न ते ऽपवर्गः सुकृतादिनाशतसथा यजान्तेषु वरेषु मानद । वरं वृषे ⁶ Restriction of a general rule (according to *Sūtrata's* definition: अभिवाधापवर्गमपवर्गः). E. वृञ् with अप, kṛit aff. वृञ् lit. 'leaving, abandoning'; comp. अपवर्जन.

अपवर्गद Tatpur. m. f. n. (-दः-दा-दम्) Conferring final beatitude. E. अपवर्ग and द्.

अपवर्जन Tatpur. n. (-नम्) ¹ Leaving, abandoning. ² A gift, a donation. ³ Final beatitude. See अपवर्ग and comp. अपसर्जन. E. वृञ् with अप, kṛit aff. वृञ्.

अपवर्जनीय Tatpur. m. f. n. (-यः-या-यम्) To be shunned, to be avoided. Comp. अपवृञ्. E. वृञ् with अप, kṛitya aff. वृञ्नीयर्.

अपवर्जित Tatpur. m. f. n. (-तः-ता-तम्) Left, abandoned (not to be confounded with अपवृत्त q. v.); e. g. in the *Kīrātārj.* अपवर्जितविस्रवे मुची इदययाहिणि मङ्गलास्यदे । विमला तव विसरे गिरां मतिरादर्श इवाभिदृशते. E. वृञ् in the caus., with अप, kṛit aff. क्त.

अपवर्ज्य Tatpur. ind. Except, with the exception of; with a noun in the accus.; e. g. शेष शोध्यो ऽपवाद्य नासिक्वान्. Comp. अपवाद्य. E. वृञ् with अप, ādeṣa क्तप् of kṛit aff. क्ता.

अपवर्त Tatpur. m. (-र्तः) (In Algebra.) The common measure, the divisor which is assumed for both or either of the quantities, without leaving a remainder (*Colebr. Brahmagupta* p. 363); e. g. उत्पत्त्यमानयैवं मूलकरण्यात्पया चतुर्गुणा । यासामपवर्तः स्वाद्रूपकृतेस्ता विशोधाः स्युः । अपवर्तादपि सत्त्वा मूलकरस्यो भवन्ति तासापि । 'those terms are to be subtracted from the square of the rational number, which are exactly measured by four times the smaller radical surd thence to be deduced; the quotients found by that common measure are surds in the root'. (In this passage from the *Vijaganita* p. 18 Colebrooke (Alg. p. 153) has had however instead of the first अपवर्त, the reading अपवर्तन q. v.) E. वृत्, in the caus., with अप, kṛit aff. वृञ्.

अपवर्तेन Tatpur. n. (-नम्) ¹ Transferring, removing from one place to another; e. g. ज्ञानापवर्तेन. ² Taking away, depriving one of; e. g. दायापवर्तेन. ³ (In Algebra.) Division without remainder by a common measure, reduction, abridging; e. g. भाज्येपापवर्तेन 'through reducing the dividend and additive by the common measure'; or हारयेपापवर्तेन 'through reducing the divisor and additive by the common measure'. E. वृत्, in the caus., with अप, kṛit aff. वृञ्.

अपवर्तित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Turned away, removed. ² (In Algebra.) Divided without a remainder by a common measure; e. g. भाज्येपी दशभिरपवर्तितौ 'dividend and additive reduced by the common measure 10'; or हारयेपी । ६३ । ९० । नवभिरपवर्तितौ जाती हारयेपी । ७ । १० । 'divisor (63) and additive (90) reduced by the common measure 9 become divisor (7) and additive (10). E. वृत्, in the caus., with अप, kṛit aff. क्त.

अपवाचन Tatpur. n. (-नम्) (Probably) Removing, defeating (ved.); आतिरनपवाचना 'sickness which cannot be removed'; (comp. the meaning of अपवृत्त). E. वच्, in the caus., with अप, kṛit aff. वृञ्.

अपवाद Tatpur. m. (-दः) I. ¹ Refutation, as of an erroneous imputation; e. g. एवमधारोपः । अपवादो नाम रज्जु-विवर्तस्तु सर्पस्तु रज्जुमात्रत्ववत् &c. 'so much for the erroneous imputation — to the soul of properties that do not belong to it —; now the refutation is: like as the rope alone becomes manifest, instead of the serpent (taken for a rope) which obscured (the reality) of the rope &c. ² Restriction of a previous rule, decree, definition &c.; e. g. *Manu* 8. 341. is a वीर्यापवाद or a case which does not fall under the category of theft; *Yājñav.* 2. 28. is an अपवाद to the rule that a witness must speak the truth. — In *Grammar* it means an exception to a rule and comprises as well those rules which supersede as those which restrict a general rule (compare विभाषा); the terms opposed to it are उत्सर्ग, e. g. प्रकृत्य वापवादविषयं तत उत्सर्गो ऽभिधिविशते; क्वचिदपवादविषये ऽप्युत्सर्गो ऽपि प्रवर्तते; or विधि, e. g. पुरसादपवादा अनन्तरविधीन्वाधन्ते न परान् । मध्ये-पवादाः पूर्वान्विधीन्वाधन्ते न परान्; sometimes both combined, e. g. अभ्यासविकारेष्वपवादा उत्सर्गान्विधीन वाधन्ते. — The term वाधापवाद means 'exception to an exception' i. e. the reestablishing of the previous rule, precept &c. ³ Censure, blame, evil report; e. g. आशुर्विप्रापवादेन (scil. चरति); or शोकापवादादपि न भीतो ऽसि. ⁵ An order, a

command; (in this sense the more correct reading of the word is probably अपवाद). E. वद् with अप, kṛit aff. चञ्.

II. A wrong assertion, a wrong tenet; e. g. अपवादमाचमनुष्ठानम् — (to say that the void is the true reality) — is a wrong assertion of people who are not wise (comm. मूढानामपवादमाच मिथ्यावाद एव). E. अप and वाद.

अपवादक Tatpur. m. f. n. (-दकः-दिका-दकम्) ¹ Refuting. ² Excepting, excluding. ³ Censuring, blaming. E. वद् with अप, kṛit aff. खुच्.

अपवादखण Tatpur. n. (-खम्) A case in which a restriction or exception (see अपवाद ²) takes place, a case for an exception. E. अपवाद and खण.

अपवादसङ्गति Tatpur. f. (-तिः) The logical connexion between two topics arising from the circumstance that the one is a restriction of, or exception to, the other; e. g. प्रथमाध्यायस्य (of *Mādhava's Jaiminiya-nyāya-māla-vistara*) तृतीयपादस्य प्रथमाधिकारयो ऽष्टकादिक्रियतेः प्रामाण्यमुक्तम् । द्वितीयाधिकारयो सर्ववेष्टनक्रियतेः पूर्ववत्प्रामाण्यमुक्तम् । त्रयोविंशत्पादसंगतिः. Comp. also the terms शास्त्रसंगति, अध्यायसंगति, पादसंगति, आशेषसंगति, वृष्टान्तसंगति, प्रत्युदाहरणसंगति, प्रासङ्गिकसंगति, उपोद्घातसंगति. E. अपवाद and सङ्गति.

अपवादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Blaming, censuring, objecting to. E. वद् with अप, kṛit aff. णिनि.

अपवाद्य Tatpur. I. m. f. n. (-द्यः-द्या-द्यम्) ¹ To be blamed. ² To be excepted or restricted. E. वद् with अप, kṛitya aff. खत्. II. ind. Except, with the exception of; e. g. अपवाद्य रेफम् 'except the letter r'; comp. also अपवर्ज्य which is a various reading of अपवाद्य in the given instance. E. वद् with अप, ádeśa खप् of kṛit aff. क्त्वा.

अपवारण Tatpur. n. (-णम्) Covering, concealing. E. वृ in the caus., with अप, kṛit aff. ष्टुट्.

अपवारित Tatpur. m. f. n. (-तः-ता-तम्) Covered, concealed. E. वृ in the caus., with अप, kṛit aff. क्त.

अपवारितक n. (-कम्) Only in the instrum. °केन. (In theatrical language.) Apart, aside; the same as अपवार्ये, स्वगतम्, आगतम्; the reverse of प्रकाशम्. E. अपवारित, taddh. aff. कन्.

अपवार्य Tatpur. ind. (In theatrical language.) Apart, aside; compare अपवारितकेन. E. वृ with अप, ádeśa खप् of kṛit aff. क्त्वा.

अपवास Tatpur. m. (-सः) (ved.) (Probably.) Departure, disappearance; comp. प्रवास. [The word is stated to be also a various reading of the plant यवास; but to judge from several comm. on the *Amarak.* this form seems to be incorrect.] E. वस् with अप, kṛit aff. चञ्.

अपवाह Tatpur. I. m. (-हः) ¹ (In Arithmetic.) Deduction, lessening, subtraction; esp. of fractions; see भागापवाह, सवापवाह; e. g. स्वांशाधिकोनः खलु यत्र तत्र भागानुबन्धे च सवापवाहे । तत्र खलु हरिण हरं निहन्वात्स्वांशाधिकोनेन तु तेन भागान्, 'but, if indeed the quantity be increased or diminished by a part of itself, then in the addition and subtraction of fractions, multiply the denominator by the denominator standing underneath and the numerator by the same augmented or lessened by its own numerator (comp. Colebr. Alg. p. 15 and the following). ² The name of a metre regulated by number and quantity, a variety of Utkṛiti; it consists of a stanza of four lines with the fol-

lowing twenty six syllables in each line:

— — — — — | — — — — — | — — — — — | — — — — — .

2. m. pl. (-हाः) The name of a country or people; also read उपवाह or प्रवाह. E. वद् with अप, kṛit aff. चञ्. अपवाहन Tatpur. n. (-नम्) (In Arithm.) The same as अपवाह I.; e. g. जानास्वशासुबन्धं चेतसा भागापवाहनम् 'if thou knowest the addition and subtraction of fractions'. [In the passage of the *Hitopad.* ed. *Schlegel* and *Lassen*: स्वराष्ट्रं वासयेद्वाजा परदेशापवाहनात्, the ed. of *Johnson* reads the latter word वरदेशापहारणात्.] E. वद् in the caus., with अप, kṛit aff. ष्टुट्. अपविद्यत Bahuvr. m. f. n. (-तः-ता-तम्) Unhurt, untouched (as the lips of a maiden). E. अप and विद्यत lit. 'without wounds'. अपविद्य Bahuvr. m. f. n. (-द्यः-द्या-द्यम्) Free from impediments, unobstructed. E. अप and विद्य.

अपविच Tatpur. m. f. n. (-चः-चा-चम्) Impure; e. g. भो भो वासापिहोषिष्मिमेव वनविद्यं हास्यकार्यमनुष्ठीयते । चदेव सारमेयो ऽपविचः स्नात्वाधिष्णो जीयते. E. अ neg. and पविच.

अपविद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) ¹ Rejected, disowned; अपविद्यः पुत्रः is, in law, a son who having been disowned by his natural parents or, in the case of the death of either of them, having been disowned by the surviving parent, is adopted by another; one of the twelve kinds of adopted sons, comp. s. v. अन्यवीर्य; also said of a girl, e. g. in the *Bhāgav. Pur.* कण्ठीः प्रन्तोचया कन्वा कन्वा कमललोचना । तां चापविद्यां जगृह्णुर्भूवहा नृपनन्दनाः (comm. अपविद्यां त्वक्त्वात्). ² Abject, contemptible, e. g. (Rudra speaks to Vishnú in the *Bhāgav. Pur.*) यदि रचितधियं माविद्योको ऽपविद्यं अपति न नवये तत्त्वत्परागुग्रहेण (comm. अपविद्यमाचारधृष्टम्), 'if the ignorant world declares me whose mind is properly framed, to be abject, I do not mind it on account of thy paramount grace'; *Burnouf* renders this passage: 'si pendant ce temps le monde ignorant m'appelle avec mépris contempteur des lois &c.'. ³ Disabled, broken (lit. or fig.), e. g. गमोक्षां वाहनमपविद्यम्; (*Kaṣyapa*: अपविद्यमिति वहनशक्तिविकलं प्रणष्टमित्यर्थः); or in the *Mākatim.* हृदयमश्रयं मे पद्मलाक्षाः कटाक्षिरपहतमपविद्यं पीतमुत्कृष्टितं च. ⁴ Neglected; (in this sense also in the Buddh. *Dhammapada* ed. *Fausböll* v. 292). E. वद्, with अप, kṛit aff. क्त and samprasāraṇa of the radical.

अपविष I. Bahuvr. I. m. f. n. (-षः-षा-षम्) Free from poison; the same as निर्विष.

2. f. (-षा) The name of a plant; also निर्विषा (*Wilson*: *Kyllingia monocephala*; *Ainslie*: *Curcuma Zedoaria* Roxb. or *Amomum Zedoria* Lin.).

II. Tatpur. n. (-षम्) 'A weak poison; there are seven varieties of these poisons' (*Wise's Hindu System of Medicine* p. 407). E. अप and विष.

अपविष्णु Avyayibh. ¹ Except Vishnú. ² Without Vishnú. E. अप and विष्णु.

अपवीर्य I. Tatpur. f. (-र्या) A bad Viñá (Indian lute).

II. Bahuvr. m. f. n. (-र्यः-र्या-र्यम्) ¹ Having a bad Viñá. ² Without a Viñá.

III. Avyayibh. (-र्यम्) ¹ Except a Viñá. ² Without a Viñá. (The word is udátta on the last syllable; comp. the remark s. v. अपवृत्तिः.) E. अप and वीर्या.

अपवीरवत् Tatpur. m. f. n. (-वान्-वती-वत्) (ved.) Not armed

with a sword, or deprived of the sword (masc. nom. = अपवन्तस्त्रः सन्). E. अप neg. and पवीरवत्.

अपवृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Completed, finished, accomplished; e. g. व्याख्या लेखा वर्तमानकायता । कृतः । आरक्षणपर्वगात् । आरखो ऽ अपवृत्तः &c. (Patanj. to Pān. III. 2. 122. Vārtt. 3); or तद्धि बहिः परिसमाख्यामातिव्याधामपवृत्तमासीत् (Śābara on a Jaim. Sūtra). — (Not to be confounded with अपवर्जित.) E. वृत् with अप, kṛit aff. त्त.

अपवृत्ति Tatpur. f. (-त्तिः) Completion, complete performance of an act (comp. अपवर्ग 1.); e. g. of the अपिचवन; पित्वा षष्ठी चित्तिर्नो वा पद्मपिचवतो ऽ चित्तः । अपवृत्तावप्रतिष्ठापिमितीकृतितो ऽ चित्तः. E. वृत् with अप, kṛit aff. त्तिन्.

अपवृष्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) (ved.) To be shunned, to be avoided (as hairs or other impurities); comp. अनप-वृष्य. E. वृष् with अप, kṛitya aff. व्यप्.

अपवृत. See अपावृत, in which form the word occurs in the Rīgveda.

अपवृत Tatpur. m. f. n. (-तः-ता-तम्) Opened, laid open. The Rīg. Prātiśākhya notices that this word occurs in the Rīgveda in the form अपावृत. E. वृ with अप, kṛit aff. त्त.

अपवृत्ति Tatpur. f. (-त्तिः) Opening. [In the present edition of the *Medinī* it occurs as a meaning of आच्छादन, viz. 'आच्छादनं संविधानि वस्त्रे ऽपवृत्तिमाचक्षे'; but a better reading instead of the latter word is clearly प्रावृत्तिमाचक्षे, as आच्छादन does not mean 'covering' and 'opening' at the same time; the *Śābdamuktāmahārīava*, which quotes this reading, explains therefore आच्छादनम् न (i. e. अपवृत्तं) तिरीधाने चतुर्भिः प्रावरणसामाक्षि च.] E. वृ with अप, kṛit aff. त्तिन्.

अपवृत्त Tatpur. 1. m. f. n. (-त्तः-त्ता-त्तम्) ¹ Gone in a wrong direction; e. g. when *Sūsruta* describes one of the various preternatural parturitions (भ्रूढवर्भ), अन्तःपार्श्वोपवृत्तशिराः कश्चिदेवैव बाहुना बोनिमुखमभिप्रतिपद्यते, and the mode of promoting the parturition: पार्श्वोपवृत्तशिरसमंसं प्रपीड्योर्ध्वमुत्तिष्य शिरो ऽपत्पचमानीयापहरत्. ² Passed away, finished, ended, e. g. a sacrifice, as in the *Mīmāṃsā Sūtra*: एवचित्तिर्वा आदयवृत्ते हि चोचते निमित्तिन; comp. the following. E. वृत् with अप, kṛit aff. त्त.

2. n. (-त्तम्) (In Astronomy.) The ecliptic; comp. अप-मवृत्त, अपमखल, अपमखल; e. g. in the *Goldādhyāya* of the *Siddhāntasiromāni* मेवादिषीषाः नृतवो ऽपवृत्ते तद्भूमिषे क्वात्तिगुणा भुजाः स्युः । E. अप and वृत्त.

अपवृत्ति Tatpur. f. (-त्तिः) Cessation, end, e. g. in *Śābara* on the *Mīmāṃsā Sūtra*: 'अपवृत्ते तु चोदना तत्सामान्यास्त्वकाशः स्यात्'. अपवृत्ते चाने चोचते । यानाकारनिदमपवृत्तिसर्वेष्वङ्गाङ्गेषु भवति. E. वृत् with अप, kṛit aff. त्तिन्.

अपवेध Tatpur. m. (-धः) Piercing in a wrong direction, piercing unskilfully (e. g. a pearl). E. अप and वेध.

अपव्यय Tatpur. m. (-यः) Prodigality. E. व्यय (or इ with वि), with अप, kṛit aff. व्यय्.

अपव्ययत् Tatpur. m. f. n. (-न्-न्ती-त्) Going away, receding. E. व्यय् with अप, kṛit aff. श्तु.

अपव्ययमान Tatpur. m. f. n. (-न्-ना-नम्) Denying, as a debt; e. g. अर्थे ऽपव्ययमानं तु करणेन विभावितम् । दापयित् &c.; or पुष्टो ऽपव्ययमानसु कृतावसो धनैषिषा &c. E. व्यय् with अप, kṛit aff. श्तानच्, āgama मुच्.

अपव्यापारमन्त्रिन् Tatpur. m. (-न्त्री) A bad or incompetent adviser, a bad minister. E. अप and व्यापार-मन्त्रिन्.

अपव्रत Bahuvr. m. f. n. (-तः-ता-तम्) (ved.) ¹ Neglecting holy acts, impious, as haters of the Brāhmaṇas. ² Destructive of holy acts, an epithet of तमस् or darkness, 'as the holy acts of those surrounded by darkness perish'; (explained in this sense by *Sāyana* on *Sāmav.* 2. 1210 and by *Mahidhara* on the corresponding verse of the *Vdjas.* 17. 47). E. अप and व्रत.

अपवृत्त Tatpur. n. (-वृत्) An ill-omen. E. अप and वृत्त.

अपशङ्क Bahuvr. m. f. n. (-ङ्कः-ङ्का-ङ्कम्) Having no fear or hesitation, fearless. — अपशङ्कम् fearlessly. E. अप and शङ्का.

अपशब्द Tatpur. m. (-ब्दः) The same as अपशब्द; the latter form being apparently the more correct one. E. See अपसद्.

अपशब्द Tatpur. m. (-ब्दः) ¹ The same as अपशब्द 2. q. v.; (*Rāyamukita* on *Amar.* शब्दानुशासने ऽ संस्कृतशब्दो ऽपशब्दः । निपातस्थानिकार्थत्वाद्पशब्दो ऽ संस्कृतार्थः); e. g. in the following *Kārikā*: अस्तु वापि तरस्तस्मान्नापशब्दो भविष्यति । वाचकश्चेत्प्रयोक्तव्यो वाचकश्चेत्प्रयुज्यताम् (*Kaivyāla*: नापशब्द इति । गतार्थत्वात् । लुगभावात् । वाचकश्चेत्प्रयोक्तव्य इति त्वं मन्यसे तदा युक्ततरतरमिति । यदि वाचकस्ततः प्रयुज्यताम् । न तु वाचकः । तस्मान्न प्रयोक्तव्य इत्यर्थः). ² The word अप; e. g. अपशब्दो मध्यवाची 'the word अप means in the middle of'. (Comp. the remark s. v. अपदिशम्.) E. अप and शब्द.

अपशिरस् Bahuvr. m. f. n. (-राः-राः-रः) Having lost the head, headless. Comp. the following. E. अप and शिरस्.

अपशीर्ष Bahuvr. m. f. n. (-र्षः-र्षा-र्षम्) The same as the preceding, and comp. the following. E. अप and शीर्ष.

अपशीर्षन् Bahuvr. m. f. n. (-र्षा-र्षा-र्षे) (ved.) The same as अपशिरस्. E. अप and शीर्षन्.

अपशु I. Tatpur. m. (-शुः) ¹ Any thing which is not cattle, as a jar &c. ² Small cattle, cattle except oxen and horses. (Both meanings are discussed in the *Mīmāṃsā* in reference to the vaidic passage: अपशवो वा अन्वे नोचक्षेभः पशवो नोचक्षाः; comp. also the instance to *Pān.* VI. 1. 122.) E. अप ¹ neg., ² deter. and पशु.

II. Bahuvr. m. f. n. (-शुः-शुः-शु) Without cattle, poor. E. अप priv. and पशु.

अपशुग्ग Tatpur. m. f. n. (-शुः-शी-शुन्) Destroying the self, conferring final beatitude; in the following verses of the *Bhāgavata Purāna*: निवृत्ततर्षैरुपगीयमानाङ्गवैषधाञ्चोचमनो-भिरामात् । वा उत्तमश्लोकगुणानुवादात्पुमान्विरज्येत विना-पशुग्गात् (where the two latter words however, apparently in the same sense, may also be analyzed into विना पशु-ग्गात्, accord. to *Śrīdharaśāstrin*: अप शोके विविधा अवाः । मुक्ता मुमुक्षवो विषयिष्यन् । तेषां मध्ये ऽ च न कस्याप्यसंश्लेष इत्याह । निवृत्ततर्षैरिति मतमुष्मिर्मुक्तिरित्यर्थः । मुमुक्षवानमने-वोपाय इत्याह । भवैषधादिति । विषयिषां परमो विषयो ऽ चविषिताह । ओचमनो-भिरामादिति । अपवता मुष्यसात्-मात्मानं हन्तीत्यपशुग्गशब्दात् । पशुजातिन इति वा). E. अप-शुग् and शु.

अपशुच् Bahuvr. m. (-च्) Soul, self. Comp. the verse and the comm. quoted s. v. अपशुग्ग. E. अप and शुच्, lit. 'free from grief'.

अपशुहन् Tatpur. m. f. n. (-हा-शी-ह) Not killing cattle. E. अप neg. and पशुहन्.

अपशोक Bahuvr. 1. m. f. n. (-शः-शा-शम्) Free from grief or sorrow.

2. m. (-शः) A tree (*Jonesia Aśoka*). Comp. अशोक. E. अप and शोक.

अपश्चाद्घृन् Tatpur. m. (-घृ) (ved.) Not going behind, going in front; an epithet of Indra. Comp. the following. E. अ neg. and पश्चा-दघृन्.

अपश्चाद्घृन् Tatpur. m. (-घृ) (ved.) The same as the preceding. E. अ neg. and पश्चात्-दघृन्.

अपश्चात्तापिन् Tatpur. m. f. n. (-पी-पिनी-पि) Not doing penance, not being penitent; e. g. अपश्चात्तापिनः कष्टान्नरकान्त्वान्ति दाहयान्. E. अ neg. and पश्चात्तापिन्.

अपश्चिम Tatpur. m. f. n. (-मः-मा-मम्) ¹Last. ²Extreme, irreparable (as a misfortune); e. g. अपश्चिमाभिमां कष्टामापदम् &c. (*Nīlak.* = अपरावर्तिनीम्). E. अ explet. and पश्चिम.

अपश्य Tatpur. m. f. n. (-श्यः-श्या-श्यम्) (ved.) Not seeing. E. अ neg. and पश्य.

अपश्यत् Tatpur. m. f. n. (-न्-न्ती-त्) ¹Not seeing, not perceiving; e. g. अन्धा अपश्यन्तश्चक्षुषा; or वृक्षादृक्षं परिक्रामन्ना-वणाद्विभ्यती भृशम् । शत्रोस्त्राणमपश्यन्तीमदृशो जनकात्मजाम् (scil. अपश्यत्कपिकुञ्जरः). ²Not looking after, not examining, not being able to examine; e. g. अपश्यता कार्यवशाद्भवहाराप्तुषु तु । सद्यैः सह नियोक्तव्यो ब्राह्मणः सर्वधर्मवित्. E. अ neg. and पश्यत्.

अपश्यना Tatpur. f. (-ना) The not-seeing. (This word occurs in the Buddhistic *Saddharma-Puñdarika*; but its correctness seems doubtful. Compare *Burnouf Lotus de la bonne loi* II, p. 381. 382.) E. अ and पश्यना.

अपश्यमान Tatpur. m. f. n. (-नः-ना-नम्) Not seeing; e. g. in the verse of the *Bhāgav. Purāna*: अपश्यमानः स तदाततायिनं महामृधे कंचन मानवोत्तमः । पुरीं दिदृक्षन्नपि नाविशद्विषां न मायिनां वेद चिकीर्षितं जनः ॥. E. अ neg. and पश्यमान.

अपश्यत् Tatpur. f. (-यः) (ved.) Probably the same as उप-श्यत् q. v. of which it occurs as a various reading. E. अ with अप, kṛit aff. अच्.

अपश्री Bahuvr. m. f. n. (-श्रीः-श्रीः-श्री) Deprived of beauty, lustre &c. (see the meanings of श्री). E. अप and श्री.

अपश्लिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) [This word is mentioned in a *Gā.* to *Pān.* as not being udātta on the last, but on the first syllable, if it has a conventional meaning; the latter however is not stated in the Mss. at my use; the E. I. H. Mss. of the *Kāśikā* do not make mention of the word.] E. श्लिष् with अप, kṛit aff. क्त.

अपश्वास Tatpur. m. (-सः) The same as अपान 1. E. अस् with अप, kṛit aff. घञ्.

अपष्ट Tatpur. n. (-ष्टम्) [in the *Kāśikā* m. (-ष्टः)] The sharp, crooked end of the hook for driving an elephant (*Valla-bhagañi* on *Hemach.* अङ्कुशस्यायम् । अयभागो वक्राकृति-स्तीक्ष्णः). E. श्वा with अप, kṛit aff. क्त.

अपष्टु Tatpur. 1. m. f. n. (-ष्टुः-ष्टुः-ष्टु) ¹Contrary, opposite, adverse. ²Handsome, beautiful. ³Ignorant, infantine.

2. m. (-ष्टुः) Time.

3. adv. (-ष्टुः) ¹Contrary, adversely. ²Faultlessly, blamelessly. ³Handsomely. [The *Medini* has the meaning वाम; the latter word however, compared to चारु of the *Bhūri-prayoga* and to the meanings चारु and शोभन, for the adverb, of *Hemach.* and the *Med.*, can scarcely be taken in another sense than in that of 'beautiful'; the meaning 'ignorant, infantine' rests on the authority of the *Bhūripr.* and the *Uñádikōsha* which have the meaning बाल, the

former together with, the latter without, काल. — The form of the adv. 'अपष्टुम्' in the present ed. of the *Śiśupālab.* 15. 17. has been expressly mentioned, as if it were something remarkable, but the mere scanning of the verse — without any reference to Mss. — might have shown that it is a misprint, instead of अपष्टु.] E. श्वा with अप, uñ. aff. क्त.

अपष्टुर Tatpur. m. f. n. (-रः-रा-रम्) Contrary, opposite, adverse. Comp. अपष्टु and अपष्टुल. E. श्वा with अप, uñ. aff. उरच् or उरन् (?).

अपष्टुल Tatpur. m. f. n. (-लः-ला-लम्) Contrary, opposite, adverse. Comp. the two preceding. E. श्वा with अप, uñ. aff. उलच् or उलन् (?).

अपस् 1. 1. n. (-पः) ¹Action, act, esp. a religious or sacrificial act. (ved.) ²Water. [It is very doubtful whether the word is correct in the latter sense, as a *neuter sing.*; comp. I. 2., it occurs as such in the following *Sūtra* of *Kāñda* (E. I. H. Ms. 232) where the reading अपस् however may be a mistake for आपस्, viz. पृथिव्यपस्तेजो वायुराकाशं कालो दिगात्मा मन इति द्रव्याणि ॥.] Compare also आपस्. E. आप्, uñ. aff. असुन्, the vowel of the radical being shortened; but more probably of अप्, comp. the E. of अप्त and see the Preface.

2. f. plur. (-सः) (ved.) Water (comp. आप्); e. g. बह्वीनां गर्भो ऽपसाम् '(Agni) is the child of abundant waters'; (according to *Sāyana*, because he comes as lightning from the waters collected in the clouds; comp. अपां गर्भः s. v. अप्). E. आप्, uñ. असि; and as before but see the Preface.

II. 1. m. f. plur. (-सः-सः) (ved.) ¹Active, engaged in pursuits in general, more esp. in the performance of religious or sacrificial acts; in the femin. also as an epithet of the fingers.

²Fulfilling an act or business; as an epithet of त्रिधातवः or 'the three worlds upheld by the three divinities Fire, Wind and Sun', 'cold, heat, wind, rain &c.' being, as *Mahidhara* explains, 'the doings of the world'. ³Possessing activity (or perhaps, referring to religious acts) as an epithet of त्रिधातवः, when, according to *Mahidhara*, in the sense of पशु or sacrificial animal. ⁴Rapid, swift; as a river; comp. अपस्तम्.

2. m. (-पाः) The name of one of the seven Prajāpatis in the second or the Manwantara of Swārochisha, according to the *Mātsya Purāna*. E. अपस्, with luk of the taddh. aff. विनि.

III. ind. A further development of the prefix अप् in combination with the inflected forms, and in composition with some derivatives, of कृ q. v.; comp. अपस्कर. The native theory considers however अपस्किरति &c. as अप् and किरति &c. with āgama सुट्; see the Preface.

अपसद् Tatpur. m. (-दः) ¹An offspring of either of six degrading connexions, when the father is superior in caste to that of the mother, viz. of a Brāhmana with the women of the three lower castes; of a Kshatriya with women of the Vaiśya and Śūdra —, and of a Vaiśya with a woman of the Śūdra caste. Men of this kind must follow occupations which are held in disrespect by the three first castes. Compare also अपध्वंसज. ²A low or contemptible man in general; in this sense the word may form Karmadh.

compounds of which it is the latter part; e. g. श्रुतिविरो-
धात् कुतर्थापसदस्त्रात्प्रसामः. Also read, but less correctly
अपशद. E. सद् with अप, kṛit aff. चच्.

अपसमन् Bahuvr. and Avyayibh. (Probably.) In the past
year, last year. Comp. अपरसमन्. E. अप and समा.

अपसर Tatpur. m. (-रः) A valid reason (liter. a way-out).
Comp. अनपसर. E. सु with अप, kṛit aff. चच्.

अपसरण Tatpur. n. (-णम्) Moving off, going away from,
retreating. E. सु with अप, kṛit aff. क्ण्ट.

अपसर्जन Tatpur. n. (-नम्) ¹ Abandonment, relinquishing.
² A gift or donation. ³ Final deliverance or beatitude. Comp.

अपसर्जन and अपसर्व. E. सुच् with अप, kṛit aff. क्ण्ट.

अपसर्प Tatpur. m. (-र्पः) A secret emissary or agent, a spy.
Also अवसर्प. E. सुप् with अप, kṛit aff. चच्.

अपसर्पक m. (-कः) The same as the preceding. E. अपसर्प,
taddh. aff. क्ण्.

अपसर्पण Tatpur. n. (-णम्) Going away from, retreating,
flying. E. सुप् with अप, kṛit aff. क्ण्ट.

अपसलवि Bahuvr. and Avyayibh. (ved.) ¹ Not from the
right to the left, i. e. from the left to the right; the re-

verse of प्रसलवि and प्रदक्षिण; and the same as अपसव्यम् II.
² The space between the thumb and the forefinger, the

space considered as sacred to the Manes and wherefrom
the oblations to the latter are made. Comp. पितृतीर्थ and

the following; *Raghunandana* in the *Śrāddhatattva*: तथा
च गोभिलमुह्यम्. इति सव्येनैव पाणिना सूचतन्तुं गृहीत्वा।

अपसलवि पूर्वस्थां कर्त्वीं पिण्डे निदध्यात्। पितृर्नाम गृहीत्वा।
असावेतत्ते वासो ये चात्र स्वामनु याञ्च स्वमनु तस्मै ते स्वधेति।

अप उपस्युञ्च। एवमेवेतरयोः सव्येनैव पाणिना उदकपात्रं गृही-
त्वा। अपसलवि पिण्डानामपरि सिञ्चेत्। एषामर्चः

‘सपुष्यं जलमादाय तेषां पृष्ठे पृथक्पृथक्। अप्रदक्षिणं नेनिञ्चा-
न्नोत्रे नामानुमन्त्रितम्’। इति ब्रह्मपुराणवचनात्। अपसलवि

पितृतीर्थेन प्रदेशिन्यङ्गुष्ठयोरन्तरा अपसलवि अपसव्यं वा तेन
पितृभ्यो निदधातीति भट्टभाष्यधृतगृह्यान्तरादपसव्यशब्देन पि-

तृतीर्थमुच्यते। अस्मादेव वचनात्। तथा च मनुः। प्राचीनावीति-
ना सम्यगपसव्यमर्त्तान्त्रिणा इत्यादि (*Manu* 3. 279.) &c. E. अप and

सलवि. For the meaning of अप in this word comp. अपदिशम्.

अपसव्य I. Bahuvr. I. m. f. n. (-व्यः-व्या-व्यम्) ¹ Not left,
right; the same as दक्षिण. — अपसव्यं क्ण्, to keep the right

side towards one, (comp. प्रदक्षिणं क्ण्), or to put on the right
shoulder (scil. the sacrificial thread). ² Contrary, adverse.

2. n. (-व्यम्) ¹ The sacrificial thread worn over the right
shoulder and passed under the left, at Śrāddhas; comp.

प्राचीनावीत. ² (In Astronomy) defined thus: तारासहासां
चतुर्धासंगरान्तर्गतापरं युञ्जन्; e. g. in the *Vasishtha-Sid-*

dhānta: अंशादूने ऽपसवाव्यं युञ्जमेको ऽ च चेदङ्गु.
II. Avyayibh. (-व्यम्) The same as अपसलवि in both

meanings; comp. also the quotation under this word. E.
अप and सव्य.

अपसव्यक m. f. n. (-व्यकः-व्यका-व्यकम्) The same as अपसव्य I.
E. अपसव्य, taddh. aff. क्ण्.

अपसव्यवत् m. f. n. (-वाण-वती-वत्) With the sacrificial cord
worn over the right shoulder (see अपसव्य I. 2.); as a Śrā-

ddha at the performance of which it is worn. E. अपसव्य,
taddh. aff. मत्तुप्.

अपसार Tatpur. m. (-रः) ¹ Going out or away. ² Egress,

passage for going forth, a sally port; e. g. विश्वीर्षतातिषे-
वस्यं रसधान्विधसंयहः। प्रवेद्यचापसारच सप्तिता दुर्वसंपदः।
E. सु with अप, kṛit aff. चच्.

अपसारण Tatpur. n. (-णम्) Removing, driving away, ex-
pelling; e. g. (मुष्टिपीडम्) ... इत्यनेन चीर्यापसारणमपि क-

विभिर्वर्षति. E. सु in the caus., with अप, kṛit aff. क्ण्ट.

अपसारित Tatpur. m. f. n. (-तः-ता-तम्) Removed, driven
away, expelled; e. g. ततो आसादपसारितः स्यादुत्सुत न-

शीरं नीरं प्रविष्टः; or (मुनासः नीसीभाष्य स्वामि-
ना) दूरे नीत्वापसारितः. E. सु in the caus., with अप,
kṛit aff. क्ण्.

अपसारसेनि Avyayibh. Except Śārvaseni. E. अप and सार्व-
सेनी.

अपसिद्धान्त Tatpur. m. (-न्तः) ¹ A false conclusion; e. g. मूर्त-

त्वाद्दटादिवत्समानधर्मापत्तावपसिद्धान्तः ‘(to say that the
Soul is limited) is a false conclusion, for this would lead

to assert that, from its having shape, it shares in the
properties of material substances (as in those of perishable-

ness &c.)’; or आनन्दाभिव्यक्तिर्मुक्त्वमोक्ष इति नवीनवेदान्ति-
नामपसिद्धान्त एवेति धिक् ‘to maintain that manifestation of

happiness is real liberation is a wrong conclusion of the
modern Vedāntists: shame (on such twaddle)’. ² (In the

Nyāya philosophy.) Logical inconsistency in argumentation,
viz. arguing so as to come in contradiction with the tenets

of one’s own school; one of the twenty two निग्रहस्थान
or failures in discussion which lead to the defeat of the

disputant; more especially it is thus defined: सिद्धान्तमभ्यु-
पेक्षानियमात्कथाप्रसङ्गे ऽपसिद्धान्तः ‘*apasiddhānta* is ar-

gumentation without regard to the definitions contained in
the tenets of a school which one has adopted as his own’.

— The commentator adds however that there is no अपसिद्धान्त
or inconsistency of this kind, if one differs merely in a

special topic from the authority of his school: यत्स्वेकदे-
शितेन कथामारभते तत्र शास्त्रकाराभ्युपगमविरोधे नापसि-

द्धान्तः; ‘the Saugatas’, he says, ‘do not consider logical
inconsistency as a defect, but that is another question’ (सौ-

मतास्त्वपसिद्धान्तं दूषयं न मन्वन् इत्यन्वदेतत्). E. अप and
सिद्धान्त.

अपसीर I. Tatpur. m. (-रः); II. Bahuvr. m. f. n. (-रः-रा-रम्);
and III. Avyayibh. (-रम्); it has the same meanings as

अपसाङ्ग and is also udātta on the last syllable. Comp.
the remark s. v. अपकुचि. E. अप and सीर.

अपसृप्ति Tatpur. f. (-प्तिः) Going away from, quitting;
e. g. *Śankara* in his comm. on a *Ved. Sūtra*: जीवस्य ...

शरीरादपसृप्तिः. E. सुप् with अप, kṛit aff. क्तिन्.

अपसीवीरम् Avyayibh. Except Sauvira. E. अप and सीवीर.

अपस्तर Tatpur. m. (-रः) ¹ Any part of a carriage, except
the wheel. [Some comm. on the *Amarak*. II. 8. 2. 23. include

the wheel, e. g. *Rāyamukūta*: अचयुगचक्रादिकम्; but *Bhā-*
nudikshita is apparently more in harmony with the context

of the *Amarak*. ‘रचाङ्गमपस्तरः। चक्रं रचाङ्गम्’, when he
excepts the wheel: द्वे चक्रभिन्नस्य रचारश्चक्रस्य; and *Valla-*

bhagani on Hemach. 3. 422. (or verse 758) also comments:
चक्रादन्वानि रथस्याङ्गानि चारश्चक्राणि रचाङ्गानि अपस्तरा

इत्यन्वयः.] ² The organs of generation and the anus (i. e.
the parts of the body whence dirt proceeds). ³ Faeces, ex-

crements. [The two latter meanings according to *Dharāni* who gives the word in the first meaning as a *neuter*: अपस्कारी मुह्यविधे अपस्कारं रचाङ्कम्.] E. कृ with अप, kṛit aff. अप and āgama सुट्; but comp. the remark s. v. अपस् III.; in the first meaning explained: 'because it is thrown, i. e. shaken, in its place: अपकीर्यते स्वस्त्वानि चिप्यते'.

अपस्कार Tatpur. m. (-रः) The root of the leg or, according to others, the root of the knee. [In the verse of the *Śiṣu-pālabadhā* 18. 46. *Mallinātha* explains the words अपस्कारात् by गात्रमूलमापस्कारम् । अपस्कारादा मूलात्, when the word would not be अपस्कार m., but अपस्कार n. *Vallabhachakravartin*, however, explains अपस्कारी जानुमूलम्, and in the same manner *Vallabhacharatasena* and *Chandrasekhara* (the reading of the E. I. H. Ms. No. 79 अपस्कारी or अपस्कारी in the commentary of the two latter being refuted partly by the reading of the verse in other Mss., partly by the metre itself); and *Vallabhagāni* in his comment on the word गात्र in *Hemach.'s Abhidh.* 4. 294. (= v. 1228), after having quoted the verse in question continues: कून-गात्रस्य छिन्नपूर्वकायस्य । अपस्कारात् । आ जङ्गामूलात् । अपस्कारं चावच्छिन्नस्त्वर्थः.] E. कृ with अप, kṛit aff. चञ् and āgama सुट्.

अपस्वस Tatpur. m. (-सः) (ved.) A place which is not a threshing floor or outside of a threshing floor; a place which is useless for the purpose of threshing or unchaffing rice &c.; the word is used in the *Satapathabr.* I. 7. 3. 28. as a comparison to the Gārhapatya fire on which the clarified butter is not to be fried, this fire being unfit for such a purpose; for 'like as grain heaped up outside of a threshing floor is to no purpose, in the same manner clarified butter fried in the Gārhapatya can produce no result'. E. अप and स्वस.

अपस्वस m. f. n. (-मः-मा-मम्) (ved.) Most rapid, most swift; as a stream, e. g. (सरस्वती) अपसामपस्वसा (*Sāyana*: वेगवतीनां नदीनां मध्ये ऽपस्वसा वेगवत्तमा). E. अपस् II. 4., taddh. aff. तमप्.

अपस्वस Tatpur. (?) m. (-म्) The father or forefather of *Āpastamba*. E. अप and स्वस.

अपस्वस Tatpur. m. (-सः) (In Medicine.) One of the vital parts between the belly and chest; the name of two vessels which convey air to the chest and if wounded will, through cough and asthma, produce death. (According to the *Bhāvaprakāśa*: half a finger long.) E. स्वस् with अप, kṛit aff. चञ्.

अपस्वसिनी f. (-नी) The name of a plant; see *शिवलिङ्गी*. E. अपस्वस, taddh. aff. णि.

अपस्नात Tatpur. m. f. n. (-तः-ता-तम्) ¹ Bathed or bathing after mourning, or upon the death of a connexion. ² Bathed after death (the corpse) preparatory to other ceremonies. E. अप and स्नात.

अपस्नात Tatpur. n. (-नम्) ¹ Funeral bathing, upon the death of a connexion, after mourning &c. ² Impure bathing, or bathing in water with which a person has previously washed. E. अप and स्नात.

अपस्पति Tatpur. m. (-तिः) A proper name: a son of *Uttānapāda* (the son of the *Manu Swāyambhuva*) by *Sunfitā*,

according to the *Matsya*, *Brāhma* and *Vāyu Pur.* E. अपस् and पति.

अपस्वर्श Bahuvr. m. f. n. (-शः-शा-शम्) Void of feeling, insensible. E. अप and स्वर्श.

अपस्युच् (?) Tatpur. m. f. n. (-ञ्-ञ्-ञ्) (ved.) (Perhaps.) Yielding, giving; in the *Atharvav.* 13. 1. 37: वि मिमीष्वव पयस्वतीं घृतापीं देवानां घेनुरनपस्युनेषा 'make her to have milk and to become possessed of butter for the gods: this cow does not yield any'. E. स्युच् (= पृच्) with अप, or पृच् with अप, āgama सुट्, kṛit aff. क्तिप्. [This interpretation is hypothetical, in want of a comm. to the *Atharv.* The same meaning might result in deriving अपस्युच् from अपस्युम् 'sprinkling, shedding', the radicals पृच् and स्युम् being connected in origin; but the former seems more natural.]

अपस्त्रिग I. Tatpur. n. (?) (-गम्) Bad buttocks.

II. Bahuvr. m. f. n. (-गः-गा-गम्) ¹ Having bad buttocks. ² Having the buttocks turned away.

III. Avyayibh. (-गम्) Except the buttocks. Comp. the remark s. v. अपकुचि. E. अप and स्त्रिग.

अपस्फुर Tatpur. m. f. n. (-स्फूः-स्फूः-स्फूः) (ved.) Very large, increased, excessive; an epithet of *Soma* (according to *Sāyana*, viz. = अस्वन्तप्रवृद्ध); अनपस्फुर 'not large', an epithet of a cow (*Sāyana*: = अमप्रवृद्ध). But comp. अपस्फुरत्. E. स्फूर् with अप, kṛit aff. क्तिप्.

अपस्फुर Tatpur. m. f. n. (-रः-रा-रम्) (ved.) Injured, hurt; अनपस्फुर 'uninjured, inviolable', an epithet of a cow (according to *Sāyana*, viz. = अनपवाध). But comp. अपस्फुरत्. E. स्फूर् with अप, kṛit aff. क्.

अपस्फुरत् Tatpur. m. f. n. (-न्-नी-त्) The same as अपस्फुर; अनपस्फुरत् 'not injured, unhurt'; also as an epithet of a cow (according to *Sāyana* on *Rigv.* 4. 42. 10., viz. अनवहिंसित). *Mahidhara*, however, explains the word अपस्फुरत् in the corresponding verse of the *Vājas.* 7. 10. 'going to another' i. e. running away, and अनपस्फुरत् 'not going to another' i. e. not running away. This latter sense being more congenial with the context, it is probably not unsafe to infer that the words अपस्फुर and अपस्फुर will also have to be taken in *Mahidhara's* meaning of अपस्फुरत्, and अनपस्फुर, अनपस्फुर qq. vv. in *Mahidhara's* meaning of अनपस्फुरत्. — E. स्फूर् with अप, kṛit aff. श्तृ.

अपस्मार Tatpur. m. (-रः) (In Medicine.) Epilepsy, falling sickness; according to *Sūtrata*, of four kinds, the three first produced by the derangement of air, bile and phlegm, the fourth by the combination of the three. (A definition of *Ātreya* is: पित्तं रक्तं मरुच्छेषा उदानः कुपितो भृशम् । प्राणः शिरसि संकुप्य कुर्वते नष्टचेष्टताम्.) In Rhetoric it is mentioned as a व्यभिचारिभाव or an accessory condition of the Erotic (मृङ्गार), Pathetic (कथय), the Fearful (भयानक) and the Disgustful (वीभत्त), and is defined — but happily this definition has not guided the Hindu poets in the representation of their characters — as 'dementation caused by the planets or similar evil influences and causing falls, trembling, perspiration, foaming at the mouth, slaving &c.'. E. स्मृ with अप, kṛit aff. चञ्.

अपस्मारिन् m. f. n. (-री-रिणी-रि) Afflicted with epilepsy. (*Manu* enjoins not to marry a girl of a family where there

are persons afflicted with epilepsy, the disease being contagious, according to *Kullika*.) E. अपक्षार, tadd. aff. र्णि. अपस् denom. par. (-स्ति; ले-स्वात्) (ved.) To be active, to be busy. E. अपस् I., denom. aff. क्त्.

अपस् I. 1. m. f. n. (-स्-स्वा-स्वम्) Fit for a (sacrificial) act. [*Mahidhara* explains in *Vājas.* 10. 7. अपस्वो वसानाः as epithets to the preceding word आपः 'waters' and renders अपस्वः in the stated sense; but the commentators on a *Vārttika* to *Pān.* V. 4. 30. 'वसुअपस्' (misprinted in the present edition and therefore in the reprint of that edition 'वसुअयस्') explain अपस्वाः as meaning 'water'; and while *Mahidhara* takes अपस्वः as an irregular nom. plur. instead of अपस्वाः, *Patanjali* and, after him, the *Kāśikā* consider it as an irregular accus. (= अपः); *Patanjali*: अपस्वो वसानाः । अपो वसानाः । *Kaṣyapa*: अपश्चाद्द्वितीयावज्जवचनात्ता-वामत्वयो विभक्तिसामुक्त्. *Kāśikā*: द्वितीयावज्जवचनात्सामुक्त् । अपो वसाना इत्यर्थः.]

2. f. (-स्वा) ¹Water (see the preceding explanation). ²The name of the first fifteen bricks amongst the twenty bricks which are placed five in each quarter on a sacrificial ground; the last five being called ह्यस्वा. E. अपस्, taddh. aff. यत् (or in *Vājas.* 10. 7. according to the quoted *Vārttika*, अप in the accus. plur., taddh. aff. यत्).

II. f. (-स्वा) ¹Activity, action. ²Desire to act. E. अपस्, kṛit aff. च्.

अपस्व m. f. n. (-स्वुः-स्वुः-स्वु) (ved.) Desirous of acting. E. अपस्, kṛit aff. च्.

अपस्विन् m. f. n. (-स्वी-स्विनी-स्वि) The same as अपस् II., of which it occurs as an explanation. E. अपस्, taddh. aff. विनि.

अपह Tatpur. m. f. n. (-हः-हा-हम्) Destroying, removing; only occurring as the latter part of Tatpur. compounds, e. g. क्षेमापह, तमोपह, खरापह, अनिजापह, तुषापह. E. हन् with अप, kṛit aff. च्.

अपहत Tatpur. m. f. n. (-तः-ता-तम्) Destroyed; e. g. in the *Bhāgav. Pur.* मीरुर्तिकायस्व समागमाच्च मे दुस्तर्कमूलो ऽपहतो विवेकः. E. हन् with अप, kṛit aff. क्त.

अपहतपाप्मन् Bahuvr. m. f. n. (-प्मा-प्मा-प्म) Freed from sin. (In the *Bṛihadār. Upan.* it is also explained: free from right or wrong 'धर्माधर्मवर्जित'.) E. अपहत and पाप्मन्.

अपहति Tatpur. f. (-तिः) ¹Striking off, removal. ²An impediment, a nuisance (?); in the comm. of *Mahidhara* on *Vājas.* 1. 12., where the epithet अयेपुवः of आपः is thus explained: अयेपुवः । अये पुनस्वयेपुवः । अये अस्मिन्पूर्वभागे गच्छन्ति तस्मिन्पहतिनिवारणेन शोधनशीलाः ।. E. हन् with अप, kṛit aff. तिन्.

अपहनन Tatpur. n. (-नम्) The same as अपघात. E. हन् अप, kṛit aff. क्त्.

अपहन्यु Tatpur. m. f. n. (-न्ता-न्ती-न्तु) Striking off, removing. E. हन् with अप, kṛit aff. तुच्.

अपहरण Tatpur. n. (-णम्) ¹Taking away, carrying off, removing. ²(In Law.) The same as लोच, stealing or robbing, viz. 'taking a thing either with, or without, the knowledge of the owner, by force or by stealth, or without a valid title'; compare the following definition of the *Mitākshara*: अपहरणशब्देन समर्थं परोक्षं वा वस्त्रादीर्येषां वा क्रयादिसत्त्वहेतुं विना गृह्यमुच्यते (and the following of लोच

by *Kāṭyāyana*: प्रच्छन्नं वा प्रकाशं वा निशायामचवा दिवा । चत्परद्रव्यहरणं लोचं तत्परिकीर्तितम्; the term लोच being also applied, in law, to the appropriation of goods without a valid title; compare e. g. the *Dāyabhāga* for the definition of लोच, 'अ एव हि परस्मैदमिति विशेषिष आनामः परस्वे स्वत्वहेतुमन्निरीक्ष्य स्वत्वमारोपयति स लोच इति लोच-प्रसिद्धो ऽर्थः'. See also अपहार. E. ह् with अप, kṛit aff. क्त्.

अपहरत् Tatpur. m. f. n. (-न्-न्ती-त्) ¹Taking away, carrying off, removing. ²(In Law.) Stealing or robbing; comp. the preceding. E. ह् with अप, kṛit aff. श्तु.

अपहरणीच Tatpur. m. f. n. (-चः-चा-चम्) To be taken away, to be carried off, to be removed. E. ह् with अप, kṛitya aff. चनीचर्.

अपहर्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) The same as अपहरणीच. E. ह् with अप, kṛitya aff. तव्य.

अपहर्तु Tatpur. 1. m. f. n. (-र्ता-र्ती-र्तु) ¹One who takes away, carries off, removes. ²One who steals. ³One who conceals or secretes; e. g. निचिपस्त्रापहर्तारम् (comm. = निचिपस्त्रापहोतारम्).

2. m. (-र्ता) The name of a brother of the serpent Śeṣha (according to the *Harivaṅśa* in the translation of *Langlois* vol. II. p. 481). E. ह् with अप, kṛit aff. तुच् or तुन्. [N. B. When derived with the kṛit तुच्, the word merely expresses the notion of the *agens in general*, as is the case with all other derivatives of radicals by means of तुच्; a noun depending on it then stands in the genitive, e. g. निचिपस्त्रापहर्ता 'a man who secretes a deposit'. But when derived by means of the affix तुन् it implies moreover *habit* and, a noun depending on it in this sense stands in the accus., e. g. अन्नमपहर्तार आह्वारका भवन्ति आद्ये सिद्धे सति 'the inhabitants of Ahwara are in the habit of carrying off the food after the funeral oblation is performed'; it might seem doubtful, therefore, whether e. g. the passage of the *Dāyabhāga* p. 351, line 18: असुवर्षे सुवर्षानुजापहर्तुर्न सुवर्षापहारः is correct and ought not to be असुवर्षश्च &c., the word अपहर्तु expressing there simply the *agens* without an additional notion, as results from the comparison of these words with p. 350 l. 16. The word when derived by kṛit तुच् is udatta on the last syllable; but when derived by तुन् udatta on the first syllable.]

अपहस I. Tatpur. n. (-सम्); II. Bahuvr. m. f. n. (-सः-सा-सम्); III. Avyayibh. (-सम्). The same as अपसाङ्ग and like this word, udatta on the last syllable. Comp. the remark s. v. अपकुचि. E. अप and हस.

अपहसित Tatpur. n. (-तम्) An uneducated mode of laughing, a manner in which low people would laugh, as 'with tears coming into the eyes' ('नीचानामपहसितम् . . . अपहसितं साक्षात्तम्'); mentioned in Rhetoric as one of the व्यभिचारिभावाः or accessory conditions of the Comic (or हास्यरस). Comp. अपहास. E. अप and हसित.

अपहसि denom. par. (-स्यति) To throw off, to lose. See the following. E. अप and हस, denom. aff. चिच्.

अपहसित m. f. n. (-तः-ता-तम्) Thrown off, lost, parted with; e. g. in the *Mālatīm.* अपहसितवान्धवे स्या विहितं साहसमस्य तुष्यथा । तदिहानपराधिनि प्रिये सखि को ऽयं कश्चोक्षितकर्मः ।. E. अपहसि, kṛit aff. क्त.

अपहान Tatpur. m. f. n. (-नः-ना-नम्) Leaving, abandoning. For the irregular femin. in अपा, instead of in ह, compare पूर्वापहाया, परापहाया and अपरापहाया; the word itself occurring probably only in these compounds. Comp. अपहायन. E. हा with अप, kṛit aff. कृट्.

अपहानि Tatpur. f. (-निः) ¹Relinquishment, abandonment. ²Exception, exclusion. E. हा with अप, un. aff. नि which is नित्.

अपहायन Tatpur. m. f. n. (-नः-ना-नम्) A various reading of the *Kāśikā* and of *Bhoja* instead of अपहान in the words अपरापहायया and पूर्वापहायया (read in the *Gaṅaratnam*. पूर्वोपहायया); accord. to the *Gaṅaratnam*. it occurs also with *Bhoja* in संग्रहायया. E. हा with अप, kṛit aff. कृट् and (irregular) āgama युक्.

अपहार Tatpur. m. (-रः) ¹Taking away, carrying off, removing; also figuratively; comp. आत्मपहार. ²(In Law.) ^aStealing, robbing; see अपहरण and the definition given of the latter word. ^bConcealing, secreting; according to *Jmūtavāhana* in the passage of the *Dāyabhāga*: न साधारणधनापहारे क्षेत्रनिष्पत्तिः 'the notion of theft is not completed in a case of concealment of property common (to two or more)', when the word अपहार is thus explained: अपहारपदं तु संनोपनाभिप्रायम् । न च संनोपनं क्षेत्रमुक्तम् । असंनोपहरणे ऽपि क्षेत्रपदप्रदर्शनात्. ^cWithholding property from its lawful owner; in the passage of the *Dāyabhāga* and the *Dāyakramasangraha*: स्त्रीणां स्वपतिदायसु उपनोपनस्यः कृतः । नापहारं स्त्रियः कुर्युः पतिदायात्कथंचन; where *Jmūtavāhana* explains अपहार in this manner: अपहारश्च धनस्वाम्यनुपयोगे भवति. (The quotation from the *Dāyabhāga* by *Rādhākāntadeva* s. v. अपहार, viz. 'धनस्वाम्यनुपयोगि-त्ववः' — as well as the translations which have been founded on it — seem to arise from a mistake, the more so as the law point in question does not concern the 'spending' but 'the non-delivery to a wife of her lawful property'.) ³Loss.

⁴(In Astronomy.) The configuration of the minor planets considered as influencing the fortune of man; comp. अन्तर्दशा and अपहारेश्वर. E. ह with अप, kṛit aff. अच्.

अपहारक Tatpur. m. f. n. (-रकः-रिका-रकम्) ¹Taking away, carrying off, removing; also figurat., comp. वानपहारक, आत्मपहारक. ²Stealing, robbing. E. ह with अप, kṛit aff. कृष्.

अपहारय Tatpur. n. (-यम्) Causing or ordering to take away, to remove, to rob; e. g. स्वराष्ट्रं वासधेद्वाजा परदेशापहारयात् । अथवा दानमानाभ्यां वासितं धनदं हि तत् 'a king will make his kingdom inhabitable either by the annexation of other countries, or by conferring gifts or honours, for inhabitable is a country which yields wealth'. (Various readings in this verse of the *Hitop.* are परदेशायनाहनात् and परदेशापवाहनात्.) E. ह in the caus., with अप, kṛit aff. कृट्.

अपहारवर्मन् Bahuvr. m. (-र्मा) A proper name, one of the leading characters in the *Daśakumāracharita*. E. अपहार and वर्मन्.

अपहारिन् Tatpur. m. f. n. (-री-रिणी-रि) ¹Taking away, carrying off, removing; also figurat.; e. g. भयापहारिन्, प्राणापहारिन्. E. ह with अप, kṛit aff. णिनि.

अपहारिश्चर Tatpur. m. (-रः) The Lord or the principal planet of an अपहार (4). Comp. अन्तर्दशाधिपति. E. अपहार and ईश्वर.

अपहार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) To be taken away, to be carried off, to be removed; e. g. in the *Bhāṭīk*. अरातुरे चेतसि बन्धवत्या रराय सोषो ऽपि गुवापहार्यः । कुतूहलनेचनवाचसंखः पञ्चसिवाव्योन्वमुखानि रागः ॥. E. ह with अप, kṛitya aff. खत्.

अपहास Tatpur. m. (-सः) Silly or causeless laughter. Comp. अपहसित. E. अप and हास.

अपहास्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) To be laughed at, laughable, ridiculous. E. हस् with अप, kṛitya aff. खत्.

अपहिङ्कार Bahuvr. m. f. n. (-रः-रा-रम्) Without the syllable हिम् (as a hymn so chanted). E. अप and हिङ्कार.

अपहीन Tatpur. m. f. n. (-नः-ना-नम्) Left, abandoned. E. हा with अप, kṛit aff. ण्.

अपहीनकेश्य Bahuvr. m. f. n. (-शः-शा-शम्) Free from pain; in the *Nyāya* with the implied meaning, free from pains that arise from passions, i. e. free from passions: न प्रवृत्तिः प्रतिसंधानायापहीनकेश्यस्य 'the exertion of him who is free from passions (affection &c.) is no obstacle (to his final emancipation)'. E. अपहीन and केश्य.

अपहत Tatpur. 1. m. f. n. (-तः-ता-तम्) Wrongly sacrificed, sacrificed in a bad or defective manner.

2. n. (-तम्) A sacrifice which fails or is defective. E. अप and ङत्.

अपहृत Tatpur. m. f. n. (-तः-ता-तम्) ¹Taken away, carried off, removed; lit. and figur. e. g. हृदयमशरयं मे पक्षसाक्षाः कटाक्षैरपहतमपविषं पीतमुक्कृतं च. ²Stolen, robbed. E. ह with अप, kṛit aff. ण्.

अपहृव Tatpur. m. (-वः) ¹Denial, concealment of knowledge; e. g. अभियुक्तो ऽभियोगस्य यदि कुर्यादपहृवम् । मिथ्या तनु विजानीयादुत्तरं व्यवहारतः ॥. ²Secreting, concealment in general; compare अपहार; e. g. साधारणधनापहृवस्यैर्यमेव. ³Dissimulation. ⁴Affection, love (this meaning perhaps arising from 'self-denial'; comp. अपसाप). E. ह्रु with अप, kṛit aff. अच्.

अपहृववादिन् Tatpur. m. (-दी) (In Law.) A plaintiff who denies or conceals facts; (if the latter are proved by the defendant, the plaintiff must pay to the king a fine equal in amount to that of the object in litigation). E. अपहृव and वादिन्.

अपहृत Tatpur. m. f. n. (-तः-ता-तम्) ¹Denied. ²Concealed, secreted. E. ह्रु with अप, kṛit aff. ण्.

अपहृति Tatpur. f. (-तिः) ¹Denial, concealment of knowledge. ²(In Rhetoric.) A figure of speech, one of the alamkāras or modes of elegant expression, viz. with two varieties, each comprising again two subdivisions: ^aa hidden comparison, the simile being expressed by way of negation or denial, and that part of the sentence which contains the negation or the denial either preceding or following the object of comparison, e. g. (preceding) नेदं नभोमण्डलमसुराग्निं-ताश्च तारा नवफेनभङ्गाः &c.; or (following) एतद्विभाति चर-माचलचूडपुमिहिस्त्रीरपिच्छरपिशीतमरीचिभिर्मम । उल्ला-सितस्य रजनीं मदनानस्य धूमं दधत्कटसाञ्जनकैतवेन; comp. also अन्तर्गतोपमा; ^ba covert expression, the intended sense being conveyed either by way of a pun or by some other artful mode of language; e. g. (by way of a pun) कासे चारिधरायामपतितया भैव शक्यते स्नातुम् । उल्लापितासि तरसि न हि न हि सखि विच्छिन्नः पन्थाः (where the intended

sense is conveyed by the double etymology of अपतिता (अपति, taddh. aff. तच् or अ-पतिता (from पत्, kṛit aff. त्); or (by allusion) इह पुरो ऽनिलकम्पितविद्यहा मिलति वा न वनस्यतिना सता। अरसि किं सखि कात्तरतोत्सवं न हि घना-गमरीतिश्चाहता। Comp. also वक्रोक्ति. E. इ with अप, kṛit aff. क्तिन्.

अपहृवान् Tatpur. m. f. n. (-नः-ना-नम्) ¹Denying. ²Concealing, e. g. आत्मानमपहृवानः 'making one's self unknown, as by assuming another shape; or भूमिस्त्रिरप्यस्वसिताः ख-सूत्रैरपहृवाना सरितः पृथुरपि (comm. अपहृवाना स्वमहि-काच्छादयन्ती, scil. गङ्गा). E. इ with अप, kṛit aff. शानच्.

अपहोतु Tatpur. m. f. n. (-ता-ची-तु) ¹One who denies. ²One who conceals or secretes. E. इ with अप, kṛit aff. तुच्.

अपह्रास Tatpur. (-सः) Diminution, lessening. इस् with अप, kṛit aff. घञ्.

अपावत्स Tatpur. m. (-सः) The name of a star (3° N. L. 183° Long. or 3° N. L. 180° Lat.). E. अपाम् (genit. plur. of अप्) and वत्स 'child of the waters'.

अपाक् Tatpur. ind. ¹Western. ²Southern. (The word may be used in the sense of a nominative or ablative or locative.) For the meanings compare अपाच्. E. The neuter of अपाच् with luk of the taddh. aff. अस्मात्ति.

अपाक I. Tatpur. m. (-कः) ¹Not cooking, e. g. कृष्णलेष्पर्थी-सोपादपाकः स्नात्. ²Immaturity. ³Indigestion. ⁴(ved.) One who is not foolish, wise, of accomplished intellect (पाक in the latter meaning being explained by पक्त्व; see पाक ved.). E. अ neg. and पाक.

II. Bahuvr. m. f. n. (-कः-का-कम्) ¹Immature, raw; not ripe, said also of ulcers. ²Undigested. ³(ved.) Than whom or which there is nothing superior, incomparable; स्वष्टा दधकृष्मिन्द्राय वृष्णे ऽपाको ऽचिद्व्ययसे पुरुषि (Mahidh. पाक इति प्रशस्त्वाम। न विद्यते पाकः प्रशस्तो य-स्मात्सो ऽपाकः); comp. the following. E. अ priv. and पाक.

अपाकचक्षुस् Bahuvr. m. (-चाः) (ved.) Of incomparable brightness; an epithet of Agni. E. अपाक and चक्षुस्.

अपाकज Tatpur. m. f. n. (-जः-जा-जम्) Not produced by maturing, naturally existing, as feel in air (according to the Vāishika philosophy). E. अ neg. and पाकज.

अपाकरण Tatpur. n. (-कम्) ¹Driving away, removing; e. g. दोहनरहितायां पीथमाखां वत्सापाकरणायाः शाखाया अभावादुपवेशाय शाखाहेतो न कर्तव्यः। ²(In Law.) Payment, liquidation (of a debt); e. g. अयापाकरणं अग्नी तत्पुत्रः पीच इति चयः कर्तारो दर्शिताः; or गृहीतस्य सुवर्णा-देरप्रदानमुद्यानामनपाकरणम्। तथा देवर्षिपितृणां संवम्भु-खानपाकरणं च। E. क् with आ and अप, kṛit aff. कृट्.

अपाकरिष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) Driving away, removing; e. g. वर्षः स्वर्णमपाकरिष्णुः 'a colour driving away gold' i. e. surpassing it (in beauty). E. क् with आ and अप, kṛit aff. ष्युच्.

अपाकर्तोस् Tatpur. (ved.) The same as अपाकर्तुम् of the classical dialect, i. e. to drive away, to remove. E. The genitive of an obsolete noun अपाकर्तु, the accus. of which is alone used, as in all similar cases, in the sense of our infinitive in the classical dialect; the native etym. expresses this thus: क् with आ and अप, kṛit aff. तोसुन्, to indicate that the udatta accent is on अप i. e. on the first syllable.

अपाकर्तुम् Tatpur. n. (-मे) Payment, liquidation; e. g. वेतक-खानपाकर्तुम्. E. क् with आ and अप, un. aff. मनिन्.

अपाकशाक Karmadh. n. (-कम्) Ginger; the root in its undried state, green ginger (Mahr. असे). Comp. चाईशाक. E. अपाक and शाक.

अपाकिन् Tatpur. m. f. n. (-की-किनी-कि) ¹Not ripe, raw, immature; said also of swellings. ²Undigestible, as poisons; the same as अविपाकिन्. E. अ neg. and पाकिन्.

अपाकृति Tatpur. f. (-तिः) ¹Driving away, removal; e. g. वत्सापकृतिः; comp. अपाकरण. ²Emotion, as arising from apprehension, fear &c.; e. g. in the Kirdārj. निश्वसि विधिं द्विषतामपाकृतीस्तस्तस्या विनियन्मुमचमा... उदाजहार (scil. द्रौपदी; comm. अपाकृतीर्विकारान्). E. क् with आ and अप, kṛit aff. क्तिन्.

अपाक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) (ved.) Western; अपा-क्तात् 'from the west'. E. अच् (अन्तु) with अप, kṛit aff. क्त.

अपाकमत्. — अपाकमन् is a wrong reading instead of अपा-सरन्; see the remark s. v. अपासरत्.

अपाच I. Tatpur. m. f. n. (-चः-चा-चम्) Present, perceptible. E. अच् with अप, kṛit aff. चच्. (As an Avyayibh. -चम् which the word probably is, instead of a Tatpur., the Etym. would be अप and अचि, samās. aff. टच्, in analogy with प्रत्यचम्, परोचम्, समचम्, अन्वचम्. Comp. also the Etym. of अच्यच्.)

II. Bahuvr. m. f. n. (-चः-ची-चम्) ¹Eyeless, blind. ²Having a bad eye. E. अप and अचि, samās. aff. चच्.

अपाङ्ग Tatpur. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) The same as the following. E. अ neg. and पाङ्ग.

अपाङ्गेय Tatpur. m. f. n. (-यः-या-यम्) ¹Not belonging to a line or row. ²Not worthy of being in the same class or association, inadmissible into society, excluded. E. अ neg. and पाङ्गेय.

अपाङ्गा Tatpur. m. f. n. (-ङ्गाः-ङ्गा-ङ्गम्) The same as the preceding. E. अ neg. and पाङ्गा.

अपाङ्गीपहत Tatpur. m. f. n. (-तः-ता-तम्) Defiled or contaminated by the presence of persons inadmissible into society. E. अपाङ्गा and उपहत.

अपाङ्ग I. Tatpur. m. (-ङ्गः) ¹The outer corner of the eye. (In Medicine mentioned amongst the मर्मेन् or vital parts above the clavicle.) ²A sectarian mark on the forehead, made with coloured and fragrant pigments, as with saffron, Sandal &c.; comp. पचावली.

II. Bahuvr. I. m. f. n. (-ङ्गः-ङ्गा or ङ्गी-ङ्गम्) Maimed, crippled. E. अप and अङ्ग; the Tatpur. being explained: अपगतो ऽङ्गात्. The fem. of the Bahuvr. is either टाप् or ङीच् according to Pān. IV. 1. 54. v. 1.; and the same remark applies to अपाङ्ग when it is a latter part of a Bahuvr. compound; the rule IV. 1. 55. not being to the contrary, since it merely concerns un-compounded words of several syllables, in the sense of स्ताङ्ग q. v.

2. m. (-ङ्गः) A name of Kāma. E. अप and अङ्ग.

अपाङ्गक m. (-कः) A plant (Achyranthes aspera); the same as अपामार्ग, used as errhine to clear the head. E. अपाङ्ग, taddh. aff. कन्. (In the latter derivation it may also express the same as अपाङ्ग I.; and as a Bahuvr. अप-अङ्ग, samās. aff. कप् (fem. अपाङ्गिका), the same as अपाङ्ग II.)

अपाङ्गदर्शन Tatpur. n. (-नम्) A side-glance, a leer, a wink. E. अपाङ्ग and दर्शन.

अपाङ्गदेश Tatpur. m. (-शः) The place of the outer corner of the eye, the same as अपाङ्ग I. E. अपाङ्ग and देश.

अपाङ्गनेत्र Bahuvr. m. f. n. (-त्रः-वा-नम्) ¹With the eyes and outer corners of the eyes; or ²Having eyes like the god of Love. (The word occurs in a verse of the *Vikramorvaśī*: **यदियं पुनरप्यपाङ्गनेत्रा परिवृत्तार्धमुखी मयाच दृष्टा**, which is thus explained by a comm.: **परिवृत्तार्धमुखं यस्या अत एव अपाङ्गयुक्ते नेत्रे यस्या एतादृशी दृष्टा । यदा । अपाङ्गी मदनसक्तुक्ते नेत्रे यस्यासादृशी**; the former meaning, however, would represent the compound अपाङ्गनेत्र as an anomaly instead of सापाङ्गनेत्र, while the latter is more natural and in harmony with the context.) E. अपाङ्ग and नेत्र.

अपाङ्गवक्षन Tatpur. n. (-नम्) Contracting the outer corner of the eye, glancing, looking roguishly. E. अपाङ्ग and वक्षन.

अपाच् Tatpur. 1. m. f. n. (-च्-ची-ञ्) ¹(ved.) Going downwards; as opposed to प्राच् going upwards (to heaven). ²Western. ³Southern. [The meaning 'western' is that which is given usually by the commentators to the word when it occurs in the Vedas; the meaning 'southern' is given by the Koshas — comp. also अवाच् —, and belongs to the word also in *Pāṇi*. IV. 2. 101. where 'प्राच्, अपाच्, उदच्, प्रतीच्' are a complete enumeration of the four regions of the compass; *Praudhamanor*. अपाची दक्षिणा दिक् । द्वितीयो वर्षः पकारो न तु दन्वोच्चः.] — See अपाच्. For the declension of this word comp. अच् II.

2. f. (-ची) The South; comp. अवाची. E. अच् (अन्च्) with अप, kṛit aff. शिप्.

अपाचीतरा Tatpur. f. (-रा) The north. E. अपाची and इतरा; lit. 'the region opposite to the south'.

अपाचीन m. f. n. (-नः-ना-नम्) ¹Going downwards (ved.). ²Opposite. ³Western (?). ⁴Southern. (For the two latter meanings comp. the remark s. v. अपाच्.) — According to *Pāṇini* the feminine is not allowed to express the region. E. अपाच्, taddh. aff. ङ.

अपाच्य I. m. f. n. (-च्यः-च्या-च्यम्) ¹Western (?). ²Southern. (For these meanings comp. the remark s. v. अपाच्.) E. अपाच्, taddh. aff. यत्.

II. Tatpur. m. f. n. (-च्यः-च्या-च्यम्) ¹Not to be ripened. ²Indigestible. E. अच् neg. and पाच्य.

अपाज्जस् Aryanibh. Probably the same as अपमुखम् III. and also udātta on the last syllable. E. अप and ज्जस्.

अपाटव Tatpur. n. (-वम्) ¹Sickness, disease. ²Awkwardness, dullness. E. अच् neg. and पाटव.

अपाशियह्य Tatpur. n. (-ह्यम्) Celibacy. E. अच् neg. and पाशियह्य.

अपाशिनीय Tatpur. m. f. n. (-यः-या-यम्) ¹Not belonging to *Pāṇini*, not taught by *Pāṇini*, as a rule or part of a rule; e. g. अपाशिनीयः सूत्रेषु पाठः; or वज्रवचनग्रहणमपाशिनीयमिति प्रज्ञः. ²One who does not study *Pāṇini*'s grammar, a superficial Sanskritist (*Kāśikā*: 'पाशिनीयमधीति पाशिनीयो न पाशिनीयो ऽपाशिनीयः'). E. अच् neg. and पाशिनीय.

अपाशिपाद् Bahuvr. m. f. n. (-पाद्ः-पदी(?) -पाहम्) Having neither hand nor feet. E. अच् priv. and पाशिपाद्.

अपाच Tatpur. n. (-चम्) ¹A worthless or inferior utensil. ²A worthless person. ³An undeserving person, one not worthy of receiving gifts. E. अच् deter. and पाच.

अपाचकत्वा Tatpur. f. (-त्वा) An action which makes a person worthless; viz. according to *Manu*, 'taking gifts from contemptible people, being a tradesman, waiting upon a Sūdra and telling falsehoods'. Comp. अपाचीकरण. E. अपाच and कत्वा.

अपाचभृत् Tatpur. m. f. n. (-त्-त्-त्) Cherishing the undeserving, the worthless; e. g. प्रायेणापाचभृन्नवति राजा. E. अपाच and भृत्.

अपाचीकरण Tatpur. n. (-कम्) The same as अपाचकत्वा; compare also जातिर्धशकर, सङ्करीकरण, मक्षिणीकरण. E. अपाच, taddh. aff. च्चि, and करण.

अपाद् Bahuvr. m. f. n. (-पात्-पदी-पात्) Footless. E. अच् priv. and पाद् with samās. lopa of the final vowel, the femin. being ऊीप् (and not optionally *पात् as in several other Bahuvr., the latter part of which is पाद्).

अपादादिभाज् Tatpur. m. f. n. (-ञ्-ञ्-ञ्) Not standing in the beginning of a Páda, as a word. E. अच् neg. and पादादिभाज्.

अपादान Tatpur. n. (-नम्) I. ¹Taking away. ²(In Grammar.) The sense expressed by the fifth case or ablative; viz. 'the point of departure in connexion with the notion of separation; the cause of fear in connexion with the notion of fear, protecting from; the object not bearable in connexion with the notion of being overpowered by; the object protected in connexion with that of withholding from; the object shunned or abandoned in connexion with that of hiding one's self from, being disgusted with, desisting from; the object deviated from in connexion with that of deviating from; the source of knowledge (teacher &c.) in connexion with that of learning from; birth, origin in connexion with the notion of descent, coming from'. E. दा with आ and अप, kṛit aff. ऋट्.

II. Cutting off; in the following passage of the *Jaiminiya-nyáyamáláristara* where the word is used in the same sense as अवदान, apparently only for the sake of distinguishing the second cutting off (पूर्वाधादवयति) from the first (मध्यादवयति): **दर्शपूर्णमासयोः पुरोडाशावदाने श्रूयते । मध्यादवयति । पूर्वाधादवयतीति । तद्यवयत्तं नश्येत । तदानीमवशिष्टात्पुरोडाशात्पुरण्यवदातवम् । कुतः । अवदानापादानधोर्मध्यपूर्वार्धयोः शिष्टे ऽपि संभवादिति चेत् ॥ मैवम् । इत्थंपुरोडाशगते मध्यपूर्वार्धे अपादानत्वेन श्रूयते । न त्ववशिष्टभागगते मध्यपूर्वार्धे । &c. E. दो with आ and अप, kṛit aff. ऋट्.**

अपादानीय Tatpur. m. f. n. (-यः-या-यम्) Not standing at the end of a Páda, as a word. E. अच् neg. and पादानीय.

अपाच Tatpur. m. f. n. (-चः-च्या-च्यम्) Not suitable for the feet (as water &c.). E. अच् neg. and पाच.

अपाधन् Tatpur. m. (-ध्वा) A bad road; (the word is udātta on the last syllable and forms, as the *Kāśikā* observes, an exception to the general rule of *Pāṇi*. V. 4. 88. which would require the compound to assume the samās. aff. अच्). E. अप and अधन्.

अपान Tatpur. m. (-नः) ¹The air which goes downwards; in the Vedas, in the doctrine of the Upanishads as well as in the philosophical and medical systems, the air (comp. वात, वायु) which is *inhaled* and *descends* the body, one of the

five vital airs which are supposed to pervade the latter; (opposed to प्राण, the air which is *exhaled* or *proceeds* from the body; comp. besides उदान, समान, व्यान and see अन्न); in the legend of the *Aitareya Upan.* it is therefore this vital air which is able to seize food, (for it introduces it into the body), and to give support to life; comp. अन्नायु. In the *Śatapath.* and *Bṛihadār. Upan.* it is called, from the same reason, the function of *smelling* (and the odour *inhaled*): प्राणो वै ग्रहः सो ऽपानेनातिग्राहेण गृहीतो ऽपानेन हि गन्धं जिघ्रति. In the *Vedānta-Sāra* it is defined: अपानो नामावागमनवान्पाश्चादिस्थानवर्ती (comm. अधो नाभेरधस्ताङ्गमनवान्मलाद्यानयनव्यापारेण। पायुर्गुदम्। तत्स्थानवर्तीत्यर्थः। आदिशब्दादुपस्थग्रहः। तत्रापि मूत्ररेतोविसर्गस्यापानकर्मत्वात्); in the *Sāṅkhya* it is like the other four vital airs the function which is common to बुद्धि, अहङ्कार and मनस् qq. vv. (*Sāṅkhya prav.* सामान्यकरणवृत्तिः प्राणाद्या वायवः पञ्च) and explained by the comm. अपनयनादपानस्तत्र यत्स्यन्दनं तदपि सामान्यवृत्तिरिन्द्रियस्य. In the *Kaṇāda-Sūtra* प्राणापाननिमेषोन्मेष^{००} it is explained as having the property of अधोगमनं फुल्कारादौ वा तिर्यग्गमनम्. This theory is then more fully developed in *Suśruta's Nidnasthāna* where the *inhaled vital air* 'resides in the rectum and in time *draws down* the excrements, urine, semen, foetus and menses' (पक्वाधानालयो ऽपानः काले कर्षति चाप्ययम्। समीरणः शक्यन्मूत्रशुक्रगर्भातवान्धः), and 'when obstructed by bile produces burning, heat and a little blood, when obstructed by phlegm, heaviness in the lower part of the body' (अपाने पित्तसंयुक्ते दाहौष्ण्ये स्वादसृग्दरम्। अधःकाये गुरुत्वं च तस्मिन्नेव कफावृते). Comp. also the following from the musical work *Sāṅgītadarpaṇa*: प्राणापानी तथा व्यानसमानोदानसंज्ञकाः। नागं कूर्मं च छकलं देवदत्तं धनंजयम् (sic, neuter; comp. these latter words in the *Vedānta-Sāra* p. 9)। तेषां मुख्यतमः प्राणो नाभिकन्धादधः स्थितः। शब्दोच्चारणनिःश्वासोच्छ्वासकासादिकारणम्। अपानस्तु गुदे भेद्रे कटीजङ्घोदरे तथा। व्यानो ऽक्षिश्रोत्रगुल्फेषु कव्यां घ्राणे च तिष्ठति। समानो व्याय निखिलं शरीरं वह्निना सह। उदानः पादयोरान्ते हस्तयोरङ्गसंधिषु। त्वगादिधातूनाश्रित्य पञ्च नागादधः स्थिताः. — An improvement on *Suśruta* seems to have been intended by *Hemachandra* who makes the अपान run down from the nape of the neck to the *heels* (अपानपवनो मन्यापृष्ठपृष्ठान्तपार्श्विगः; comm. पृष्ठान्तो गुदः। पार्श्वी पादपश्चाङ्गागौ). ²A fart. ³The anus. E. अन् with अप, kṛit aff. घञ्-अपानत् Tatpur. m. f. n. (-न्-ती-त्) Inhaling, producing the function of the vital air अपान q. v. — In the verse of the *Bhāgav. Pur.* (2. 10. 16.) अन्नु प्राणन्ति यं प्राणाः प्राणन्तं सर्वजन्तुषु। अपानन्तमपानन्ति नरदेवभिवानुगाः, it deserves notice that *Sridharasvāmīn* takes the word अपानत् in the sense 'ceasing to perform vital functions', viz. 'they (according to the comm., the senses) cease to exercise their functions when it (the vital air प्राण) ceases to perform its function': प्राणा इन्द्रियाणि यं (scil. प्राणं, the word of the preceding verse) प्राणन्तं चेष्टां कुर्वन्तमनु पश्चात्प्राणन्ति चेष्टां कुर्वन्ति। अपानन्तं चेष्टां त्यजन्तमनु अपानन्ति चेष्टां त्यजन्ति। राजानमनु भुव्या इव; but it seems very doubtful whether he is correct in this construction of the verse, as प्राणाः might be taken in the general sense 'vital airs', and the sense 'they perform the function of exhaling and inhaling according to the function

of life (प्राण)' would be in conformity with the usual meaning of the words in question. E. अन् with अप, kṛit aff. शतृ. अपानदा Tatpur. m. (-दाः) (ved.) The giver of the inhaled vital air or अपान q. v.; an epithet of Agni. E. अपान and दा. अपानन Tatpur. n. (-नम्) Inhaling, producing the action of the vital air अपान q. v. E. अन् with अप, kṛit aff. शतृ. अपानपवन Karmadh. m. (-नः) The vital air अपान q. v. E. अपान and पवन. अपानपा Tatpur. m. (-पाः) (ved.) The protector of the inhaled vital air or अपान q. v. E. अपान and पा. अपानभृत् Tatpur. f. (-त्) The name of certain sacrificial bricks (literally: supporting the vital air अपान); for similar terms comp. प्राणभृत्, व्यानभृत्, उदानभृत्, समानभृत्, also चतुर्भृत्, मनोभृत्, श्रीचभृत्, वाग्भृत्. E. अपान and भृत्, scil. शतृ. अपानवायु Karmadh. m. (-युः) The vital air अपान q. v. E. अपान and वायु. अपानुत् Bahuvr. m. f. n. (-तः-ता-तम्) Free from falsehood. E. अप and अनुत्. अपान्तरतम Bahuvr. m. (-मः) The same as the following. E. A shorter form of अपान्तरतमस्. अपान्तरतमस् Bahuvr. m. (-माः) The name of an ancient Rishi, who in a subsequent birth became, according to the legend, the Vedavyāsa or Kṛishnādwaipāyana. (*Sāṅkara* in his comm. on a *Vedānta Sūtra*: अपान्तरतमा नाम वेदाचार्यः पुराणर्षिर्विष्णुनियोगात्कलिद्वापरयोः संधौ कण्ठदिपायनः संबभूवेति स्मरन्ति.) E. अप and अन्तर-तमस्, lit. 'free from interior darkness'. अपान्नपात् Tatpur. m. (-त्) (ved.) An epithet or name of Agni (fire) and Savitri (sun). — *Sāyana* explains this word as meaning literally either 'not protecting (न-पात्, from पा, kṛit aff. शतृ) or not allowing to fall down (न-पात् from the caus. of पत्, kṛit aff. क्तिप्) the waters', fire or sun drying up the water; or 'the grandson of the waters', water bringing forth plants and trees, and plants and trees being the cause of fire; the latter explanation, apparently more congenial with the vaidik poetry than the former, is also given by *Yāska*. Comp. अप् and अपान्नपृ. [The word has two accents, viz. the udātta on the second and third syllable and is given by the Padatext of the *Rigveda* as representing not a compound, but two distinct words; that it may be analyzed so, is indubitable from passages where it occurs e. g. in the form नपातमपाम्. On the other hand it must be observed that the double accent belongs also to other and similar Tatpur. mentioned in the *Gaṇa to Pān.* VI. 2. 140. (comp. e. g. तनूनपात्) and that this *Gaṇa* would comprise more words than those mentioned in the present edition of *Pān.* and the ordinary *Gaṇa* lists as well as in the *Kāśikā*, if we may believe the *Swaramanjari* of *Nṛisinha*, which mentions e. g. मुक्कन्धिनौ (not referring this word to VI. 2. 141.) and concludes with इत्यादि; it may be observed too, that the *Nighantū* mentions अपान्नपात् as one of the thirty-two पद enumerated V. 4., and that *Sāyana* in his comm. cannot have looked upon it otherwise than as a compound when he writes e. g. अपानपात्संज्ञकी ऽपिः; comp. also the remark of *Paṭanjali* s. v. अपान्नपृ. The genitive plur. as a former part of a compound, is of rare occurrence, but met with also in other

compounds beginning with अपाम्, e. g. अपावत्, अपान्नाव, अपाम्यति &c. and in the Tatpur. देवानामिव (Pāṇini VI. 3. 21. Vārtt. 4.). E. अपाम् (gen. plur. of अप्) and नपात्.

अपान्नसु Tatpur. m. (-न्ना) The grandson of the Waters, a vaidik epithet or name of Agni (see the explanation given s. v. अपान्नपात्); but Śaṅkara distinguishes on one occasion the sacrificial fire from the अपान्नसु whom he then calls the Fire of the lightning as being the son of the rain-waters. Comp. अप् and अपोनप्तु. [In the vaidik hymns this word does not occur as a compound; but that it must have been considered as such in the ritual literature results from the derivatives अपान्नप्विच्य and अपान्नप्वीच्य. Patanjali in his comment on the latter forms (Pāṇ. IV. 2. 28.) denies the correctness of a combination अपान्नसु and assumes that the ending ङ् of the latter word merely exists before the affixes in question, while otherwise the word would be अपान्नपात्; Kaiyyāla, however, admits of such a combination in the Vedas. Mahābhāṣya to Pāṇ. IV. 2. 28.: अथ यदपोनप्विच्य-नपानप्विच्यं ना हविः । कर्षं तस्य प्रियः कर्तव्यः । अपोनपति ऽ नुवृहि । अपान्नपति ऽ नुवृहि । अपोनप्वपान्नसुभावः (the Ms. of the E. I. H. No. 330 reads wrongly अपोनप्तुपान्नभावः) कर्षान्न भवति । प्रत्ययसंनियोजेन ऋकारान्तत्वमुच्यते । तेना-यति प्रत्यये न भवितव्यम् ॥; but Kaiyyāla: अथेति । वेदे ऋ-विदपोनप्वे स्वाहेति ऋकारान्तः प्रयोनो वृचते । ऋविदपो-अपादिति तकारान्तः प्रयोन इति प्रज्ञः । प्रत्ययसंनियोजेनेति । वेदे तु ऋण्डस्वत्कारविदुकारान्तयोनः (the Ms.: ऋण्डस्वत्-त्वविदुकारान्तयोनः).] E. अपाम् (gen. plur. of अप्) and नप्तु.

अपान्नप्विच्य m. f. n. (-यः-वा-यम्) Referring to, consecrated to, Agni, called अपान्नसु; e. g. हविः. Comp. the following and अपोनप्विच्य. E. अपान्नसु, taddh. aff. ङ; see Patanjali's remark s. v. अपान्नसु.

अपान्नप्वीच्य m. f. n. (-यः-वा-यम्) The same as अपान्नप्विच्य; comp. also अपोनप्वीच्य. E. अपान्नसु, taddh. aff. ङ; see Patanjali's remark s. v. अपान्नसु.

अपान्नाव Tatpur. m. (-वः) ¹The ocean. ²A name of Varuṇa, the regent of the waters. E. अपाम् (gen. plur. of अप्) and नाव.

अपान्निधि Tatpur. m. (-धिः) ¹The ocean. ²A name of Vishṇu. ³A name of Śiva. Comp. अयोनिधि. [This word is the ritual name of Śamav. 1. 151. (= I. 2. 2. 1. 7.).] E. अपाम् (gen. plur. of अप्) and निधि.

अपाय I. Tatpur. n. (-यम्) Absence of sin or evil, virtue, righteousness, happiness.
II. Bahuvr. or Tatpur. m. f. n. (-यः-वा-यम्) Sinless, virtuous, innocent; e. g. in the Bhāgav. Pur. अपापेषु स्वभुविषु वाचिनापक्रुञ्चिवा । पापं कृतं तन्नवाप्तर्षात्ता चक्षुमर्हति.

III. Avyayibh. (-यम्) Without sin. E. अ neg. or priv. and पाय.

अपायकाशिन Tatpur. m. f. n. (-शी-शिनी-शि) ¹Not revealing unhappiness or evil; or ²Revealing happiness or virtue. E. ¹अ neg. and पायकाशिन or ²अपाय and काशिन.

अपायकृत् Tatpur. m. f. n. (-त्-त्-त्) Not doing wrong, not sinning. E. अ neg. and पायकृत्.

अपायवक्षस Tatpur. n. (-सम्) (Probably.) Increase of virtue or righteousness. E. अपाय I. and वक्षस.

अपायविच Tatpur. m. f. n. (-वः-वा-वम्) Not struck with, not afflicted with, sin or evil. E. अ neg. and पायविच.

अपायि Tatpur. m. f. n. (-पी-पिनी-यि) Sinless, virtuous, innocent. E. अ neg. and पायिन्.

अपामार्ग Tatpur. m. (-र्गः) The name of a plant (Achyranthes aspera) which is employed for sacrificial purposes, it being supposed to have the power of removing sins, and also as a medicament; it has three varieties: the white, the red and the water-Apāmārga. The white variety is described as 'a little pungent, hot, bitterish, astringent or constipating, emetic, purgent (sic), increasing the digestion, or stomachic, and applied against diseases from phlegm, the itch, piles, diseases of the stomach, of the blood, of serous secretions, of the vital airs, against cutaneous eruptions, leprosy, indolent tumors and nausea' —; the red variety is 'a little pungent, cold, constipating, emetic, obstructing the circulation of the vital air, and rough; it is employed against diseases from phlegm and of the vital airs, against ulcers, itch, and poison; its seed or fruit is cold, sweet, indigestive whether raw or cooked, constipating, causing flatulency, rough, emetic and good for cough and hemorrhages from the mouth, nose, rectum and cuticle'; the water-variety is 'pungent and used against pulmonary consumption, swellings, diseases from phlegm and of the vital airs, and against cough'. — The ashes of the plant are used in cleaning linen. E. मूळ with अप्, kṛit aff. घञ्, the final vowel of the prefix being lengthened; (or according to Bhānu. on the Amarak., a Bahuvr. अप् and आ-मार्ग; 'अपमार्गस्त्वेन, अप-कृष्ट आसमन्नाम्नानो ऽ खेति वा'; but according to Rāyam. only the former: 'अपमृञ्चति वस्त्रादिवस्त्रेण'; and equally so the Siddhāntak. 'अपमृञ्चते ऽ नेन आधादिः', and the Kāśikā which quotes अपामार्ग, besides वीमार्ग as an instance to Pāṇ. VI. 3. 122).

अपामार्गन Tatpur. n. (-नम्) Cleansing, wiping off; figur. removing, as diseases &c.; अपामार्गनदोष is the name of a hymn addressed to Vishṇu, which has this power. E. मूळ with आ and अप्, kṛit aff. ष्टुट्.

अपाम्यति Tatpur. m. (-तिः) ¹The ocean. ²A name of Varuṇa, the regent of the waters. ³(In Astronomy.) The twenty-fifth of the Nakshatra or lunar mansions; compare also शतभिषा. ⁴(In Astronomy.) The thirteenth of the sixty degrees into which each of the twelve signs of the zodiac is subdivided. — Comp. also अप्यति. E. अपाम् (gen. plur. of अप्) and पति.

अपाम्यन्त Tatpur. n. (-न्तम्) ¹Fire (liter. the bile of the waters; fire drying it up). ²A medicinal plant (Plumbago zeylanica). Also अप्यन्त. E. अपाम् (gen. plur. of अप्) and प्यन्त.

अपाय Tatpur. m. (-यः) ¹Going away, passing away; e. g. in the Mīm. Sūtra: अनपायस्य कालस्य लक्ष्यं हि पुरोडाशे; or in the Sāṅkhya S. पूर्वापाय उत्तरायोगात् (comm. पूर्वस्य कार-णस्यापायकाल उत्तरस्य कार्यस्योत्पत्त्यनौचित्यात्); comp. also the instance which follows meaning 3. ²Separation, disunion; e. g. in the Bhattik. सर्वत्र दयिताधीनं सुवक्तं रामशीयकम् । येन जातं प्रियापाये कद्वदं हंसकोकिलम्; comp. also the following instance. ³Absence, disappearance; e. g. in the Nalodaya: तद्वासः स्वापायां नीतिरिचं चेति विपदि सखापायाम् । नि-जवासः स्वापायान्निष्ठत्वं ताममुञ्चदिह सखापायाम् '(Nalus) thinking he acted rightly in his misery, abandoned her there

(in the forest) when she was asleep, deprived of her own [instance to meaning 2.], her (good luck) having departed from her [instance to meaning 1.], after having torn (her garment) in the absence of garment or property of his own (comm.: निवृत्तं स्वकीयं यद्वासः स्वं च धनं तदपायात् तदपनमात्); or संनियोगश्रिष्टानामन्वतरापाय उभयोरपपायः (in which *Paribh.* to *Pān.* VI. 4. 133. the E. I. H. Ms. No. 326. of the *Mahābhāshya* reads however both times अपाव instead of अपाय); or *Mahābhāshya* (introd.): अपायो शोषः । इति च ननु चयन । वर्षापायो नार्धापायः. ⁴ Loss; e. g. in the *Hitop.* यथापायः संभवति ततोपायो ऽप्यस्ति. ⁵ Destruction, cessation; e. g. in the *Nyāya S.* दुःखमप्रवृत्तिदोषमिच्छाज्ञानानामुत्तरोत्तरापाये तदन्तरापायादपवर्गः. ⁶ Death; e. g. in the *Bhāṭīk.* बन्धुनशङ्किष्ट समाकुलत्वादासेदुषः क्षेपवशादपायम्. ⁷ Misfortune, calamity, evil; e. g. in the *Nalod.* अथ तुष्णीपायस्य अवशेन नक्षत्रं सानुगो ऽपायस्य स्वमनो भीमचिरं सुगोप; (comm. नक्षत्रं अपायस्यापक्रमस्य दुःखस्य वा अवशेन). E. इ (इत्) with अप, kṛit aff. अच्.

अपायिन् Tatpur. m. f. n. (-यी-यिनी-यि) ¹ Going away, departing. ² Perishing, transitory; e. g. in the *Sāṅkhya S.* स्वभावस्वानपायित्वादननुष्ठानस्यप्रामाण्यम्. E. इ (इत्) with अप, kṛit aff. इनि.

अपार I. Tatpur. n. (-रम्) 1. The opposite bank of a river; the same as पार; comp. also अवार. E. See s. v. पार.

2. (In the Sāṅkhya philosophy.) ¹ A technical term to denote that kind of mental acquiescence or indifference which arises from the reflection that sensual objects perish in consequence of enjoyment and that there is a feeling of pain or trouble when they perish; some call this kind of acquiescence सुनेच, and others पारपार (the latter word written thus in the Calc. ed. of the comm. of the *Sāṅkhya-pravachana* and in the E. I. H. Ms. 2668; in *Wilson's* ed. of the *Sāṅkhya-Kārikā* पारापार); it is among the nine kinds of acquiescence or तुष्टि (q. v.) one of the five called वाह्य or acquiescences relating to exterior objects. [*Wilson* in his comment on the *Kārikā* (page 155) renders the literal meaning of this word 'shoreless', taking it therefore as a Bahuvr.; but it seems to me that the compound terms of this category, enumerated s. v. अनुत्तमाश्रय, are all Tatpur., the simile inhering to these terms being taken from the notion of 'water' or 'opposite shore', and the different mode in which the former is expressed (अश्रय, सखिच, शोष, वृष्टि) as well as the qualification conveyed by the former part of the compound terms (सुपार, उत्तमाश्रय &c.) being intended to express the higher or lower degree of the various acquiescences, none of which is conducive to final emancipation; the literal meaning of अपार would therefore be, in my opinion, 'a bad or undesirable opposite shore'. In the list of *Gaurapāda* which differs from that of the other comm., the correctness of the term सुनेच seems to me, for the reasons given, doubtful, unless नेच is to be connected there with the sense of नेची 'river'.] ² The reverse of the technical Sāṅkhya term पार, i. e. ^a non-acquiescence or not being indifferent through not reflecting that pain or trouble arises from the preservation of sensual objects when they have been acquired; or ^b non-acquiescence

through not reflecting that acquiring sensual objects causes trouble or pain; (the term पार being used by *Gaurapāda* in the former, by *Vāchaspati*, *Vijñānāchārya* &c. in the latter sense); it is amongst the seventeen बुद्धिबध or obstructions of intellect one of the nine which are the converse of the तुष्टि or acquiescences. E. अ I. deter., 2. neg. and पार.

II. Bahuvr. m. f. n. (-रः-रा-रम्) Shoreless, unbounded, boundless, illimitable. E. अ priv. and पार.

अपारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Incompetent, incapable; comp. अपारयत्. E. अ neg. and पारक.

अपारपार Tatpur. I. n. (-रम्) (In the Sāṅkhya philosophy.) The reverse of पारपार (see the remark s. v. अपार I. 2.), a technical term to denote the non-acquiescence or non-indifference through not reflecting that since a sensual object perishes in consequence of enjoyment, pain or trouble arises from its cessation; it is amongst the seventeen बुद्धिबध (q. v.) or obstructions of intellect one of the nine which are the converse of the तुष्टि or acquiescences. According to others the term would be अनपार or असुनेच. E. अ neg. and पारपार.

II. m. (-रः) The farthest bound of that which is illimitable, an epithet of Vishnu; e. g. पारं परं विष्णुरपारपारः परं परेभ्यः परमार्थरूपी । स ब्रह्मपारः परपारभूतः परः पराशामपि पारपारः । (See the explanation of this verse by *Wilson* in his *Vishnu*. p. 113, note 3.) E. अपार II. and पार.

अपारमार्थिक Tatpur. m. f. n. (-कः-की-कम्) Not referring to the supreme truth, illusory. E. अ neg. and पारमार्थिक.

अपारमार्थिकत्व n. (-त्वम्) The not referring to the supreme truth, the being illusory; e. g. नन्वविद्यावशादेवाविद्याधीनो वक्तव्यः । तथा चापारमार्थिकत्वात् तया सङ्गः (scil. चेतनस्य). E. अपारमार्थिक, taddh. aff. त्व.

अपारयत् Tatpur. m. f. n. (-न्-नी-त्) Being incapable or incompetent; e. g. in the *Bhāgav. Pur.* इत्थं मजेदुः स यदाप संकटं प्रायस्य देही विवशो यदृच्छया । अपारयन्नात्मविमोक्षये चिरं दध्याविमां बुद्धिमद्याभ्यसत. E. अ neg. and पारयत्.

अपार्थक Tatpur. m. f. n. (-रकः-रिका-रकम्) Throwing away, scattering. E. अच् in the caus., with अप, kṛit aff. खुच्.

अपार्थित Tatpur. m. f. n. (-तः-ता-तम्) Thrown away (as refuse). E. अच् in the caus., with अप, kṛit aff. ङ्.

अपार्थ्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) Far, remote; e. g. अपार्थ्यं यामात्. E. अर्ह् with अप, kṛit aff. ङ्. (Of similar deriv. *Pān.* and the commentaries on the *Dhātupāthas* mention only समर्थ, न्यर्थ, व्यर्थ, अभ्यर्थ; the given instance is from Prof. *Roth's* ed. of the *Nirukta.*)

अपार्थ्य Bahuvr. m. f. n. (-र्यः-र्या-र्यम्) ¹ Purposeless, useless; e. g. in the *Vyavahārat.* मृतासु साक्षियो यच धनिकर्षिकलेखकाः । तदप्यपार्थकरणमुते त्वाधेः स्थिराश्रयात् (scil. a title deed). ² Meaningless; e. g. अपार्थ्यवाच्. Comp. the following. E. अप and अर्थ.

अपार्थक Bahuvr. I. m. f. n. (-र्यकः-र्यिका-र्यकम्) The same as अपार्थ्य; ¹ Purposeless, useless. ² Disinterested, without a selfish motive; e. g. in the *Sāṅkhyakār.* नानाविधेषुपाथेषु पकारिस्त्रयुपकारिणः पुंसः । गुणवत्त्वगुणस्य सतस्यस्वार्थमपार्थकं चरति (scil. प्रकृतिः). ³ Meaningless; e. g. in the *Kārikā* on *Pān.* VII. 2. ३३. ततः परकीपदेविति नियमार्थः । स च नियमो यद्यविशेषेण स्नात्पूर्वो योनो ऽपार्थकः स्नात्.

². n. (-कम्) (In the *Nyāya* philos.) One of the twenty-

two निग्रहज्ञान or failures in argument which lead to defeat in controversy; viz. speech which is incoherent from want of a causal nexus between what precedes and follows, although the single sentences or words, may give a sense, if taken individually; (it is different therefore from the निग्रहज्ञान which is called निर्घक q. v.); 'पीर्वापर्यायोनादप्रतिसंबन्धार्थमपार्थकम्'. E. अप and अर्थ, samās. aff. कप्.

अपार्थवाच् Karmadh. f. (-क्) Unmeaning speech, nonsensical discourse. E. अपार्थ and वाच्.

अपाख Bahuvr. 1. m. f. n. (-खः-खा-खम्) Unprotected; e. g. का खमेकाकिनी भीख निरन्वयवने वने। बुध्नो ऽप्यसम्बन्धास्त्वामपाखां कर्षं न वा.

2. f. (-खा) A proper name: a daughter of Atri and authoress of a hymn of the R̥gveda. E. अ priv. and पाख.

अपाखङ्क Tatpur. (?) m. (-ङ्कः) A plant (Cassia fistula). — The word is udatta on the last syllable. E. ? (The *Siddhantakaum.* in its chapter, the *फिटसूत्र*, gives the word only in its crude form, whence the masc. gender could not be established; in the E. I. H. Ms. No. 98 of these Sūtras the comm. writes once *अपाखङ्का* and another time *अपाखङ्कः*, the latter being probably the correct form, to judge from the synonymes and the form *पाखङ्क* which seems kindred to it.)

अपाखन Bahuvr. m. f. n. (-नः-ना-नम्) Unprotected; as an animal not protected against casualties from weather &c. E. अ priv. and पाखन.

अपाखम्ब Tatpur. m. (-म्बः) (ved.) The hind part of a cart (according to *Sāyana* on *Satapathabr.* III. 3. 4. 13: अथ वखात्परिक्रम्येति शकटस्य पश्चाद्भागं गत्वा। अपख्वाखम्बत इति। अपाखम्बः शकटस्य पश्चाद्भागः). E. खम् with आ and अप, kṛit aff. घञ्.

अपाखि Bahuvr. m. f. n. (-खिः-खिः-खि) Without bees &c. (see the meanings of अखि); e. g. तं हस्तेनापाखिः स्वयंवरं चितिभुजां हस्तेनापाखिः। न वभासे नापाखिः हनेषु धैः शिरसि या रसेनापाखि। E. अप and अखि.

अपाखित Tatpur. m. f. n. (-तः-ता-तम्) Unprotected. E. अ neg. and पाखित.

अपावरण Tatpur. n. (-रणम्) Covering, concealing. E. वृ with आ and अप, kṛit aff. क्णुट्.

अपावर्तन Tatpur. n. (-नम्) ¹Turning away or from. ²Retreat. ³Returning. E. वृत् with आ and अप, kṛit aff. क्णुट्.

अपावर्तित Tatpur. m. f. n. (-तः-ता-तम्) ¹Turned away or from, driven away; e. g. आगच्छतो ऽनूचि गवस्य घष्टयोः स्वर्गं समाकर्ष्यं समाकुलाङ्गनाः। दूरादपावर्तितभारवाह्याः पशोपससृस्वरितं चमूचराः. E. वृत् in the caus., with आ and अप, kṛit aff. क्त.

अपावृत् Tatpur. f. (-त्) (ved.) Returning; अनापावृत् 'so as not to return again'; said of the waters which go to the ocean. E. वृत् with अप, kṛit aff. क्तिप्, the final vowel of the prefix being lengthened, according to the Pada text and the *Prātisākhya* of the R̥gveda.

अपावृत I. Tatpur. m. f. n. (-तः-ता-तम्) 1. ¹Covered, concealed. ²Inclosed, surrounded. E. वृ with आ and अप, kṛit aff. क्त.

2. Opened, laid open. Comp. अपवृत. E. वृ with अप, kṛit aff. क्त, the final vowel of the prefix being lengthened (according to the Pada text of the R̥gveda).

II. Bahuvr. m. f. n. (-तः-ता-तम्) Independent, self-willed, unrestrained. E. अप and आवृत (*R̥yamuk.* on the *Amarak.*: अपगतमावृतमस्वतन्त्रत्वमस्य; *Bhamd.* on the same: अपगतमावृतमावरणमस्य).

अपावृत्ति Tatpur. f. (-तिः) I. Covering, concealing. E. वृ with आ and अप, kṛit aff. क्तिप्.

II. Opening, laying open. E. वृ with अप, kṛit aff. क्तिप्, the final vowel of the prefix being lengthened.

अपावृत्त Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹Desisting from, abstaining from; (the same as निवृत्त). ²Reversed, turned to the contrary.

2. n. (-तम्) The rolling on the ground, of a horse. E. वृत् with आ and अप, kṛit aff. क्त.

अपावृत्ति Tatpur. f. (-त्तिः) Returning, revolving. E. वृत् with आ and अप, kṛit aff. क्तिप्.

अपाय्या Tatpur. f. (-य्या) A small or no quantity of nooses. (The word is udatta on the final syllable.) E. अ neg. and पाय्या.

अपाय्य I. Tatpur. m. (-यः) ¹A support, a recipient, the person on which another reposes, as it were, by whom he is protected; e. g. ब्राह्मणापाय्यो नित्यमुत्कृष्टां चातिमद्भुते (scil. मूढः) 'a Śūdra who is supported by a Brahmaṇa obtains always a superior birth'; (speculation has been rife on this passage of *Manu* 9. 335.: both Calc. editions read ब्राह्मणापाय्यो — which is meaningless —, another reading is ब्राह्मणोपाय्यो, and the correctness of the word अपाय्य in this verse has been even doubted; but it occurs and is commented upon in the same sense 'recipient, support' e. g. in the *Bhāgavata Pur.* VI. 19. 12. where Viṣṇu is contrasted with Śri:) त्वं हि सर्वशरीर्यात्मा श्रीः शरीरिभिर्याययाः। नामरूपे भगवती प्रत्ययस्त्वमपाय्यः (comm. प्रत्ययो नामरूपयोः प्रकाशः। अपाय्यः। तयोराधारः); i. e. '..... thou makest them manifest and thou art their recipient or support'. — Comp. also अपाय्यित. ²That which rests upon; (used in this sense *Daśakumdrach.* ed. *Wilson* p. 90, l. 13, where the word implies the meaning 'head' as resting on the hand). ³An awning spread over a court or yard. E. अि with आ and अप, kṛit aff. अच्.

II. Bahuvr. m. f. n. (-यः-या-यम्) Unsupported, helpless. E. अप and आय्य.

अपाय्यित Tatpur. m. f. n. (-तः-ता-तम्) ¹Reposing on, resting on; e. g. in the *Bhāgavata Pur.*: तस्माद्युगात्तत्रसनावधूर्षजसोर्मिषक्रात्सखिवादिहृदम्। अपाय्यितः कञ्जमु लोकतत्त्वं नात्मानमन्वाविददादिदेवः; or वाम ऊरावधिशिव दक्षिणाङ्गि सरोरुहम्। अपाय्यिताभवात्त्वमङ्गं त्वत्तपिप्यसम् (*Śrīdharaśaw.* अपाय्यितः पृष्ठतो ऽवष्टम्बः). ²Having recourse to, applying, using. E. अि with आ and अप, kṛit aff. क्त.

अपाष्टि Tatpur. f. (-ष्टिः) (ved.) The heel; (*Sāyana*: = पार्थिः); see अयोपाष्टि. E. ष्ठा with अप, kṛit (un.) aff. क्ति and the अ of the prefix lengthened; the unaspirated final consonant being either an archaism or an inaccuracy of the *Ms.*, like दुष्टु, सुष्टु.

अपाह Tatpur. n. (-हम्) (ved.) The stale Soma juice, or the refuse of the Soma plant which is left after its juice has been pressed out. (*Sāyana*: अपाहमपश्चित्तमूवीषम्.) E. ष्ठा with अप, kṛit aff. क्त, the final vowel of the prefix being lengthened.

अपाहवत् ind. (ved.) Like the stale Soma juice or like the refuse of the Soma plant which is left after its juice has been pressed

out. (*Sāyana*: अपाहमपश्चितमुजीवन् । तद्ध.) E. अपाह, taddh. aff. षति.

अपासक Tatpur. m. (-कः) A quiver; also अपासक. E. सक् with आ and अप (or perhaps सक् with अप, the final vowel of the prefix being lengthened; comp. *Pāṇ.* VI. 3. 122), kṛit aff. क्.

अपासन Tatpur. n. (-नम्) I. Throwing away, quitting, foregoing. E. अस् (cl. 4.) with अप, kṛit aff. क्.

II. Killing (comm. on the *Amarak.* and *Hemach.* = मारण; a special meaning 'carnage' given to this word is without authority). E. Accord. to the commentators on the *Amarak.* like the former; but it seems preferable to derive the latter meaning from a denom. अपासि (अप-असु, denom. aff. सिच्), kṛit aff. क्; lit. 'making to lose the life'; or from अस् 'to be' in the caus. with अप, kṛit aff. क्. lit. 'to produce cessation of existence'.

अपासरण Tatpur. n. (-णम्) Going away, departure. E. सु with अप, the final vowel of the prefix being lengthened, or perhaps सु with आ and अप, kṛit aff. क्.

अपासरत् Tatpur. m. f. n. (-न्-न्ती-त्) Going away; e. g. with the intention of defrauding, absconding: मिघावदम्परीमासं मुक्कञ्जानादपासरन् । दास्यस्वदनुर्वां यत् सवावक्रयविक्रयी, (in which verse of *Yājñav.*, 2. 322, the Calc. 8^{vo} ed. of the *Vyavahāra* section of the *Mitākshara* has omitted to correct the misprint अपासरत् although it is corrected in the 4th edition; the *Vivādashint.* (p. 81, l. 18), however, reads in this verse अपाक्रमन् instead of अपासरन्, which word would correspond in its strangeness with the quotation of the same work (p. 81, l. 21) from *Vishnu*: मुक्कञ्जानमनाक्रमन्; but as the Calc. edition of *Vishnu's Saṁhitā* (fol. 3a, l. 6) reads मुक्कञ्जानमपक्रामन्, it is more likely that अपाक्रमन् and अनाक्रमन् are blunders of the editor than archaisms of *Yājñavalkya* and *Vishnu*. The E. I. H. Mss. of the *Mit.* read अपासरन्). E. सु with अप, the final vowel of the prefix being lengthened, or perhaps सु with आ and अप, kṛit aff. श्नु.

अपासि Bahuvr. m. f. n. (-सिः-सिः-सि) Without a sword, having lost the sword; whence the abstract noun (with taddh. aff. त्) अपासिता; see the quotation in the following. E. अप and असि.

अपासित Tatpur. m. f. n. (-तः-ता-तम्) Thrown about, scattered about. [In the insipid verse of the *Nalodaya*: वेजवजापासितया वेजा भीमी युता सजापासितया । नृप सजापासितया हस्वारीन्वाभवात्सजापासि तया, the comm. has subjected the first compound to the following torture: it may mean according to him as an attribute of वेजी 'braided hair': ^a scattered about through the force of running (= धावनवलेन विद्युतया); or ^b having lost its resting-place through the force of running (when अपासित is a Bahuvr. of अप and आसिता, the latter being आसिन्, taddh. aff. त्; = अपनता आसिता उपवेशनत्वं यस्याः सा); or ^c having lost its existence through the force of running (when अपासित is a Bahuvr. of अप and असिता; the latter coming from असिन्, taddh. aff. त्; = अपनता विद्यमानता यस्याः सा); or not as an attribute of वेजी and coming from वेज-वज-आप-असि, taddh. aff. त् 'through the effect of having a sword which possesses speed and power'; the second compound in this verse, viz. सजापासितया is explained by

him as the instrum. of सक्त-अपासिता, the latter being अपासि q. v., taddh. aff. त्; 'through all (scil. enemies) having lost their sword'.] E. अस् (cl. 4.) in the caus., with अप, kṛit aff. त्.

अपासु Bahuvr. m. f. n. (-सुः-सुः-सु) Lifeless, having lost the life. E. अप and असु. Comp. the Etym. of अपासन.

अपास्य Tatpur. m. f. n. (-स्यः-स्य-स्यम्) Thrown off, rejected, discarded, excluded (as an opinion &c.); e. g. in the *Sāhityad.*

रत्नादीनामपि (scil. definitions of what is a poem) काव्यस्य-स्यमपास्यम्; or तत्र काव्यस्यास्यत्वं (scil. of a poem) काव्यस्याजाधनिरिति स्वचनविरोधादेवापास्यम्; or नामान्दे श्वासरसप्रधानत्वमपास्यम्. (In *Fausböll's Dhammapada* v. 149 the Pāli word अपत्तानि seems to represent rather the Sanskrit अपासिनि, then अपास्यनि.) — The same as परास्य. E. अस् (cl. 4.) with अप, kṛit aff. त्.

अपास्यत् Tatpur. m. f. n. (-न्-न्ती-त्) Throwing off, rejecting, discarding; e. g. अजनि क्वा पास्यन्त् स्वयशो ऽनिवर्तमहः किञ्चापास्यन्त् । शत्रुक्वापास्यन्त् प्रेष्य नत् सुरततिः क्वापास्यं तम् (*Nalod.* 1. 25, where *Benary's* reading किञ्चा° is preferable to *Yates' क्वा*°). E. अस् (cl. 4.) with अप, kṛit aff. श्नु.

अपि ind. (see निपात, उपसर्ग, नति, कर्मप्रवचनीय). A particle originally implying location and hence proximity, which, like other particles of location, then has become one implying emphasis. It is used, in some instances, as a prefix to verbs, is considered in one instance as a separable preposition governing a noun, but occurs more commonly as an adverb or conjunction. It forms with a following noun in a few instances Tatpur. and Bahuvr. compounds. Its older form पि (see the Preface).

1. (as a prefix to verbs) 'On; comp. e. g. धा, गृह्, वल्. (In this sense it answers the cognate German or English particle be-, as in beschlagen, bestreichen, beget, bespeak &c., and passes, as other locative prefixes, e. g. अधि, into the meaning of much, very; comp. e. g. नृ with अपि, अपिगीर्ष.) Its older form पि, is met with esp. in this sense; comp. e. g. पिधान, पिनक्ष. — Before वृ, in forms in which this radical preserves its vowel ऋ, the final vowel of the prefix is lengthened in the Veda; comp. अपी-वृत्; equally so in the क्तिप् derivation अपीवृ (from वृ with अपि). [2 In; in combination with अस् cl. 2. 'to be'; in the Vedas (?). As this radical is combined then with the locative, its sense remaining the same as if it were not connected with अपि, it is possible to refer अपि to another word of the sentence, instead of considering it as a prefix to अस्, in all instances in which the radical स् of अस् undergoes no change; but in combinations like अपि ज्ञात्, it would seem necessary to look upon अपि as upon a prefix (उपसर्ग) if we follow *Pāṇ.* VIII. 3. 87. and implicitly I. 4. 98. — since अपि is called there कर्मप्रवचनीय in other meanings than in that of location —; comp. also *Kaivya* as quoted in the following अवापिशब्दश्च &c. On the other hand, as *Sāyana* considers also in the latter instances अपि not as a prefix to अस्, but as referring to some other word of the sentence, it must be said in favour of his opinion, that the change of स् to ष after preceding coloured vowels

(इ, उ &c.) takes place in many vaidik instances where it could not be justified from *Pāṇin's* rules which chiefly concern the classical idiom (comp. e. g. as regards the radical अस् a combination अपि अस्), that consequently in अपि घाम the change of स् to ष might be ascribed to the influence of the ultimate vowel of the adverb अपि in the same manner as in हि ष्टा (*Sāyana* = भवथ) to the इ of हि. The combination of अपि and अस् is therefore, at least, matter of doubt, even in such cases where अपि immediately precedes अस्, and still more doubtful where it is separated from it by other words.] ² Near to, towards; comp. e. g. इ, गम् (अपियत्, अपिगत); the commentators render it mostly in the latter instances by अभि or प्रति.

2. (as a separable preposition.) When used as such, अपि is considered to have no special meaning itself and the noun connected with, but not governed by, it in the genitive is to be rendered with the ellipsis of 'a drop, a little'; e. g. सर्पिषो ऽपि स्यात् 'there might be a drop of, or a little, clarified butter'. [This value and use of the word are stated on the authority of *Patanjali* (to *Pāṇ.* I. 4. 96.) whom it is necessary to quote here in full on account of the different interpretation given to this Sūtra by the native grammarians and perhaps, too, on behalf of the erroneous quotation 'युक्तपदार्थे' made elsewhere from *Hemach.* and the *Med.* — instead of अयुक्तपदार्थे — which is apt to convey, if any, a totally different sense. *Patanjali*: अपि पदार्थे० इह कस्मान्न भवति। सर्पिषो ऽपि स्यात्। गोमूत्रस्यापि स्यात्। किं च स्यात्। द्वितीयापि प्रसज्येत कर्मप्रवचनीययुक्ते द्वितीयेति (*Pāṇ.* II. 3. 8.)। नैष दोषः। नेमे ऽप्यर्था निर्दिश्यन्ते। किं तर्हि परपदार्था इमे निर्दिश्यन्ते। एतेष्वर्थेषु यत्पदं वर्तते तत्प्रति कर्मप्रवचनीयसंज्ञो भवतीति। अथवा। यदत्र कर्मप्रवचनीययुक्तं नादः प्रयुज्यते। किं पुनस्तत्। विन्दुः। विन्दुस्तर्हि कस्मान्न भवति। उपपदविभक्तेः कारकविभक्तिर्बलीयसीति प्रथमा भविष्यति ॥ *Kaiyyata* on *Patanjali*: अपि० इहेति। यथापिशब्दस्य कर्मप्रवचनीयसंज्ञायां सत्त्वां स्यादित्यत्रोपसर्गात् अयं षत्वं न भवत्विवं सर्पिःशब्दाद्वितीया कस्मान्न भवतीति प्रश्नः। इतरौ (०रा?) भवत्विवानपिः संज्ञेत्याह ॥ किं च स्यादिति। नेम इति। यथापिशब्दार्था इमे निर्दिश्येरन्। पदार्थग्रहणमनर्थकं स्यात्। स्वपदार्थावभिचारात्। संभावनादीनां चोपादानमनर्थकं स्यात्। तेषामपि पदार्थत्वात् ॥ परपदार्था इति। स्यादित्यादिः परस्य पदस्यामी अर्था इत्यर्थः। तदयमर्थः। स्यादित्यादिपदं कर्तुंसामान्यवाच्यपि यदा सामर्थ्यात्कर्तुंविशेषे विन्दौ वर्तते तदा तत्प्रत्ययः कर्मप्रवचनीयः। सर्पिःशब्दसु समुदाय एव वर्तते नावयवे। अत एवावयवोपजनितव्यतिरेके षष्ठी भवति ॥ अथवेति। विन्दुकर्तृकत्वं क्रियायां चोत्तयितुमपिः प्रयुज्यत इति विन्दुं प्रति कर्मप्रवचनीयो ऽपिर्न तु सर्पिः प्रतीति भावः ॥ विन्दोस्तर्हीति। ननु यदा विन्दुशब्दो न प्रयुज्यते तदापिः कर्मप्रवचनीयः। तदुच्यते वृत्तिकारः। पदान्तरस्याप्रयुज्यमानस्यार्थः पदार्थ इति। न चाप्रयुक्ते द्वितीया विधातुं शक्वा। अत्राहुः। पदार्थग्रहणमिहोपलक्षणार्थमुपात्तम्। तेन यस्मिन्पदार्थे पदान्तरस्याभिधानशक्तिर्नास्ति तत्रापिः कर्मप्रवचनीयः। ततश्च गतार्थो विन्दुशब्दोपादानविषयप्रतिपत्तये प्रयुज्यते तदापिः कर्मप्रवचनीयसंज्ञो भवति ॥ उपपदविभक्तिरिति। कारकविभक्तिरत्र प्रथमा। सर्वत्रैव वाक्ये ऽवश्यंभावं क्रियया ततः स तथा तत्र विन्दोः प्रथमा स्यादित्यनेन संबन्धो ऽन्तरङ्गः पश्चात्तु तत्कारको ऽपिशब्देन (the last sentence is rather in-

correct in the E. I. H. Ms. 171, viz. सर्वत्रैव वाक्ये ऽवश्यंभावं क्रियया ततः स तथा तत्र विन्दोः प्रथमं स्यादित्यनेन संबन्धोत्तरः पश्चात्तु तत्कारको ऽपिशब्देन sic). — To which may be added, to prevent a misunderstanding of the ellipsis विन्दु, from the *Kāśikā*: मावाविन्दुस्योक्तमित्यस्यै ऽपिशब्दो वर्तते. — It results from this quotation that, according to *Patanjali* and *Kaiyyata* ^a the use of अपि in the given sense is restricted to sentences in which the word to be supplied stands in the *nominative*, no mention being made in the discussion of other cases or of an '&c.', ^b that the ellipsis is a word meaning 'a little', ^c that अपि is Karmapr. with regard to, i. e. governing, this ellipsis, but not the genitive (सर्पिषः &c.) and ^d that the nominative of the word supplied (विन्दुः) results from the reason that the government required by the sentence overrules the claim of the Karmapr. But however ingenious this interpretation of what is, in truth, corresponding with the French 'du beurre' might be, it seems clear, that अपि cannot be considered, properly speaking, as a preposition governing a noun, but that it has in the alleged instances merely the emphatic sense or that of an expletive (see meaning 3. I.) and that *Pāṇin's* rule only intended what *Kaiyyata* remarks in the beginning and the *Kāśikā* at the end of the gloss on it, viz. to prevent its having the power of changing the initial स् of a radical to ष; *Kāśikā*: उपसर्गसंज्ञावाधनात्षत्वं न भवति. — Quite a different and apparently a more simple construction has been put upon this rule by the comm. on *Bhāṭik.* 8. 91., amongst whom *Jayamanjara* explains the half-verse 'परिशेषं न नामापि स्थापयिष्यति ते विभुः' thus: (रामो) विभुः प्रभुः। ते परिशेषं नामापि संज्ञामपि न स्थापयिष्यति किमु देहम्। अपि पदार्थेत्यादिना पदार्थे कर्मप्रवचनीयसंज्ञा। पदस्य देहस्याप्रयुज्यमानस्यार्थे ऽपिशब्दो वर्तते....। उपसर्गवाधनात्संज्ञाया उपसर्गात्सुनोतीत्यादिना (*Pāṇ.* VIII. 3. 65., and comp. *Vārtt.* 3.) षत्वं न भवति; in a similar manner *Vidyāvinoda*; *Kandarpachakravartin*, after having given an analogous interpretation, adds his opinion that अपि is in this instance an emphatic particle (comp. संभावने p. 192 a, l. 39) and *Puṇḍarikavidyāsāgara* that it implies there the sense of च; the former: परिशेषमेव शिष्टं नामापि संज्ञामपि न स्थापयिष्यति किं पुनः शरीरम्। अत्र षत्त्वनिषेधार्थं परिरपेः कर्मप्रवचनीयसंज्ञा कृता। स्वमते ऽपेः स्तोकार्थसंभावनेत्यादिना संभावनार्थादपेः षत्वं निषिद्धम्; the latter: संभावनागर्हामात्रेष्वपेः उपसर्गत्वनिषेधः श्रीपतिना कृतः। परिरतदर्थं कर्मप्रवचनीयसंज्ञा कृता। देहेन समुच्चयेन चार्थे &c.; comp. also *Bharatas*: अत्रापिशब्देन देहस्य समुच्चयात् &c.; when पदार्थ accord. to *Jayam.* &c. is made to mean 'any ellipsis (suitable to the context)' and the sense of अपि would fall under 3. I. A.]

3. (as an adverb or conjunction) it implies emphasis, either by imparting greater power to one word or by producing a stronger junction or a stronger antithesis between several words or sentences; I. by imparting greater power ^A to one word in general, esp. to a noun; it is synonymous then with एव and placed in most instances after the word to which it refers, but sometimes also after a word depending on, or relating to, that to which it properly belongs, to effectuate, as it were, at the same time a stronger relation between both; e. g. निष्ठुरास्त्रीलतीत्रत्वात्तदपि (i. e. वाक्या-

एव) विविधं कृतम्; or अनापुराणेषु युतो ऽवसादः फलानुबन्धः सुधिवाङ्मनो ऽपि; or मुक्तवचनोरन्तराभावात् तत्सिद्धिः (scil. रत्नरत्नम्)। उभयवाच्यसत्कारत्वम्; or न्वगवातयो रत्नवरैरवभा मुखाः कपीनामपि नोपजयाः (where अपि increases the power of मुखाः, but produces at the same time in मुखाः कपीनाम्, by being placed after the latter the effect of a stronger junction, like that of a compound कपिमुखाः). — In the same manner as the positive power of a word, if it implies, e. g. excellence &c., is rendered more prominent by अपि, also the negative value of a word implying negation, diminution &c. becomes still more negative &c. by the same particle; thus मुञ्जर्तमपि means 'only a moment', and न मुञ्जर्तमपि 'not even a moment'; e. g. किं हि संशयमायन्ने तस्मिन्निह मया तव। मुञ्जर्तमप्यधीवन्त्वा यन्नान्नेष्यसि राघवम्; or नाहमेनं धनुष्याणि सुयुत्सुं समुपस्थितम्। मुञ्जर्तमपि परयेवं प्रहरियं न चायुत; for the same reason it imparts to numerals the notion of totality or greater unity, e. g. द्वावपि 'both two', पञ्चापि 'all five' &c. ^B To verbs; when imparting greater emphasis to the verbal action it is ^a a particle of interrogation, although the verb would imply the same modality by itself alone, e. g. अपि भवान्कमच्छुपाणिं ज्ञापयन्द्वापीत्? or कुञ्चं कौशिको राघवः पर्यपृच्छत्सुधार्मिकः। अपि ते संनताः सर्वे सामन्ता रिपवो जिताः?। ^b a particle of exclamation; ^a in general, *he! ho there!* e. g. अपि विवहीहि द्रोणगूहणम्!; according to the *Gaṇaratnam*. it occurs combined with अयि, if the sentence is not completed, e. g. अय्यपि साहसकारिणि! ^c more especially it may impart to the imperative the notion of 'do as you please' (*Pān.* in the sense of अन्ववसर्ग, the same as कामकारक्रिया or क्रियाकारक्रिया of the *Koshas*), but rather with the implied meaning of 'indifference' than with that of a 'kind permission'; e. g. (Sitā having told Rāvaṇa that her husband will entirely destroy him, continues: *Bhāṭik.* 8. 92) अपि सुहृदि संधासांस्त्वमुक्तं नराग्रम् 'now do as you please: praise us (*comm.* say that I have spoken properly) or retain us: I have spoken the truth, man-eater!'; ^d to the potential or conditional (the natural value of which moods is uncertainty or insufficiency), it gives the notion of 'certainty' ('वाढम्') or of 'exaggerated capacity' (संभावने), then meaning *certainly!* indeed! e. g. अपि कुर्यात् or अयधीचीत् 'indeed he will do it, certainly he will study'; or अपि द्रोणपाकं भुञ्जीत् 'indeed he is capable to eat as much as a Drona full'; अपि सिद्धेसूक्ष्मसहस्रम् 'certainly he can water a thousand roots'; अपि साक्षात्प्रशिक्षास्त्वं ज्ञेयस्त्विन्द्रपुरोहितम् '(Rāvaṇa) thou art indeed capable of instructing the domestic priest of Indra (i. e. Vīhaspati) when he is in need'; अपि तत्र रिपुः सीतां प्रार्थयिष्यत (conditional) दुर्मतिः 'surely, because (Rāvaṇa) thy enemy is wicked, he desired for Sitā; (*comm.* उताप्योः समर्थयोरिति — *Pān.* III. 3. 152. — । अचापि शब्दो वाढार्थः। लिङ्गमित्तम्। तस्मिंलिङ्गमित्ते क्रियातिपत्तौ (comp. *Pān.* III. 3. 139) सत्त्वां भूते निव्यं जुङ्। तत्र वोताप्योरित्यनुवर्तते); or it increases the original value of the potential by adding to it the notion of fear or anxiety (शङ्कायाम्), implying then 'perhaps' ('शङ्कायाम्'); e. g. अपि चीरो भवेत् 'there is perhaps a thief'; or of 'hope' ('अपेक्षायाम्'), e. g. अपि वृद्धीयां वेदम् 'I hope I might master the Veda'; if the

potential is used in the sense of the imperative, it may add to it the notion of 'contempt' (वर्हा or निन्दा), e. g. 'अपि सुधाद्रुपचम्' 'let him be so mean as to praise a Śūdra'; धिग्वाञ्जं देवदत्तमपि विधेत्पञ्चासुम् 'shame over the wretched Devadatta, let him go and water the onion'; अपि सिद्धेः ज्ञानी त्वं दर्पं मयापि यो ऽभिवः 'go (Rāvaṇa) and throw thy manhood into the fire, as thou art (base enough) to make love to me'; ^e when combined with the present tense, it may impart to it the notion of 'contempt' (वर्हा) and give it the value of any other tense, e. g. अपि तत्र भवान्नुबलं याजयति 'how wrong it is that thou makest a Śūdra perform a sacrifice!'; मन्त्रे जातु वदस्वज्ञास्त्वं तान्मनुमन्त्रसे 'fools sometimes tender advice; to those thou hast listened!'. ^c To interrogatives (whether pronouns or interrogative particles); such words (implying doubt or uncertainty) assume with अपि the notion of indefiniteness; thus किमपि means 'some one or some thing', कुत्रापि or ज्ञापि 'somewhere', कुतो ऽपि 'from somewhere, somewhere', कदापि 'some time', कथमपि 'somehow', when अपि may also be added with increasing power to the interrogatives which have become indefinites by means of चित्, e. g. किञ्चिदपि, कदाचिदपि &c. in the same but a more emphatic sense as किमपि, कदापि &c. ^d To particles or adverbs; combined with them it increases their original power; thus चापि, एवापि, तथापि च, अपि चैव, अपि तु (but on the contrary), अयुत, अय्येवम्, नापि (not even), अपि वा (more seldom वापि; e. g. in the *Jaimini Sūtra*: अपूर्वे वापि भानिस्तात्; *Sābara*: वाचपीति विपर्ययेन प्रपुञ्जी। अपि वेत्सर्वः), भूयो ऽपि, पुनरपि, अथवापि, अथापि, अथो अपि &c., have in most instances only the meaning of च, एव &c. but with greater emphasis. — अपि च occurs often for the purpose of connecting sentences and verses loosely connected, in the same sense as अन्वच (see s. v. अन्व 1. a.); अपि नाम in the beginning of sentences introduces an indirect question and belongs therefore to 3. I. B. a., when नाम which is frequently the explanation of अपि in the commentaries, might be considered as the emphatic increase of the interrogative अपि; it means 'perhaps, possibly'; e. g. in the sentence ततः कपीनां संघाता हर्षाद्वाघवभूतये... समाजग्मुः, the word वाघवभूतये is explained अपि नाम वाघवस्य संपत्सादिति समाजग्मुः; in the middle of sentences अपि नाम has the same but more emphatic bearing as चापि or नाम alone; e. g. इति स विना मानितया जत्रे भिन्ना वसो ऽपि नामानितया (*comm.* नाम संभावनायाम्..... धीरो ऽपि वसः &c.). — II. अपि implies emphasis by producing a stronger junction or a stronger antithesis between words or sentences; (when the junction or antithesis is effectuated already by other conjunctions, the addition of अपि falls under the category of 3. I. D., but when used for this purpose alone it answers) ^a and also, moreover, besides; e. g. इध्वान् मेघवल्लीममादाय परिचं कपिः। नेदुर्दीप्तायुधासो ऽपि तद्विलम्ब इवासुदाः; or विषयो ऽविषयो ऽयतिदुरादिर्हीनोपादानाभ्यामिन्द्रियस्य; or चयम् (i. e. धारणाध्यानसमाधिचयम्) अन्तरङ्गं पूर्वैः। तदपि वहिरङ्गं निर्वीचस्य; or आमिषीयं दधि चीरे पुरोडास्यं तथौषधम्। हविर्वैयङ्गवीनं च नायुपगन्ति राचसाः (where the whole sentence is connected

by means of अपि with a preceding one; comm. अपिशब्दः पूर्वापिचया). In the compressed style of the Sūtra literature अपि is used in this sense frequently in an elliptic manner, to indicate the omission of a word or passage to be inferred from the context and the junction with which it is intended then to effectuate; e. g. in Pāṇini: छन्दस्त्रनेकमपि साकाङ्क्षम् । (Kāśikā: छन्दसि विषये । हि । इत्यनेन युक्तं तिकुन्तं साकाङ्क्षमनेकमपि नानुदात्तं भवति । एकमपि); or अनन्वस्त्रापि प्रज्ञास्थानयोः । (Kāśikā: पदस्त्रेति वर्तते । स्वरितमिति च । अनन्वस्त्राप्यन्वस्त्रापि पदस्त्रे टेः स्वरितः सुतो भवति प्रज्ञास्थाने च; or in the Sāṅkhya Prav. नानुश्राविकादपि तत्सिद्धिः साध्यत्वेनापुत्तियोनादपुष्पार्थत्वम् । (Vi-jñānabhikshu: अपिशब्देन न दृष्टान्तसिद्धिरिति प्रागुक्तदृष्टसमुच्चयः, where the word अपि connects elliptically the quoted Sūtra (1. 82.) not with one immediately preceding but with the Sūtra 1. 2. — ^b Therefore, consequently; e. g. सरातुरे चेतसि नन्वन्वन्ना ररात्र लोलो ऽपि गुलापहार्यः रागः (comm. अत एव लोलसञ्चलः । अचिरस्त्राप्यपि ररात्र). ^c But, on the contrary; e. g. जातो नार्यामनार्यायामार्यादार्यो भवे-
 बुषीः । जातो ऽप्यनार्यादार्यायामनार्य इति निश्चयः; or Bha-
 ratasena on Bhaṭṭik. 1. 18: श्रीनार्ये स्वरविति परे । स्वमते
 ऽपि &c. ^d Even, though, notwithstanding; e. g. प्राचकम्प-
 दुदन्वन् राचसानप्यतिवसतः; or दर्शनीयतमाः परयम्प्रीपु
 दिव्यास्त्रपि स्त्रियः । प्राप्नो व्यालतमाप्यस्त्रम्भुवंगिभ्यो ऽपि रा-
 चसान्; or मृदुभिरपि विभेद पुष्यवाणैर्वलशिशिरैरपि मा-
 र्त्तैर्दाह ... मदनः; or जलनिधिमगमत् सल्लिससमुद-
 धीर्महातरङ्गैर्भुवनभरचममप्यभिन्नवेसम्; or यस्यां वासयते सी-
 तां केवलं स रिपुः सरात् । न स्वरोचयतात्मानं चतुरो वृद्धि-
 मानपि (instead of चतुरो ऽपि वृ°); frequently used in this
 sense with the absolute locative; e. g. मध्यमविवेको ऽपि सति
 पुष्वे बाधितानामपि दुःखादीनां प्रारब्धवशात्प्रतिविम्बस्त्रेण
 पुष्वे ऽनुवृत्त्या भोगो भवति. ^e In correlate sentences; अपि
 added to the correlate word of the second sentence or to
 both, the relative and the correlative in either sentence,
 produces a stronger reciprocity between both, than would
 exist if it were omitted; e. g. यद् तदपि (more em-
 phatic than यद् — तद्): ये सूर्यमुपतिष्ठन्ते मन्त्रैः संध्याचयं
 द्विजाः । रक्षोभिस्त्रापितास्ते ऽपि सिद्धिं ध्यायन्ति ते ऽधुना;
 or यदा ... ततो ऽपि (more emphatic than यदा ... ततः),
 e. g. यदायं ब्राह्मणः प्रसंख्याने ऽप्यकुसीदसतो ऽपि न किं-
 चित्प्रार्थयते; or यथा एवमपि (more emphatic than
 यथा ... एवम्), e. g. अन्वयादिविभिन्नानां यथा सख्यमनी-
 प्सितम् । नैषीर्विरोधमथैवं सार्धं पुष्ववानरैः; or यथापि
 तथापि (more emphatic than यच्च ... तच्च), e. g. यथापि संभ-
 वस्तथापि प्रतियहपापायुत्यदुःखावरयकत्वम्; &c. &c. An anti-
 thesis of frequent occurrence is that of यथापि तथापि
 'although nevertheless', e. g. प्रधानस्य स्वत एव सृष्टिर्यव-
 पि तथापि परार्थमन्यस्य भोगापवर्गार्थम्; or गृह्णानिलतिगम-
 ररमयः पततां यथापि संमता जवे । अचिरेण कृतार्थमागतं त-
 ममन्वन् तथाप्यतीव ते; an instance where the whole sen-
 tence is to be supplied and merely indicated by तथापि is
 the following: तथापि वक्तुं प्रसभं यतन्ते यन्मद्विधाः सिद्धिम-
 भीप्सवस्त्वाम् । विलोमचेष्टं विहितावहासाः परैर्हि तस्त्रेह-
 मथैस्त्रामोभिः (comm. यथापि स्वमेवविधस्तथापि &c.); or
 दृष्टेन कौषेण च मन्यसे चेत्युक्तमात्मानमरेस्तथापि । रि-
 त्तस्य पूर्वेण वृथा विनाशः पूर्वस्य भङ्गे वज्र हीयते तु 'if

thou considerest thyself superior to the enemy through strength and wealth, nevertheless (scil. that is wrong), for &c. (comm. तथाप्येवमपि न युक्तम् । यतो रिक्तस्य &c.). — Correlate sentences the first of which contains अपि and the second a negation, answer our 'rather ... than'; e. g. इच्छन्त्वभीष्टं यद्यमात्मनो ऽपि न ज्ञातयस्युक्तस्य नक्षीम्; or श्रीपुत्रं त्वजेन्वधगतो ऽपि भानुः शिखं निशाचामयवा हि-
 मांसुः । अनर्थमूर्खं भुवनावमानी मन्वे न मानं पिशिताग्निनाच;
 or अपि वाहं भृशं दीप्तं प्रविशेयं ऊताशनम् । सुशेवं राचवा-
 दन्वं पदापि पुष्वं न हि. —

4. (in composition with nouns, in a few instances) ^a Tatpur. ¹ near to; comp. अपिकच, अपिशर्वर. ² Again, re-; comp अपिकच. (In Tatpur. where it is उपपद, e. g. in अपिनत, it retains the meaning which it has as prefix to the radical.) ^b Bahuvr. ¹ moreover, besides, also; comp. अपीनस. ² Similar, same; comp. अपिव्रत. E. The etym. of a comm. on the Amarak. अ neg. and पि (from पि to go, kṛit aff. क्तिप्) is not only improbable, but grammatically impossible. See the Preface.

अपिकच Tatpur. m. (-चः) (ved.) ¹ The place near the arm-
 pits; when applied to horses, the part near the shoulder
 where the saddle is put (= पर्यायदेशः). ² A proper name;
 m. pl. (-चाः) his descendants. E. अपि and कच.

अपिकच Tatpur. n. (-चम्) (ved.) A ligature or bandage
 for rejoining with the कच (which word seems to mean in
 this case, shoulder) scil. the head. This word occurs in
 the Rīgv. I. 117. 22., where the mystic science given by Da-
 dhyach to the Aśvins as a reward for having replaced his
 head, when it was cut off, with a horse's head, is called
 or likened to, a bandage, because, as Sāyana interprets,
 it became the means by which the cut-off head was rejoined
 with the shoulder part. E. अपि and कच.

अपिकर्ण Tatpur. n. (-र्णम्) (ved.) The part near the ear;
 अपिकर्णे 'near the ear'. E. अपि and कर्ण.

अपिचिति. See आपिचिति.

अपिनत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Come near, ap-
 proached. ² Gone into, inward. ³ Joined, copulated. E.
 गम् with अपि, kṛit aff. त्त.

अपिणीर्ष Tatpur. m. f. n. (-र्षः-र्शा-र्षम्) Praised. Comp.
 गृ with अभि. E. गृ with अपि, kṛit aff. त्त.

अपिगृह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) (ved.) To be re-
 ceived, to be accepted; e. g. अनृतं वै मत्तो वदति तस्त्राम्ना-
 पिगृह्यम्. (The classical form for the same meaning is
 अपियाह्य.) Compare also प्रतिगृह्य and प्रतियाह्य. E. यद्
 with अपि, kṛitya aff. क्त्प्.

अपियाह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) The same as the
 preceding q. v. E. यद् with अपि, kṛitya aff. क्त्प्.

अपिच्छि Bahuvr. m. f. n. (-चः-चा-चम्) Free from sedi-
 ment, clear; e. g. urine. E. अ neg. and पिच्छि.

अपिज Tatpur. m. (-जः) The name or epithet of several di-
 vinities in the Vājasaneyi-Saṅhitā: ¹ of Prajāpati, when in-
 voked at the third Sruvāhuti or ladle-oblation in the Vā-
 japeya sacrifice, (explained then by Mahidhara as meaning
 'born again and again'); ² of the month Jyeshtha (May-
 June), when invoked at the Nāmagrahahoma, which forms
 part of the अपिचयन q. v., (according to Mahidhara meaning

then liter. 'born in the water', on account of the water-sports which take place in that month); ² of one of the चक्राधीश q. v. in the चक्रहोम q. v. (meaning perhaps then the same as 1). E. ¹ चन् with अपि, kṛit aff. ङ; ² अपि, locat. of चप्, and ञ.

अपित् m. f. n. (-त्-त्-त्) I. Bahuvr. (ved.) Waterless (as a river; *Sāyana*: = अक्षरहित). E. च priv. and पित्.

II. Tatpur. (In the system of *Pāṇini*.) A grammatical element which has not the anubandha प्; e. g. सार्वधातुकमपित् (scil. कित्); or सेर्षापिक्. See पित्. E. च neg. and पित्.

अपितु Tatpur. m. (-ता) Not a father; e. g. चच पितापिता भवति मातामाता &c. E. च and पितु.

अपितुक m. f. n. (-क्:-क्-क्म) I. Tatpur. The same as अपित्. E. च neg. and पितुक.

II. Bahuvr. Having no father, fatherless. E. च priv. and पितु, samás. aff. कप्.

अपित्त्र Tatpur. m. f. n. (-त्र्य:-त्र्या-त्र्यम्) Uninherited, not ancestral or paternal, acquired. E. च neg. and पित्त्र.

अपित्त n. (-त्तम्) (ved.) Portion, share. E. अपि, taddh. aff. ल्.

अपित्त्विन् m. f. n. (-त्वी-त्विनी-त्वि) Having a share, sharing in. E. अपित्त, taddh. aff. इनि.

अपिदासक Bahuvr. (?) m. (-कः) A proper name. Comp. आपिदासकायन. E. अपि-दास, samás. aff. कप् (?).

अपिधान Tatpur. (-न्म) ¹ Covering, concealment. ² Any thing that covers, lit. and fig., as a lid of a dish, a cloud which hides the rain &c. Comp. पिधान. E. धा with अपि, kṛit aff. क्त्.

अपिधानवत् m. f. n. (-वान्-वती-वत्) Having a cover, covered, concealed. (ved.) E. अपिधान, taddh. aff. मत्तुप्.

अपिधि Tatpur. m. (-धिः) (ved.) An offering given to satiety. (*Sāyana*: पर्याप्तिपर्यन्तं दत्तः; the notion of covering, which is the literal one of the word, being probably applied in a metaphorical way to the disappearance of appetite. — The passage प्रिर्वो अपिधीर्वनिवीष्ट, *Rigv.* 1. 137. 7., is noticed by the *Prātiśākhya* on account of अपिधीर् before वनिवीष्ट.) E. धा with अपि, kṛit aff. क्ति.

अपिनक्ष Tatpur. m. f. n. (-क्ष:-क्षा-क्षम्) Clothed, accoutred, as with a dress or armour (comm. = परिहितवस्त्र, परिहितकवच). Also पिनक्ष. E. नङ् with अपि, kṛit aff. ञ्.

अपिपास Bahuvr. m. f. n. (-सः-सा-सम्) Free from thirst or desire, lit. and fig. E. च priv. and पिपासा.

अपिप्रास Tatpur. m. f. n. (-सः-सी-सम्) (ved.) Animating, instigating. E. चप् with प्र and अपि, kṛit aff. चङ्.

अपिवक्ष Tatpur. m. f. n. (-क्ष:-क्षा-क्षम्) Connected with. E. वक्ष् with अपि, kṛit ञ्.

अपिभाग Bahuvr. m. f. n. (-नः-ना-नम्) (ved.) Having a share in, sharing in. E. अपि and भाग.

अपिमेहत् Tatpur. m. f. n. (-न्-नी-त्) Making water on or towards. Comp. अभिमेहत्. E. मिह् with अपि, kṛit aff. श्तु.

अपियत् Tatpur. m. f. n. (-न्-यती-त्) (ved.) Coming near or towards, approaching. E. इ with अपि, kṛit aff. श्तु.

अपिराधयः A various reading of अपराधय q. v.

अपिलक m. (-कः) The proper name of a king of the Andhra or Andhrabhṛitya race, the son of Lambodara; (according to the *Vāyu-* and *Matsya Purāṇa*; other *Purāṇas* read this name *Ivilaka*, or *Chivilika*, or *Vivilika*). E. unknown.

अपिवाक्यवत्सा Bahuvr. f. (-त्सा) A less correct reading than अभिवाक्यवत्सा q. v.

अपिब्रत Bahuvr. m. (-तः) One who shares in the same religious acts (or according to *Sāyana*, in the same food), scil. with the sacrificer, i. e. a relative, a man of the same family (or according to *Harisvāmin*, such relatives as hold and manage their inherited property jointly, not dividing it in severalty among themselves). E. अपि and ब्रत.

अपिशर्वर Tatpur. (ved.) 1. m. f. n. (-रः-रा-रम्) Near the night, connected with the time near the night.

2. m. (-रः) ¹ The beginning of the night. (*Sāyana*: राशीमुखम्; thus explained by him in the *Rigv.* verse स्तं यदने पश्यवः समासते समिद्धमपिशर्वरे.) ² The end of the night (*Sāyana*: नतराचकासः; thus explained by him in the *Rigv.* verse मम प्रपित्से अपिशर्वरे &c. where it is opposed to the time of sunrise, midday and evening.) The word occurs only in the locative sing. but is probably a masc. like the Tatpur. पूर्वराच, मध्वराच &c. with the ellipsis of कास. E. अपि and शर्वरी, probably with samás. aff. चङ्.

अपिशस Tatpur. m. (-सः) The name of the chief of a renowned family, (the अपिशसाः or descendants of *Apisāla*) and the father of the Rishi आपिशसि (*Kāśikā*: अपिशस-स्नापत्वमापिशसिराचार्यः). Comp. also आपिशस and आपिशसीच. E. च neg. and पिशस (according to the *Gāṇarātnamahodadhī*: पिशतीसुखादिकसप्रत्यये पिशसः। न पिशसो ऽपिशसः कुसप्रधानम्).

अपिशसि m. (-सिः) A proper name, the same as आपिशसि q. v. (*Viśva*: अपिशसिर्मुनेर्भेदे भवेदापिशसिसखा). E. आपिशसि with the first syllable shortened.

अपिमुन Tatpur. m. f. n. (-नः-ना-नम्) Not mean, upright, honest &c. (see the meanings of पिमुन). The abstract noun derived from it, is आपिमुन्; comp. also अपिमुन. E. च neg. and पिमुन.

अपिहित Tatpur. m. f. n. (-तः-ता-तम्) Covered, concealed; lit. and figur.; e. g. वासेनापिहिता राक्षी नोत्तरं किंचिद्ब्रवीत् 'the queen covered with, i. e. overpowered by, tears did not give any reply'. Also पिहित. E. धा with अपि, kṛit aff. ञ्.

अपीच्छ m. f. n. (-च्छ:-च्छा-च्छम्) ¹ (ved.) Concealed, hidden, secret. ² Very beautiful. See अपीच. E. च्छच्, taddh. aff. यत्; (another etym. which is also given by *Sāyana*, viz. चि with चप्, un. aff. चक् is without probability; for similar formations comp. प्रतीच्छ, चणूच्छ).

अपीच्छदर्शन Bahuvr. See अपीचदर्शन.

अपीचु Tatpur. m. f. n. (-चू:-चू:-चु) (ved.) Urging on, impelling; an epithet of Dawn and Night. The word is noticed in the *Rigv. Prātiśākhya* on account of the lengthening of the middle syllable. E. चू with अपि (becoming अपी v. s. v. अपि 1. 1.), kṛit aff. क्तिप्.

अपीडन Tatpur. n. (-नम्) Gentleness, kindness, giving no pain to any one. Compare the following. E. च neg. and पीडन.

अपीडा Tatpur. f. (-डा) The same as the preceding; e. g. in the *Anuśās. Parvan*: अपीडया च भूतानां धर्मस्वाहिसया तथा। पाचं विद्यान्तु तस्मिन् यक्षी दत्तं न संतपित्. E. च neg. and पीडा.

अपीत m. f. n. (-तः-ता-तम्) I. 1. Tatpur. Not drunk,

not swallowed by drinking. See पीतापीत. E. च neg. and पीत.

2. Bahuvr. Having no drink. E. च priv. and पीत.

II. Tatpur. The same as अपिगत, e. g. 'gone into'; e. g. *Sankara* on the *Vedānta Sūtra*: स्वाप्यसंपत्तोरः स्वाप्यः सुपुत्रम् । स्वमपीतो भवति &c. E. इ with अपि, kṛit aff. त्त.

अपीतक Bahuvr. m. (-कः) The name of one of the kings of the Andhrabhṛitya dynasty; (in one of the lists; comp. *Lassen's Ind. Alterth.* vol. II. p. 934 and App. II. 2, note 16). E. च and पीत, samās. aff. क्.

अपीति Tatpur. f. (-तिः) ¹Hostile encounter, battle; used so in the *Rīgv.*: पुरा यत्सूरसमसो अपीतिसमद्विवः फलिनं हेतिसम (Sāyana: = संयामात्). ²Union, junction, used in this sense in the *Māndūkya Upanishad*, when the म् of the word सोम् is spoken of allegorically, as combining with the च and च. ³Copulation; in this sense occurring in an allegorical description of the *Śatapathabr.* when thumbs and fingers, ears and eye-brows, lips and nose, teeth and tongue &c. are likened to man and wife. ⁴Final liberation; in the *Vedānta Sūtra*: तदापीतिः संसारव्यपदेशात्; *Sankara*: ततोऽपि आदिभूतसूक्ष्मं ओषादिकरणाश्रयभूतमापीतेरा संसार-मोक्षात्सम्यग्ज्ञाननिमित्तादवतिष्ठते. ⁵Destruction or end of the Universe; in the *Vedānta Sūtra*: अपीती तद्वत्प्रसङ्गादसम-ञ्जसम्; *Sankara*: यदि स्त्रीस्यसावयवत्वाचेतनत्वपरिच्छिन्नत्वा-मुखादिधर्मके कार्ये ब्रह्मकारणकमभ्युपगम्येत तदापीती प्रकथे प्रति संसृज्यमानं कार्ये &c.; *Anīpandrāy.*: जगदुपादानं ब्रह्म-समञ्जसम् । यथा निम्बयोगाद्गुह्यं तिक्तं तद्वदपीती प्रकथे स्वकीजनवशोनात्तज्जाद्यादिप्रसङ्गात्. [The three first mean- ings are applications of the liter. meaning 'going towards, approaching'; the two latter of the meaning 'going into' scil. of the world into Brahman, or perhaps also of the first viz. joining Brahman.] E. इ with अपि, kṛit aff. तिन्.

अपीनस Bahuvr. m. (-सः) (In Medicine.) A cold; considered by *Suśruta* as a disease of the nose, and defined 'as a disorder produced by a derangement of air and phlegm, when the nose is obstructed, painful, very hot and wet (dirty) and the patient can neither smell nor taste, nor has an appetite, the other symptoms being the same as those of catarrh (प्रतिरुचाय)'. Also पीनस. E. अपि (become अपी) and नस्, ádeśa of नासिका, samās. aff. च्; (it is difficult to imagine what *Bhānuḍīkshita* might have thought, when he invented the following E. of पीनसः पि- न and स, from सो or से, kṛit aff. क; पीर्णं सति सायति वा । सो ऽन्तकर्मणि धे चये वा । आतो ऽनुपेति — *Pān.* III. 2. 3. — कः).

अपीयुषा Tatpur. (?) f. (-चा) The name of a tree, the same as पीयुषु. Also पीयुषा. E. unknown.

अपीच Tatpur. (?) m. f. n. (-चः-चा-चम्) Very beautiful. See the following. E. ?

अपीचदर्शन Bahuvr. m. f. n. (-नः-ना-नम्) Of very beautiful appearance. In the two verses of the *Bhāgav. Purāna* (1. 12. 8): ददर्श पुष्यं ... । अङ्गुष्ठमाचममलं स्फुरत्पुरटमीचि-चम् । अपीचदर्शनं रयामं तद्विद्वांससमभ्युतम् (comm. अपी° = चतिसुन्दरं दूरयत इति दर्शनं रूपं यस्य तम्), and (3. 28. 12): अपीचदर्शनं शश्वत्सर्वलोकनमस्कृतम् &c. (epithets of Viṣṇu; comm. अपी° = चतिसुन्दरं भक्तिविषयं दर्शनं यस्य), the Bombay edition reads in the text as well as in the

comm. अपीचदर्शनं; but the scrupulous care which distin- guishes *Bournouf's* edition of this Purāna leaves no doubt that his reading अपीच° has been adopted on account of better evidence; it is supported, too, by the quotation of the latter verse, in the valuable dictionary of *Rādhākānta- deva*. E. अपीच and दर्शन.

अपुंस Tatpur. m. (-पुमान्) Neither male nor female, a eunuch. Comp. नपुंसक. E. च neg. and पुंस.

अपुंसा Bahuvr. f. (-सा) A woman who has no husband; e. g. in the *Bhāttik.*: प्रपीतमधुका (v. l. चापीतमधुका) भुङ्क्तेः सुदिवेवारविन्दिनी । सत्परिमलसखीका नापुंसासीति मे मतिः (*Jayamangala*: अपुंसा = अविद्यमानमर्तुका). E. च priv. and पुंस, samās. aff. क्.

अपुंस्व n. (-त्वम्) The condition of one who is neither male nor female, of a eunuch. E. अपुंस, taddh. aff. स्व.

अपुच्छ Bahuvr. 1. m. f. n. (-च्छः-च्छा-च्छम्) Tailless.

2. f. (-च्छा) The name of a tree (*Dalbergia sisu*); comp. शिशपा. E. च priv. and पुच्छ.

अपुष्य Tatpur. 1. m. f. n. (-स्यः-स्या-स्यम्) ¹Impure, bad; e. g. in the *Bhāgav. Pur.*: अदृश्यसिद्धीस्वनकर्षमूल उलूकवाग्भिर्भ- चितान्तरात्मा । अपुष्यवृषाञ्छयते &c. (comm. येषां ह्यायापि पापहेतुः । ते ऽपुष्यवृषाः). ²Vicious, wicked; e. g. in the *Yoga Sūtra*: नीचीकस्यामुदितोपिचायां सुखदुःखपुष्यापुष्यविषयायां भावनातश्चित्तप्रसादनम् (one comm. अपु° = अपुष्यवत्; an- other = अपुष्यशील).

2. n. (-स्यम्) Impurity; e. g. *Mitāksh.*: अमकाशितात्मनो व्यभिचारात्पुष्यान्तरसंभोगसंकल्पाच्चदपुष्यं तस्यतीं रजोदर्शने मुक्तिः. ³Viciousness, sin. E. च neg. and पुष्य.

अपुष्यवत् m. f. n. (-वान्-वती-वत्) Vicious, wicked. Comp. अपुष्य 1. 2. E. अपुष्य, taddh. aff. मतुप्.

अपुष्यशील Bahuvr. m. f. n. (-शः-शा-शम्) The same as अपुष्य 1. 2. E. अपुष्य and शील.

अपुच I. Tatpur. m. (-चः) One who is not a son. E. च neg. and पुच.

II. Bahuvr. m. f. (-चः-चा) Sonless; one who has either had no son or lost his (her) son or sons (अपुचो ऽजातपुचो मृत-पुचो वा) and is legally held to adopt one (*Atri*: अपुचेवैव कर्तव्यः पुत्रप्रतिनिधिः सदा । पिच्छोद्वक्रियाहेतोर्धन्नात्सत्ता- त्तयत्नतः). *Manu* uses the term also impliedly of a man who has no son by a woman of the three first classes, although he may have a son by a Śūdrā woman, as re- sults from this verse: यद्यपि स्नातु सत्युचो यद्यपुचो ऽपि वा भवेत् । नाधिकं दशमाहवाङ्मूद्रापुचाय धर्मतः (and *Vī- haspati* employs in a similar manner the term अनपत्न, viz. अनपत्नस्य सुश्रुपुर्णवाङ्मूद्रयोजितः । जमेताजीवनं शेषं सपि- ष्टाः समवामुयुः); when *Jimūtavāhana* moreover observes that the son of a Śūdrā in this verse applies to the legiti- mate son, the Pārasava (q. v.) being the son of a Brāhmana by a Śūdrā not wedded to him (यच्चाह मनुः । यं ब्राह्मणसु मूद्रायां &c. *Manu* 9. 178. । तदपरिशीतमूद्रासुताभिप्रायम्; contrary to *Kullūka* who defines him as परिशीतायामिव मूद्रायां ब्राह्मणः कामार्थं पुत्रं जनयेत् &c.). — A wife who has no son must be approached for the sake of getting one by her brother-in-law or by one of her relatives of the Sapiṇḍa class. — Although *Likhita* places a man who has no son in the same category with an impious man, a usurer

and a Śūdra, when he inflicts a fast of three days on any one who eats the food of such a person (भुक्त्वा वार्धुविक-स्नातमन्नतस्त्वासुतस्य च । मुद्रस्य च तथा भुक्त्वा विरापं स्नाद-भोजनम्), the present edition of Pāṇini gives अपुत्र in a Gaṇa (to VIII. 1. 67.) as a *honorific* term when it is the first part of a *Karmadh.* (the latter part of such a compound being *anudatta*); but on the other hand, as अपुत्र is one of the thirty-four natiivities from the knowledge of which Śākyamuni derives a special name (comp. चतुस्त्रिंशच्चात-कञ्च), it would seem that the word in this sense belongs rather to the Buddhistic than to the Brāhmanic literature; compare e. g. the Pāli word *aputtakasetthi*, in *Fansböll's Dhammapadam* p. 415. The *Kāśikā* does not mention अपुत्र in the *Gaṇa* alluded to. E. अप priv. and पुत्र.

अपुत्रक Bahuvr. m. f. n. (-कः-त्रिका-त्रिकम्) Sonless; the same as अपुत्र II. For the Tatpur. अपुत्रिका which is of a different Etym. see s. v. E. अप priv. and पुत्र, samās. aff. कप्.

अपुत्रता f. (-ता) Sonlessness, e. g. न ह्येव अस्त्वापुत्रतायै वा चन शङ्का भवति. E. अपुत्र, taddh. aff. तल्.

अपुत्रपीच Bahuvr. m. f. (-चः-चा) Without either a son or a son of a son (the latter in contradistinction from a son of a daughter); e. g. अपुत्रपीचे संताने (v. l. संसारे) दीहिचा धनमामुद्युः. E. अप priv. and पुत्र-पीच (Dwandva).

अपुत्रयोषित् Karmadh. f. (-त्) A wife who has borne no son; e. g. अपुत्रयोषितस्त्रैषां (scil. अन्वपङ्क्यादीनां) भर्तव्याः साधु-वृत्तवः. E. अपुत्र and योषित्.

अपुत्रिका I. Tatpur. f. (-का) A daughter who is not पुत्रिका i. e. who is not appointed by her father, on failure of a son, to raise up male issue for him, for the purpose of performing his obsequies; e. g. पुत्रिकीरसयोः समो घना-धिकारः । अपुत्रिकायास्तुहायाः पुत्रादिन्यूनोपकारकत्वपुत्रदा-रेणोपकारकत्वम्. (Not to be confounded with the Bahuvr. अपुत्रिका, fem. of अपुत्रक q. v.) E. अप neg. and पुत्रिका.

II. Bahuvr. m. (-कः) A father who has left no daughter appointed by him to be a पुत्रिका q. v. — *Jimūtavāhana* explains in a verse of *Devala* which treats of the succession of daughters when the father leaves no widow: कन्याभ्यश्च पितुर्द्रव्याह्यं वैवाहिकं वसु । अपुत्रिकस्य कन्या स्ता धर्मजा पुत्रवन्नवेत्, the word पुत्रिका as *implying* the meaning 'son': पुत्रिकापदं पुत्रोपलक्षणम् when the verse would have to be rendered: 'to unmarried daughters a nuptial portion must be given out of the estate of the father; of a father who has no पुत्रिका in the place of a son, his own daughter (i. e. one of the same caste) lawfully begotten must be considered like a son (i. e. be entitled to the inheritance); the same sense is conveyed by *Parāśara's* words: अपुत्रस्य मृतस्य कु-मारी रिक्त्वं गृह्णीयात् (*Dāyabh.* p. 271, *Dāyakramas.* p. 4, *Vīramitrod.* p. 204a. with the v. l. अपुत्रमृतस्य), and by the quotation of the *Dāyakramas.* p. 4: अपुत्रस्य च स्ता कन्या धर्मजा पुत्रवन्नवेत् (which seems to have been the reading of *Colebrooke* when he translates in his Digest vol. III. p. 491. ccccxx: 'and his own daughter . . . shall take &c.'). But the more precise bearing of *Devala's* clause is conveyed by a verse of *Vīhaspati* which is to the same effect, viz. स-दृशी सदृशेनोहा साध्वी सुश्रुवसे रता । कृताकृता वापुत्रस्य पितुर्धनहरी तु वा (*Dāyabh.* p. 273, *Dāyakramas.* p. 4, *Vira-*

mitr. p. 204b, *Colebr. Dig.* III. p. 186. ccxiv. 2.); for he in- troduces there the terms कृता and चकृता which apply only to a पुत्रिका either appointed by a plain declaration or by an implied intention (*Manu* 9. 136., *Dig.* III. 164. ccvii) and the author of the *Smṛitichandrikā* (accord. to the *Vīramitrod.* p. 205 a) infers from this verse that the पुत्रिका, whether कृता or चकृता, precedes in succession the wife of the de- ceased, who herself precedes the daughter qualified by the four epithets सदृशी रता, viz. सदृशी सदृशेनोडिति प्राक्यपठितं वृहस्पतिवचनं स्मृतिचन्द्रिकाकार इत्यं व्याचक्षी । अत्रात्रानि चत्वारि विशेषणानि पत्न्या ऊर्ध्वमर्धवाहिणीदुहितुविषयानि । ततः प्राग्धनवाहिणीदुहितुविशेषणे द्वे अवशिष्टे । कृताकृता वे- त्त्वच पुत्रिकेति विशेष्याध्याहारः । एतरच दुहितेति विशेष्या- ध्याहारः । वाशब्दश्च अवहितविकल्पार्थः । एवं चाधमर्धः । शीरसपुत्रविहीनस्य पितुर्धनं द्विविधापि पुत्रिका पत्न्याः पूर्वं गृह्णीयात् । सर्वथादिविशेषणोपेता तु दुहिता तत ऊर्ध्वमिति. Now as the regular line of succession is in the first rank a son, then on failure of him the widow, and on failure of her the daughter &c. (comp. *Dig.* III. p. 489. ccccxvii) and as a पुत्रिका is equal in right to a son (*Kullūka* on *Manu* 9. 130. and comp. 9. 127.), the word अपुत्रिकस्य of *De- vala*, it is true, coincides in legal value with the word अपुत्रस्य of *Parāśara* &c., but on the other hand it is clear that the former is a more precise expression than the latter, since an अपुत्रिक will always be an अपुत्र, but an अपुत्र may not be an अपुत्रिक. (The Pandit who has supplied the notes to *Colebrooke's* Digest denies the necessity of the former part of this inference (vol. III. p. 188), for a father may, in his opinion, appoint his daughter even if he has a son, yet his argument is not founded on the law-authorities, but on a precedent mentioned in the *Bhāgav. Pur.* (4. 1. 2.) where *Manu* appoints his daughter *Ākūti* as पुत्रिका, when giving her in marriage to *Ruchi*, although she had brothers.) *Jimūtavāhana's* gloss is therefore not to be rendered 'पुत्रिका means', but 'पुत्रिका implies the meaning son', when the concordance between the quoted authorities becomes com- plete. As *Colebrooke* has probably translated the reading अपुत्रस्य च स्ता कन्या &c., mentioned before, he has no re- mark on the difficulty conveyed by the reading अपुत्रिकस्य (but comp. vol. III. p. 493. l. 38 ff.). — [A conjecture has been proposed to read अपुत्रकस्य instead of the latter word; but as it is advanced without any argument what- ever, and is in the teeth of *Jimūtavāhana's* gloss which is misunderstood in rendering अपुत्रिक 'sonless', it seems merely to proceed from a gratuitous trifling with the text.] E. अप priv. and पुत्रिका.

अपुनर् Tatpur. ind. Not again. (The word is noticed by the *Rīgv. Prātiś.* for its original र् in the combination अपुनश्च-कार.) E. अप neg. and पुनर्.

अपुनरादान Tatpur. n. (-नम्) Not taking back again, as a gift. E. अप neg. and पुनरादान.

अपुनरावृत्ति Tatpur. f. (-त्तिः) Exemption of the soul from further transmigration, final beatitude. Comp. the follow- ing. E. अप neg. and पुनरावृत्ति, or अपुनर् and आवृत्ति.

अपुनर्भव Tatpur. 1. m. (-वः) ¹ Not occurring again; as dis- eases. ² The same as अपुनरावृत्ति and comp. the following.

2. f. (-वा) The name of a river, in the *Kali Purāna*.
E. अ neg. and पुनर्-भव, or अपुनर् and भव.
- अपुनर्भाव Tatpur. m. (-वः) The same as अपुनरावृत्ति. E. अ neg. and पुनर्भाव, or अपुनर् and भाव.
- अपुराख Tatpūr. m. f. n. (-वः-वा-वम्) Not old, modern, new. E. अ neg. and पुराख.
- अपुरातन Tatpur. m. f. n. (-नः-ना-नम्) Not old, modern, new. E. अ neg. and पुरातन.
- अपुरुषार्थ Tatpur. m. (-र्थः) ¹(In the *Mīmāṃsā* philosophy.) A religious act which is not performed on account of the gratification of the sacrificer, but because it is essential to the sacrifice itself; see कर्त्तव्य. ²(In the *Sāṅkhya* philos.) Not the chief object of the Soul; occurring in the *Sūtras* in its abstract deriv. अपुरुषार्थत्व; e. g. अपुरुषार्थत्वमुभयथा 'in neither way is (nihilism) the chief end of the Soul'; or भानुश्राविकादपि तत्सिद्धिः साधत्वेनावृत्तियोगादपुरुषार्थत्वम् 'the accomplishment thereof (i. e. of liberation) does not arise, moreover, from scriptural means, for since transmigration is connected with the result (of religious acts, the performance of such acts) is not the chief object of the Soul'; or सुखसाभाभावादपुरुषार्थत्वमिति चेन्न द्वैविध्यात् 'if you reason that, since there is no such a thing as obtaining happiness, (final liberation as the absence of pain) is not the chief object of the Soul, you are wrong, for its object is twofold (viz. obtaining happiness and not having pain)'.
E. अ neg. and पुरुषार्थ.
- अपुरी-नुवाकक Bahuvr. m. f. n. (-ककः-कका or किका-ककम्) Without a पुरी-नुवाका q. v., as a प्रयाज. E. अ priv. and पुरी-नुवाका, samās. aff. कप्.
- अपुरीरुक् Bahuvr. m. f. n. (-रुक्-रुका-रुक्) Without a पुरीरुक् q. v., as a यह. E. अ priv. and पुरीरुक्, samās. aff. कप्.
- अपुष्क Tatpur. 1. m. f. n. (-वः-वा-वम्) Mean, low.
2. n. (-वम्) A mean or low act. E. अ neg. and पुष्क.
- अपुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹Not nourished, not fat, lean. ²(In Rhetoric.) Irrelevant, unassisting (as a word); irrelevancy is one of the 22 अर्थदोष q. v.; in the sentence e. g. 'विशोकं वितति व्योम्नि विधुं मुञ्च एवं प्रिये', the word वितति is अपुष्ट, since the expansion of the sky is there irrelevant for causing the cessation of anger. ³Not loud, not violent; as crying. ⁴(In Music.) Tenour (?); one of the five modifications of breath in its passage from the navel upwards, according to the native theory, which is thus expressed in the *Sāṅgītadarpaṇa*: ब्रह्मयन्त्रिखितं प्राणं स प्रेरयति पावकः । पावकप्रेरितः सो ऽथ क्रमाद्भ्रूपथे चरन् । अतिसूक्ष्मं ध्वनिं नाभी इदि सूक्ष्मं गले पुनः । पुष्टं शीर्षे स्वपुष्टं च हृदिमं वदने तथा । आविभावयत्वेवं पञ्चधा कीर्त्यते नुधिः । कर्षं कष्टखितः पुष्टः स्वादपुष्टः शिरःखितः । उच्यते तत्र शिरसि संधारारोहिवर्णयोः । संभूतिर्न भवेत्स्वादपुष्टः शिरसि खितः । नकारं प्राणनामानं दकारमगलं विदुः । जातः प्राणाभिसंयोनानेन नादो ऽभिधीयते. E. अ neg. and पुष्ट.
- अपुष्टत्व n. (-त्वम्) ¹Leanness. ²Lowness (of a sound). ³(In Rhetoric.) Irrelevancy (of a word); an अर्थदोष q. v.; see the preceding. E. अपुष्ट, taddh. aff. त्व.
- अपुष्य Bahuvr. 1. m. f. n. (-व्यः-व्या-व्यम्) Not flowering.
2. m. (-व्यः) The glomerous fig-tree (*Ficus glomerata*).
E. अ priv. and पुष्य.

- अपुष्पक Bahuvr. 1. m. f. n. (-वः-वा-वम्) Bearing fruits without flowering (visibly).
2. m. (-व्यः) ¹The glomerous fig-tree (*Ficus glomerata*).
²The Jack-tree (*Artocarpus integrifolia*). E. अपुष्प and क.
- अपुष्पकद Tatpur. 1. m. f. n. (-दः-दा-दम्) The same as the preceding.
2. m. (-दः) The Jack-tree (*Artocarpus integrifolia*). Probably also the same as अपुष्पक 2. 1. E. अपुष्प and कद.
- अपुष्पकसम्बन्ध Bahuvr. 1. m. f. n. (-व्यः-व्या-व्यम्) Bearing fruits without flowering (visibly).
2. m. (-व्यः) The glomerous fig-tree (*Ficus glomerata*). Probably also the same as अपुष्पक 2. 2. E. अपुष्प and कस-सम्बन्ध.
- अपुस्त n. (-पुः)(ved.) Shape, form. Comp. वपुस्त. E. See the Preface.
- अपूजक Tatpur. m. f. n. (-कः-का-कम्) Irreverent, irreligious. E. अ neg. and पूजक.
- अपूजा Tatpur. f. (-जा) Irreverence, disrespect. E. अ neg. and पूजा.
- अपूजित Tatpur. m. f. n. (-तः-ता-तम्) Not revered or worshipped, disregarded. E. अ neg. and पूजित.
- अपूत Tatpur. m. f. n. (-तः-ता-तम्) Impure; also said of a man who has not had performed for him the purificatory rites (see संस्कार), especially one who has not received the investiture with the sacred thread within the necessary time and thus has become an outcaste. E. अ neg. and पूत.
- अपूप Tatpur. (?) m. (-पः) ¹A cake of flour, meal &c.; comp. चवापुव, मुडापुप, तिलापुप, त्रीहपुप; (it is not an अन्नविकार q. v. according to the best authorities; but it would seem to be one, if the definition of a medical dictionary is correct: 'a kind of light, rich and sweet cake'); used also of the पुरीडाश, e. g. in the *Rīgv.* or *Vājas.* verse: वसिष्ठ इव इक्षवद्भद्रशोचि ऽपुपं देव घृतवत्सामने; or in the *Mīmāṃsā Sūtra*: अक्रिया वापुपहेतुत्वात्; comp. also अपूपवत्. ²Wheat (according to a medical dictionary, a large kind of wheat). Also पुप. E. Probably a contraction of अपवाप (वप् with अप, kṛit aff. चञ्); the native comm. propose various improbable etym. which are thus exhibited in the *Śabdamañjarī*: पुम् पवने । अस्मात्संपदादित्वात्किप् (Pān. III. 3. 108. v. 2) पवने पुः । न पुः अपुः । अपूपपदात्पानार्थाद् अकाराद्वा पाधातोरातो ऽनुपसर्ग इति कः (Pān. III. 2. 3) आतो लोप इति (Pān. VI. 4. 64) आकारलोपः । अपुव पाति पिवति वेत्तपुपः । यद्वा । पुवी विशरथे अस्माद्वाङ्मत्वात् । (comp. *Uinādis.* 3. 23 ff.) लोपो व्योर्वसोति (Pān. VI. 1. 66) यलोपः । न पूव्यत इति वियहः (these are the proposals of *Bhānuḍ.*) । मुकुटश्च । उक्तधातोर्नोपादयस्येति परप्रत्ययमाह । तदपाविनीयम् ॥ अथवा । टुवप वीचसंताने । अपुष्योपपदादस्माद्भ्रूपथे कः । यवादित्वाद्द्विखपीति (Pān. VI. 1. 15) संस्कारखन् । अन्वेषामपीति (Pān. VI. 3. 137) दीर्घः । आप उच्यते ऽचेति वियहः (when the word would be a Bahuvr. of अप् and ऊप् instead of उप; but even if such an उप existed, the word would then not be अपूप, but अूप).
- अपूपमय 1. m. (-यः) Much cake, plenty of cake.
2. m. f. n. (-यः-यी-यम्) Principally consisting of, having or containing much, cake. [Both meanings result from the different interpretation of the commentators on *Pān.* V. 4. 21; in the first meaning the gender must be that

of अपूर्व. *Prauhamanor.*: प्रथमान्नात्प्रकृते बोधे प्रत्ययः ।
स्वाधिकत्वात्प्रकृतितो लिङ्गम्; but *Bhallojid.*'s opinion is at
the same time, that with this first interpretation of the affix
the word तत् in the *Sūtra* of *Pāṇini* becomes meaningless:
'अस्मिन्पक्षे तद्ग्रहणं व्यर्थम्', and he gets somewhat out of
temper when he speaks of an interpretation like that of the
Kāśikā which tries to make it plausible: (*Kāśikā*: तदिति
प्रथमा समर्थविभक्तिः । प्राचुर्येण प्रसृतं प्रकृतम् । तदिति प्रथ-
मा समर्थात्प्रकृतोपाधिके ऽर्थे वर्तमानात्स्वार्थे मयट्प्रत्ययो
भवति) viz. यत्तु प्राचोक्तं तदिति प्रथमा समर्थात्प्राचुर्येण
प्रसृतमन्वैत्यर्थे मयट् स्यादिति । यच्च व्याचक्षुः । प्राचुर्येणैवा-
दिप्रत्ययार्थविशेषणमिति । तत्रेदं वक्तव्यम् । वाच्यार्थत्यागाभ्यु-
नता । अधिकरणस्य क्रियासाकाङ्क्षत्वेन तदध्याहारे गौरवं चेति
मूले दोषः । टीकायां तु प्रकृत्यर्थे ऽतिवक्तव्ये प्रत्ययार्थे ऽत्युक्तिः ।
रभसकृता आकरविरुद्धा चेत्यास्तां तावत्.] E. अपूर्व, taddh.
aff. मयट्.

अपूर्ववत् m. f. n. (-वान्-वती-वत्) Having cakes or पुरो-
डाश, accompanied with (an offering of) cakes or पुरोडाश,
as Soma. See अपूर्व. E. अपूर्व, taddh. aff. मतुप्.

अपूर्वापिहित Tatpur. m. f. n. (-तः-ता-तम्) Covered with
cakes. E. अपूर्व and अपिहित.

अपूर्वीय m. f. n. (-यः-या-यम्) ¹ Good for cakes. ² Intended
to become a cake. ³ Sufficient to become or to make of,
a cake. ⁴ Fit for a cake to be put in. Comp. the following.
E. अपूर्व, taddh. aff. ह्.

अपूर्व्य 1. m. f. n. (-यः-या-यम्) The same as the preceding.
2. n. (-यम्) Wheat-meal. E. अपूर्व, taddh. aff. यत्.

अपूर्णी Tatpur. f. (-णी) The silk cotton tree (*Bombax*
heptaphyllum). E. अ compar. or explet. and पूरणी. (A
ludicrous and ungrammatical explanation which is given
of this word, viz. 'not fit for the woof', is simply refuted
by the circumstance that पूरणी means the same as अपू-
रणी; the first part of the comp. is the explet. or compar.
अ which occurs in अपटी, अनिचु, अनेडमूक, अकुष्य and
several other compounds.)

अपूर्व्य Bahuvr. m. f. n. (-षः-षा-षम्) ¹ Unpeopled, lonely,
desert. ² Without a maker or creator, without a soul. E.
अ priv. and पूर्य.

अपूर्व्यघ्न Tatpur. m. (-घ्नः) Not hurting men (viz. those who
are fit to perform a sacrifice), a vaidik epithet of Indra.
E. अ neg. and पूर्य-घ्न.

अपूर्णा Tatpur. 1. m. f. n. (-र्णः-र्णा-र्णम्) Not full, incomplete.
2. n. (-र्णम्) An incomplete quantity, a fraction. E. अ
neg. and पूर्ण.

अपूर्णाकाल I. Tatpur. m. (-लः) Incomplete time.
II. Bahuvr. m. f. n. (-लः-ला-लम्) Premature. E. अपूर्ण
and काल.

अपूर्णाकालज Tatpur. m. f. n. (-जः-जा-जम्) Born before the
proper time, abortive. E. अपूर्णाकाल and ज.

अपूर्णाता f. (-ता) or अपूर्णात्व n. (-त्वम्) Incompleteness. E.
अपूर्णा, taddh. aff. तल् or त्व.

I. अपूर्व 1. Bahuvr. 1. m. f. n. (-र्वः-र्वा-र्वम्) ¹ Not preceded by (scil.
any thing), as ब्रह्मन् n., e. g. तदेतद्ब्रह्मापूर्वमनपरमनन्तरमवा-
ह्यम्; (comp. also अपूर्वता ⁴); or as मनस्, it being the first of
the organs (इन्द्रिय), in the *Vājasan.* verse: यदपूर्वं यच्चमन्तः
प्रजानां तन्मे मनः शिवसंकल्पमस्तु; or as a word (not pre-

ceded by any other word), e. g. in *Pāṇini's Sūtra* जाल-
पूर्वम् (comp. also the *Vārtt.* 5. to VIII. 1. 72. and the *Kāśikā*
to VIII. 1. 49. (50.)). ² Not having existed before; e. g. in the
Anuśāsana Parvan: अपूर्वं च भवेत्प्राचमथवापि चिरोषितः &c.
(*Nīlakantha*: अपूर्वं कदाचिन्नागतो न दृष्टश्च); new (also
applied to a religious act which does not follow as a con-
sequence of other acts, but requires a special injunction);
e. g. in the *Vedānta Sūtra*: कार्याख्यानादपूर्वम् (*Śankara*:
अपूर्वत्वाद्धर्षम्; *Anūpandr.*: अपां प्राणाच्छादकत्वध्यानमे-
वापूर्वं विधेयम् &c.); compare also the meaning 2. 1. a. b.
³ Unprecedented, extraordinary, wonderful; e. g. अयं स्व-
पूर्वः प्रतिमाविशेषो यः सेवमानो रिपुतामुपैति; or वनमिद-
मपूर्वसत्त्वाधिष्ठितम् &c.; or सर्वशुभकर्महेतोः फलमिदं शृणु-
तास्य कर्मस्य । तस्माद्भवत कृतज्ञा अपूर्वशुभसंचयं चपित्वेह; or
अन्तर्गृहविषो वहिर्मेधुमयश्चातीव मायापटुः । को नामायमपूर्व-
नाटकविधिर्यः शिञ्चितो दुर्जनैः । ⁴ Not having had before
(scil. a husband); used so in *Pāṇini's Sūtra*: कौमारापूर्ववचने.

2. n. (-र्वम्) ¹ (In the *Mīmāṃsā* philosophy.) ² The
unseen or transcendental power (*divyaśakti*, = अदृष्टपूर्वम् or
अत्यन्तमदृष्टम् liter. which has not been seen before or
which is very invisible) of a religious or sacrificial act which
produces the desired result at another than the present or
at a distant time (*Kumārila*: फलाय विहितं कर्म कृष्णिकं चि-
रभाविने । तत्सिद्धिर्नान्यथैवेवमपूर्वमपि गम्यते; *Mādhava*:
धात्वर्थान्तरितं कालान्तरभावि काम्यफलसाधनम्; the same:
यागजन्या काचिच्छक्तिरपूर्वमस्तु); if a religious act includes
one or several other acts, the unseen power which results
from the performance of the latter and which consists in
producing their relation with the former, is called अवान्त-
रापूर्व, while the unseen power of the superior act is called
with regard to the inferior acts परमापूर्व or मुख्यापूर्व or
प्रकृतापूर्व or प्रधानापूर्व. That unseen power which is only
the result of performing the principal sacrifices, such as
the *Jyotishṭoma* or the *Darśapūrnāmāsa*, and which con-
sists in producing the result, i. e. *svarga* or the enjoyment
of heaven, is called फलापूर्व. Since such acts include other
acts which vary in degree or importance, there are various
degrees of the अपूर्व with regard to the फलापूर्व, viz. the
समुदायापूर्व, the उत्पत्त्यपूर्व and the अङ्गापूर्व (the latter also
called कलापूर्व); thus, as the *Darśapūrnāmāsa*, the perfor-
mance of which has the power of producing heaven, i. e.
the फलापूर्व, consists of the two distinct sacrifices *Darśa*
and *Pūrnāmāsa* which are performed at distinct times, it
requires an unseen power to effectuate their combining so
as to constitute the sacrifice *Darśapūrnāmāsa*, (for other-
wise neither of both would have a relation to the other or
to that sacrifice itself); this unseen power is the समुदाया-
पूर्व; likewise the उत्पत्त्यपूर्व causes the six *Yāgas* (*आग्नेय-
पुरोडाशयागः*, *ऐन्द्रपयोयागः*, *ऐन्द्रधियागः* which con-
stitute the *Darśa*, and the *आग्नेयपुरोडाशयागः*, *आग्नेयो-
पांशुयाजयागः*, *अग्नीषोमीयपुरोडाशयागः* which constitute
the *Pūrnāmāsa*, and are performed, too, at different
times,) to combine so as to become severally the *Darśa*
and the *Pūrnāmāsa*; and lastly, as each of these six
Yāgas comprises again a number of inferior acts, such
as the beating of the *vrihi*, the grinding of the *tanḍula*,

the cleansing of the ladles &c., which also are done at different times, it requires an अपूर्व (or कर्मापूर्व) to produce the result of their constituting severally each of these Yāgas. — Such an unseen power might be predicated, indeed, of any act, whether sacrificial or not, but the term अपूर्व is expressly reserved by the Mimānsists to the former (*Kumārila*: कौशिकं चापि यत्कर्म फले काशान्तरोद्गती । तथापि शक्तिरेवास्ते न स्वपूर्वगिरोच्यते), for the corresponding power of a non-sacrificial or profane act is called संस्कार. (*Kumārila*: यान्यपि च कौशिकानि कृषिचतु-तपानाद्यनभृतीनि कर्माणि काशान्तरफलत्वेनेष्यन्ते तेषामपि स्वरूपावसानासंभवात्संस्कारिरेव तिष्ठन्निर्व्यवहारसिद्धः । ते स्वैदिकत्वात्संस्कारा न स्वपूर्वशब्दाभिधेयत्वेन प्रसिद्धाः; comp. also e. g. *Mādhava* in the *Pūrvapaksha* of an *Adhikaraṇa*: सो ऽथ स्विष्टकृत्वाः सो ऽयमुपयुक्तहविःसंस्कार इत्यविवादम् । तत्र संस्कारस्य दृष्टप्रयोजनत्वेनावर्यभावे सति तावतीवोपची- 5 यः स्विष्टकृतानो नापूर्वस्योपकरोति &c.) A doubt may arise, whether the beating of rice and such like acts have an अपूर्व, if considered absolutely or by themselves, since their result is the unhusking of the rice and since they are performed for sacrificial purposes, but the Mimānsists decide the question in the negative, as it is the characteristic property of the अपूर्व to be an *unseen* power, and the unhusking of rice is a *visible* result (*Mādhava*: दृष्टफले संभवत्पूर्वं न कस्यनियम); again whether the cleaning of the sacrificial ladles with kuśa grass and such like acts have an अपूर्व, for their result might be said not to be visible; but the solution is the same although from a different reason; viz. because they are undertaken for the sake of the द्रव्य, i. e. these inferior acts have an अपूर्व only in so far as it concerns their relation to the superior acts, but not in so far as the mere material result (of unhusking, the purity of the vessels &c.) is concerned; (*Jaimini*: तानि [scil. कर्माणि] वैधं गुणप्रधानभूतानि । धैर्यं न विकीर्यते तानि प्रधानभूतानि द्रव्यस्य गुणभूतत्वात् — such as the *Prayājas*, when the consideration of the द्रव्य is subordinate to the superior object of the sacrifice — । येषु द्रव्यं विकीर्यते गुणस्य च प्रतीयते द्रव्यप्रधानत्वात् — as would be the case with the acts named before or with the paring of a sacrificial post, when the act is merely done for the sake of preparing a post &c.). As the अपूर्व produces the result (*swarga*), it follows moreover, that it is not the divinity of the sacrifice who produces the result or influences the peculiar nature of the sacrifice, the latter being the consequence of the अपूर्व itself, (*Mādhava*: किं देवतायाः फलप्रदत्वस्यैव प्राधान्यं शब्दादापायते । वसुसामर्थादा । नायः &c. । नापि वसुसामर्थादेव फलप्रदत्वम् । तस्मात्फलप्रदमपूर्वमेव धर्माणां प्रयोजकम् । तथा सत्यग्न्यादिदेवाभावे ऽप्यपूर्वप्रयुक्त-धर्माणामतिदेशादपि तत्रोहस्तावकाशः); and that the sacrifice itself is not the chief object, since it, too, has not the (immediate) power of producing the result (*Mādhava*: अपूर्वं मुख्यम् । फलवत्त्वात् । यजिर्न मुख्यः । फलरहितत्वात्). — A discussion (interesting on account of the questions of philosophy of grammar implied by it) is raised by the Mimānsā writers, viz. whether many words or a single word of a sentence and, again, in the latter case which word

and which part of such a word will convey the notion of the अपूर्व. The question is decided in this way: in *vaidik* passages, enjoining an act which possesses the unseen power, such as सोमेन यजेत, or हिरण्यमाचियाय ददाति, or तस्मात्सुवर्षं हिरण्यं भार्यम्, or रथेनेनाभिचरन्त्यजेत, or चित्रया यजेत पशुकामः, not all the words of the sentence collectively convey the अपूर्व, nor a single word expressing the substance (द्रव्य) of the sacrificial act, as सोम and हिरण्य, nor the word expressing a quality (गुण), as सुवर्ष, nor the word expressing the name (कर्मवाचि) of the sacrifice, as रथेन and चित्रा, but the *inflected verb* or the word representing it, as यजेत, ददाति, भार्यम्. Again, in the verb the अपूर्व is not conveyed by the meaning of the radical but by that part of it which implies the *verbal notion* (भावना); lastly, so far as the *implicit* understanding of the verbal notion (अर्थभावना or अर्थात्मभावना) is concerned, any inflection-affix added to the radical might convey it, provided the connexion of the sentence leaves no doubt, as when the word -काम (e. g. स्वर्गकामः) is added; but an *explicit* understanding of it (शब्दभावना or अभिधाभावना) is only imparted by the inflection-affixes of the *potential*, *let*, the *imperative* and by the affixes of the *participles of the passive future*. (*Mādhava*: सिद्धत्वेऽद्योदृतत्वप्रत्ययमाचनता शब्दभावना । सर्वास्मात्गतार्थभावना । तदुक्तम् । अभिधाभावनामाह्वरन्त्यामेव सिद्धादयः । अर्थात्मभावना खन्वा सर्वास्मात्तेषु गम्यत इति ; and: सेयं शब्दभावना सिद्धादिभिरेव नम्यते । अर्थभावना सर्वास्मात्प्रत्ययैर्नम्यत इत्युक्तम् । तस्मात् पार्थ-भावनायां स्वर्गस्य भावत्वं कमियोनादवगम्यते; in referring to *Kumārila*: ... वैदिकसिद्धादीनां तदभिधायकत्वात् (for this reason अपूर्व is authoritative) । ततो धात्वर्थातिरिक्तं काशान्तरभावि &c., see above, p. 198 b, l. 25). — As the unseen power is the consequence of the performance of a sacrificial act which 'has not existed before' i. e. which is absolute (*Mādhava*: कर्त्तव्यविनश्येण फलं कर्तव्यमित्यपि चायामपूर्वं क्लृप्तमुच्यते । कथमपूर्वं क्रियत इत्यपि चायां यागानुष्ठानप्रकारेणिति) the term अपूर्व assumes also the meaning of such a sacrificial act, and as the latter requires always an authoritative injunction or *विधि*, since it would not take place otherwise, अपूर्व occurs also in the sense of such an authoritative injunction, viz. ^b a *sacrificial act*, especially a principal act, one not subordinate to another act and therefore possessing the unseen power of producing the result (i. e. heaven); e. g. in *Jaimini's Sūtra*: अपूर्वं च विकल्पः स्थावदि संस्त्राभिधानम्, *Śābara*: अपूर्वं च दर्शपूर्णमासकर्मणि &c.; or in *Jaimini's Sūtra*: अपूर्वं वापि भागित्वात्, *Śābara*: अपि वा अपूर्वं एते उभे (viz. अपिहोच and मासापिहोच) अपि कर्मणी स्थाताम्; or in *Jaimini's Sūtra*: अपूर्वं स्वविकारोपदेशात्प्रतीयते, *Śābara*: अपूर्वं स्वप्रकृतिपूर्वके कर्मणि (i. e. in an act not subordinate to a superior act); or in *Jaimini's Sūtra*: प्रधानं स्वङ्गसंयुक्तं तथाभूतमपूर्वं स्थातस्य विधुपस्यणात्; or *Mādhava* in an *Adhikaraṇa*: वैश्वान्त्य निरर्थत्वादपूर्वं कर्म युज्यते. ^c the authoritative or binding *injunction* (comp. विधि) which produces the unseen power &c.; e. g. *Kumārila* (on the *Sūtra* चोदना पुनरारम्भः): चारभचोदनेवापूर्वस्यापि चोदना, thus commented upon by *Mādhava*: गुणया यज्ञियो-गास्त्वमपूर्वमभिप्रेयते &c.; or *Mādhava*: चोदितं यदपूर्वं तस्मैव

फलवत्त्वेनानुष्ठेयतयेतिकर्तव्यताकाङ्क्षा युक्ता; the relation between विधि and अपूर्व may be seen e. g. from the following Adhikaraṇa of *Mādhava*: उपव्याने ऽनुवादो वा विधिर्विधीयते; or from *Jaimini's Sūtra*: विधिर्वी स्यादपूर्वत्वाद्वाद्माचं ह्यनर्थकम्; (where the अपूर्वत्व expresses the quality of what may be a विधि:). ² (In the non-philosophical literature.) Consequence (perhaps: remote consequence) of an act; e. g. the *Mitākshara* on the word चरित्र (*Yājñav.* 2. 61.): चरित्रशब्देन गङ्गास्नानाभिहोत्रादिजनितमपूर्वमुच्यते. E. अ priv. and पूर्व.

2. Tatpur. m. f. n. (-वे:-वी-वैम्) ¹Not first, subsequent, last; e. g. in *Jaimini's Sūtra*: प्रकृते: पूर्वोक्तत्वादपूर्वमन्ते स्यात् ह्यचोदितस्य शेषान्मानम् (*Śabara*: प्राकृतं पूर्वं तदनन्तरमपूर्वं वैकृतम्; in the corresponding Adhikaraṇa of *Mādhava* thus expressed: प्राकृते प्रथमो बोधो वैकृते चरमस्ततः । नारिष्टहोमाः पूर्वाः स्युरूपहोमास्तु पृष्ठतः; these two Homas being there the subject of discussion). ² Not easterly (?). E. अ neg. and पूर्व.

II. अपूर्व Bahuvr. m. f. n. (-वे:-वी-वैम्) (In Pāṇini's grammar.) Preceded by the vowel अ or आ (= अवर्णपूर्व), as the consonant स् (स्); in the *Sūtra*: भोभगोअघोअपूर्वस्य यो ऽशि (where अ according to Pāṇini's terminology comprises the sound अ in general, i. e. the short, long and pluta अ). E. अ, the vowel, and पूर्व.

अपूर्वकर्मन् Karmadh. n. (-र्म) ¹(In the Mīmāṃsā philosophy.) A sacrificial act called अपूर्व q. v. (I. 1. 2. 1. b.); e. g. दर्विहोमानामपूर्वकर्मत्वात्तस्मिन् तत्र कस्यापि विध्यन्तस्यातिदेशः. ²An extraordinary deed. E. अपूर्व and कर्मन्.

अपूर्वजनक Tatpur. m. f. n. (-नक:-निका-नकम्) (In the Mīmāṃsā philosophy.) Producing the unseen power or the sacrificial act called अपूर्व q. v. (I. 1. 2. 1. a. b.). Comp. also अपूर्वनिष्पादक. E. अपूर्व and जनक.

अपूर्वता f. (-ता) or अपूर्वत्व n. (-त्वम्) ¹The not being preceded by any thing. ²The being unprecedented, wonderful, extraordinary. ³The not having existed before, the being new (and therefore requiring an authoritative injunction or विधि); e. g. in the *Vedānta Sūtra*: स्तुतिमात्रमुपादानादिति चेन्नापूर्वत्वात् (*Śankara*: न स्तुतिमात्रमासां श्रुतीनां प्रयोजनं युक्तम् । अपूर्वत्वात् । विध्यर्थतायां ह्यपूर्वार्थो विहितो भवति स्तुत्यर्थतायां त्वानर्थक्यमेव स्यात्); or in the *Jaimini Sūtra*: वचनानि त्वपूर्वत्वात्तस्माद्यथोपदेशं स्युः (*Śabara*: एवमपूर्वमर्थं विदधतो ऽर्थवत्ता भविष्यति &c.); or *Jaimini*: अपूर्वत्वाद्बिधानं स्यात् । (*Śabara*: न तत्र कश्चित्पूर्वप्राप्तो यागो विद्यते &c.); or in an Adhik. of *Mādhava*: निवीतं तु मनुष्याणां विधिर्वैषो ऽर्थवादकः । अपूर्वत्वात्प्रकरणान्तुः क्रतोर्वा विधीयते ॥ निवीतस्य पूर्वं मानान्तरेणाप्राप्तत्वाद्विधेयत्वमभ्युपेयम् &c. ⁴(In the Vedānta philosophy.) Acquiring an understanding of the Real besides which there is nothing else (अद्वितीयवस्तु) from no other authority than the vaidik writings; it is one of the six characteristics of the श्रवण or ascertaining by means of study the purport of the Vedānta; (comp. besides उपक्रमोपसंहार, अभ्यास, फल, अर्थवाद and उपपत्ति; and see also मनन, निदिध्यासन and समाधि). ⁵(In the Mīmāṃsā philosophy.) ^aThe being or having the unseen power अपूर्व q. v. I. 1. 2. 1. a.; e. g. in the *Jaimini Sūtra*: अपणानां त्वपूर्वत्वात्प्रदानार्थं विधानं स्यात् (opposed

as pūrvapaksha; to the siddhānta: संस्कारं प्रति भावाच्च तस्मादप्यप्रदानं स्यात्; comp. for the term संस्कार s. v. अपूर्व I. 1. 2. 1. a.). ^bThe being a sacrificial act called अपूर्व q. v. I. 1. 2. 1. b.; e. g. in the *Jaimini Sūtra*: अपूर्वतां तु दर्शयेद्ब्रह्मण्यस्यार्थवत्त्वात्; or in the Adhikaraṇa of *Mādhava*: दर्विहोमे सोमधर्मा अपूर्वत्वमुतायिमः । अव्यक्तैर्यज्यभावाच्च स्वाहोक्त्यादिरपूर्वता (comp. अपूर्वकर्मत्व in the instance s. v. अपूर्वकर्मन्. [^cFor the meaning 'the being an injunction अपूर्व' q. v. I. 1. 2. 1. c. I have no safe instance to adduce.] ⁶The not having had before (scil. a husband); used so in the *Vārttika* and the *Kārikā* to *Pān.* IV. 2. 13.: स्त्रिया अपूर्वत्वे, or अपूर्वत्वं यदा तस्याः. E. अपूर्व, taddh. aff. तल् or ल्.

अपूर्वनिष्पादक Tatpur. m. f. n. (-दक:-दिका-दकम्) The same as अपूर्वजनक. E. अपूर्व and निष्पादक.

अपूर्वपति Bahuvr. f. (-तिः) A young woman who has had no husband before. E. अपूर्व and पति.

अपूर्वपद Tatpur. n. (-दम्) (In Grammar.) Not the first part of a compound (as a word). E. अ neg. and पूर्वपद.

अपूर्वपदान्तग Tatpur. m. f. n. (-ग:-गा-गम्) (In Grammar.) Not being at the end of the first part of a compound, e. g. the vowel औ. E. अ neg. and पूर्वपदान्तग.

अपूर्वभावना Tatpur. f. (-ना) (In the Mīmāṃsā philosophy.) The verbal notion which conveys the unseen power called अपूर्व q. v. I. 1. 2. 1. a.; e. g. लेदपि प्रत्ययश्चापूर्वभावनामभिधत्ते (comp. अपूर्व page 199b, line 12-31). E. अपूर्व and भावना.

अपूर्ववचन Tatpur. n. (-नम्) (In the Mīmāṃsā philosophy.) The vaidik sentence which contains or conveys the अपूर्व q. v. I. 1. 2. 1. E. अपूर्व and वचन.

अपूर्ववचस् Tatpur. n. (-चः) The same as the preceding. E. अपूर्व and वचस्.

अपूर्वार्थ I. Tatpur. m. (-र्थः) ¹Something which has not existed before or is new (and which therefore requires an authoritative injunction, or विधि, comp. अपूर्व I. 1. 2. 1. a. b.); e. g. in an Adhikaraṇa of *Mādhava*: उपवीती हि देवेभ्यः पुरोदक्षो द्वयं विधिः । वादो वास्यान्यतो ऽप्राप्तेरपूर्वार्थो विधीयते; comp. also *Śankara* on the *Vedānta Sūtra* quoted s. v. अपूर्वत्व (3.). ²(In the Mīmāṃsā philosophy.) The same as अपूर्व I. 1. 2. 1.; e. g. *Mādhava*: सदसि भक्षयन्तीत्यादीनि वचनान्यपूर्वार्थं प्रतिपादयन्ति.

II. Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) (In the Mīmāṃsā philosophy.) Concerning or having for its object the अपूर्व I. 1. 2. 1. — अपूर्वार्थम् on account of the अपूर्व; e. g. in an Adhik. of *Mādhava* where it is opposed to the द्रव्यार्थ (comp. the remark s. v. अपूर्व I. 1. 2. 1.): याज्ञाक्रयावभावे स्तो विद्यमाने ऽपि वायिमः । द्रव्यार्थत्वादपूर्वार्थं कुर्यात्तौ द्रव्यवानपि (in the comm. तस्मात्सत्यपि द्रव्ये तदुभयमदृष्टार्थं कर्तव्यम्). E. अपूर्व and अर्थ.

अपूर्वार्थत्व n. (-त्वम्) The not having existed before, the being new (and therefore requiring an authoritative injunction or विधि, comp. अपूर्व I. 1. 2. 1. a. b.); e. g. *Mādhava*: तानि (i. e. यज्ञायुधानि) चात्र हविष्येन विधीयन्ते । कुतः । मानान्तराप्राप्तत्वेनापूर्वार्थत्वात्; consequently the not resulting from an अनुवाद q. v.; e. g. (the sentence अधस्तात्समिधं धारयन् &c. is not an अनुवादः) दैविके हविषि सुगदण्डस्योपरि समिधारणस्यापूर्वार्थत्वेन विधातव्यत्वात्. E. अपूर्वार्थ, taddh. aff. ल्.

अपूर्वीय m. f. n. (-यः-या-यम्) (In the Mimāṃsā philosophy.) Concerning, or referring to, the अपूर्व I. 1. 2. 1. See the following. E. अपूर्व, taddh. aff. ह्.

अपूर्वीयत्व n. (-त्वम्) (In the Mimāṃsā philosophy.) The concerning, or the referring to, the अपूर्व I. 1. 2. 1.; e. g. *Mādhava*: द्विविधो हि सुप्ता चाकारः । औचित्यः प्राप्तीयत् । अरतिनादेर्बहुसुखत्वमित्यत्राहिक्रमो ह्युपगतो औचित्यः । अपूर्वीयत्वकारसु प्राप्तीयः । तयोः अपूर्वीयत् अमुप्रवेशयकारेण वाचिः । E. अपूर्वीय, taddh. aff. ह्.

अपूर्वीययोगिन् Tatpur. m. f. n. (-नी-गिनी-नि) (In the Mimāṃsā philosophy.) Serving the अपूर्व I. 1. 2. 1., being instrumental in producing it; e. g. *Mādhava*: लिङ्गकृतसंस्तुती श्रीय उतापूर्वीययोग्यपि &c. E. अपूर्व and उपयोगिन्.

अपूर्व I. (ved.) Tatpur. m. f. n. (-यः-या-यम्) Not referring to, not being in, not visible in, what is prior or has existed before; e. g. *उषस्*, dawn, 'since it is not seen in the night-time which precedes it'; hence also: new, not made or existed before, as hymns ('which have never been composed before'), or as Agni (as he is ever new through his splendour) &c. E. अ neg. and पूर्व (referring &c. to what precedes or is prior).

II. m. f. n. (-यः-या-यम्) Worth of what has not existed before, deserving what is extraordinary or excellent (viz. the Soma-drink), an epithet of Vāyu (according to *Sāyana*, who explains the word in the *Rigv.* verse: त्वं नो वाचवे-
यामपूर्वः सोमानां प्रथमः पीतिमईसि, in this way: न वि-
चते पूर्व यस्यात्तत्यागमपूर्वम् । तदहंतीत्यपूर्वः — comp. *Pān.* V. 1. 67. —; but as the word is udātta on the first syllable the correctness of his interpretation, seems doubtful; the word might well be, and have the meaning of, the Tatpur. also in the quoted verse. E. अपूर्व, taddh. aff. ह्.

अपूर्व Tatpur. 1. m. n. (-त्तः-त्तम्) (In the Prātiśakhyas.) A particle consisting of a single vowel, viz. the prepos. आ and the particle उ (which becomes ऊ); e. g. *Prātiś.* of the *Vājas.*: एकवर्षे पदमपूर्वम्; or अपूर्वः स उ; *Prātiś.* of the *Rigv.*: उकारवेतिवरश्च सुतो रतो ऽपुतो द्राचिः शकमेज.

2. m. (-त्तः) (In the system of Pāṇini.) An affix the real value of which consists of a single letter (according to the *Sūtra* I. 2. 41.; but the practical purport of this general rule is conveyed by the restrictions of two *Vārttikas* and *Patanjali's Bhāṣya* to this effect, that in Pāṇini the term applies amongst affixes of a single consonant, to the affix व् which is technically called क्लिप्, क्लिप् and विल — comp. VI. 1. 67. —, to the nom. sing. aff. स् — technic. सु — and to the second and third pers. sing. of the imperf. स and त्, substitutes of सि and ति —; amongst affixes of a single vowel, to अ which is technically अक्, to इ which is technically इक् — comp. II. 4. 68. —, and, as *Patanjali* adds, to ए, technically एक् — comp. IV. 1. 150. —). E. अ neg. and पूर्व, 1. scil. स्वार or पद्, 2. scil. प्रत्यय.

अपूर्वत् Tatpur. m. f. n. (-त्-ती-त्) (ved.) One who does not propitiate (the gods with clarified butter or similar offerings). E. अ neg. and पूर्वत्.

अपूर्वम् Tatpur. ind. Not separately, collectively, together with; e. g. युतो ऽन्विते ऽपूर्वम्, 'युत means अन्वित and अपूर्वम्'. E. अ neg. and पूर्वम्.

अपूर्वग्रहण Tatpur. n. (-हणम्) Not taking or perceiving separately; e. g. in the *Nyāya Sūtra*: तदाश्चत्वाद्पूर्वग्रहणम् 'there is no perception separately (of a web from its threads)', i. e. a web cannot be perceived separately from its threads, since it consists thereof. E. अ neg. and पूर्वग्रहण.

अपृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Unasked. E. अ neg. and पृष्ट.

अपेक्ष Tatpur. n. (-णम्) The same as अपेक्षा; e. g. in the *Jaiminiya-nyāyamālav.*: चमसैश्चमसाध्वर्युर्जुहोत्वध्वर्युरेव वा । संज्ञाविशेषादाद्यो ऽस्तु मैवमध्वर्युसंज्ञया । विशेषस्थानपेक्षत्वात्तेनान्यस्या अपेक्षणात् । अध्वर्युर्जुह्याच्छतेस्तदशतौ परो ऽपि वा. E. ईच् with अप, kṛit aff. ल्युट्.

अपेक्षणीय Tatpur. m. f. n. (-यः-या-यम्) ¹To be considered. ²To be had regard for. See अपेक्षितत्व. E. ईच् with अप, kṛitya aff. अनीयर्.

अपेक्षा Tatpur. f. (-क्षा) ¹Regard, attention, heedfulness; e. g. in the *Bhāṭik.* (Rāma speaks to Hanumat): वणिकप्रयाहवान्यद्वत्काले चरति सिद्धये । देशापेक्षास्तथा यूयं यातादायाङ्कुरीयकम्; or in a *Vedānta Sūtra*: कृतप्रयत्नापेक्षसु विहितप्रतिषिद्धा वैयर्थ्यादिभ्यः (*Śankara*: कृतो यः प्रयत्नो जीवस्य धर्माधर्मलक्षणः । तदपेक्ष एव चैनमीश्वरः कारयति &c.). ²Regard, respect, deference; e. g. in the *Mitākshara*: लोकवेदवेदाङ्गविद्वाकोवाक्येतिहासपुराणकुशलस्तदपेक्षस्तद्वृत्तिः &c.; or in a *Vedānta Sūtra*: अपरियहाञ्चात्त्वन्मनपेक्षा (*Śankara*: अयं तु परमाणुकारणवादो न कैश्चिदपि शिष्टैः केनचिदप्यंशेन परिगृहीत इत्यन्तमेवानादरणीयो वेदवादिभिः &c.); or सर्वापेक्षा च यज्ञादिश्रुतेरश्वत् (*Śankara*: किं विद्याया अत्यन्तमेवानपेक्षाश्रमकर्मणामुतास्ति काचिदपेक्षेति &c. when in the latter instance अपेक्षा may also be rendered 'attention').

³Regard; consideration, reason; e. g. in the *Dāyabhāga*: तदानीं दुहित्रादीनामेवान्यपेक्षया (from another reason) मृतोपकारकत्वाद्युक्तौ धनाधिकारः. ⁴Regard, care, desire, expectation; e. g. in *Manu*: आगारादभिनिष्क्रान्तः पवित्रोपचितो मुनिः । समुपोदेषु कामेषु निरपेक्षः परिव्रजेत् (*Kullika*: विगतस्युहः). ⁵Regard, reference, relation (used in this sense esp. in scientific writings, Sūtras, philosophy, commentaries &c.); e. g. in the *Vedānta S.*: स्वाध्ययसंपत्त्योरन्यतरापेक्षमाविष्कृतं हि; or in the *Nyāya S.*: आकृतिसदपेक्षत्वात्सत्त्वव्यवस्थानसिद्धेः; or in a *Vārttika* to Pān. on the aff. of the compar. and superl. मध्यमाच्छुक्लशब्दात्पूर्वपरापेक्षादुत्पत्तिर्वक्तव्या; or in a *Kārikā* to Pān.: संयोगे गुरुसंज्ञायां गुणो भेत्तुर्न सिध्यति । विध्यपेक्षं लघोश्चासौ कथं कुण्डिर्न दुष्यति । — the instrum. and locative, अपेक्षया and अपेक्षायाम्, are used also absolutely in the sense 'with regard to, with reference to', the word referred to standing in the locative, or if a whole sentence is referred to, being followed by इति; e. g. in the *Vedānta S.*: ह्यपेक्षया तु मनुष्याधिकारत्वात्; or in the *Sāhityadarp.*: तत्किं स्वरूपं तावत्काव्यमित्यपेक्षायां कश्चित् &c.; comp. also the instance s. v. अपूर्व p. 199b, l. 33-35). See besides अपेक्षित and the following. E. ईच् with अप, kṛit aff. अ.

अपेक्षाबुद्धि Tatpur. f. (-द्धिः) (In the Vaiśeṣika philosophy.) Thinking founded on the category of relation; this term designates more especially:

A. When applied to the notion of quantity in general,

that mental process in which originates the notion of multiplicity; it is conceived and defined in the following manner: 'the eye having come into contact with two substances, there arises a notion of what is general to the two notions of 'unity' inherent in either substance, viz. the class of the notions of unity or the class of monads; these two substances or unities having become determined, there arises a thinking of the quality 'unity' previously determined by the general notion (monad) [for the special unity could not be conceived without a previous knowledge of the general notion to which it belongs; comp. also the instance in the comm. to the *Bhāshāparichchheda* v. 57]; this thinking is the अपेक्षाबुद्धि; through it is produced a duality consisting of these two substances (unities); it leads to the generality or class of dyads; this class of dyads is reflected upon, and through such reflection the अपेक्षाबुद्धि ceases; again that special thinking whose object is the quality 'duality', determined by the general notion (dyad), having produced the duality of the two substances (unities), the quality 'duality' ceases after the अपेक्षाबुद्धि (i. e. that thinking itself) has ceased. [*Śankara* in the *Upaskāra* on *Kaṇāda* (E. I. H. 232, an indifferent Ms.) समानजतीययोर्वा (probably to be read समानजातीययोरसमानजातीययोर्वा, for *Prasastapāda* who is anterior to the author of the *Upaskāra* (Ms. 760) commences his own interpretation समानासमानजातीययोर्द्रव्ययोः) द्रव्ययोश्चतुःसंनिकर्षे सति तन्निष्ठैकत्वसंख्योर्धत्सामान्यमेकत्वत्वं (the Ms. reads °मेकत्वं which is wrong) तयोर्विकल्पानन्तरं तद्विशिष्टैकत्वगुणबुद्धिरुत्पाद्यते। सैव चापेक्षाबुद्धिस्तथा तयोर्द्रव्ययोर्द्वित्वमुत्पाद्यते। उत्पन्नस्य च द्वित्वस्य सामान्यं द्वित्वत्वं तदालोचनं तेनालोचनेनापेक्षाबुद्धेर्नाशो द्वित्वत्वविशिष्टद्वित्वगुणविषया विशिष्टबुद्धिस्तथा तयोर्द्रव्ययोर्द्वित्वमुत्पाद्यैकदा (? Ms. °त्पाद्यैकदा) भवति तदधीयक्षणे (Ms. तदधीयक्षणे) च द्वित्वगुणस्यापेक्षाबुद्धिनाशाद्विनाशः.] Or in other terms: the notion of multiplicity ceases as soon as the notion of generality or the class-notion has arisen and vice versa (*Kaṇāda*: सामान्यज्ञानादपेक्षाबुद्धिनाशः). From the moment when the eye comes into contact with the objects till the moment when the अपेक्षाबुद्धि ceases there are eight phases, viz. 1. contact &c., 2. comprehension of the class of monads, based on the quality 'unity', 3. अपेक्षाबुद्धि or mental reproduction founded on the various qualities 'unity' determined by the class of monads, 4. origin of the quality 'duality', 5. comprehension of the class of dyads, 6. comprehension of the quality 'duality' determined by its class, 7. comprehension of the substance determined by the comprehension of the class of dyads, 8. mental reproduction. [*Śankara*: उत्पत्त्यमानद्वित्वाधारेणैन्द्रियसंनिकर्षस्तत एकत्वगुणगतसामान्यज्ञानं तत एकत्वत्वसामान्यविशिष्टैकत्वगुणसमूहालम्बना संस्काररूपापेक्षाबुद्धिस्ततो द्वित्वगुणोत्पत्तिस्ततस्तद्वत्सामान्यस्य ज्ञानं ततस्तत्सामान्यविशिष्टद्वित्वगुणज्ञानं ततो द्वित्वत्वसामान्यज्ञानविशिष्टद्रव्यज्ञानं (Ms. °मान्यज्ञानविशिष्टे द्र००) ततः संस्कार इतीन्द्रियसंनिकर्षमारभ्य संस्कारपर्यन्तमष्टौ क्षणाः.] Again the cessation of the comprehension of multiplicity and of the comprehension of generality takes place in the following order: 'the comprehension of the class of monads ceases when the comprehension of multiplicity com-

mences, the latter ceases when the comprehension of the class of dyads arises, this comprehension ceases when the comprehension of the quality 'duality' commences, and the latter ceases when the comprehension of the substance determined by the quality 'duality' commences'. [*Śankara*: विनाशक्रमसु। एकत्वत्वसामान्यज्ञानस्यापेक्षाबुद्धितो विनाशः। द्वित्वत्वसामान्यज्ञानादपेक्षाबुद्धेर्विनाशः। द्वित्वत्वसामान्यज्ञानस्य च द्वित्वगुणबुद्धितो विनाशः। द्वित्वगुणबुद्धेश्च द्वित्वविशिष्टद्रव्यज्ञानात्; (the terms बुद्धि and ज्ञान have both here been rendered 'comprehension', to indicate that no distinction is intended by the author in choosing two different words; comp. *Prasastapāda*: बुद्धिरुपलब्धिज्ञानं प्रत्यय इति पर्यायाः).] — According to the foregoing definition the mental process अपेक्षाबुद्धि and, consequently, the notion of multiplicity itself commences with the notion of 'two'; others however hold that it begins with the notion of 'three'.

B. When applied to the notion of space and time, it designates that mental process in which originate the notions of 'far and near', 'old and young' (see परत्व and अपरत्व); this process, too, which is founded on the dividing of the same unity (space or time) into two quantities, ceases as soon as the notion of generality is comprehended; and the relative notions 'far and near', 'old and young' cease themselves when the notions 'space' and 'time' are conceived; in a similar manner as the अपेक्षाबुद्धि ceases when applied to quantity as soon as the सामान्यज्ञान commences, and as the quality 'two &c.' disappears when the substance to which it applies, is conceived. [*Śankara*: अपेक्षाबुद्धिनाशात्संयोगस्यासमवायिकारणस्य नाशाद्द्रव्यस्य च समवायिकारणस्य नाशान्निमित्तसमवायिकारणयोर्नाशान्निमित्तसमवायिकारणशिभ्यश्च तत्रापेक्षाबुद्धिनाशात्तावत्परत्वोत्पत्तिः परत्वसामान्यज्ञानं ततो ऽपेक्षाबुद्धिविनाशस्तद्विनाशात्परत्वविशिष्टद्रव्यज्ञानकाले परत्वनाशः द्वित्वनाशवदेव सर्वमूहनीयम् &c.] E. अपेक्षा and बुद्धि.

अपेक्षित Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Regarded, looked upon; e. g. in the *Māghakāvya*: अपेक्षितानायतवत्त्वामये नुरङ्गिभिर्धत्तनिरुद्धवाहैः. Comp. अवेक्षित. ² Considered, respected, obeyed, followed; e. g. in the *Bhāṭik*: कस्मान्न ल्यापेक्षितः पिता (comm. = अनुवृत्तः or = चिन्तितः). ⁴ Expected, required, wanted. ⁵ Desired, agreeable. ⁶ Referred to.

2. n. (-तम्) ¹ Consideration, regard. ² A desired or agreeable circumstance, a requisite; e. g. *Kulbika*: यतः सर्वतेजोमयो नृपतिस्तस्मादपेक्षितेषु यमिष्टं शास्त्रानुष्ठेयं शास्त्राविरुद्धं निश्चित्य व्यवस्थापयति। अनपेक्षितेषु चानिष्टं नियमं नातिक्रामेत्. E. ईच् with अप, kṛit aff. क्त.

अपेक्षितव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) ¹ To be considered, to be respected, estimable. ² Desirable. ³ To be referred to, to be connected with; e. g. in *Śankara* (on the *Vedānta* S. कामाच्च नानुमानापेक्षा) नानुमानिकमपि साङ्ख्यपरिकल्पितमचेतनं प्रधानमानन्दमयत्वेन कारणत्वेन चापेक्षितव्यम्. E. ईच् with अप, kṛitya aff. तव्य.

अपेक्षितव्याख्यान Tatpur. n. (-नम्) The name of a commentary of *Bhāṭanārāyaṇa* on *Bhavabhūti's Uttararāmacharitra* (lit. an explanation of what is required). E. अपेक्षित and व्याख्यान.

अपेक्षित् Tatpur. m. f. n. (-षी-षिषी-षि) ¹ Looking to, expecting, hoping. ² Considering, respecting. ³ Referring to (in the latter sense mostly used in scientific writings); e. g. in a comm. on the *Sāṅkhyakār.* अन्वोन्वाग्रयो न दोषाय तत्तज्जातीयापेक्षिते ऽपि तत्तज्जातीनां परस्परानपेक्षित्वात्; or in a *Yoga Sūtra*: तदुपरानपेक्षित्वाच्चित्तस्य वसु ज्ञाताज्ञातम्; or in a comm. on the *Nyāya S.* स्वस्व स्वापेक्षिते ऽनिष्टप्रसङ्गः (see s. v. आत्माग्रय); also used in contradistinction from 'what is referred to', e. g. तदपेक्षपेक्षित्वनिवन्धनो ऽनिष्टप्रसङ्गः 'an incongruous connexion founded on the mutual (imaginary, but not real) relation of the object which has the reference, i. e. which is referred to, and the object referring to (when तदपेक्षपेक्षित् is equal to तदपेक्षतदपेक्षित्; comp. s. v. अन्वोन्वाग्रय); or तदपेक्षपेक्षित्वनिवन्धनो ऽनिष्टप्रसङ्गः 'an incongruous connexion founded on the relation between an object referred to, another referring to this and another referring to the latter; (comp. s. v. चक्रवत्). In all these instances the affix त् does not belong to अपेक्षित् but to the whole compound of which this word is the latter part; i. e. तत्तज्जातीयापेक्षित्, परस्परानपेक्षित्, तदुपरानपेक्षित्, स्वापेक्षित्, तदपेक्षपेक्षित् &c., taddh. aff. त्. — E. ईच् with अप, kṛit aff. षिनि.

अपेक्ष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) The same as अपेक्षित्. E. ईच् with अप, kṛitya aff. चत्.

अपेत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Gone away, departed, lost; lit. or metaphorically; e. g. in the *Māghak.* अपेतयुञ्जाभिनविशसौम्यो हरिर्हरिप्रसन्नमप्य प्रतस्थे; or in *Sūtrata*: अपेतसर्वदोषासु नाडीष्विव वहञ्जलम् । सर्वदोषहरसासौ शरीरस्य च जीवनः. ² Separated from, deprived of, with a noun in the ablat.; e. g. सुखादपेतः. ³ In contradiction, contrary to, with a noun in the abl.; e. g. आचारादपेतं कुर्वन्तः; or धर्मादनपेतम्. — In either of the last two meanings अपेत may form with the noun depending on it in the ablative, a Tatpur. compound; but the instances of such compounds are few, according to *Pāṇini*; e. g. (deprived of) सुखापेतः; or in the *Nalod.* वसपितेन (comm. वसा मेदस्य-वपितेन हीनेन); or in the *Yoga S.* तदा सर्वावरणपेतस्य (v. l. सर्वावरणमपेतस्य) ज्ञानज्ञानत्वाच्चैयमल्पम् (comm. सर्वैः क्लेशकर्मवरणैर्वियुक्तस्य); or (contrary to) in *Yājñav.* रामाक्षीभास्त्रयाद्वापि स्यूतपितादिकारिणः (*Vijñāneśv.* स्यूतपेतं स्यूतिविचरन्). E. इ with अप, kṛit aff. ञ्.

अपेतराक्षसी Bahuvr. f. (-सी) The name of a plant, Tulasi or holy basil (*Ocimum sanctum*); according to some, a black variety of this plant. Comp. also अपेतराक्षसी. E. अपेत and राक्षसी (not राक्षस).

अपेन्द्र Bahuvr. m. f. n. (-न्द्रः-न्द्रा-न्द्रम्) Without Indra, deprived of Indra. E. अप and इन्द्र.

अपेय Tatpur. m. f. n. (-यः-या-यम्) What must not be drunk, unfit for drink; e. g. in the *Mitākshara*: अमस्त्रायामपेयानामस्त्रेयानां च मन्त्रेण । रेतोमूत्रपुरीषाणां प्रायश्चित्तं कर्त्तव्यं भवेत्. E. च neg. and पेय.

अपेक्षल Tatpur. m. f. n. (-लः-ला-लम्) Not clever &c., see पेशल; used e. g. of an invalid objection, as in *Śāṅkara* on a *Vedānta Sūtra*: नन्वेतदप्युक्तम् । न स्वर्गफलस्य कर्मणो निश्चितस्य मुक्तफलत्वं भविष्यतीति । तदेतदपेशलम् &c. E. च neg. and पेशल.

अपेशस Bahuvr. m. f. n. (-शाः-शाः-शः) (ved.) Shapeless (according to *Sāyaṇa*; *Mahādhara* explains the word नास्ति पेशः सुवर्षं यस्य स अपेशः, i. e. without gold; the former meaning is apparently more correct). E. च priv. and पेशस.

अपेक्षिकटा Bahuvr. f. (-टा) ? The correctness of the word seems doubtful; it ought to be perhaps अपेक्षिकरटा, i. e. a festival or ceremony where low people are denied admission. See the explanation s. v. अपेक्षिवाक्षिवा. E. अपेक्षि (imper. of इ with अप) and कट (or perhaps करट), scil. क्रिया.

अपेक्षिद्वितीया Bahuvr. f. (-या) A festival or ceremony where followers are denied admission (?). See the explanation s. v. अपेक्षिवाक्षिवा. E. अपेक्षि (imper. of इ with अप) and द्वितीय, scil. क्रिया.

अपेक्षिप्रकसा Bahuvr. f. (-सा) A festival or ceremony, at which people are kept far off. See the explanation s. v. अपेक्षिवाक्षिवा. E. अपेक्षि (imper. of इ with अप) and प्रकस, scil. क्रिया.

अपेक्षिप्रघसा Bahuvr. f. (-सा) A festival or ceremony where gluttons are excluded. See the explanation s. v. अपेक्षिवाक्षिवा. E. अपेक्षि (imper. of इ with अप) and प्रघस, scil. क्रिया.

अपेक्षिवाक्षिवा Bahuvr. f. (-वा) A festival or ceremony where tradespeople are denied admission. The *Gāṅaratanmahodadhī* explains this word and the word एहिवाक्षिवा as specimens of the similar formations (see the preceding and the following articles) which occur in the *Gāṅa* मधु-रत्नसंवादि to *Pāṇini* II. 1. 72., in this manner: एहिवाक्षिवा इति यस्यां तिष्ठौ क्रियायां वा सा एहिवाक्षिवा । केचिदाद्यान्ति अस्मिन् वाक्षिवा यस्यामिति विनृद्ध निपातनादेहिभावः । अपेक्षि अपसर वाक्षिवा इति यस्यां (Ms. E. I. H. 949. वाक्षिवा यस्यां sic) सा अपेक्षिवाक्षिवा । एवमेहिवाक्षिवा । अपेक्षिवाक्षिवा । एहिद्वितीया । (अपेक्षिद्वितीया is omitted, through carelessness, by the copyist, not by the author) । एहिप्रघसा । अपेक्षिप्रघसा । (एहिप्रघसा and अपेक्षिप्रघसा are omitted by the copyist, not by the author) । एहिप्रकसा । अपेक्षिप्रकसा । अपेक्षि प्रकसं दूरमिति यस्यां (सा omitted) अपेक्षिप्रकसा इति शाकटायनः. This explanation and the words enumerated (except the two latter) are in conformity with the *Vārttika*: अपेक्षि च वाक्षिवास्वागतद्वितीयविघसप्रघसादिभिः क्रियायाम्, which the *Kāṭhikā* comments upon: अपेक्षिवाक्षिवात् वाक्षिवास्वागतद्वितीयविघसप्रघसादिभिः सह सम्सृते । चकारादेहीति च । एहिवाक्षिवा इति यस्यां क्रियायां सा एहिवाक्षिवा । अपेक्षिवाक्षिवा &c. The word अपेक्षिकटा which occurs in the present edition of *Pāṇini*, and therefore in the reprint of that edition, is neither mentioned in the *Gāṅar.* nor in the *Kāṭhikā* and becomes doubtful when compared with such formations as आहरकरटा, प्रोहकरटा (the latter being the reading of the *Kāṭhikā* instead of त्रेहिकटा); the word अपेक्षिवात्, although of an analogous formation, belongs to a different category, the ellipsis being probably औषधि or ज्ञता, and does not occur in any of the lists referring to the mentioned Gaṅa. — From the quoted comment it results that all these compounds have to be analyzed literally as meaning a क्रिया or proceeding in which an injunction is uttered or implied, the component parts

being originally a sentence, e. g. अपेहि वाणिज्य 'be off tradesman', अपेहि प्रक्सम 'go far away' &c. and hence अपेहिवाणिजा &c. festivals where such people are kept off or kept at a distance. — E. अपेहि (imper. of ह् with अप) and वाणिज्य, scil. क्रिया.

अपेहिवाता Bahuvr. f. (-ता) The name of a plant (*Posideria foetida*), a decoction of which is given against the disease चन्वि q. v.; e. g. in *Susruta*: अपेहिवातादशमूलसिद्धं वैद्य-चतुःवेहमयो इषं वा (scil. विदधात्). E. अपेहि (imper. of ह् with अप) and वात, scil. (probably) औषधि or वता; liter. 'a plant by which wind is expelled'; see the explanation s. v. अपेहिवाणिजा.

अपेहिविचसा Bahuvr. f. (-सा) Probably the same as अपेहि-प्रचसा. E. अपेहि (imper. of ह् with अप) and विचस, scil. क्रिया.

अपेहिसामता Bahuvr. f. (-सा) A festival or ceremony where undesired or uninvited people are denied admission. See the explanation s. v. अपेहिवाणिजा. (This meaning is hypothetical; but as all the similar formations mentioned in the last named article imply the shutting out of undesired objects, it will seem that सामत is either to be taken in this compound as सु-आगत 'welcome' in an ironical sense — comp. e. g. सत्त्वं, साधु —, or as स्व-आगत 'come on one's own account, uninvited'.) E. अपेहि (imper. of ह् with अप) and सामत, scil. क्रिया.

अभिमुन Tatpur. n. (-न्म) Integrity, honesty, uprightness. E. अभ neg. and पैमुन.

अपोमख Tatpur. m. f. n. (-खः-खा-खम्) I. ¹ Having a limb too many or too few (e. g. twenty-one or nineteen, fingers and toes together), deformed. ² A child, an infant. ³ Very timid, very fearful. The same as पोमख and पोमख (comp. *Vishva's Śabdabhedā* E. I. H. Ms. 1539, 246. and Ms. R. S. पोमखः खादपोमखः). E. According to the native Etym., a Tatpur. अपस् (= अप, āgama सुट्) and मख (मम् un. aff. ख्) lit. 'going badly: अपखटं गच्छति'; but it would seem preferable to assume that the word is in this sense a Bahuvr. of अप (in its form अपस्) deter. and मख (in a lost sense 'limb').

II. Not under sixteen years of age. — In this sense the word occurs in the edd. of *Manu* 8. 148., according to *Kulika*; when पोमख which, according to the *Koshas*, has the meanings of अपोमख I., assumes the special meaning 'under sixteen years of age'; the two edd. of the *Vyavah.* section of the *Mitākshara* and several E. I. H. Ms. of the Mit. who quote this verse (8^{vo} ed. p. 43 a, l. 1; 4^{to} ed. ख^o fol. 12 a, l. 13) read it अपोमख and repeat it in the same form immediately afterwards (l. 4 and l. 14), while the *Vīramitrodaya* fol. 66 a, l. 1 reads अपोमख. Comp. also the *Mit.* 8^{vo} ed. p. 74, l. 9, 4^{to} ed. ख^o fol. 20 a, l. 15. E. अभ neg. and पोमख.

अपोड Tatpur. m. f. n. (-डः-डा-डम्) Removed from; with a noun in the ablat., e. g. कस्यनाथा अपोडः; it may form with such a noun a Tatpur., e. g. कस्यनापोडः; but the instances of such compounds are few, according to *Pāṇini*. E. षड् with अप, kṛit aff. ङ.

अपोदक I. Bahuvr. m. f. n. (-कः-का-कम्) ¹ Without water. ² Watertight.

II. Tatpur. f. (-दिका) The name of a potherb (*Basella*

rubra or *lucida*), liter. 'risen from the water: अमनतोद्-कात्'. Comp. अपोदिका. E. अप and उदक.

अपोदित Tatpur. m. f. n. (-दः-दा-दम्) (ved.) Entirely to be gone away from, entirely to be left (comm. उत्कर्षेण अप-कमित्यन्म). E. ह् (हृ) with उद् and अप, kṛitya aff. ङप्.

अपोदार्थ Tatpur. m. f. n. (-र्थः-र्था-र्थम्) What must or may be taken off. E. ह् with उद् and अप, kṛit aff. ङत्.

अपोव Tatpur. ind. Excepting, with the exception of; e. g. in the *Rīgo. Prātisākhya*: पूर्वः पुरः पूरिति पूर्वव्याप्यदावि चापोव नवीतदेवम्. Comp. अपवाव. E. वद् with अप, ādeśa ङप् of kṛit aff. ङ्का.

अपोनवात् Tatpur. m. (-त्) The same as the following and अपानपात् q. v. E. अपवत् (obsol. gen. sing. of अप) and नपात्.

अपोनमु Tatpur. m. (-न्म) The same as the preceding and अपानमु q. v. E. अपवत् (obsol. gen. sing. of अप) and नमु.

अपोनन्विच m. f. n. (-चः-चा-चम्) The same as अपानन्विच q. v. Comp. the following. E. अपोन्मु, taddh. aff. ङ.

अपोनन्वीच m. f. n. (-चः-चा-चम्) The same as the preceding and अपानन्वीच q. v. E. अपोन्मु, taddh. aff. ङ.

अपोशान. A wrong reading in the Calc. edition of the *Mitākshara* चा^o fol. 16 a, l. 15 and 16 (comp. also *Stenzler's* v. l. to *Yājñav.* 1. 31. and 10a.) instead of चापोशान q. v.

अपोह Tatpur. m. (-हः) Removing, taking off; e. g. in the *Jaiminiya-nyāyam.*: विशिष्टं यदादानमन्यापोहेन वसुनः। अर्थात्तरन्वाचवती परिपुत्तिरथी यथा. Comp. अपोहन and अपोह.

² Reasoning away, i. e. a reasoning which removes one object from another or disconnects two objects; the reverse of ऊह, the reasoning which establishes a relation between two objects, i. e. which connects them (for the detailed explanation of the latter term see, however, s. v. ऊह); e. g. on the words of the *Bhāgav. Purāna* which speak of the difference between Soul and Body: 'देहसु सर्वसंचातो जगत्सुरिति द्विधा। अथैव मूढः पुरुषो नेति नेतीत्यतस्व-जन्' *Sridharasvāmīn* observes: नेति नेतीत्यन्यापोहे क्रिय-माणे &c.; or in the *Siddhāntamuktāvalī*: अपोहस्यपी नील-त्वादिर्विज्ञानधर्म इति चेत्। न। नीलत्वादीनां विज्ञानाने-कस्मिन्नसमावेशात् 'are blue, yellow and similar qualities such properties of knowledge as must be disconnected from it by reasoning? no, for contrary notions as blue, yellow &c. cannot take place (at the same time in the same thing)'; the *Dwandva* ऊहापोह 'positive and negative reasoning, reasoning which connects and reasoning which disconnects' is therefore also used in the sense of 'thorough or clever reasoning, sharpness or cleverness of intellect'; e. g. in *Bharatasena* on a verse of the *Bhāttik.*: ऊहापोहनिर्ण मुक्त-दिवदधीतवक्तृत्वम्; or *Mādhava* says of a work on car- pentry: ऊहापोहसुपुत्रोन्निवाणुषा तत्स्युतिर्न केदं कस्य- धितुं प्रभवति. — *Hemachandra* calls अपोह one of the eight qualities of intellect (मुमुक्षा अकम् विव ऊहं धारणं तथा ऊहो ऽपोहो ऽर्धविज्ञानं तत्त्वज्ञानं च धीगुणाः), but this piece of psychology seems to belong to him as exclusively as his definition of अपान. E. ऊह् with अप, kṛit aff. ङत्.

अपोहन Tatpur. n. (-न्म) Removing, taking off, destroying; e. g. in the *Bhagavadgītā* (15. 16.) *Vishānu* says: जप्तः सु- तिर्ज्ञानमपोहनं च 'from me comes recollection and know-

ledge (scil. of virtuous acts) and the removal (i. e. the cessation of recollection and of knowledge of sinful acts)'.
Sankara: मत्त आत्मनः सर्वप्राणिनां स्मृतिज्ञानं तदपोहनं च ।
 येषां पुण्यकर्मणां पुण्यकर्मानुरोधेन ज्ञानस्मृती भवतः । तथा
 पापकर्मणां पापकर्मानुरोधेन स्मृतिज्ञानयोरपोहनमपगमनं च ;
Saddnanda: मत्त आत्मन एवातः प्राणिजातस्य च स्मृतिः ।
 एतज्जन्मनि पूर्वानुभूतार्थविषया च सा । जन्मान्तरानुभूतार्थवि-
 षयाप्यस्ति योगिनाम् । विषयेन्द्रियसंयोगजन्यं ज्ञानं तथात्मनः ।
 दिक्कालविप्रकृष्टैकविषयं चापि योगिनाम् । मत्त एव तयोः
 कामक्रोधाद्याकुलचेतसाम् । पापकर्मानुरोधेन विनाशः स्मृति-
 बोधयोः ॥ ; *Arjunamisra*: मत्त एव हेतोः प्राणिजातस्य पूर्वा-
 नुभूतार्थविषया स्मृतिर्भवति । ज्ञानं च विषयेन्द्रियसंप्रयोगजं
 भवति । अपोहनं च तयोः प्रमोषो भवति ॥ ; similarly *Madhu-
 sidhana*: ... अपोहनं च स्मृतिज्ञानयोरपापस्य मत्त एव
 भवति.] E. ऊह् with अप, kṛit aff. ल्युट्.

अपोहनीय Tatpur. m. f. n. (-यः-या-यम्) To be removed,
 to be taken away. E. ऊह् with अप, kṛitya aff. अनीयर्.

अपोहित Tatpur. m. f. n. (-तः-ता-तम्) ¹Removed, taken
 away. ²Disconnected by reasoning; comp. अपोह. E. ऊह्
 with अप, kṛit aff. क्त, āgama इट्.

अपोह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) To be removed, to
 be taken away. E. ऊह् with अप, kṛitya aff. यत्.

अपौगण्ड Tatpur. m. f. n. (-ण्डः-ण्डा-ण्डम्) The same as
 अपोगण्ड II. q. v. E. अ neg. and पौगण्ड.

अपौरुष Tatpur. i. m. f. n. (-षः-षा-षम्) ¹Unmanly, im-
 potent. ²Cowardly.

2. n. (-षम्) ¹Unmanliness. ²Cowardice. E. अ neg.
 and पौरुष.

अपौरुषेय Tatpur. m. f. n. (-यः-यी-यम्) Not being of hu-
 man origin, not made by men, of divine origin, as the
 Veda; e. g. अपौरुषेयो वेदः; or in the *Sāṅkhya-tattva-
 kaumudī*: स्मृतिवाक्यजनितं वाक्यार्थज्ञानं तच्च स्वतः प्रमाद्यम-
 पौरुषेयवेदजनितत्वेन सकसदोषशुद्धाविनिमुक्तैर्युक्तम्; or in
 the *Jaim.-nyāyam*: ऊहयन्तो ऽपौरुषेयः पौरुषेयो ऽचवा-
 यिमः &c. E. अ neg. and पौरुषेय.

अपौरुषेयत्व n. (-त्वम्) The not being made by men, the
 having a divine origin; e. g. in the *Sāṅkhya Sūtras*: न वि-
 भिरपौरुषेयत्वाद्देदस्य तदर्धस्वातीन्द्रियत्वात्; or नापौरुषेय-
 त्वान्नित्यत्वमङ्कुरादिवत्. E. अपौरुषेय, taddh. aff. त्व.

अप्लवत्समाधि Karmadh. f. (-धिः) A fanciful name of a
 Buddhistic *samādhi* or profound meditation. (*Burnouf* ren-
 ders it in the *Lotus de la bonne loi*: 'meditation which re-
 moves all water', but believes that the more correct reading
 of this word is असकृत्समाधि; perhaps it may mean: 'a
 meditation completed by means of water'.) E. अप्-कृत्स्न
 and समाधि.

अप्सर Tatpur. m. (-रः) An aquatic animal; (a reading of
 doubtful correctness in *Loiseleur Deslongchamps*' ed. of *Manu*
 7. 72.; the other editions and the Mss. of the E. I. H. read
 instead of it, अप्सर). E. अप् and सर.

अप्स m. f. n. (-प्तः-प्ता-प्तम्) (ved.) Obtained, acquired, reached
 (*Sāyana*: अप्तं शत्रुभिरनाप्तम्). E. अप् (a radical become
 obsolete as far as the verbal inflection is concerned, where
 it is represented in the classical Sanskrit by आप्, i. e.
 आप्, pref. आ), kṛit aff. क्त.

अप्स n. (-प्तः) A sacrificial act; (*Unīādik*: अप्तो-पत्नी यत्त-

वर्मेधि, where it is not a various reading of अप्स्, आप्स्
 or अप्स qq. vv.). E. आप् with आ shortened (acc. to the
 native etym., but more correctly अप्, comp. the Etym. of
 अप्त), uñ. aff. असुन्, āgama तुट्.

अप्तु m. (-तुः) (ved.) ¹Soma. ²A sacrificial animal. ³Body.
⁴A desired object, or object of desire (perhaps more cor-
 rectly: attainment, scil. of a desired object). ⁵Possessing,
 comprising. [The two first meanings are two various inter-
 pretations of the word in *Vājas*. 5. 35. or *Śatap*. III. 6. 3. 8.:

नुषाषो अप्तुरायस्य वेतु (quoted also by the *Kāśikā* on *Pāñ*.
 VI. 1. 118.), viz. *Sāyana*: अप्तुः सूक्ष्मरूपः सोमः, or *Mahīdh*.:

अप्तुश्चाच सोमः । आप्तोति पीतः सञ्चरीरम् i. e. 'Soma, be-
 cause it comes into the body'; and *Nṛisinha* in the *Svara-
 manjari*: अमृत्यश्चियः पशुः (probably as connected with
 अप्तस); the third meaning is that given by *Bhattojid*. on
 the *Un. Sūtra* 1. 74. (perhaps because body is pervaded by
 Soma); the fourth meaning results from *Bhattoj's Praudham*.
 but belongs apparently to the word only in अप्तोर्याम q. v.
 where it would have also the fifth meaning, according to a
 passage from the *Śatap*. quoted s. v. अप्तोर्याम; in either
 of the last two meanings अप्तोः represents probably the
 abl. of the abstract noun in -तु which in the Vedas often
 assumes the function of our infinitive, expressed in the
 classical idiom by the accus. -तुम्, अप्तोस् being thus equal
 in value to the classical आप्तुम्.] E. आप् with shortened
 आ (accord. to the native etym., but more correctly अप्,
 comp. the etym. of अप्त), uñ. aff. तु.

अप्तर Tatpur. m. (-तुः) (ved.) ¹Sending water (i. e. rain),
 an epithet of Indra, Agni &c. ²Quick as water (i. e. as
 the falling rain), an epithet of the horses of the Aśvins.

E. अप् and तर.

अप्तुर्य Tatpur. n. (-र्यम्) (ved.) The being a sender of, or
 the sending of, water (i. e. of rain); said of Indra and Agni.

E. अप् and तूर्य.

अप्नोर्याम Tatpur. m. (-मः) (ved.) ¹The name of a sacrifice,
 viz. of the seventh or last part (*somasansthā*) of the *Jyo-
 tishtoma*; (*Mādhava* in enumerating the seven parts of the
Jyotishtoma, in his *Jaininiyanyāyam*. — accord. to all the
 Mss. of this work within my reach — makes it, the sixth part
 of the latter, but he is at variance in this respect with the
 older authorities of the *Kalpasūtras* and of *Kumārīla's*
Vārttikas); it is not *nitya* or obligatory for the performance
 of this sacrifice, like the *Agnishtoma* (q. v.), but *kāmya* or
 voluntary, and instituted merely for the attainment of a
 specific desire. See ज्योतिष्टोम. ²The name of a Sāmaveda-
 verse, because it closes the ceremonies connected with the
 sacrifice of this name. E. अप्तोस् (abl. of अप्तु) and याम.
 The literal meaning of this word would be in conformity
 with the definition of the *Praudhamanoramā*, 'a sacrifice
 which procures the attainment of the desired object': अप्तुः
 शरीरमिति । अभिलषितार्थस्य । आप्तवत्त्वात् । अत एवाप्तोर्या-
 मशब्दस्याभिलषितार्थप्रापक इत्यवयवार्थमाहुः, when अप्तोः
 would be, not the ablat., but the genitive of अप्तु 4. q. v.,
 and याम have the sense of प्रापक; but it is more probable
 that याम means 'termination' and that अप्तोः represents
 the abl. of अप्तु q. v., i. e. 'the last part (scil. of the Jyoti-

śtoma, performed) on account of obtaining, soil. the desired object'; according to the comm. of *Satap.* XIII. 7. 1. 2., however, the word would derive its meaning from 'the Aptoryāma sacrifice and verse including the sacrifices and verses called severally Agnishtoma, Ukthya, Shodāśin and Atirātra qq. vv.': *Satap.* सर्वेषां यज्ञक्रतुनामाप्ये; *Hariśvāmin:* सर्वेषां यज्ञक्रतुनामिति । सर्वाण्यपिष्टोमोक्थयोऽ-
ज्ञतिरापनामानि [to be read thus probably instead of the meaningless 'नामि (?)' in the present publication of Extracts from this comm.] खोचस्रस्त्राधि चाप्तोर्वामि ऽनर्भवन्ती-
स्त्रामिमावः; when चाप्तोः would mean 'on account of obtaining or comprising', scil. Agnishtoma &c.

अप्य m. f. n. (-प्यः-प्या-प्यम्) (ved.) ¹ Vast, spacious. ² Engaged in work, active, busy. (Both meanings are given by *Sāyana* on *Rigv.* I. 124. 5.) E. 1. अप्त or 2. अप्तस् (shortened to अप्त; comp. अप्य III.), taddh. aff. यत्.

अप्त m. (-प्तः) (ved.) A son, progeny; (according to *Mahidhara's* view of the form अप्तः Nigh. 2. 2., which therefore is according to him the nom. of अप्त — comp. अप्तस् —, in his explanation of अप्तवानः — see अप्तवन् and अप्तवान् — *Vājas.* 3. 15.) E. अप् (comp. the E. of अप्त), un. aff. न (?).

अप्तःस्त Tatpur. m. (-स्तः) (ved.) One who superintends work, an overseer. E. अप्तस् and स्त.

अप्तराव् Tatpur. m. (-ट्) (ved.) Splendent through (their) work; an epithet of the Āśvins. E. अप्त (instead of अप्तस्) and राव्.

अप्तवन् m. pl. (-वानः) (ved.) Having sons, having progeny; (according to *Mahidhara's* comm. on अप्तवानो भृशवः *Vājas.* 3. 15., also as a proper name; but *Sāyana* takes in the corresponding passage of the *Rigv.* IV. 7. 1. अप्तवानः for the nom. sing. of अप्तवान्, an interpretation probably more correct than that of *Mahidhara*). E. अप्त, taddh. aff. वनिप् (?).

अप्तवान् m. (-वः) (ved.) ¹ The arm. ² The name of a Rishi of the family of Bhṛigu; (comp. अप्तवन्). E. (probably) अप् (comp. the E. of अप्त), kṛit aff. शानन्, and meaning liter. 'taking possession of, seizing'.

अप्तवानवत् ind. (ved.) Like the Rishi Appavāna. E. अप्तवान्, taddh. aff. वति.

अप्तस् n. (-प्तः) (ved.) ¹ Work; also, religious work, a sacrificial act. ² Wealth. ³ Shape. (The meaning 'progeny' belongs to the base अप्त q. v., according to *Mahidhara*.) E. अप् with चा shortened (according to the native E., but more correctly अप्, comp. the E. of अप्त), un. aff. अतुन्, āgama णुट्.

अप्तस्त m. f. n. (-स्तान्-स्वती-स्त) (ved.) Connected with work (e. g. a sacrificial ground where digging and other work is done, or speech joined to sacrificial acts). E. अप्तस्, taddh. aff. मनुप्.

अप्य m. (-प्यः) The name of a Telugu poet, who 'wrote a work on prosody called Appakavi-chhāndasa and another work called Vrindāsambhava which is an account of the birth and parentage of Vrinda, the chaste wife of a giant' 'the manner of the death of this poet is unknown, nor have the names of any of his (other) works been preserved'. — He is not considered to be the same as अप्यदीक्षित q. v. E. unknown.

अप्यति Tatpur. m. (-तिः) The same as अप्याप्यति q. v. E. अप् and पति.

अप्यदीक्षित. See अप्यदीक्षित.

अप्यित Tatpur. n. (-त्तम्) Fire. See अप्याभित्त. E. अप् and पित्त; 'अप्या पित्तमिव दाहकत्वात्'.

अप्यिदीक्षित. See अप्यदीक्षित.

अप्य m. f. n. (-प्यः-प्या-प्यम्) (ved.) I. To be reached, to be obtained, accessible; (= चाप्य or चाप्तुं चोम्). E. अप् (comp. the E. of अप्त), kṛitya aff. यत्.

II. ¹ Made with water, as Havis. ² Born or produced in water, as Soma. E. अप् (water), taddh. aff. यत्.

III. Connected with work, fit for work (also, for sacrificial acts), active. [The nom. sing. अप्यः is a poetical license in *Rigv.* VI. 67. a instead of the nom. plur. — The assumption of a femin. अप्यी instead of अप्या is arbitrary.] E. अप्यस् (shortened to अप्य, compare अप्यत्), taddh. aff. यत्.

अप्यच् Tatpur. m. f. n. (-प्यच्-पीची-प्यच्) Gone into, concealed, hidden. Comp. अप्यीच्, of which it is the base. E. अप् with अपि, kṛit aff. क्तिन्.

अप्यदीक्षित. See अप्यदीक्षित.

अप्यय Tatpur. m. (-यः) ¹ (ved.) Union, junction. ² Going into, esp. metaphorically, absorption, e. g. स्थाप्यय 'profound sleep' q. v.; destruction, when contrasted with प्रभव 'birth, origin' (प्रभवययी = उत्पत्तिप्रभवयी). Comp. अप्यीति and अप्ययन्. E. इ with अपि, kṛit aff. यच्.

अप्ययदीक्षित Tatpur. m. (-तः) The name of a celebrated Dravida Brahmana, the son of *Nārdayanādīkshita*; he lived at Agrahara and flourished in the 16th century of Śālivāhana; his contemporaries considered him as an emanation of Śiva on account of his devotion for this god and his great learning, for 'at the age of twelve years he perfectly studied the Vedas and was besides master of several abstruse sciences'. In his crusade for establishing the superiority of Śivaism he was once waylaid in a forest by ruffians, hired by one of his unvictorious opponents at the court of Vankatapati, but rescued by timely aid. He died at Chillumbrum, as it appears, at the age of ninety. He is said to be the author of 84 books on theology, rhetoric and philosophy. *Colebrooke* names (essays I. 383. 387) two of his Vedānta works; *Wilson* (in the introd. to the *Daśakumārach.* p. 5) his abridged version of the first portion of the Daśak. and his work on rhetoric, the *Kuṅḍlayānanda* (comp. also *Journal As. serie IV. vol. XI. p. 529*); a vocabulary of his is mentioned in *Weber's* Catalogue of the Berlin Sanskr. Ms. (No. 806), and the Pandit *Cavelly Venkata Rāmaswāmin* who is answerable for the data alleged before, enumerates among his Śivaistic writings the *Śivārchanā-chandrikā*, *Śiva-tattva-viveka*, *Śiva-māni-āpika* and the *Ātmārpaṇa*. — His name occurs also in the shape of अप्ययदीक्षित, अप्यीदीक्षित, अप्यदीक्षित, अप्यिदीक्षित, अप्यदीक्षित, अप्यय; but he is not the same as अप्य q. v. E. अप्यय and दीक्षित.

अप्ययन् Tatpur. n. (-यन्) Union, junction, copulation; see अप्यीति and अप्यय. E. इ with अपि, kṛit aff. ऋट्.

अप्यय. See अप्ययदीक्षित.

अप्रार्थ Tatpur. m. f. n. (-र्थः-धी-र्थम्) (ved.) Near, contiguous; अप्रार्थम् near to. Comp. अप्रार्थे and अप्रार्थ. E. अपि and अप्रार्थ.
 अप्रायदीक्षित. See अप्रयदीक्षित.
 अप्रयत्. — Two distinct words अपि and उत्त qq. vv.
 अप्रयदीक्षित. See अप्रयदीक्षित.
 अप्रकट Tatpur. m. f. n. (-टः-टा-टम्) Unmanifested, unapparent. E. अ neg. and प्रकट.
 अप्रकम्प Bahuvr. m. f. n. (-म्पः-म्पा-म्पम्) ¹Unshaken, lit. and figur., firm, steady; e. g. अप्रकम्पं हृदयम्. ²Unanswered, unrefuted. E. अ priv. and प्रकम्प.
 अप्रकम्प्यता f. (-ता) or अप्रकम्प्यत्व n. (-त्वम्) ¹Firmness, stability. ²Unanswerableness. E. अप्रकम्प, taddh. aff. तत् or त्व.
 अप्रकर Tatpur. m. f. n. (-रः-रा-रम्) Not acting in a superior manner, acting ill; (*Amarśataka-īkā*: = अप्रकृतकारक). E. अ neg. and प्रकर.
 अप्रकरण Tatpur. n. (-णम्) The not being the principal or relevant matter, incidental or irrelevant matter (of a book, a discussion &c.); e. g. *Sankara* on a passage of the *Bṛihadār.*: ज्ञानकर्मणी एव हि मेधातपःप्रवृत्तौ । तयोः प्रकृतत्वान्नेति मेधातपसी । अप्रकरणात्; applied also to those passages in the *Brāhmaṇas* which are considered as not connected with, or irrelevant to, the principal topics of an injunction with which they may happen to be found together in the same chapter or book, and which therefore do not share in the rules that apply to the latter, but become the subject of special injunctions; comp. अनारम्भाधीत and the following; e. g. in the *Jaimini Sūtra*: अप्रकरणे तु तद्धर्मतो विशेषात्. E. अ neg. and प्रकरण.
 अप्रकल्पक Tatpur. m. f. n. (-ल्पकः-ल्पिका-ल्पकम्) Not enjoining, not making principal or relevant, not having the effect of making one injunction as relevant or obligatory as other injunctions with which the former may happen to be found together in the same book or chapter, e. g. of a *Brāhmaṇa* (comp. the preceding and अनारम्भाधीत); e. g. in the *Jaimini Sūtra*: शास्त्रं स्वादप्रकल्पकम् (scil. स्मृतेः); *Sābara*: तस्मान्नास्माः स्मृतेः शास्त्रं प्रकल्पकम्. E. अ neg. and प्रकल्पक.
 अप्रकाश Bahuvr. m. f. n. (-शः-शा-शम्) Without a stem (as a shrub). E. अ priv. and प्रकाश.
 अप्रकार Tatpur. m. f. n. (-रः-रा-रम्) Not producing, not manifesting; e. g. in the *Bhāshāparichchheda*: तदभावाप्रकारा धीक्षत्रकारा तु निश्चयः. E. अ neg. and प्रकार.
 अप्रकाश I. Tatpur. or Bahuvr. 1. m. f. n. (-शः-शा-शम्) ¹Not bright, not clear, dark; e. g. in the *Hidimb.*: अप्रकाशा दिशः सर्षाः. ²Private, secret, not evident, without a witness; e. g. in the *Vṛamitrodaya*: (of a deed) अप्रकाशात्साचिद्युक्तं वेदकाचरमुद्रितम् । लोकप्रसिद्धं स्वकृताद्वरमन्यकृतं शुभम्; अप्रकाशम् also used as adv.; e. g. *Kullika*: पितृगृहे कन्यायं पुत्रमप्रकाशं जनयेत् कन्यापरियेतुः पुत्रं नास्तीति वदेत्; or अप्रकाशमुत्पन्नः पुत्रः. E. अ neg. or priv. and प्रकाश.
 II. Tatpur. m. (-शः) ¹Want of brightness or clearness, darkness, lit. or figur.; e. g. in the comm. of the *Raghuvaṅśa*: सो ऽहं प्रकाशशान्धकारस्य लोकालोक रवाचसः (comm. एकस्मिन्पार्श्वे प्रकाशयुक्तः । अपरस्मिन्पार्श्वे ऽप्रकाशयुक्त इति भावः). ²Secrecy. E. अ neg. and प्रकाश.
 अप्रकाशक m. f. n. (-शकः-शिका-शकम्) I. Tatpur. Not irradiating, not rendering apparent. E. अ neg. and प्रकाशक.

II. Making obscure, obfuscating. E. अप्रकाशि (denom. of अप्रकाश, aff. शिच्), kṛit aff. क्तुः.
 अप्रकाशकग्रह Karmadh. m. (-हः) (In Astronomy.) The same as ¹धूमकेतुः. ²पातः. ³परिधिः. ⁴रश्मिकेतुः. ⁵विषकेतुः qq. vv. E. अप्रकाशक and ग्रह.
 अप्रकाशता f. (-ता) Hiddenness, secrecy. E. अप्रकाश, taddh. aff. त्त्.
 अप्रकाशमान Tatpur. m. f. n. (-नः-ना-नम्) Not apparent, made obscure; e. g. *Śrīdharasvāmin* in his comm. on the *Bhāgav. Pur.* रोगादिभिरप्रकाशमाना दिग्देवताः कर्मसाचिभूता न जानाति. E. अ neg. and प्रकाशमान.
 अप्रकाशित Tatpur. m. f. n. (-तः-ता-तम्) Not manifested, not evident, not divulged, unrevealed; e. g. in the *Mitākshara*: स्वं समेताव्यविक्रीतं केतुदेवि ऽप्रकाशिते । हीनाद्गृही हीनमुखे वेलाहीने च तस्करः; or अप्रकाशितात्मनो अभिषारात्पुरवाचारसंभोगसंकल्प्याद्यदपुत्रं तस्मिन् रजोदर्शने मुक्तिः. E. अ neg. and प्रकाशित.
 अप्रकाशय Tatpur. m. f. n. (-यः-या-यम्) Not to be divulged, to be kept secret; e. g. in the *Rudrayāmala Tantra*: (प्रकाशय) अप्रकाशय परं गुह्यं रहस्यं सर्वकामदम्. E. अ neg. and प्रकाशय.
 अप्रकीर्णप्रसृतत्व n. (-त्वम्) I. The being neither (too) incoherent nor (too) prolix; or
 II. Tatpur. The being diffuse (i. e. eloquent) on a concise subject; one of the thirty five excellent qualities in the speech of a Jaina Arhat. E. I. अ neg. and प्रकीर्ण-प्रसृत, taddh. aff. त्व; or II. अप्रकीर्ण and प्रसृतत्व.
 अप्रकृत Tatpur. m. f. n. (-तः-ता-तम्) Not principal, irrelevant, incidental; comp. अप्रकरण. E. अ neg. and प्रकृत.
 अप्रकृतत्व n. (-त्वम्) The same as अप्रकरण. E. अप्रकृत, taddh. aff. त्व.
 अप्रकृत्य Tatpur. 1. m. f. n. (-टः-टा-टम्) Low, vile.
 2. m. (-टः) A crow. E. अ neg. and प्रकृत्य.
 अप्रकृत्य Tatpur. m. f. n. (-तः-ता-तम्) Not enjoined, irrelevant; comp. अप्रकृत. E. अ neg. and प्रकृत्य.
 अप्रकृत Bahuvr. m. f. n. (-तः-ता-तम्) (ved.) Indistinct, unrecognizable. E. अ priv. and प्रकृत.
 अप्रचित Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Undiminished, free from decay, ever lasting. E. अ neg. and प्रचित.
 अप्रखर Tatpur. m. f. n. (-रः-रा-रम्) ¹Dull, obtuse. ²Bland, mild. E. अ neg. and प्रखर.
 अप्रगम m. f. n. (-मः-मा-मम्) I. Tatpur. Invincible; or
 II. Bahuvr. Not going well (with others), i. e. going too fast to be accompanied by others a long distance. (Both interpretations of the word are given in the passage of the *Bhāṭikāvya*: उदपतद्विद्यदप्रगमः परे हचिरम् &c. (*Jayam.* and *Bharatas.*: परेः शत्रुभिरप्रगमो ऽनभिभवनीयः; or *Jayam.*: अप्रगमो ऽन्वेषामित्यर्थात्; *Bharatas.*: परेः सह नास्ति प्रकृष्टं जमनं यस्त्वर्थः । अतिशीघ्रगमित्वात्, the word परेः of the text depending in the latter interpretation not upon अप्रगमः but on हचिरम् and not meaning then 'enemy', but 'excellent'). E. I. अ neg. and प्रगम (= न प्रगम्यते ऽसी, i. e. गम् with प्र, kṛit aff. अप्). II. अ priv. and प्रगम (i. e. प्र and गम).
 अप्रगल्भ Tatpur. m. f. n. (-ल्भः-ल्भ-ल्भम्) Not bold, modest, unassuming, bashful; e. g. in the *Hitopad.*: अहः पार्श्वे वसति भियत् दूरतथाप्रगल्भः; or in the *Bhāṭik.*: स्त्रीभूषणं चेष्टितमप्रगल्भं चाहस्यवक्राक्षपि वीक्षितानि. E. अ neg. and प्रगल्भ.

अप्रगीत Tatpur. m. f. n. (-तः-ता-तम्) Not sung loud; e. g. *Sābara* in his comm. on a *Jaim. Sūtra*: अप्रगीतं गिरापदं कर्तव्यम्. E. अ neg. and प्रगीत.

अप्रगुष Tatpur. (-षः-शा-षम्) Confounded, perplexed. E. अ neg. and प्रगुष.

अप्रगृह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) (In Grammar.) Not प्रगृह्य q. v., as a vowel; e. g. *Pāṇini*: अषो ऽप्रगृह्यञ्जानु-नासिकः. E. अ neg. and प्रगृह्य.

अप्रग्राह Bahuvr. m. f. n. (-हः-हा-हम्) Unbridled; e. g. in the *Bhāṭṭik*: प्राचीं तावन्निरव्ययः कपिभिर्विनतो यथी। अप्र-याहिरिवादिहो वाचिभिर्दूरपातिभिः. E. अ priv. and प्रग्राह.

अप्रचङ्क्य Tatpur. f. (-ञ्चा) (ved.) (Perhaps.) A woman who is not beautiful, or one who has been deprived of her beauty. E. अ neg. and प्रचङ्क्य.

अप्रचख Tatpur. m. f. n. (-खः-खा-खम्) Not violent, not excessive, mild. E. अ neg. and प्रचख.

अप्रचुर Tatpur. m. f. n. (-रः-रा-रम्) Little, few. E. अ neg. and प्रचुर.

अप्रचेतस् Tatpur. m. f. n. (-तः-ता-तम्) Without proper knowledge, not knowing properly. E. अ neg. and प्रचेतस्.

अप्रचेतित Tatpur. m. f. n. (-तः-ता-तम्) Unknown, unrecognized; e. g. in the *Bhāṭṭik*: जले विक्रममाखाया हनुमा-च्छतयोवणम्। आखं प्रविशन्निरगाद्बुभुयाप्रचेतितः. E. अ neg. and प्रचेतित.

अप्रचोदित Tatpur. m. f. n. (-तः-ता-तम्) ¹Not bidden or commanded. ²Undeclared, not said. E. अ neg. and प्र-चोदित.

अप्रच्युत Tatpur. m. f. n. (-तः-ता-तम्) ¹Unmoved, unmoveable. ²Not deviating from, following, observing, with a noun in the abl. E. अ neg. and प्रच्युत.

अप्रज Tatpur. 1. m. f. n. (-जः-जा-जम्) ¹Unborn; e. g. in the *Rīgv.*: अप्रजाः सन्त्वचिषः 'may the demons not come into existence' (*Sāyaṇa*: अनुत्पन्नाः सन्तु). ²Not productive (of children), unprolific; e. g. *मैत्रुणम्*.
2. m. (-जः) A man who has not begot (children); e. g. *Vṛihaspati* (as quoted by the *Vīramitrodaya*): सपिण्ड-स्त्रामवस्त्रांश्च खावरं सप्तधाकृतम्.
3. f. (-जा) ¹A female who has not borne (a child); e. g. *Vṛiddhakātyāyana* (as quoted in the *Dāyat.*): पितृभ्यां चैव यहसं दुहितुः खावरं धनम्। अप्रजायामतीतायां धातृगामि तु सर्वदा. ²One who cannot bear, a barren female; e. g. in *Kumārila's Mimāṃsā Vārtt.*: प्रजा दश मासाङ्गर्भं धृत्वा एकादशमनु प्रजायन्ते तस्मादश्चतर्थो ऽप्रजाः. E. अ neg. and प्रज. (This word is always Tatpur., with the udātta on the first syllable, and must not be analyzed as a Bahuvr. of अ priv. and प्रजा, for *Pāṇini* enjoins V. 4. 122., that the latter assumes 'always' the form अप्रजस्, and his rule is neither contradicted nor restricted by any of his commentators; the meanings of अप्रज and अप्रजस् will often coincide in bearing — comp. also अप्रजाता, अप्रजाता, अप्र-सूता —, but their difference will be perceived in such instances as given above, e. g. in अश्चतर्थो ऽप्रजाः when the Bahuvr. epithet 'without progeny' would alter the sense, or in *Chāṇakya's* मैत्रुणमप्रजम्, since it would be absurd to speak of a मैत्रुण 'without children', instead of an unpro-
liferic one.)

अप्रजश्चि Tatpur. m. f. n. (-चिः-चिः-चि) (ved.) ¹Unpro-
lific. ²Ignorant, unwise, unacquainted with. E. अ neg.
and प्रजश्चि I. and II.

अप्रजस् Bahuvr. m. f. n. (-जाः-जाः-जः) ¹Childless, without
progeny; e. g. *Yājñavalkya*: अतीतायामप्रजसि वाञ्छवसद्-
वामुयुः। अप्रजःस्त्रीधनं भर्तृग्राह्यादिषु चतुर्विधिः — See the
remark s. v. अप्रज. ²Destitute of subjects, of inhabitants,
unpeopled. E. अ priv. and प्रजा, samās. aff. चश्चि.

अप्रजस्ता f. (-स्ता) or **अप्रजस्त्व** n. (-त्वम्) Childlessness, want
of progeny. E. अप्रजस्, taddh. aff. तस् or त्व.

अप्रजाता Tatpur. f. (-ता) The same as अप्रजा q. v. (s. v.
अप्रज 3.). ¹A female who has not borne (a child); e. g. a *Smṛiti*
quoted in the *Mitākshara*: ब्राह्मणचरियविशां भायी मूत्रेण
संगताः। अप्रजाता विमुञ्चन्ति प्रायश्चित्तेन जेतराः. ²A
barren female; e. g. *Sūtrata*: अप्रजातारोनांश्च चिकित्सेदुत्त-
राङ्गिष्वक्. E. अ neg. and प्रजात.

अप्रजास्त्व n. (-स्त्वम्) The same as अप्रजस्त्व (in the present
edition of the *Atharvaveda*). E. अप्रजस्, taddh. aff. त्व.

अप्रज्ञात Tatpur. m. f. n. (-तः-ता-तम्) Unknown, unre-
cognized. E. अ neg. and प्रज्ञात.

अप्रजय Tatpur. m. (-जः) Want of affection &c., see प्रजय.
अ neg. and प्रजय.

अप्रजित I. Tatpur. m. f. n. (-तः-ता-तम्) Not delivered &c.,
see प्रजित. E. अ neg. and प्रजित.
II. Bahuvr. n. (-तम्) The sacrificial act of frying the
Havis (q. v.) when performed without the consecrated water
called प्रजिताः q. v. E. अ priv. and प्रजिता; scil. कर्मन्.

अप्रखोष Tatpur. m. f. n. (-षः-शा-षम्) Not to be removed,
not to be turned away; e. g. *Yājñav.*: अप्रखोषो ऽतिषिः
सायमपि (*Mitākshara*: = अप्रखाखोषः). E. अ neg. and प्रखोष.

अप्रतर्क्य Tatpur. m. f. n. (-र्कः-र्का-र्कम्) Not to be argued,
uninvestigable, not to be comprehended by discussion, as
the quality तमस्; e. g. *Manu*: यत्तु खाखोहसंयुक्तमव्यक्तं वि-
षयात्मकम्। अप्रतर्क्यमविज्ञेयं तमसदुपधारयेत्. E. अ neg.
and प्रतर्क्य.

अप्रत् Bahuvr. m. f. n. (-त्-ती-त्) (ved.) Not possessed of
great wealth, not rich; in the *Rīgv.*; न सोमो अप्रता पपे
(*Sāyaṇa*: अप्रता अविशीर्यधनेन). E. अ priv. and प्रत्.

अप्रताप I. Tatpur. m. (-पः) ¹Want of brilliancy, dullness.
²Want of dignity or power, meanness. E. अ neg. and
प्रताप.
II. Bahuvr. m. f. n. (-पः-पा-पम्) ¹Dim, dull. ²Without
dignity or power. E. अ priv. and प्रताप.

अप्रति Bahuvr. m. f. n. (-तिः-तिः-ति) (ved.) ¹Without ad-
versaries; e. g. *Rīgv.*: य एक इदप्रतिर्मन्वमानः (*Sāyaṇa*:
= प्रतिद्वन्द्विरहितः). ²Not encountered by, unimpeded by,
adversaries; e. g. in the neuter acc. used as adv. *Rīgv.*:
वृषाक्षप्रति वहिष्मते नि सहस्राणि बर्हयः (*Sāyaṇa*: = वृषु-
भिरप्रतिगतः). ³Without hostility; e. g. in the neuter acc.
used as adv. 'so as to cease to be hostile', e. g. *Rīgv.*:
हृषो अप्रत्सुरस्य वीरान् (*Sāyaṇa*: = प्रतिद्वन्द्विनो यथा न
भवन्ति तेषां). ⁴Without retreat, not receding, encountering;
e. g. *Rīgv.*: क्षुत इक्षो मघवा यद् वृषा भूरीक्षोको अप्रतीनि
हन्ति (*Sāyaṇa*: = अप्रतिवमनानि। अभिगमनयुक्तानीत्यर्थः).
⁵Unequalled, excellent, as treasures; e. g. *Rīgv.*: सो अप्र-
तीनि मनवे पुण्डरीको दाशहामुषे (*Sāyaṇa*: = उत्कृष्टानि

धनादि); comp. also अप्रतिकर्मन्, अप्रतिकल्प &c. and अप्रति-
 त्तम्. E. अ priv. and प्रति.
 अप्रतिकार Tatpur. m. f. n. (-र:-रा-रम्) ¹Trusting, con-
 fiding. ²Trusted, confided in. E. अ neg. and प्रतिकार.
 अप्रतिकर्मन् Bahuvr. m. f. n. (-र्मा-र्मा-र्म) Of unequalled deeds.
 Comp. अप्रतिमकर्मन्. E. अप्रति (5.) and कर्मन्.
 अप्रतिकर्ष Tatpur. m. (-र्षः) The not anticipating of what occurs
 later (as of a religious act); e. g. in the *Jainini Sūtra*: अप्र-
 तिकर्षो (scil. ऋचक्ष) वर्षहेतुत्वात्सहस्रं विधीयते. — Comp.
 अपकर्ष. E. अ neg. and प्रतिकर्ष.
 अप्रतिकार I. Tatpur. m. (-रः) ¹Not remedying. ²Non-
 requital, non-retaliation. Comp. अप्रतीकार. E. अ neg.
 and प्रतिकार.
 II. Bahuvr. m. f. n. (-र:-रा-रम्) ¹Irremediable. ²Help-
 less, defenseless. Comp. अप्रतीकार. E. अ priv. and प्रतिकार.
 अप्रतिकारिन् Tatpur. m. f. n. (-री-रिणी-रि) Not counter-
 acting, not applying remedies (as against a disease); e. g.
Sūtrata: अप्रतिकारिणी वैकल्यं भवति. E. अ neg. and प्रति-
 कारिन्.
 अप्रतिगत Tatpur. m. f. n. (-त:-ता-तम्) ¹Not approached,
 not encountered. ²Not reverting, not flying, encountering.
 E. अ neg. and प्रतिगत.
 अप्रतिगमन I. Tatpur. n. (-नम्) The not reverting, the not
 flying, encountering. E. अ neg. and प्रतिगमन.
 II. Bahuvr. m. f. n. (-न:-ना-नम्) Not reverting, not
 flying, encountering. E. अ priv. and प्रतिगमन.
 अप्रतिगृह्य Tatpur. m. f. n. (-ह्य:-ह्या-ह्यम्) One of whom
 it is not permitted to accept a gift, as an Ugra &c.; but
 comp. अप्रतिग्राह्य. E. अ neg. and प्रतिगृह्य.
 अप्रतिग्राहक Tatpur. m. f. n. (-हक:-हिका-हकम्) Not ac-
 cepting (a gift). E. अ neg. and प्रतिग्राहक.
 अप्रतिग्राह्य Tatpur. m. f. n. (-ह्य:-ह्या-ह्यम्) Not permitted
 to be accepted (as a gift), unacceptable; according to *Vi-
 jñāneśwara*: विप्रशस्त्रसुरादि पतितादिद्रव्यं च. E. अ neg.
 and प्रतिग्राह्य.
 अप्रतिघ Bahuvr. m. f. n. (-घ:-घा-घम्) What cannot be
 warded off or hindered, against what there is no defence;
 as the quality रजस; e. g. *Manu*: तद्गो ऽप्रतिघं विधात्स-
 ततं हारि देहिनाम्. E. अ priv. and प्रतिघ.
 अप्रतिघात Tatpur. m. (-तः) Absence of obstruction; e. g.
 in the *Nyāya Sūtra*: अप्रतिघातात्संनिवर्षोत्पत्तिः 'contact
 (between the eye and an object) takes place, because there
 is no obstruction'. E. अ neg. and प्रतिघात.
 अप्रतिद्वन्द्व Bahuvr. m. f. n. (-न्द्व:-न्द्वा-न्द्वम्) Without an ad-
 versary (of equal or greater strength), unrivalled, unop-
 posed; e. g. in the *Rāmāy.*: सो ऽहं वनमिमं प्राप्तो निर्जनं
 वनवान्वितः । सीतया चाप्रतिद्वन्द्वः सखवादे खितः पितुः
 (where सीतया requires the ellipsis of वान्वित; a conjecture
 'अप्रतिद्वन्द्व (voc.)' is gratuitous); *comm.*: अप्रतिद्वन्द्वः । अप्र-
 तिद्वन्द्वः केनापि निवारयितुं न शक्य इत्यर्थः; another: अप्र-
 तिद्वन्द्व इति समाधिक्यवत्प्राणीनः सर्वे ऽपि मत्तो हीनवसा
 एवेति न तज्जयावकाश इति अङ्गो ऽर्थः. E. अ priv. and
 प्रतिद्वन्द्व.
 अप्रतिद्वन्द्वता f. (-ता) The being without an adversary (of
 equal or greater strength), unrivalledness; e. g. in the
Bhāgav. Pur.: असुभिर्वसुमन्निवा सुरासुरमहोरगैः । अप्रति-

द्वन्द्वतां युच ऐक्यत्वं च देहिनाम् (scil. देहि). E. अप्रतिद्वन्द्व,
 taddh. aff. तत्.
 अप्रतिधुर Bahuvr. m. f. n. (-र:-रा-रम्) (ved.) Matchless
 in carrying burdens (as a horse; liter. without another
 carrying burdens alike); e. g. in the *Śatapath.*: अश्वं निष्को-
 दानयन्ति . . . वो दधिवावां धुर्धप्रतिधुरः (*Hariswdmin*:
 प्रतिधारयिता प्रतिधुरः । नास्ति प्रतिधुरो ऽस्त्वप्रतिधुरः).
 E. अ priv. and प्रतिधुर (from धु with प्रति, according to the
 quoted explanation; or perhaps more correctly, a Bahuvr.
 of प्रति and धुरा or of प्रति and धुर, *burden, samās.* aff. अ,
 i. e. 'having or bearing a like burden').
 अप्रतिधर्षित Tatpur. m. f. n. (-त:-ता-तम्) Unresisted, ir-
 resistible. Comp. अप्रतिधुष्ट. E. अ neg. and प्रतिधर्षित.
 अप्रतिधर्षितवत् Bahuvr. m. f. n. (-वः-वा-वम्) Of irresistible
 power. E. अप्रतिधर्षित and वत्.
 अप्रतिधुष्ट Tatpur. m. f. n. (-ष्ट:-ष्टा-ष्टम्) Unresisted, ir-
 resistible. Comp. अप्रतिधर्षित. E. अ neg. and प्रतिधुष्ट.
 अप्रतिधुष्टशब्द Bahuvr. m. f. n. (-वा:-वा:-वः) (ved.) Of
 irresistible power, an epithet of Indra. E. अप्रतिधुष्ट and
 शब्द.
 अप्रतिधुष्य Tatpur. m. f. n. (-ष्य:-ष्या-ष्यम्) Irresistible. E.
 अ neg. and प्रतिधुष्य.
 अप्रतिपक्ष Tatpur. m. f. n. (-क्ष:-क्षा-क्षम्) Not to be bar-
 tered or exchanged. E. अ neg. and प्रतिपक्ष.
 अप्रतिपत्ति Tatpur. f. (-त्तिः) ¹Want of understanding or
 ascertaining, not understanding, not ascertaining; e. g. in the
Nyāya Sūtra: विप्रतिपत्तिरप्रतिपत्तिश्च नियहस्त्वानम् (*comm.*:
 अप्रतिपत्तिः प्रकृताज्ञानम्); or *Patanjali* in the introd. to
Pāṇini: शब्दाप्रतिपत्तिः । शब्दानां चाप्रतिपत्तिः प्राप्नोति आ-
 करणाच्छब्दान्प्रतिपद्यामह इति. ²Confusion, perplexity; e. g.
 अप्रतिपत्तिर्वेदता स्यादिष्टानिष्टदर्शनश्रुतिभिः. ³Not returning
 (an answer); e. g. उत्तरस्याप्रतिपत्तिरप्रतिभा; comp. अप्र-
 तिभा. (In the *Mīmāṃsā* philosophy.) A sacrificial act which
 is not immaterial to the performance of a sacrifice (see सं-
 स्कार and comp. अपूर्व I. 1. 2. 1), one essentially required for
 the completion of the sacrifice. E. अ neg. and प्रतिपत्ति.
 अप्रतिपद् Tatpur. m. f. n. (-त्-त्-त्) Not understanding,
 confused, perplexed; in the *Vājas.*: सपदेवजनेभ्यो ऽप्रति-
 पदम् (*Mahidh.*: अप्रतिपदम् । प्रतिपद्यते जानातीति प्रतिपत् ।
 अतथाविधं विकल्पमित्यर्थः). Comp. अप्रतिपत्ति. E. अ neg.
 and प्रतिपद्.
 अप्रतिपन्न Tatpur. m. f. n. (-न्न:-न्ना-न्नम्) Not understood,
 not ascertained. E. अ neg. and प्रतिपन्न.
 अप्रतिबद्ध Tatpur. m. f. n. (-द्ध:-द्धा-द्धम्) Unobstructed, un-
 impeded. E. अ neg. and प्रतिबद्ध.
 अप्रतिबद्धचित्त Bahuvr. m. f. n. (-त्त:-त्ता-त्तम्) Whose mind
 is not obstructed (by desire &c.). E. अप्रतिबद्ध and चित्त.
 अप्रतिबन्ध I. Tatpur. m. (-न्धः) Non-obstruction, non-hin-
 drance; e. g. in the *Vedānta Sūtra*: तन्निर्धारणानियमस्तद्दृष्टेः
 पृथग्प्रतिबन्धः फलम् (*Śankara*: . . . कर्मफलसिद्धप्रतिबन्धः);
 अप्रतिबन्धेन 'without obstruction'; e. g. अप्रतिबन्धेन प्रवर्त-
 मानः. E. अ neg. and प्रतिबन्ध.
 II. Bahuvr. m. f. n. (-न्ध:-न्धा-न्धम्) Unobstructed, un-
 impeded. — In *Law*, when applied to दाय 'inheritance',
unconditional or *direct*, viz. such property as devolves in
 direct descent from the father on the son, from the son on

the grandson &c., and is the converse of अप्रतिबन्ध, the conditional or collateral inheritance, viz. property which devolves on the lateral line, the uncle &c. on the condition that there be no direct heirs, their existence being the obstruction or impediment, as it were, of the title to the property which in the former case arises by birth-right or 'without impediment'. [Mitākshara: स च (scil. दायो) द्विविधः । अप्रतिबन्धः सप्रतिबन्धश्च । तत्र पुत्राणां पौत्राणां च पुत्रत्वेन पौत्रत्वेन च पितृधनं पितामहधनं च खं भवतीत्यप्रतिबन्धो दायः । पितृव्यभ्रात्रादीनां तु पुत्राभावे स्वाम्यभावे च खं भवतीति पुत्रसञ्जावः स्वामिसञ्जावश्च प्रतिबन्धस्तदभावे भ्रातृत्वेन च पितृव्यत्वेन च खं भवतीति सप्रतिबन्धो दायः । एवं तत्पुत्रादिष्वप्युहनीयः ॥ ; Viramītrodaya: पुत्रादीनां पित्रादिधने पुत्रत्वादिनैव सत्यपि स्वामिनि पित्रादौ जन्मनैव स्वत्वोत्पत्तेः स तेषामप्रतिबन्धो दायः । स्वामिसञ्जावश्चाप्रतिबन्धकत्वात् । यस्तु विभक्तस्वासंसृष्टिनो ऽपुत्रस्य मृतस्य पितृभ्रात्रादीनां तद्वनरूपो दायः स सप्रतिबन्धः । स्वामिसञ्जावश्च प्रतिबन्धकस्यापगम एव तत्र स्वत्वोत्पत्तेः.] E. अ priv. and प्रतिबन्ध.

अप्रतिबन्धक Bahuvr. m. f. n. (-न्धकः-न्धिका-न्धकम्) The same as अप्रतिबन्ध II. E. अ priv. and प्रतिबन्ध, samās. aff. कप्.

अप्रतिबल Tatpur. m. f. n. (-लः-ला-लम्) Not of equal strength, not adequate; e. g. ततो ऽभ्यन्तसंहृष्टाः समरे हरियुष्पाः । तमप्रतिबलं दृष्ट्वा हतं राक्षसपुङ्गवम्. E. अ neg. and प्रतिबल.
अप्रतिवृत्त Tatpur. m. f. n. (-वृ-ती-त्) Not contradicting, assenting. E. अ neg. and प्रतिवृत्त.

अप्रतिभ I. Tatpur. f. (-भा) ¹ Want of boldness. ² (In the Nyāya philosophy.) Want of ready wit or of presence of mind, in a discussion, viz. inability of returning an answer, although one has understood the argument of the opponent (therefore not necessarily the same as अननुभावश्च q. v.), one of the twenty-two नियहसान् or shortcomings in discussion. E. अ neg. and प्रतिभा.

II. Bahuvr. m. f. n. (-भः-भा-भम्) ¹ Not bold. ² Not of ready wit, dull. E. अ priv. and प्रतिभा.

अप्रतिभ Bahuvr. m. f. n. (-मः-मा-मम्) Incomparable, unequalled. E. अ priv. and प्रतिभा.

अप्रतिमकर्मन् Bahuvr. m. f. n. (-र्मा-र्मा-र्म) The same as अप्रतिकर्मन्. E. अप्रतिम and कर्मन्.

अप्रतिमन्वृयमान m. f. n. (-नः-ना-नम्) (ved.) Without returning wrath for wrath, without being able to retaliate. E. अ neg. and प्रतिमन्वृयमान.

अप्रतियोगिन् Tatpur. m. f. n. (-नी--जिनी-नि) ¹ Not hostile, not opposed. ² Not connected (by way of contrast); e. g. in the Bhāshāparichheda: हेतुमन्निष्ठविरहाप्रतियोगिना साधेन हेतोरिकाधिकरणं व्याप्तिरश्नते. E. अ neg. and प्रति-योगिन्.

अप्रतिरथ Bahuvr. 1. m. (-थः) ¹ A leader in combat, a prominent warrior (liter. 'with incomparable chariots': = अनुत्तरथः or महारथः). ² The name of a Rishi, a son of Indra and the reputed author of the Sāmaveda verses 2. 1189-1225. (= II. 9. 3. 1-3.), but according to some only of 2. 1189-1212. (= II. 9. 3. 1-5. a. b. or Rīgv. 10. 103. or Vāj. 17. 33-44. 46.; for Vāj. 17. 60. see प्रतिरथ; see the very careful compilation of the names of the poets &c. by Benfey in his ed. of the Sāmaveda). ³ The name of a descendant of Puru:

a son of Rantīnāra and the father of Kaṁwa (accord. to the Vishṅup.; the Agni- and Brāhmapur. read his name: Prati-ratha).

2. n. (-थम्) The name of the hymn composed by the Rishi Aprati-ratha; chanting it on journeys is considered an auspicious act. E. अप्रति and रथ; (but as the word is udātta on the first syllable, it might have to be analyzed perhaps as a Tatpur. of अ neg. and प्रतिरथ).

अप्रतिरथ Bahuvr. m. f. n. (-थः-वा-थम्) Free from dispute, uncontested (as the enjoyment of property); e. g. Mīd-kshara: वर्षशताधिकभोजः संततो ऽप्रतिरथः..... स्वस्वं जम-चति. Comp. अपरचोञ्चित. E. अ priv. and प्रतिरथ.

अप्रतिरूप m. f. n. (-पः-पा-पम्) I. Tatpur. Not conformable to, at variance with, (e. g. words not in accordance with the sacred writings). E. अ neg. and प्रतिरूप.

II. Bahuvr. Of incomparable form, unequalled. E. अप्रति and रूप.

अप्रतिरूपकवा Karmadh. f. (-वा) Incomparable, i. e. unanswerable, speech. E. अप्रतिरूप and कवा.

अप्रतिरूपवदन Tatpur. n. (-वम्) Saying what is at variance with (e. g. the sacred writings). [As a Karmadh. the word might mean: an incomparable or very beautiful face; and as a Bahuvr., having such a face.] E. अप्रतिरूप and वदन.

अप्रतिवीर्य Bahuvr. m. f. n. (-र्यः-र्या-र्यम्) Of incomparable valour. E. अप्रति and वीर्य.

अप्रतिशब्दित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not denied, not met with a refusal. ² Not denying, compliant. ³ Not echoed (?). E. अ neg. and प्रतिशब्दित.

अप्रतिषिद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) ¹ Not forbidden, not prohibited, e. g. a religious act. ² (In Grammar.) Not accompanied with a particle or word expressing negation, as a verb; e. g. in Pāṇini's Sūtra: किं क्रियाप्रति ऽनुपसर्व-मप्रतिषिद्धम्. E. अ neg. and प्रतिषिद्ध.

अप्रतिषेध Tatpur. m. (-धः) ¹ Absence of a prohibition, non-prohibition, as of a religious act; e. g. in the Jaimini Sūtra: अप्रतिषेधो वा दर्शनादिवायां स्नात्. Comp. also पर्युदास. ² Absence of negation or contradiction, non-denying (as of an argument alleged); e. g. in the Nyāya Sūtras: शुद्धार्थ-व्यखानादप्रतिषेधः; or प्रतिषेधानुपपत्तेश्च प्रतिषेधवाप्रति-षेधः; or in the Vedānta Sūtra: विज्ञानादिभावे वा तदप्र-तिषेधः. ³ Non-exception (as to a rule); e. g. in the Vārttika to Pāṇ. VIII. 4. 2: अप्रतिषेधो वा यथा सर्वनामसंज्ञायाम्.

⁴ A bad or invalid objection (against an argument), used frequently in this sense in the Nyāya Sūtras; e. g. नन्वत्या-चक्षतिरेकाङ्गवादीनामप्रतिषेधः '(what is said before) is an invalid objection, for odours (scents &c.) have no other nature than that of odour'. ⁵ A useless exception, an exception which need not have been made; e. g. when Kātyāyana criticises the mentioning of the word व्युञ्ज in Pāṇini's rule VII. 3. 61: व्युञ्जेः कर्तृत्वादप्रतिषेधः (Patanjali: अनर्थकः प्रतिषेधो ऽप्रतिषेधः); or when a successor of Kātyāyana criticises the latter for finding fault with Pāṇ. VI. 4. 110, he says of the प्रतिषेध of Kātyāyana that it is an अप्रतिषेधः; and in the same manner he turns into ridicule the criticism of Kātyāyana on Pāṇ. I. 1. 22: असंज्ञायां नदीतरे प्रतिषेधः by substituting for the latter words नदीतरे ऽप्रतिषेधः, when Patanjali gives the same explanation and Kaiyyata

observes: न प्रतिषेध इति प्रतिषेधनक्रिया नञा निविध्यते । भाष्यकारस्तु वस्त्वर्थं व्याचष्टे. — E. अ neg. and प्रतिषेध.

अप्रतिष्कृत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) ¹ Not receding, not resisted, irresistible (*Yāska*: अप्रतिस्वसित or अप्रतिष्कृत). ² Not denied, not met with a refusal (*Sāyaṇa*: अप्रतिशब्दित or प्रतिशब्दरहित). ³ Not refusing, compliant (*Sāyaṇa*: प्रतिशब्दरहित i. e. यद्यदस्माभिर्याच्यते तत्र सर्वत्र चेति प्रतिशब्दं नोच्चारयति). E. अ neg. and प्रतिष्कृत.

अप्रतिष्कृत Tatpur. m. f. n. (-तः-ता-तम्) Not resisted, irresistible. E. अ neg. and प्रतिष्कृत.

अप्रतिष्ठ I. Tatpur. f. (-ष्ठा) ¹ Want of solidity or stability, lit. and fig.; e. g. *Śaṅkara* on a *Vedānta Sūtra*: अन्वया च यमनुमासामहे यथा नाप्रतिष्ठादोषो भविष्यति न हि प्रतिष्ठितस्यैः. ² Want of fame or celebrity. E. अ neg. and प्रतिष्ठा.

II. Bahuvr. 1. m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) ¹ Without stability, unsettled; comp. the instance s. v. अपरस्परसंयुत. ² Fluctuating, without result, unprofitable. ³ Having no or a bad reputation, disreputable.

2. m. (-ष्ठः) The name of a hell (according to the *Viśhnupur.*). E. अ priv. and प्रतिष्ठा.

अप्रतिष्ठान Tatpur. n. (-नम्) Want of solidity or firmness, lit. or fig.; e. g. in the *Vedānta Sūtra*: तर्काप्रतिष्ठानादख्यन्वानुमेयम् &c. E. अ neg. and प्रतिष्ठान.

अप्रतिष्ठित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unfixed, unsettled; e. g. in the *Chhāndogya-Upan.*: अप्रतिष्ठितं वै क्विन् ते दाद्व्यसाम (*Śaṅkara*: असंस्थितं परोवरीयः). ² Not strong, not valid; e. g. *Śaṅkara* on a *Vedānta Sūtra*: यस्मान्निरामनाः पुत्रयोन्निशामाचनित्वन्धनासक्तौ अप्रतिष्ठिताः संभवन्ति &c. ³ (In Law.) Poor, as a married daughter entitled on the score of poverty to her parents' estate; (according to *Vijñāneśvara* the word would imply: poor or childless, but the latter qualification is denied by *Mitrāmīśra*; *Gautama*: स्त्रीधनं दुहितृक्षामप्रत्तानामप्रतिष्ठितानां च; *Mitākshara*: अप्रतिष्ठिता अनपत्या निर्धना वा; *Vīramitrodaya*: अप्रतिष्ठिता निर्धना । यद्यपि स्त्रीधनमित्युक्तं तथापि तुल्यन्यायतया पितृधनविषयमथेत्तत् । अन्यत्वादिना संतानरहिताप्रतिष्ठितेति तु न युक्तम् । तस्माः संतानमुखेनादृष्टोपकाराभावेन धनहारित्वायोगात् । On one occasion, however, *Vijñāneśvara* explains likewise अप्रतिष्ठिता merely by निर्धना. Comp. the following). E. अ neg. and प्रतिष्ठित.

अप्रतिष्ठितत्व n. (-त्वम्) ¹ The same as अप्रतिष्ठान; e. g. *Śaṅkara* on a *Vedānta Sūtra*: एतदपि हि तर्काणामप्रतिष्ठितत्वं तर्केष्विव प्रतिष्ठाप्यते. ² (In Law.) Poverty; see अप्रतिष्ठितं 3.; e. g. *Vīramitr.*: पत्न्या ऊर्ध्वं सवर्णादिविशेषणोपेतप्रतिष्ठिताप्रतिष्ठितोऽणुःकानां दुहितृणां समवाये प्रागनुडेव गृह्णाति । पित्रा भर्तृत्वत्वात् । तदभाव ऊडाप्रतिष्ठिता । भर्ता भर्तृत्वत्वे ऽपि भर्तृभरणासामर्थेनाप्रतिष्ठितत्वात्. E. अप्रतिष्ठित, taddh. aff. त्व.

अप्रतिस्फुल्ल Bahuvr. m. f. n. (-मः-मा-मम्) Having no associations with, free from connexion with; as Purusha or his *divyaṃ* (of the Yoga philosophy) who is immutable and does not intermix with worldly objects; e. g. in the *Yoga Sūtra*: चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ बुद्धिर्विदग्मम् (*Bhojadeva*: पुत्रवसिद्रूपत्वाच्चित्तिः । सा अप्रतिसंक्रमा । न विद्यते प्रतिसंक्रमो ऽन्यत्रगमनं यस्याः सा । तथोक्ता । अन्वासंकीर्षेति &c.; another comm.: अपरिणामिनी हि भोक्तृशक्तिरप्रतिसंक्रमा च). E. अ priv. and प्रतिस्फुल्ल.

अप्रतिसङ्गानिरोध Tatpur. m. (-धः) (In Buddhistic doctrine.) Unobserved nullity, cessation (of existence) the process of which cannot be perceived; one of the three categories of non-existence or cessation of existence (see निरूप्य); for the two others see प्रतिसङ्गानिरोध and आवाश; *Śaṅkara* on the *Vedānta Sūtra* 'प्रतिसंख्याप्रतिसंख्याननिरोधामान्त्रिविच्छेदात्': अपि च विनाशिकाः कस्यचित् बुद्धिबोधं यथादन्वत्संस्कृतं चयिकं चेति । तदपि च चयम् । प्रतिसंख्याप्रतिसंख्याननिरोधावाकाशं चेत्याचष्टे । चयमपि चैतदवस्तु अभावमात्रं निरूपास्वमिति मन्यन्ते । बुद्धिपूर्वकः क्विन् विनाशो भावानां प्रतिसंख्याननिरोधो भाष्यते । तद्विपरीतो ऽप्रतिसंख्याननिरोधः । आवरणाभावमात्रमाकाशमिति &c. E. अ neg. and प्रतिसङ्गानिरोध.

अप्रतिसमाधेय Tatpur. m. f. n. (-यः-या-यम्) Incurable (as a disease); e. g. अप्रतिसमाधेययक्षादिरोमयसः. E. अ neg. and प्रतिसमाधेय.

अप्रतिसम्बद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Not connected, not consequential; e. g. in the *Nyāya Sūtra*: पीर्वापर्वायोगादप्रतिसंबद्धार्थमपार्थक्यम्; (comp. s. v. अपार्थक्य). E. अ neg. and प्रतिसम्बद्ध.

अप्रतिस्वसित Tatpur. m. f. n. (-तः-ता-तम्) Not receding, not made to retreat. E. अ neg. and प्रतिस्वसित.

अप्रतिस्वस्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) Unchecked, unresisted, irresistible; e. g. in the *Bhāṭīk.*: अप्रतिस्वस्यविक्रान्तमनिसस्यो महाहवे । विसोऽवन्तमस्त्राणि व्यतस्यस्यह्वन्धनिः. E. अ neg. and प्रतिस्वस्य.

अप्रतिहत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Uninjured, unimpaired, unaffected; e. g. in the *Hitop.*: तानीन्द्रियास्त्विकल्पानि तदेव नाम । सा बुद्धिरप्रतिहता वचनं तदेव &c. ² Unobstructed, unimpeded; e. g. महदादिसुखपर्यन्तं (of the *Sāṅkhya* phil.) सुखत्वात्कुचचिदसक्तं पर्वतादिष्वप्रतिहतप्रसरं सरति. ³ Not disappointed; e. g. अप्रतिहतशब्द q. v. E. अ neg. and प्रतिहत.

अप्रतिहतचित्त Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) Of unimpaired intellect. E. अप्रतिहत and चित्त.

अप्रतिहतचित्ता f. (-ता) Fullness of mental power; in Buddhistic doctrine, one of the 108 धर्माशोकमुख q. v.; *Lalitavistara*: अप्रतिहतचित्ता धर्माशोकमुखमात्मनसागुरचर्यतथै संवर्तेते. E. अप्रतिहतचित्त, taddh. aff. तत्.

अप्रतिहतनेत्र Bahuvr. 1. m. f. n. (-चः-चा-चम्) With unimpaired eyes.

2. m. (-चः) The name of a Buddhistic divinity. E. अप्रतिहत and नेत्र.

अप्रतिहतपुंस्त्व Bahuvr. m. (-स्त्वः) One in the fullness of manhood. E. अप्रतिहत and पुंस्त्व.

अप्रतिहतशक्ति Bahuvr. m. f. n. (-क्तिः-क्तिः-क्तिः) Of irresistible or of unimpaired power; e. g. *Kādambari*: गुह इवाप्रतिहतशक्तिः राजा भूदको नाम. E. अप्रतिहत and शक्ति.

अप्रतिहतशब्द Bahuvr. m. f. n. (-ब्दः-ब्दा-ब्दम्) Whose word is not disappointed. E. अप्रतिहत and शब्द.

अप्रतीकार I. Tatpur. m. (-रः) and

II. Bahuvr. m. f. n. (-रः-रा-रम्) The same as अप्रतिकार, with the lengthening of the third syllable.

अप्रतीचम् Tatpur. ind. Without looking backward or towards. E. अ neg. and प्रतीचम् (ईच् with प्रति, kṛit aff. णमुच्).
अप्रतीचमाण Tatpur. m. f. n. (-णः-णा-णम्) ¹ Not waiting

for, not expecting. ² Not considering. E. अ neg. and प्रतीषमाद्य.

अप्रतीघातिता f. (-ता) Irresistibility; one of the ten qualities of आकाश (æther), according to the *Sántiparvan* of the *Mahābhārata*. See आकाश. E. अप्रतीघातिन्, taddh. aff. तत्.

अप्रतीघातिन् Tatpur. m. f. n. (-ती-तिनी-ति) What cannot be warded off, irresistible. Comp. the preceding. E. अ neg. and प्रतीघातिन्.

अप्रतीत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not encountered, unattackable (by enemies), a vaidik epithet, in the *Rigveda*, esp. of Indra; e. g. अपूर्वघ्नो अप्रतीत मूर &c., also of a horse; in the *Vājasan.* and *Atharvav.*, also of *Vishnu* and *Varuṇa*: अप्रतीता सहोभिर्विष्णु &c. ² Not understood, not clearly intelligible, as a word; being अप्रतीत is according to the *Kāvyaprakāśa* one of the seventeen, according to the *Sāhityadarpaṇa* one of the thirteen defects of a word, which must be avoided in composition; a word is defined as अप्रतीत in these works, if it is used in a sense which it properly has not or may have only in a certain work, as if in the sentence सम्बन्धानमहाज्योतिर्दक्षिताश्रयतामुषः । विधीयमानमथेतन्न भवेत्कर्मबन्धनम्, or in the sentence योगेन दक्षिताश्रयः the word आश्रय is used in the sense वासना which it has only in the Yoga philosophy. — See also दोष and पददोष. E. अ neg. and प्रतीति.

अप्रतीतता f. (-ता) or अप्रतीतत्व n. (-त्वम्) The not being clearly intelligible; one of the defects of a word in composition; see the preceding. E. अप्रतीत, taddh. aff. तत् or त्व.

अप्रतीति Tatpur. f. (-तिः) ¹ The not being perceived, understood, intelligible, the not resulting clearly; e. g. in the *Sāṅkhya Sūtra*: न तादृक्पदार्थाप्रतीतिः; or in *Mādhava's Jaiminiya-nyāyam.*: अशाब्दी शेषता शाब्दी वा न शाब्दप्रतीतितः &c.; or पालीवतमाययणाङ्गुलीत्वच स्वप्नप्रतीतिः । तस्माद्देवत्वाच्चष्टा नोपलक्षणीयः; or in *Śaṅkara's Upaskāra* on a *Kāṇḍa S.*: परस्परपिचायां हि द्वयोरनुत्पत्तिरप्रतीतिः; or in the *Mitākshara*: तदनुपपन्नम् । पत्नी दुहितर इत्यथ (*Yājñav.* 2. 185.) नियोगस्यप्रतीतिः । अप्रसुतत्वाच्च । ² Mistrust, want of confidence (?); comp. अप्रत्यय. E. अ neg. and प्रतीति.

अप्रतीत् Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Not restored, not paid (as a debt); see the instance s. v. अप्रमित्य. E. अ neg. and प्रतीत्.

अप्रतीप Tatpur. m. (-पः) The name of a king of Magadha, a descendant of Vrihadratha, who reigned during twenty six years, according to the *Matsya Purāna*. E. अ neg. and प्रतीप.

अप्रतुल I. Tatpur. n. (-त्नम्) Absence of great weight; esp. fig. absence of much wealth, need, want. E. अ neg. and प्रतुल.

II. Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) Not very heavy; esp. fig. not very large (as wealth). E. अ priv. and प्रतुल.

अप्रत् Tatpur. 1. m. f. n. (-त्तः-त्ता-त्तम्) Not given; e. g. in the *Bhāgav. Pur.*: अप्रत् नस्त्वया किं नु भगवन्भुवनेश्वर । यमो ऽनार्हदयं विन्न तमो हंसि स्वरोचिषा.

2. f. (-त्ता) A girl not given in marriage, an unmar-

ried girl; e. g. *Gautama*: स्त्रीध्वं दुहितृशामप्रत्ताणामप्रति-
ष्ठितानां च. E. अ neg. and प्रत्.

अप्रत्यक्ष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) Imperceptible, not visible, transcendental, absent; e. g. in the *Nyāya S.*: प्रत्यक्षेणाप्रत्यक्षसिद्धेः; or नाप्रत्यक्षे गवये प्रमाणाद्यनुमानस्य पञ्चामः.

अप्रत्यक्षता (-ता) or अप्रत्यक्षत्व n. (-त्वम्) Imperceptibility, invisibility, transcendentality, absence; e. g. *Siddhāntamukt.*: तत्तच्छब्दगन्धरसाद्यभावानां प्रत्यक्षत्वमुपपद्यते । अन्वया तत्तदधिकरणानां तत्तदिन्द्रियाणामग्राह्यत्वादप्रत्यक्षत्वं ज्ञातः; or *Vijnānabhikṣhu*: अप्रत्यक्षतया धर्मापत्तापो न संभवति; or *Jayam.*: काकस्याप्रत्यक्षत्वात्कार्याणां दर्शनात्तद्दर्शनम्. E. अप्रत्यक्ष, taddh. aff. तत् or त्व.

अप्रत्यक्षशिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not distinctly enjoined, e. g. in the abstract deriv. with taddh. aff. त्व, in the *Mīmāṃsā Sūtra*: तेषामप्रत्यक्षशिष्टत्वात्. E. अ neg. and प्रत्यक्षशिष्ट.

अप्रत्यभिज्ञान Tatpur. n. (-गम्) Absence of perception or recognition; e. g. in the *Nyāya S.*: अप्रत्यभिज्ञाने च विनाशप्रमङ्गः, or अप्रत्यभिज्ञानं च विषयात्परत्वासङ्गात्. E. अ neg. and प्रत्यभिज्ञान.

I. अप्रत्यय 1. Tatpur. m. (-यः) ¹ Distrust, want of confidence; e. g. *Śihlana*: दोषाणां संनिधानं कपटशतमयं चेचमप्रत्ययानाम् (scil. स्त्रीरूपम्) 'a woman's figure is a field for all kinds of distrust'. ² The not being perceived, understood or intelligible, the not resulting clearly (comp. अप्रतीति); e. g. *Bharatasena*: रामेश अचणसुखकारिभिर्निगदिः कलहंसमात्ताः प्रतीथिरे । विनादश्रुतिव्यतिरेकेणाप्रत्यये हेतुगर्भविशेषणमाह. ³ (In Grammar.) ^a No-affix, a letter not being an affix or not belonging to an affix; e. g. in *Pāṇini's Sūtra*: इदुदुपधस्य चाप्रत्ययस्य. ^b Absence of an affix; e. g. the *Kāśikā* on the ved. loc. sing. चर्मन् or the voc. राजन् &c., नलोपप्रतिषेधवचनादप्रत्यय इति प्रत्ययलक्षणेन प्रातिपदिकसञ्ज्ञा न प्रतिषिध्यते; or in the *Vārtt.* to *Pāṇini*: अप्रत्यये तथैवेष्टः (*Kaiyy.*: प्रत्ययाभावे ऽपि पूर्वपदोत्तरपदयोरन्तरस्य वा लोप इत्यर्थः); or *Patanjali* on the formation अभिसुसू, अभिसुसूषतेरप्रत्ययः; or the same on अनुसू, अनुसूतेरप्रत्ययः (comp. also the remark under 2. 2). E. अ neg. and प्रत्यय.

2. Bahuvr. m. f. n. (-यः-या-यम्) ¹ Having no confidence, distrusting; e. g. in the *Sakunt.*: आ परितोषाद्विदुषां न साधु मन्वे प्रथोमविज्ञानम् । बलवदपि शिष्टितानामात्मन्-प्रत्ययं चेतः. ² (In Grammar.) Having no affix; e. g. *Patanjali* on the word पाद्, अयमस्मि पादयतेरप्रत्ययः पात्; (as the absence of an affix is in this and similar instances the effect of the disappearance of an assumed affix च् which is always dropped, अप्रत्यय and यप्रत्यय, or as the latter word is written for the sake of euphony *Pāṇ.* VI. 2. 52. and VI. 3. 92: यप्रत्यय, become synonyms; — comp. the insertion of an अ for a like purpose in the *ādeśa* अहृच् and *Kaiyyā's* remark on VII. 1. 25: तेनोच्चारणार्थो ऽकारो इकारमात्रं स्वादेशः). E. अ priv. and प्रत्यय.

II. अप्रत्यक्ष Karmadh. m. (-क्षः) (In Grammar.) The affix अ, esp. when अ is also the technical name of the affix, as in *Pāṇini*; e. g. the samās. aff. अ, अक्षच् । पुर । अप । चुर । पथिन् । इत्येतदनात्समासात्समाधानो ऽप्रत्ययः ज्ञातः; or the

kfit aff. अ (in the *Kāśikā* on the word *मिषा* of the compound *मिषामाष* VI. 2. 14): तत्र मिषाप्रत्यये नुरीच इव (III. 3. 103) इत्यप्रत्ययान्तो ऽसौदातः. (Instead of II. अप्रत्यय, however, the commentaries prefer in general the expression अकारप्रत्यय.) E. अ (the letter) and प्रत्यय.

अप्रत्ययस्य Tatpur. m. f. n. (-अः-आ-अम्) (In Grammar.) Not being in, not belonging to, an affix; e. g. in the *Vārtt.* to *Pān.*: तत्राप्रत्ययस्य प्रतिषेधो वक्तव्यः. E. अ neg. and प्रत्ययस्य.

अप्रत्याख्यात Tatpur. m. f. n. (-तः-ता-तम्) Unrefuted, uncontradicted. E. अ neg. and प्रत्याख्यात.

अप्रत्याख्यान Tatpur. n. (-नम्) Non-denial, non-refutation &c.; see the meanings of प्रत्याख्यान; e. g. in the *Nyāya Sūtra*: नित्यस्याप्रत्याख्यानं यद्योपसम्बन्धवशात्. E. अ neg. and प्रत्याख्यान.

अप्रत्याख्येय Tatpur. m. f. n. (-यः-या-यम्) ¹Undeniable, not to be refuted. ²Not to be rejected, to be admitted. ³Incurable (as a disease); e. g. असाध्यो ऽप्रत्याख्येयो व्याधिरस्यति. E. अ neg. and प्रत्याख्येय.

अप्रत्याख्यान Tatpur. m. (-यः) Non-contradiction, not saying to the contrary; e. g. in the *Āg. Prāś.*: अप्रत्याख्यानं पदवच्च पदान्. E. अ neg. and प्रत्याख्यान.

अप्रत्युच्चारण Tatpur. n. (-णम्) Not enunciating again, not repeating (as the argument for discussion); see अणुभाषण; *Nyāya Sūtra*: विज्ञातस्य परिषदा चिरभिहितस्याप्रत्युच्चारणमणुभाषणम्. E. अ neg. and प्रत्युच्चारण.

अप्रत्युत् Tatpur. m. f. n. (-तः-ता-तम्) Not encountered (scil. by enemies). (The explanation of अणर्व by *Yāska*; *Sāyāna*: अप्रत्युत्ता केनापि प्रतिकूलमप्रापिता.) E. अ neg. and प्रत्युत्.

अप्रथम Tatpur. m. f. n. (-मः-मा-मम्) Not first, repeated; e. g. in the explanation of पुनर्, पुनरप्रथमे भेदे &c. E. अ neg. and प्रथम.

अप्रथिमन् Tatpur. m. (-मा) Absence or want of largeness. E. अ neg. and प्रथिमन्.

अप्रदक्षिणम् Tatpur. and Avyayibh. Not from the right to the left, i. e. from the left to the right; comp. अपसववि. E. अ neg. and प्रदक्षिण.

अप्रदान Tatpur. n. (-नम्) ¹Not giving; e. g. in the *Mīmāṃsā Sūtra*: अथर्त्तमप्रदानात्प्रतीतार्थे विधानादनुत्पत्त्यादसंभवेः. ²Taking back again (as a thing given; lit. not giving it up), see दत्ताप्रदानिक; *Vijñānekhara*: दत्तस्याप्रदानं पुनर्हरणम्. E. अ neg. and प्रदान.

अप्रदुग्ध f. (-ग्धा) Not milked. E. अ neg. and प्रदुग्ध.

अप्रदुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not very bad, (of a woman) not very incontinent, not very unchaste; e. g. in *Yājñav.*: अप्रदुष्टां स्त्रियं हत्वा नृद्वहत्वात्प्रतं चरित् (*Vijñāneśv.*: अप्रकर्षकं दुष्टाभीष्टप्रतिषारिणीम्). E. अ neg. and प्रदुष्ट.

अप्रदृषित Tatpur. m. f. n. (-तः-ता-तम्) ¹Not humiliated, not humbled. ²Not arrogant, not overbearing. (*Sāyāna* adopts apparently the latter meaning, when he refers the word in *Āg.* I. 145. 2. to Indra; but unless the word be referred in this sense to his ellipsis सर्वो लोकाः, the former meaning would seem more congenial with the context.) E. अ neg. and प्रदृषित.

अप्रदृप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Not arrogant, not

overbearing (in *Sāyāna*, as explanation of अप्रदृषित q. v.). E. अ neg. and प्रदृप्त.

अप्रदेश Tatpur. m. (-शः) Pudendum muliebre (acc. to the *Sābdaratnāvalī*). E. अ neg. and प्रदेश.

अप्रद्वेष Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) Not hateful, not odious; e. g. मित्रपक्षेव शत्रुपक्षात्प्रद्वेषो भवति. E. अ neg. and प्रद्वेष.

अप्रधान Tatpur. l. m. f. n. (-नः-ना-नम्) Not principal, subordinate, secondary; e. g. *Hitop.*: करटकी व्रूते । चावां तावदप्रधानी. — In most instances, however, the word occurs only as a neuter either as an attribute to a noun or absolutely or as part of a compound, in the sense: 'any thing secondary, a secondary object, a secondary act &c.', e. g. in *Pānini's Sūtra*: सहयुक्ति ऽप्रधाने; or in the *Kāśikā* on *Pān.* (इत्यादिः श्रेयः): अग्रे तु वृत्ते । श्रेयशब्दो ऽर्थं निवृत्ता विशिष्टमवस्थानमाह । तदवस्थानमुक्तिं यद्यपि प्रधानम् । अविधेयत्वात् तदप्रधानम् । निवृत्तिरेव तु विधेयत्वात् प्रधानम्; or in the *Kārikā* to *Pān.* (अवधितं च): प्रधानकर्मसाक्षेये सादीनाऽर्द्धिकर्मसाम् । अप्रधाने दुहादीनां कालो कर्तुश्च कर्मणः; or in *Bharatas.* (on *Vopadeva's Sūtra* सहचारं^{००}) सहयोगस्य प्रधानाप्रधानत्वाविशेषोक्तिः &c. । न च पितापुत्रसंबन्धेन प्रधानाप्रधानता &c., where the affixes ल् and तल् belong to the whole compound प्रधानाप्रधान; or in the *Jaiminiya-nyāyam.*: प्रधानस्य प्रयोक्तृत्वमप्रधानप्रयोक्तृता &c. E. अ neg. and प्रधान.

अप्रधानता f. (-ता) The not being principal, the being secondary or inferior; e. g. in the *Hitop.*: दमनकः पुनराह । कियता कालेनामात्रः प्रधानतामप्रधानतां वा समेत; or in the following definition of पर्युदास, प्रधानत्वं विधेयं प्रतिषेधे ऽप्रधानता । पर्युदासः स विज्ञेयो यत्रोत्तरपदे न नञ्. E. अप्रधान, taddh. aff. तल्.

अप्रधानत्व n. (-त्वम्) The same as अप्रधानता; e. g. in the *Mīmāṃsā Sūtra*: न वा संयोगपुत्रत्वात्पुत्रस्यैवाप्रधानत्वात्संयुक्ता हि चोदना; or in *Nagojibh.* on *Patanjali* (अप्रधानत्वात्) (to *Pān.* I. 1. 1.) अप्रधानत्वमप्याचार्याचारिण साधयति भाष्ये. E. अप्रधान, taddh. aff. तल्.

अप्रधुष्य Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) Not to be defeated, invincible, unconquerable; e. g. in the *Bhāṭik.*: दुर्गात् । कुमाद्रिदुर्गेष्वप्यप्रधुष्यान्वर्धेत राजा (comm. अप्रधुष्यान् = अग्न्यान्). E. अ neg. and प्रधुष्य.

अप्रधुष्यमाण Tatpur. m. f. n. (-णः-णा-णम्) Undefeated, invincible. E. अ neg. and प्रधुष्यमाण.

अप्रपदन Tatpur. n. (-नम्) (ved.) No place to rest in or upon; an epithet of the waters. E. अ neg. and प्रपदन.

अप्रबल Tatpur. m. f. n. (-लः-ला-लम्) Weak, inefficacious. E. अ neg. and प्रबल.

अप्रम Bahuvr. m. f. n. (-मः-मा-मम्) ¹Dull, obscure. ²Mean. E. अ priv. and प्रमा.

अप्रभु Tatpur. m. f. n. (-भुः-भुः-भुः) Not powerful, insufficient, inadequate. Comp. अप्रभूत. E. अ neg. and प्रभु.

अप्रभुत्व n. (-त्वम्) Insufficiency, inadequateness: e. g. in the *Panchatantra*: ते ऽपि सर्वे काकादधी ऽप्रभुत्वे तस्य पुधाविष्टाः परं दुःखं मेभुः. E. अप्रभु, taddh. aff. तल्.

अप्रभूत Tatpur. m. f. n. (-तः-ता-तम्) Insufficient, inadequate; e. g. in the *Māghak.*: अप्रभूतमतनीचसि तन्वी काशिधासि पितृहितकरीः । श्रीममाकुलकरा विचकर्षे &c. E. अ neg. and प्रभूत.

अप्रभृति Tatpur. f. (-तिः) Want of effort, little effort; e. g. *Rigv.*:
अप्रभृती वक्ष्यो निरपः सुवत्; (*Sāyana*: अप्रभृती = अप्रभृत्वा
अत्येव यत्नेन). E. अ neg. and प्रभृति.

अप्रमत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Attentive, assiduous,
vigilant; e. g. in *Yājñav.*: अप्रमत्तश्चरिन्नैवं सायज्ञे नाभिक्ष-
चित्तः (*Vijñāneśvara*: अप्रमत्तो वाक्चक्षुरादिचापक्षरहितः);
or in the *Bhāgav. Pur.*: किं नु वानेषु मुरिय कलिनाधीर-
भीरया। अप्रमत्तः प्रमत्तेषु यो वृको नुषु वर्तते; or अप्रमत्ता
शुचिः क्षिप्त्वा पतिं त्वपतितं भवेत् (*Sṛīdharaśw.*: = अवहितः
or अवहिता); or in the *Sāntiparv.*: अप्रमत्तो भवेद्द्रावा च्छि-
द्रदर्शी परात्मज्ञोः; or in the *Kaīha-Upan.*: अप्रमत्तस्तदा
भवति योगी हि प्रभवाश्रयो; or in an instance of the *Kāśīkā*
to *Pān.*: आ हीतोरप्रमत्तश्छिद्यति. E. अ neg. and प्रमत्त.

अप्रमद Bahuvr. m. f. n. (-दः-दा-दम्) Joyless, sad; e. g.
in the following *यमकावली* (q. v.) of the *Bhāṭīk.*, describing
the effects of the conflagration of *Lankā*: न गजा नगजा
दयिता दयिता विगतं विगतं क्षितं क्षितम् । प्रमदाप्रमदा-
महता महतामरणं मरणं समयात्समयात्; 'the excellent
mountain elephants were not saved, the motion of the birds
ceased, women (lit. woman) became joyless, struck (as it
were) by disease (or by flight), in time there came death
unto the brave, (but) not in battle'; (the commentaries
divide either प्रमदा अप्रमदा the latter = प्रमदरहिता हर्ष-
शून्यत्वर्थः; or प्रमदा प्रमदा the latter = प्रगतो मदो यस्या
इति प्रमदा हर्षशून्यत्वर्थः i. e. in either case to the same
effect). E. अ priv. and प्रमद.

अप्रमथ Bahuvr. m. f. n. (-थः-था-थम्) (ved.) Immeasurable,
infinite; an epithet of the neuter Brahman (*Sānkara*: = अ-
प्रमथेय). E. अ priv. and प्रमथ.

अप्रमा Tatpur. f. (-मा) The reverse of प्रमा, viz. ¹The same
as अप्रमाण I. q. v.; e. g. in *Mādhava's Jaiminiya-nyāyam.*:
सदाचारो ऽप्रमा मा वा निर्मूलत्वाद्मानता । अष्टकादेरिवै-
तस्य समूलत्वात्प्रमायता । होलाकोत्सवादिसदाचारस्य मूलभू-
तवेदाभावादप्रमाश्रमिति चेत् । न &c.; or गुणनामत्वसं-
हादप्रमा चोदनेति चेत् । नोक्तन्यायेन संघस्य नामधेयत्वनिर्ण-
यात्. ²(In the *Vaiśeṣika* philosophy.) Knowledge which
is not absolute, viz. knowledge which is either at variance
with the properties of the thing supposed to be known (see
विपर्यास), as if one believes, he knows 'Soul or Self when
he attributes to it properties belonging to Body', or know-
ledge based on doubt (see *संशय*), as if one does not know
whether 'an object is a man or a post'. E. अ neg. and प्रमा.

अप्रमाण I. Tatpur. n. (-णम्) No-authority, a rule, injunction,
reasoning, saying, precedent &c. which is not binding, no
standard to be guided by, irrelevancy; (comp. the similar
terms अप्रमा, अप्रमाश्रय, अमा, अमाश्रय, अमान, अमानता,
also प्रमाणाभास); e. g. in *Mādhava's Jaiminiya-nyāyam.*:
अर्थाबोधादप्रमाणं पिकालभनचोदना । मैवं स्नेच्छप्रसिद्ध्यापि
तद्वोधादविश्रयया; or अगुणत्वाद्नामत्वादमन्त्रत्वादनन्वये ।
अष्टत्वात्प्रमाणं चेत्यर्थवादतयान्वयात्; or in the *Nyāya S.*:
रोधोपघातसादृश्येभ्यो व्यभिचाराद्नुमानमप्रमाणम्, or in the
instance s. v. अनैकान्तिकत्व; or *Sānkara* in the comm. on
the *Bīhadār.*: यदि तावदुपनिषदो ब्रह्मीकत्वप्रतिपत्तिप्रमां
कुर्वन्ति कथमप्रमाणं भवेयुः; or in a *Vārtt.* to *Pāṇini*: तद्वि-
तार्थनिर्देशे लिङ्गवचनमप्रमाणं तस्माद्विचितत्वात् 'gender
and number are irrelevant (i. e. not the subject of the rule)

in the chapter on the derivations with *taddhitas* &c.'
(*Kaīyāya*: अप्रमाश्रमिति । तद्वशात्कार्यस्य विधिविधेयी न
भवत् इत्यर्थः); or in the *Sākunt.*: तस्मात्प्रमाणं वचनं जगत्स्य
'the word of such a person is no-authority, (where अप्रमाश्रम
is not to be considered as a Bahuvr.). E. अ neg. and प्रमाश्र.

II. Bahuvr. m. f. n. (-शः-शा-शम्) Immeasurable, im-
mense, infinite; (the word occurs scarcely in this sense in
the classical Sanskrit; comp. the following articles). E. अ
priv. and प्रमाश्र.

अप्रमाश्रुभ Bahuvr. m. pl. (-भाः) (In Buddhistic doctrine.)
The name of a class of divinities which belong to the
second degree of the third dhyāna or contemplation (literally,
according to the Buddh. interpretation, 'of immeasurable
virtue'). E. अप्रमाश्र and शुभ.

अप्रमाश्राम Bahuvr. m. pl. (-भाः) (In Buddhistic doctrine.)
The name of a class of divinities which belong to the second
degree of the second dhyāna or contemplation (liter. 'of
immeasurable splendour'). E. अप्रमाश्र and आभा.

अप्रमाद I. Tatpur. m. (-दः) ¹Attentiveness, assiduity, vi-
gilance; e. g. *Sānkara* in the comm. on the *Kaīha-Upan.*:
न हि बुद्ध्यादिषेष्टाभावे प्रमादसंभवी ऽस्ति । तस्मात्प्रमिव बु-
द्ध्यादिषेष्टोपरमादप्रमादो विधीयते; or *Sāntiparv.*: अप्रमा-
दश्च शीघ्रं च राज्ञो भूतिकरं महत्; or अप्रमादेन शिषेचाः अ-
मां बुद्धिं धृतिं मतिम्. (*Kullūka* mentions it as one of the five
kinds of *नियम* q. v., but differs in this respect from the
Yoga philosophy where it does not belong to the latter
notion; comp. अप्रमादता. In the Buddh. *Dhammapada* it
is the subject of the second chapter.) ²The former personified
as a son of Dharma (righteousness) who is a son of (the
masc.) Brahman, by Buddhi (intellect), a daughter of Da-
kṣha, accord. to the *Linga Purāna*. E. अ neg. and प्रमाद.

II. Bahuvr. m. f. n. (-दः-दा-दम्) Attentive, vigilant,
assiduous. Comp. अप्रमादम्. E. अ priv. and प्रमाद.

अप्रमादता f. (-ता) Attentiveness, vigilance, assiduity. *Yā-
jñavalkya* calls it one of the ten kinds of *नियम* q. v.; but
the Yoga philosophy does not mention it in the definition
of this term; comp. अप्रमाद I. E. अप्रमाद II., *taddh. aff.* तत्

अप्रमादम् Tatpur. ind. Attentively, watchfully, assiduously;
e. g. *Vājas.*: सप्त ऋषयः प्रतिहिताः शरीरे सप्त रश्मि सद्-
मप्रमादम्. [The meaning of this word would apparently
also result from the Bahuvr. अप्रमाद taken as a neuter in
the accus., but as the latter is *udātta* on the last syllable,
and as अप्रमादम् is in the Vedas *udātta* on the first, it
seems necessary to distinguish both forms etymologically.]
E. अ neg. and प्रमादम् (मद् with प्र, *kṛit aff.* यमुष्).

अप्रमादिन् Tatpur. m. f. n. (-दी-दिगी-दि) The same as
अप्रमाद II. or अप्रमत्त. E. अ neg. and प्रमादिन्.

अप्रमाद्यत् Tatpur. m. f. n. (-न्-न्ती-त्) The same as अप्रमाद II.
or अप्रमत्त; e. g. *Yāska*, in explaining *Vājas.* 34. 45.: रश्मि
सदमप्रमादं संवत्सरमप्रमाद्यन्तः. E. अ neg. and प्रमाद्यत्.

अप्रमायुक Tatpur. m. f. n. (-कः-का-कम्) ved. (Probably.)
Immense, very long (comp. अप्रमथ); in the *Atharv.*: भद्रं
पुरुषजीवनं क्षणोत्प्रमायुकम्. E. अ neg. and प्रमायुक.

अप्रमित Tatpur. m. f. n. (-तः-ता-तम्) ¹Not authoritatively
established, unproved; e. g. *Rāmakrishnatīrtha*: (the महा-
वाक्य of the *Vedānta* is) नापि राजपुरुषे राजायमितिचदौ-

पचारिकम् । अप्रमितभेदघोरैरखलीपचारिकत्वानुपपत्तेः । Un-
bounded, unmeasured. E. अ neg. and प्रमित.

अप्रमुदित Tatpur. 1. m. f. n. (-तः-ता-तम्) Not delighted,
not happy.

2. n. (-तम्) (In the Sāṅkhya philosophy.) The reverse
of प्रमुदित q. v., a technical term to denote the incapacity
of removing the pains that are produced by any created
beings viviparous, oviparous, generated by heat and moisture
or springing from the soil (as men, beasts, tame and wild,
birds, reptiles, gnats, mosquitoes, lice, bugs, fish, alliga-
tors, trees, stones &c.), by not attending for this purpose
a holy teacher (the removal of such pains being required
for the attainment of final liberation); it is amongst the
seventeen बुद्धिवध or obstructions of intellect one of the
eight which are the converse of the सिद्धि or perfections.

For the other terms of this category see अतार (Supple-
ment), अतारतार (Supplement), अप्रमोद, अप्रमोदमान,
अरथ्यक, असदाप्रमुदित, असुतार. E. अ neg. and प्रमुदित.

अप्रमूर Tatpur. m. f. n. (-रः-रा-रम्) (ved.) Not foolish,
not heedless, prudent. E. अ neg. and प्रमूर.

अप्रमूर्च्छित Tatpur. m. f. n. (-तः-ता-तम्) The same as the
preceding (of which it occurs as an explanation). E. अ
neg. and प्रमूर्च्छित.

अप्रमूय Tatpur. m. f. n. (-यः-या-यम्) Not to be overcome,
not to be injured, not to be disturbed. E. अ neg. and
प्रमूय.

अप्रमेय Tatpur. 1. m. f. n. (-यः-या-यम्) ¹Immeasurable,
unbounded, infinite; e. g. in the *Lalitav.*: (बोधिसत्त्वः)
अवलोकयत पूर्वदक्षिणपश्चिमोत्तरास्वध ऊर्ध्वं समन्ताद्दृष्टि-
त्त्वाप्रमेयासंख्येयागणनासमतिक्रान्तान्बोधिसत्त्वान्; comp. also
अप्रमेयानुभाव. ²Not to be established or proved from
authorities (philosophical writings &c.), unproveable, as
Brahman; e. g. in *Manu*: त्वमेको ह्यस्य सर्वस्य विधानस्य
स्वर्धुवः । अचिन्त्यस्याप्रमेयस्य कार्यतत्त्वार्थवित्प्रभो (*Kullika*:
अप्रमेयस्य मीमांसादिन्यायनिरपेक्षतयानवगम्यमानप्रमेयस्य);
or as Vishṇu; e. g. in the *Bhāgav. Pur.*: अत्यन्तस्याप्रमेयस्य
नानाशक्त्युदयस्य च । न वै चिकीर्षितं तात की वेदाद्वा स्वसं-
भवम् (*Sridharasv.*: अत्यन्तस्या एवाप्रमेयस्य); or as the
Veda; e. g. in *Manu*: अशक्यं चाप्रमेयं च वेदशास्त्रम् (*Kullika*
as before).

2. m. (-यः) ¹A name or epithet of Vishṇu; e. g. in the
Vishṇusahasran.: अप्रमेयो ह्यधीशः पद्मनाभो ऽमरप्रभुः. ²A
name or epithet of Śiva; e. g. in the *Sivasahasran.*: अतर्क्या-
चाप्रमेयाय प्रमाणाय नमो नमः; or in the *Vāyu Pur.*: नमः
कपालहस्ताय अप्रमेयाय &c. E. अ neg. and प्रमेय.

अप्रमेयात्मन् Bahuvr. m. (-त्मा) A name of Vishṇu (lit. 'of
unproveable spirit'); e. g. in the *Vishṇusahasran.*: असंख्ये-
यो ऽप्रमेयात्मा विशिष्टः शिष्टकृत्विः. E. अप्रमेय and आत्मन्.

अप्रमेयानुभाव Bahuvr. m. f. n. (-वः-वा-वम्) Of unbounded
energy; e. g. in the *Bhāgav. Pur.* (said of Prahrāda): अप्र-
मेयानुभावो ऽचमकुतश्चिह्नयो ऽमरः. E. अप्रमेय and अनुभाव.

अप्रमोद Tatpur. n. (-द्म्) (In the Sāṅkhya philosophy.)
The reverse of प्रमोद q. v., a technical term to denote the
incapacity of removing the pains that are produced by corporeal
causes (fever, and other disorders of the three temperamental
elements air, bile or phlegm) or by mental causes

(privation of what is liked and approximation of what is
disliked), by not attending for this purpose a holy teacher
(the removal of such pains being required for the attain-
ment of final liberation); it is amongst the seventeen बुद्धि-
वध or obstructions of intellect one of the eight which are
the converse of the सिद्धि or perfections. Comp. अप्रमुदित
and the following. E. अ neg. and प्रमोद.

अप्रमोदमान Tatpur. n. (-न्म) (In the Sāṅkhya philosophy.)
The reverse of प्रमोदमान q. v., a technical term to denote
the incapacity of removing the pains that are produced by
superhuman, i. e. divine or atmospheric influences (cold,
heat, wind, rain, lightning &c.), by not attending for this
purpose a holy teacher (the removal of such pains being
required for the attainment of final liberation); it is amongst
the seventeen बुद्धिवध or obstructions of intellect one of the
eight which are the converse of the सिद्धि or perfections.

Comp. अप्रमुदित and अप्रमोद. E. अ neg. and अप्रमोदमान.
अप्रयच्छत् Tatpur. m. f. n. (-न्-न्ती-त्) Not giving, not de-
livering; e. g. *Yājñav.*: राजदेवोपघातेन पक्षे दोषमुपावते ।
हानिर्विक्रेतुरेवासी याचितस्त्रायच्छत्; or *Mitāksh.*: अप्र-
यच्छत्तथा मुक्तमनुभूय पुमान्स्त्रियम् । मुक्तमष्टमुषं दापः.
E. अ neg. and प्रयच्छत्.

अप्रयत्न I. Tatpur. m. (-त्तः) Want of effort, apathy, in-
difference. E. अ neg. and प्रयत्न.

II. Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) Apathetic, indiffe-
rent, making no effort; e. g. in *Manu*: अप्रयत्तः सुखाचेतु
ब्रह्मचारी &c. E. अ priv. and प्रयत्न.

अप्रयाज Bahuvr. m. f. n. (-जः-जा-जम्) Without the sacri-
ficial act called प्रयाज; e. g. अप्रयाजास्ता अनूयाजाः. E.
अ and प्रयाज.

अप्रयाणि Tatpur. f. (-णिः) Not progressing, not going on;
used only in negative phrases implying an imprecation; e. g.
अप्रयाणिस्ये भूयात् 'mayst thou not be able to progress!'.
E. अ neg. and प्रयाणि (या with प्र, kṛit aff. णि).

अप्रयात् Tatpur. m. f. n. (-न्-न्ती-त्) Not progressing,
not going on. E. अ neg. and प्रयात्.

अप्रयापणि or अप्रयापनि Tatpur. f. (-णिः or -निः) Not
causing or allowing to progress; used only in negative
phrases implying an imprecation; comp. अप्रयाणि. E. अ
neg. and प्रयापणि or प्रयापनि (या in the caus., with प्र,
kṛit aff. णि).

अप्रयावम् Tatpur. ind. (ved.) Assiduously, attentively; (*Mahīdh.*
= अप्रमत्तम्). E. According to this comm. the word would
be the acc. neuter of a Bahuvr. अ priv. and प्रयाव, but as
it is udātta on the first syllable it seems more correct to
derive it from अ neg. and प्रयावम् (यु with प्र, kṛit aff.
वम्).

अप्रयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Not employed, not
applied; e. g. in the *Mīmāṃsā S.*: न्यायानि वाप्रयुक्ते प्रसङ्गः
स्यात्. ²Wrongly used. ³Not usual, strange, as a word,
although it may be grammatically correct; e. g. in the *Vārtt.*
to *Pāṇ.*: अस्त्वप्रयुक्तः; *Patanjali*: सन्ति वै शब्दा अप्रयुक्ताः ।
तद्यथा । ऊष तेर चक्र पेचेति (comp. s. v. अप्रयोग) । किमतो
यत्सत्त्वप्रयुक्ताः । प्रयोगादि भवाच्छब्दानां साधुत्वमध्यवस्यति ।
य इदानीमप्रयुक्ता नामी साधवः स्वुः । इदं विप्रतिषिद्धम् ।
यद्युच्यते सन्ति वै शब्दा अप्रयुक्ता इति यदि सन्ति नाप्रयुक्ताः ।

अप्रयुक्ता न सन्ति । सन्ति चाप्रयुक्तावेति विप्रतिषिद्धम् &c. (Compare अप्रयोज.) According to the *Kāvyaaprak.*, being अप्रयुक्त is one of the seventeen, accord. to the *Sāhityad.*, one of the thirteen defects of a word (see पददोष), which must be avoided in composition; e. g. in the sentence: वषाद्यं दासवाचारः सर्वदेव विभावते । तथा मन्वे देवतो ऽस्य पिशाचो राक्षसो ऽव वा, or in the sentence: भाति पद्मः सरोवरे, the masc. forms देवतः and पद्मः are अप्रयुक्त; or as the *Kāvyaapr.* says, although the masc. of देवत is grammatically correct, no body uses the word in this gender: अथ देवतशब्दो देवतानि पुंसि वेति पुंस्त्राज्ञातो ऽपि न क्लेशितप्रयुज्यते. E. अ neg. and प्रयुक्त.

अप्रयुक्तता f. (-ता) or अप्रयुक्तत्व n. (त्वम्) ¹The not being applied. ²The being unusual or strange; one of the defects of a word in composition; see the preceding and comp. अप्रयोज. E. अप्रयुक्त, taddh. aff. तत् or त्व.

अप्रयुक्तत् Tatpur. m. f. n. (-न्-नी-त्) (ved.) Attentive, assiduous, vigilant; e. g. in the *Vājas.*: स नः स्त्रोनः सुयवा ववेह देवेभ्यो हव्यं सद्मप्रयुक्तस्त्राहा (scil. अग्ने); or अचमपिर्वीरतमो वयोधाः सहस्रिषो बीततामप्रयुक्तम्. E. अ neg. and प्रयुक्तत्.

अप्रयुत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Free from (scil. defects); e. g. in the *Rīgv.*: त्वं विष्णो सुमतिं विश्वज्वामप्रयुतामेवधावो मतिं दाः (*Sāyana*: अप्रयुतां दोषैर्विमुक्ताम्). E. अ neg. and प्रयुत.

अप्रयुत्न Tatpur. m. f. n. (-त्वा-त्वा-त्न) (ved.) Not separated, joined, combined; e. g. in the *Rīgv.*: पर्षिं तोकं तनयं पतुभिद्मदक्षीरप्रयुत्नभिः (*Sāyana*: अप्रयुत्नभिः । अपुचगभूतिः संहतिः). E. अ neg. and प्रयुत्न.

अप्रयोग Tatpur. m. (-गः) ¹Non-application, non-use; e. g. in the *Mīmāṃsā S.*: अप्राप्ता चानुपपत्तिः प्रयोगे हि विरोधः स्याच्छब्दार्थस्त्वप्रयोगभूतस्तस्मादुपपद्येत; or in *Pāṇini's S.*: संभावने ऽलमिति चेत्सिद्धाप्रयोगे (i. e. if the word असम् is not used in the sentence; *Kāśikā*: सिद्धाप्रयोग इत्यस्यो विज्ञेयम् । सिद्धशेदस्यो ऽप्रयोगः). ²Wrong application (as of an argument, i. e. arguing, or speaking wrongly); e. g. in the *Nyāya S.*: न व्याघातादप्रयोगः. ³Strangeness, unusualness (as of a word), an unusual expression (although it be grammatically correct); e. g. in the *Vārtt. to Pāṇini*: अप्रयोगः प्रयोगान्यत्वात्; *Patanjali*: अप्रयोगः स्वस्वेषां शब्दानां न्यायः (comp. the words ऊष &c. in the instance s. v. अप्रयुक्त 3). कुतः । प्रयोगान्यत्वात् । यदेतेषां शब्दानामर्थे ऽन्यान्प्रयुज्यते । तथाथा । ऊषेत्यस्य शब्दस्यार्थे क्व घृयमुषिताः । तैरित्यस्यार्थे क्व घृयं तीर्थाः । चक्रेत्यस्यार्थे क्व घृयं कृतवन्तः । पेषेत्यस्यार्थे क्व घृयं पक्कवन्त इति. Comp. अप्रयुक्तता. E. अ neg. or deter. and प्रयोग.

अप्रयोजक I. Tatpur. m. f. n. (-जकः-जका-जकम्) Not causing to be applicable or to exist, not effecting the applicability or existence of; e. g. in the *Yoga Sūtra*: निमित्तमप्रयोजकं प्रकृतीनां &c. E. अ neg. and प्रयोजक.

II. Bahuvr. m. f. n. (-जकः-जका-जकम्) Not having a sufficient cause for being applied, not being properly applicable, useless, irrelevant; e. g. *Mallīndtha* in his comm. on the *Kīrd.*: समर्षणीयप्रधानोपसर्वणभावस्त्वप्रयोजक इति अक्षयविककारः; or in the *Kāñihābharāna*: यदप्रयोजकं यच्च नतार्थं यथैव वा (viz. a word) । तस्यापि ज्ञापि निर्दोषः

प्रयोगो वृज्यते अथा; or in the *Jaiminiya-nydyam.*: न च न्नमेवैव तत्सिद्धैर्लिङ्गमप्रयोजकमिति वाच्यम् &c.; or in the *Dattakamim.*: नन्विदमप्रयोजकं यत्पिच्छ अन्ववाभावादपुनस्तमिति. E. अ priv. and प्रयोजक.

अप्रयोजकत्व n. (-त्वम्) The being without a sufficient cause, the not being properly applicable, irrelevancy, uselessness; e. g. in the *Mīmāṃsā S.*: अप्रयोजकत्वादिकक्षात्क्रियेरन्वेषस्य गुणभूतत्वात् (*Śābara*: अप्रयोजकत्वात् । अकक्षात्क्रियेरन् । अप्रयोजकानि श्रेयकार्याणि हविषाम्); or *Vijñānabh.* on a *Sāṅkhya S.*: महदादिकं सकर्तृकं कार्यत्वादित्वाद्यनुमानेष्वप्रयोजकत्वेन व्यापत्वात्सिद्धा नेचरे ऽनुमानम्; or *Viśvan.* on a *Nyāya S.*: यथ नाप्रयोजकत्वात्वाशङ्का तथ नापेवैव; or the *Siddhāntamukt.*: न च प्रत्यभिज्ञां प्रति तत्तासंस्कारस्य हेतुत्वेन प्रत्यभिज्ञायाः संस्कारजन्यत्वेन श्रुतित्वापत्तिरिति वाच्यम् । अप्रयोजकत्वात्. E. अप्रयोजक, taddh. aff. त्व.

अप्रसन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Quick, expeditious. E. अ neg. and प्रसन्न.

अप्रवर्ष्य Bahuvr. m. f. n. (-र्ष्यः-र्ष्या-र्ष्यम्) (ved.) Without the प्रवर्ष्य q. v., as a sacrifice; e. g. *Śatapath.*: यदप्यिरा अप्रवर्ष्यो ऽव वेनास्त्राभिहोचं शीर्षस्वन्नवति. E. अ priv. and प्रवर्ष्य.

अप्रवर्तक Tatpur. m. f. n. (-र्तकः-र्तिका-र्तकम्) ¹Abstaining from action, inert. ²Not exciting to action. E. अ neg. and प्रवर्तक.

अप्रवर्तन Tatpur. n. (-जन) ¹Abstaining from action, not engaging in. ²Not exciting to action. E. अ neg. and प्रवर्तन.

अप्रवर्तिन् Tatpur. m. f. n. (-र्ती-र्तिनी-र्ति) Not coming forth, not proceeding; e. g. in the *Bṛihaddr. Upan.*: स होवाच गार्ग्यो य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्त्रिन्संवदिष्टाः पूर्णमप्रवर्तिंति वा (*Śankara*: अप्रवर्तिविशेषणफलं नास्यास्त्राज्ञोकात्प्रजोद्धत इति); or in the *Chhānd. Upan.*: अयं वाच स यो ऽचमन्तार्हदय आकाशस्तेदत्पूर्णमप्रवर्तिं पूर्णमप्रवर्तिनीं अयं सभते य एवं वेद (*Śankara*: अप्रवर्ति न श्रुतश्चित्प्रवर्तितुं शीघ्रमस्त्रीत्वप्रवर्तिं तदनुच्छित्तिधर्मकम् । पूर्णमप्रवर्तिनीमनुच्छेदात्मिकां अयम्). E. अ neg. and प्रवर्तिन्.

अप्रवीक्ष Tatpur. m. f. n. (-यः-या-यम्) Unskilful; e. g. in *Patanjali* (on *Pāṇini*): वृक्षो हि कृतप्रयत्नात्वाप्रवीक्षा अकृतप्रयत्नात् प्रवीक्षाः; or *Mitdksh.* (on *Yājñav.*): अप्रवीक्षमाजक्रेरितैर्द्विभिः शृङ्गिभिर्गवादिभिर्वधमानं &c. E. अ neg. and प्रवीक्ष.

अप्रवीत Tatpur. m. f. (-तः-ता) (ved.) ¹Not approaching (as in copulation); e. g. *Rīgv.*: यदप्रवीता दधते ह गर्भम् (*Sāyana*: यथं स्वामप्रवीता अनुपगता यजमाना गर्भं स्वजननेहेतुमरुषिं दधते). ²Not approached (as in copulation), not become pregnant; e. g. *Śatapath.*: यदि वशां न विशेदपि वैव का चाप्रवीता स्यात्सर्वा ह्येव वशाप्रवीता (*Sāyana*: अप्रवीता अप्रजाता अगृहीतगर्भत्वर्थः). E. अ neg. and प्रवीत.

अप्रवृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Not begun, not taken place, not come into existence; e. g. in *Mādhava's Jaim.-nydyam.*: प्राप्तस्य प्रवृत्तिरतीतिति न तद्विचारसं शक्यम् । अप्राप्तस्य बाधाविषयत्वेनावस्थानमेव नास्ति । तस्याहं श्रुती बाध इति चेत् । मैवम् । बुद्ध्या विषयीकृतस्य चारयितुं शक्यत्वात् । न चैतद्वत्त्वं प्रवृत्तम् । अनुष्ठानरूपफलपर्यवसानाभावात् । नाप्यत्वन्मप्रवृत्तम् । तदुच्छेद्यत्वात् &c.; or पक्षं विधेयम् इति चेत् । मैवम् । अप्रवृत्तप्रवर्तनं हि वि-

धानम् । फले तु पुत्रवः सीर्षं जानन्स्वयं रामादेव प्रवृत्त इति
कार्यस्य विधिः. E. अ neg. and प्रवृत्त.
अप्रवृत्ति Tatpur. f. (-त्तिः) ¹Not proceeding, not commencing,
not taking place; e. g. in the *Mīmāṃsā Sūtra*: कर्म-
स्वप्रवृत्तित्वात्फलयनियमकर्तृसमुदायस्य &c.; or in *Mādhava's*
Jaim.-nyāyam.: प्रधानकर्मसो ऽनाकाङ्क्षितस्य विद्वतावप्रवृत्ते-
स्तत्संवाः फलादयो ऽयनाकाङ्क्षितत्वान्नातिदिग्गते; or in the
modern compilation of a comm. to *Pāṇini* (VIII. 1. 7a):
उत्तरसूत्रस्य सामान्यवचनपदं भाष्येणान्निरच योजितम् । पर्या-
यशब्देष्वप्रवृत्तये 'that the word सामान्यवचन may not take
place in, i. e. may not be applied to, synonymes of a word'.
²Inactivity, inertion; e. g. in the definition of the term
आसक्त in a comm. of the *Yoga S.*: आसक्तं कावचित्तमुद्-
त्त्वादप्रवृत्तिः. ³(In Medicine.) Stoppage of the natural func-
tions of the body, as suppression of the evacuations &c.;
e. g. in *Sūtrata*: तथा मज्जगते इत्थं न कदाचित्प्रशाम्यति ।
अप्रवृत्तिः प्रवृत्तिर्वा विद्वतिः मुक्तये ऽगित्ते. E. अ neg. and प्रवृत्ति.
अप्रवृद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Not full grown, not
very large &c.; see the meanings of प्रवृद्ध. [N. B. This
word is mentioned in the modern compilation of a comm.
to *Pāṇini* as an instance to the *ākritigaṇa* प्रवृद्धादि (VI. 2.
147.), when it would be udātta on the last syllable; but it
occurs neither in the *Kāśikā*, nor in the *Siddhāntak.* and
its comm., the *Praudhamanor.*, nor in *Nṛsiṅha's Swara-*
manjari; and as *Patanjali* and his commentators *Kaiya-*
ya and *Nagojibhatta* have no gloss on this Sūtra, it becomes
very doubtful whether the quoted Gaṇa extends to the word
प्रवृद्ध in composition with the neg. अ.] E. अ neg. and प्रवृद्ध.
अप्रवृद्धि Tatpur. f. (-द्धिः) Not excessive growth; e. g. कच-
रमशुनखाप्रवृद्धिः (one of the 34 superhuman qualities of a
Jaina Arhat) i. e. 'their hair, beard and nails are not ex-
cessively long'. E. अ neg. and प्रवृद्धि.
अप्रवेद Bahuvr. m. f. n. (-दा-दम्) (ved.) Not to be obtained,
difficult to be obtained; e. g. *Satapath.*: शंवी ते जीवदानू
खाभिल्लिवेत्दाहाचसू अप्रवेदे इति (*Sāyāna*: अप्रवेदे । प्रवेदनं
प्रसामः । नास्ति प्रवेदनमेतयोः । अप्रवेदे दुर्लभे; when the
word would be a Bahuvr.; but its accent being the udātta
on the first syllable, it would, if regular, be a Tatpur.).
E. अ priv. (or perhaps neg.) प्रवेद.
अप्रशस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) Moderate, temperate.
E. अ neg. and प्रशस्त.
अप्रशक्ति Tatpur. f. (-क्तिः) Moderation. E. अ neg. and
प्रशक्ति.
अप्रशस्त m. f. n. (-स्तः-स्ता-स्तम्) I. Tatpur. ¹Not good, in-
ferior, bad, evil; e. g. in the *Nalop.*: विभीतकक्षाप्रशस्तः
संबुत्तः कसिसंभ्रयात्; or *Vishnu* (as quoted in the *Mitāksh.*):
अप्रशस्तासु कानीनगूढोत्पन्नसहोदजाः &c. (i. e. inferior to
the सवर्णाः sons); or *Mādhava* in the *Jaim.-nyāyam.* (on
the choice of a priest belonging to one, two, or three Go-
tras, in the performance of the *Darsāpūrnamāsa* sacrifice):
एकवरणद्विवरणे अप्रशस्ते अपि यदा कर्तव्ये । तदा चिवरणस्य
कर्तव्यत्वं किमु वक्तव्यमिति स्तुतिः; or *Rigv.*: पान्ति मिवाव-
द्याववाद्यवत ईमर्यमो अप्रशस्तान् (*Sāyāna*: अप्रशस्तान् =
शीलानपि पदार्थान्); or *Parāśara* (as quoted by *Rādhāk.*):
अप्रशस्तं भिक्षि स्नानं राहोरन्वच दर्शनात् 'it is not good to
bathe at night time as Rāhu might see it'. — The neuter

occurs in *Manu* in the sense of 'dirt, natural excretion',
अप्रशस्तं तु कृत्वापु मासमासीत शिवभुक् (*Kullūka*: अप्रशस्तं
मूत्रपुरीषोत्सर्गादिकम्). E. अ neg. and प्रशस्त.

II. Bahuvr. (ved.) ¹Worthless, contemptible; e. g. *Rigv.*:
इन्द्र . . . विशो दासीरक्षणीरप्रशस्ताः (*Sāyāna*: अप्रशस्ता
गर्हिताः). ²Without property, poor; e. g. *Rigv.*: अप्रशस्ता
इव कसि प्रशस्तिमय नस्तुधि (*Sāyāna*: अप्रशस्ता इव धना-
भावादसमुत्था इव). E. अ priv. and प्रशस्त.

अप्रशस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) Not good, infe-
rior, bad, evil. E. अ neg. and प्रशस्त.

अप्रशान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Not calm, ex-
cited; e. g. in the *Bhāṭik.*: केचिन्निभिक्षुर्गुणमप्रशान्तम्
(*Jayam.*: अप्रशान्तं वृद्धभावे ऽपि स्त्रीवशम्). E. अ neg. and
प्रशान्त.

अप्रशीर्षाय Bahuvr. m. f. n. (-यः-या-यम्) With uninjured
points, well pointed (as a blade of *Kuśa* grass); e. g. in
Kātyāy. Śrautas.: कुशी समावप्रशीर्षायी. E. अ neg. -प्रशीर्ष,
and अय.

अप्रसक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Not attached to. ²Not
connected with &c.; see the meanings of प्रसक्त. E. अ neg.
and प्रसक्त.

अप्रसक्तप्रतिषेध Karmadh. m. (-धः) A negation not of the
notion expressed by the verbal action, but e. g. of that
expressed by the agens (comp. प्रसक्तप्रतिषेध and पर्युदास);
e. g. in *Mādhava's Jaiminiya-nyāyam.*: दर्शपूर्वमासप्रकरणे
श्रूयते । मन्वदाससा न संवदेदिति । अस्त निषेधस्य प्रकरणा-
त्कल्पकत्वमिति चेत् ॥ भिवम् । अप्रसक्तप्रतिषेधप्रसङ्गात् । E.
अप्रसक्त and प्रतिषेध.

अप्रसक्ति Tatpur. f. (-क्तिः) ¹Want of attachment. ²Want
of connexion (e. g. of the negation with the notion ex-
pressed by the verbal action, comp. the preceding); e. g.
in *Mādhava's Jaim.-nyāyam.*: न संवदेत् मन्वदाससेत्पि पूर्व-
वत् । पुमर्थः स्नात्कृती क्वापि संवाद्स्नाप्रसक्तिः. E. अ neg.
and प्रसक्ति.

अप्रसङ्ग Tatpur. m. (-ङ्गः) ¹Want of attachment. ²Want of
connexion with; e. g. in the *Nyāya Sūtra*: स्वकर्षणत्वाच्छ-
रीरस्य केशखलादिष्वप्रसङ्गः 'since (the notion of) body goes
only as far as the cuticle, (the qualities spoken of before)
have no connexion with (i. e. are not met with in) the hair,
in the nails &c.'; or in a *Vārtt.* to *Pāṇini*: सिद्धं तु न्तिर-
क्तोदात्ताप्रसङ्गात्. E. अ neg. and प्रसङ्ग.

अप्रसन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) ¹Not clear, turbid,
muddy. ²Agitated (mentally), disturbed, alarmed; e. g. in
the *Māghak.*: अप्रसन्नमपराक्षरि पत्नी . . . बधूनाम् (*Malli-*
nātha: अप्रसन्नं कषुषं चुभितमित्यर्थः). ³Displeased, dissatis-
fied, unfavourable; e. g. (in a quotation by *Rādhākāntad.*):
स्वधि प्रसन्ने परशर्मभिः किं स्वस्वप्रसन्ने परशर्मभिः किम्. E.
अ neg. and प्रसन्न.

अप्रसव Tatpur. m. (-वः) ¹Not bringing forth, not bearing
(young). ²The not being born, non-birth; e. g. in the comm.
on a *Yoga S.*: पुनस्याप्रसव इत्येव मोक्षस्य मार्गो हानस्योपायः.
E. अ neg. and प्रसव.

अप्रसवधर्मिन् Tatpur. m. f. n. (-र्मि-र्मिणी-र्मि) Not having
the property of producing, not being prolific; in the *Sāṅkhya*
philosophy one of the characteristics of *Puruṣa* or Spirit,
in contradistinction from प्रसवधर्मिन्, the property of Matter

and its evolutions, ('producing' or 'prolific' meaning there 'changing, becoming transformed', as अहङ्कार is a product, i. e. a transformation of बुद्धि &c.): 'प्रसवधर्मि कर्तुं प्रधानं च । अप्रसवधर्मि पुरुषो न हि किंचित्पुरुषात्प्रसूयते'. E. अ neg. and प्रसवधर्मिन्.

अप्रसह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) Not endurable, overpowering; e. g.: जिते ऽपि लोके मधुरेण वामे किमुवतं भूध-
नुरप्रसह्यम् । हनु चमो वा वद (v. l. वत) लोचनेपुर्दिग्धो वि-
धेवैव किमज्ञनेन. E. अ neg. and प्रसह्य.

अप्रसाद Tatpur. m. (-दः) Disfavour, ungraciousness (&c. the reverse of प्रसाद q. v.); e. g.: अप्रसादो ऽनधिष्ठानं देया-
ग्रहरणं च यत् । काश्यापो ऽप्रतीकारस्तत्र वैराम्यकारणम्.
E. अ neg. and प्रसाद.

अप्रसिद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) ¹ Not established, not fixed. ² Not generally known, uncommon, unusual; e. g. in the *Kāvyaṅgāṅgā*: कामस्य चक्रं लोके ऽप्रसिद्धम्; or निहृतार्थं यदुभयार्थमप्रसिद्धे ऽर्चे प्रयुक्तम्; comp. s. v. निहृ-
तार्थं; (in the present ed. of the *Kirātārj.* there occurs in the comm. on 3. 18. a quotation from the *Kāvyaṅgāṅgā*: अप्रसि-
द्धागुभूतार्थविषयस्य च्छब्दो यच्छब्दोपादानं नपिचते; but the present ed. of the *Kāvyaṅgāṅgā* reads it p. 77: प्रकान्तप्रसिद्धा*
comp. also *Ballantyne's* ed. of the *Sāhityad.* p. 216: तच्छब्दस्य प्रकान्तप्रसिद्धागुभूतार्थस्य यच्छब्दस्यार्थत्वम्); or in the *Jaimi-
nydyam.*: ... वपावचन उक्तस्य च्छब्दः । यद्यपि वपायामप्रसिद्धः &c.
³ Inconclusive, as a reason; e. g. in the *Kaṇḍa Sūtra*:
अप्रसिद्धो ऽनपदेशो ऽसत्संदिग्धज्ञानपदेशः; where the term
अप्रसिद्ध comprehends according to *Śankara's Upaskāra*, the two categories of semblances of reason called असिद्ध and
विद्वद् qq. vv.; *Śankara*: अप्रसिद्ध इति । अत्राप्यो ऽगृहीत-
कामिक्च विपरीतव्याख्यासिद्धविद्वद्योः संग्रहः. E. अ neg.
and प्रसिद्ध.

अप्रसिद्धत्व n. (-त्वम्) ¹ The not being established, the not being fixed. ² Uncommonness, unusualness. ³ Inconclusiveness (see the preceding); e. g. in the *Bhāṣāp.*: केव-
लान्वयविषयत्वादी साधे साध्यवद्व्याप्रसिद्धत्वाद्वाप्तिः. E.
अप्रसिद्ध, taddh. aff. ल्व.

अप्रसिद्धि Tatpur. f. (-द्धिः) The same as the preceding; e. g. (the not being established) in a *Vārttika* to *Pāṇini*: स्त्री-
विषये ज्ञाप्योर्प्रसिद्धिरकारान्तादर्शनात् (*Kaiyyāla*: ये नित्य-
मेव स्त्रियां वर्तन्ते खट्वाभासादयस्त्रैषामकारान्ताप्रकृतित्वमवधा-
रयितुं न शक्नोते); or अपत्वाभिधाने स्त्रीपुंसिक्रमाप्रसिद्धिर्नपुं-
सकत्वात् (*Patanjali*: अपत्वं नपुंसकसिद्धम् । तेन नपुंसकसिद्ध-
स्त्रीवाभिधानं स्यात् । स्त्रीपुंसिक्रमं न स्यात्); or प्रकृतिप्रत्यययोः
स्वरस्य सावकाशत्वाद्प्रसिद्धिः; or (uncommonness) in the
Sāhityad.: विषामृतयोरमृतविषीभावस्याप्रसिद्धेः &c. E. अ
neg. and प्रसिद्धि.

अप्रसूतस्त्री Karmadh. f. (-स्त्री) The same as the following.
E. अ-प्रसूत and स्त्री.

अप्रसूता Tatpur. f. (-ता) A woman who has not borne;
comp. अप्रजा and अप्रजाता; e. g. in the *Mitāksh.*: स्त्री प्रसू-
ताप्रसूता वा पत्न्यावैव तु जीवति । कामात्समाश्रयेदन्वं प्रथ-
मा स्त्रीरिणी तु सा. E. अ neg. and प्रसूता.

अप्रस्ताविक Tatpur. m. f. n. (-कः-की-कम्) Not belonging to the subject matter (as of a composition); e. g. in the *Mālatim.* (*Kāmandaki* answering the question of *Lavāṅgikā*: 'who is Mādhava?'): अप्रस्ताविको महर्षिषा कथा; (*Wilson* takes

the word in the sense 'requiring no preface': 'the story, though of import, needs no preface'; *Theatre of the Hindus* vol. II. p. 36). E. अ neg. and प्रस्ताविक.

अप्रसूत Tatpur. m. f. n. (-तः-ता-तम्) Not being the sub-
ject matter (as of a composition, of a sentence &c.), ex-
traneous &c.; the reverse of प्रसूत q. v. E. अ neg. and प्रसूत.

अप्रसूतत्व n. (-त्वम्) The not being the subject matter, ex-
traneousness &c.; see अप्रसूत; e. g. in the *Mitākshara* on
Yājñav. 2. 135.: पत्नी दुहितर इत्यत्र नियोनस्याप्रतीतिः । अ-
प्रसूतत्वाच्च. E. अप्रसूत, taddh. aff. ल्व.

अप्रसूतप्रशंसा Tatpur. f. (-सा) (In Rhetoric.) One of the
अहङ्कार q. v. or elegant modes of composition; viz. implied
or indirect expression (literally: conveying — the subject
matter — by what is not the subject matter); more espe-
cially defined as conveying the subject matter, if it is of a
specific nature by means of generalisation, or if it is of a
general kind, by means of specification, or if it is viewed
as a cause, by stating the effect, or if it is viewed as an
effect, by stating the cause, or hinting at the subject matter
by stating what is similar to it, (the latter category being
divided in two varieties which are again split in two other
varieties; while each of the named categories may be,
moreover, threefold, according to whether the expressed
special or general subject, fact, cause or similarity is of a
real or imaginary or mixed nature); an instance of the
second category is the following: अग्नियं यदि जीवितापहा
इदये किं निहिता न हन्ति माम् । विषमप्यमृतं क्वचिन्नवेदमृतं
वा विषमीश्वरेच्छया, where the general idea that the will
of God may turn evil into good and good into evil, is
conveyed by the special instance of poison and amrita. E.
अप्रसूत and प्रशंसा.

अप्रहत Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Unhurt, intact.
² Untilled, waste, fallow.

2. f. (-ता) An uncultivated ground, fallow; (according
to the comm. on the *Amarak.*). E. अ neg. and प्रहत.

अप्रहन् Tatpur. m. f. n. (-हा-हा-ह) Not inflicting injury, kind,
propitious; a vaidik epithet of Indra. E. अ neg. and प्रहन्.

अप्रहन्तु Tatpur. m. f. n. (-न्ता-न्ती-न्तु) The same as अप्रहन्.
E. अ neg. and प्रहन्तु.

अप्रहित Tatpur. m. f. n. (-तः-ता-तम्) Not encountered
(scil. by enemies), a vaidik epithet of Indra; e. g.: इत
ऊती यो अवरं प्रहितारमप्रहितम् (*Sāyaṇa*: अप्रहितम् । अप्र-
तिगतं केनचिच्छयुषा). E. अ neg. and प्रहित.

अप्राकरधिक Tatpur. m. f. n. (-कः-की-कम्) Not being, or
belonging to, the subject matter; e. g. in the *Kāvyaṅgāṅgā*:
अप्राकरदिकसाभिधानेन प्राकरदिकसाधेपो ऽप्रसूतप्रशंसा.
E. अ neg. and प्राकरदिक.

अप्राकृत Tatpur. m. f. n. (-तः-ती-तम्) ¹ Not original, not
belonging to the original or principal substance, subject-
matter &c. (In works on ritual subjects where प्रकृति is
used in the sense of the original or principal rite in which
originate other, subordinate rites or विकृति, अप्राकृत is
used synonymously with विकृत in the sense of 'not referring
to the original or principal rite, not referring to the divi-
nities, sacrificial acts &c. of such a rite; e. g. in the *Jaimini
Sūtra*: अप्राकृतेन हि संयोनसत्स्नामीयत्वात्; *Śabara*: न

प्राप्ततीभ्यो निर्वप्यम् । कास्ति । वैकृतीभ्यः । कुतः । अप्राप्ततेन देवताविशेषे संयोगः श्रूयते &c.; or *Mādhava*, when treating on sacrificial acts of the Darśapūrnāmāsa and the subordinate rites connected with it, says: आस्तरयकार्यं विकृती विधीयमानमप्राप्तकार्यतया प्राप्ततौल्यनादीन्वर्हिःसंस्कारान् प्रापयति &c.) ²Not low, not vulgar. E. अ neg. and प्राप्त. अप्राप्य Tatpur. m. f. n. (-यः-ग्या-ग्यम्) Secondary, subordinate. E. अ neg. and प्राप्य.

अप्राचीन Tatpur. m. f. n. (-नः-ना-नम्) ¹Modern, recent. ²Not eastern, western. E. अ neg. and प्राचीन.

अप्राज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Ignorant, unconscious. E. अ neg. and प्राज्ञ.

अप्राण Babuvr. m. f. n. (-णः-णा-णम्) Lifeless, inanimate; e. g. in the *Bṛihadār.*: तद्वरं . . . अप्राण्युक्तमत्रोचमवानमनो ऽतेवस्त्वमप्राणम् &c. E. अ neg. and प्राण.

अप्राणत् Tatpur. m. f. n. (-न्-ती-त्) Not breathing. E. अ neg. and प्राणत्.

अप्राणिवृत्ति Karmadh. f. (-तिः) Inanimate creation in general; e. g. in a *Vārtt.* to *Pāṇini*: ऊरुप्रकरणे ऽप्राणिवृत्ति-चारणवादीनाम्. E. अप्राणिन् and वृत्ति.

अप्राणिन् Tatpur. m. f. n. (-णी-णिनी-णि) Inanimate, lifeless; e. g. in *Manu*: अप्राणिभिर्यत्क्रियते तन्नोके श्रूतमुच्यते. (As in *Pāṇini's Sūtras* the neg. अ is sometimes used in composition with a noun, when in ordinary writing it would be more correct to employ the un-compounded न, as referring to the verb of the sentence, the interpretation of the word अप्राणिषु in VIII. 3. 72. and therefore the bearing of the rule itself becomes doubtful; the *Kāśikā* takes the *Sūtra* as if it ended: न प्राणिषु; *Patanjali* is less positive, for he exclaims, after showing the possibility of either acceptation: किं पुनरचार्यसतत्त्वम् । देवा एतच्छ्रातुमर्हन्ति; but *Kaiyyala* seems to think that if the gods *must* know it, the *Paṇḍits* may have at least an opinion on the matter, viz. that अप्राणिषु is not to be taken there in the sense of न प्राणिषु, as the unity of the *Sūtra* would become disturbed by such an interpretation: देवा इति । पश्चिन्ताः पर्युदासं मन्वन्ते । संभवत्वेकवाक्ये वाक्यभेदात्प्रत्ययस्यैवायुक्तत्वात् । प्रसज्यप्रतिषेधे हि वाक्यभेदो ऽवश्यंभावी; this latter view is also taken by *Bhāṭṭojid.*) E. अ neg. and प्राणिन्.

अप्राप्तिकोम्य Tatpur. n. (-म्यम्) Compliance, favour; e. g. in *Pāṇini*: अङ्गाप्राप्तिकोम्ये. E. अ neg. and प्राप्तिकोम्य.

अप्राधान्य Tatpur. n. (-न्यम्) The same as अप्राधानता q. v.; e. g. in the *Kāśikā* on *Pāṇ.* II. 3. 19: पुत्रेण सह जोमान् । पितुरप क्रियामिसंबन्धः शब्देनोच्यते । पुत्रस्तु प्रतीयमान इति तस्मात्प्राधान्यम्; or in the following definition of प्रसज्यप्रतिषेधः, अप्राधान्यं विधेयं प्रतिषेधे प्रधानता । प्रसज्यप्रतिषेधो ऽसौ क्रियया सह यत्र नञ्. E. अ neg. and प्राधान्य.

अप्रापित Tatpur. m. f. n. (-तः-ता-तम्) Not made to obtain, not got into; e. g. प्रातिकूलमप्रापितादितिरवतु. E. अ neg. and प्रापित.

अप्राप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹Not obtained, not taken possession of; e. g. in the *Bṛhadār.*: अप्राप्तयोस्तु या प्राप्तिः श्वेव संयोग इति: 'conjunction is called the taking possession (mutually) of two objects that did not possess each-other (before)'. ²Not arrived, not taken place, not occurred; e. g. in the *Hitopad.*: अप्राप्ते प्रस्तावे न वक्तुमर्हसि.

³Not authorized, not justified or established by a rule, injunction &c., unproved; e. g. in a *Pūrvap.* of an *Adhikar.* of *Mādhava's Jaimin.-nyāyam.*: प्राप्तस्तु प्रवृत्तिरतीति न तन्निवारणं शक्यम् । अप्राप्तस्तु बाधाविषयत्वेनावस्थानमेव नास्ति; or वषट्कृता होता । तस्तु भवणं समाख्यया प्राप्तम् । प्राचम्यं स्वप्राप्तम् &c.; or in a *Vārttika* to *Pāṇini* (VI. 3. 10): अप्राप्ते समासविधानम् (the preceding *Vārttika* having established an अप्राप्तविभाषा q. v.: *Patanjali* on the latter *Vārtt.*: विभियं प्राप्ते विभाषा । आहोस्विदप्राप्ते । . . . अस्तु तर्ह्यप्राप्ता); compare also the following articles अप्राप्तबाध &c. E. अ neg. and प्राप्त.

अप्राप्तकाल Tatpur. 1. m. f. n. (-कालः-काल-कालम्) ¹Under age; comp. अप्राप्तव्यवहार. ²Out of time, not yet in time, inopportune, unseasonable; e. g. in the *Hitopad.*: अप्राप्तकालवचनं वृहस्पतिरपि श्रुत्वा । प्राप्त्यानुष्ठानमपमानं च शाश्वतम्; comp. अप्राप्तावसर.

2. n. (-कालम्) (In the *Nyāya* philosophy.) A discussion contrary to the order in which it ought to be conducted (one of the twenty-two नियहसंज्ञान or failures in argumentation), the regular order of a discussion being 'first the statement and the general argument on the part of the proposer of the argument, then the reply of the opponent, then the defence of the proposer and lastly victory or defeat'. E. अ neg. and प्राप्तकाल.

अप्राप्तकालत्वं n. (-त्वम्) The not yet being in time, the being out of time, unseasonableness; e. g. in the *Jaimini Sūtra*: अवाकीर्णं यमुश्च तद्विधानस्याप्राप्तकालत्वात् (*Śābara*: अप्राप्तो वाधानस्तु काल इति तदुक्तम्); or न तु त्वमे यस्तु चोदनाप्राप्तकालत्वात्. E. अप्राप्तकाल, taddh. aff. त्व.

अप्राप्तता f. (-ता) or अप्राप्तत्वं n. (-त्वम्) ¹The not being attained or acquired. ²The not having come, the not taking place, the not occurring. ³The not being justified or established by an injunction, rule &c., the not being proved; e. g. in the *Vārttika* to *Pāṇ.*: नियमानुपपत्तिरप्राप्तत्वात्प्रतिषेधस्तु; or in the *Jaimin.-nyāyam.*: सौमिकं प्राकृतं वा स्वाह्वयोः प्रणयनं श्रुतम् । आद्यो ऽप्राप्तत्वतो मिवमनामत्वेन वादनीः; or प्रायशीत्यस्तु पूर्वमप्राप्ततया . . . अनेकेषु विविधैः कर्मिणो वाक्येन विधानं शक्यम्; compare also the instance s. v. अपूर्वार्थत्वं and see अप्राप्ति. E. अप्राप्त, taddh. aff. तत् or त्व.

अप्राप्तप्रतिषेध Karmadh. m. (-धः) An unauthorized prohibition. (As a Tatpur. it may mean probably also the same as अप्राप्तबाध q. v.) E. अप्राप्त and प्रतिषेध.

अप्राप्तप्रापक Tatpur. m. f. n. (-पकः-पिका-पकम्) Establishing what has not been established before (as a rule). E. अप्राप्त and प्रापक.

अप्राप्तबाध Tatpur. m. (-धः) Prohibiting what is unauthorized, superseding what is either at variance with authority or what results merely from the semblance of authority, according to *Mādhava*: पूर्वप्रमाणाविच्छेदरोत्तरिः प्रमाणाभावेरवशुद्धत्वेत्प्राप्तबाधः (in which definition पूर्व refers to what precedes the *Adhik.* of *Jaimin.-nyāyam.* III. 3. 12). E. अप्राप्त and बाध.

अप्राप्तबाधन Tatpur. n. (-नम्) The same as the preceding. E. अप्राप्त and बाधन.

अप्राप्तवयस् Tatpur. m. f. n. (-याः-या-यः) Not adult, under age; e. g. in the *Bṛhadāraṇyaka*: कुत एव परित्यक्तं सुतं शक्वा-

न्यहं स्वयम् । वाक्यमप्राप्तव्यसमजातव्यज्जनाकृतिम्. E. अ neg. and प्राप्तव्यम्.

अप्राप्तविधान Tatpur. n. (-जम्) A rule or injunction concerning a subject not previously established by a rule or injunction; e. g. in a *Vārttika* on *Pāṇini's Sūtra* 'ब्राह्मो ऽजातो': तत्राप्राप्तविधाने प्राप्तप्रतिषेधः (*Patanjali*: तत्राप्राप्तस्य टिसोपस्य विधाने प्राप्तस्य प्रतिषेधो वक्तव्यः). Compare also the following. E. अप्राप्त and विधान.

अप्राप्तविधि Tatpur. m. (-धिः) The same as the preceding; e. g. in a *Vārttika* on *Pāṇini* 'विभाषायेप्रथमपूर्वेषु': अयादिह्यप्राप्तविधेः समासप्रतिषेधः. E. अप्राप्त and विधि.

अप्राप्तविभाषा Tatpur. f. (-षा) (In Grammar, esp. in the commentaries on *Pāṇini*.) An option, enjoined by a rule, if the latter does not refer to, and therefore is not a restriction of, another, previous or subsequent, rule; it is distinct therefore from the प्राप्तविभाषा or the option enjoined by a rule which is a restriction of another rule, and the उभयत्रविभाषा or the option enjoined by a rule some portion of which is and some portion of which is not a restriction of another rule. It follows from this distinction that in *Pāṇini's* definition of विभाषा (I. 1. 44. 'न वेति विभाषा') both terms न and वा apply *simultaneously* only to the प्राप्तविभाषा and उभयत्रविभाषा and even more properly to the latter alone, while only वा can be predicated of the अप्राप्तविभाषा, its purport not being negative with regard to another rule but purely optional in itself; *Patanjali*: तत्र वा तावदप्राप्ते विभाषा तत्र प्रतिषेधं नास्तीति कृत्वा वेत्तनेन विकस्यो भविष्यति । या हि प्राप्ति विभाषा तत्रोभयमुपस्थितं भवति । नेति च वेति च । तत्र नेत्तनेन प्रतिषेधे वेत्तनेन विकस्यो भविष्यति ॥ उभयत्रविभाषार्था चेयं संज्ञा । प्राप्तविभाषायामप्राप्तविभाषायां च संज्ञाकरणस्यानुपयोगात् । तथा हि । प्राप्तविभाषासु पक्षे निवृत्तिः क्रियते पक्षे तु प्रवृत्तिः स्थितिव । अप्राप्तविभाषासु च पक्षे कार्यस्य प्रवृत्तिः क्रियते पक्षान्तरे स्वप्रवृत्तिः स्थितिवेति नास्ति तत्र संज्ञाफलम् &c. (*Nagojibh.*: एवं च केवलप्राप्तविभाषायामुभयत्रविभाषायां च क्रमेण निषेधविकस्योदपस्थितिः । सुज्ञाप्राप्तविभाषायां तु निषेधस्यान्वयायोम्यत्वाच्छुद्धविकस्योपस्थितिरिति तात्पर्यम् &c. &c.) Such अप्राप्तविभाषा are in *Pāṇini*, e. g. in the *Sūtras*: I. 1. 32, 2. 9, 2. 16, 3. 43; II. 4. 12; III. 1. 38, 1. 61, 3. 138, 4. 24; VI. 1. 208 (?), 2. 161, 3. 59, 3. 72, 3. 106; VII. 3. 9, 4. 81; VIII. 1. 28, 2. 21; when in consequence of such an interpretation of the option, the *Sūtra* I. 2. 16 e. g. becomes disconnected from I. 2. 15, II. 4. 12 from II. 4. 6, III. 1. 61 from III. 1. 66, III. 4. 24 from III. 4. 22 &c. &c. — Compare also प्राप्तविभाषा, उभयत्रविभाषा and व्यवस्थितविभाषा. E. अप्राप्त (in the sense of a locative) and विभाषा.

अप्राप्तव्यवहार Tatpur. m. (-रः) (In Law.) A minor, one incapable from nonage of conducting his own affairs; (according to *Kṛishna Tarkal.*, a boy not more than fifteen years old: अप्राप्तव्यवहारा वाक्याः पञ्चदशवर्षादनधिकवयस्काः; according to the *Mitākshara*, a boy under sixteen years, the same as पीगण्ड); his inherited property must be confided to the care of relatives or friends; (*Kātyāyana*: अप्राप्तव्यवहाराणां धनं व्ययवर्जितम् । न्यसेयुर्वन्धुमिषेषु); he is not amenable for the debts of his deceased father, (*Nārada*: अप्राप्तव्यवहारश्चेत्स्वतन्त्रो ऽपि हि नर्णभाक्); nor liable

to arrest or summons, (अप्राप्तव्यवहारस्य दूतो दागोच्यते ऋती । विषमस्यस्य नासेधो न वेतानाहुयेन्मृपः). E. अ neg. and प्राप्तव्यवहार.

अप्राप्तव्यवहारकास Tatpur. m. (-कः) (In Law.) The same as the preceding. E. अ neg. and प्राप्तव्यवहारकास.

अप्राप्तावसर Tatpur. m. f. n. (-रः-रा-रम्) Inopportune, unseasonable; e. g. in the *Hitopad.*: दमनको ऽत्रवीत् । मिष मा भेषीः । नाहमप्राप्तावसरवचनं वक्षामि. E. अ neg. and प्राप्तावसर.

अप्राप्ति Tatpur. f. (-प्तिः) ¹ Non-attainment, non-acquisition; e. g. a quot. in the *Kāvyaṅgī*: तदप्राप्तिमहादुःखविषीनाशेषपातका . . . चिन्तयन्ती जगत्सूक्तिम् &c. ² The not taking place, the not occurring; e. g. in the *Vedānta Sūtra*: प्रतिसंख्याप्रतिसंख्यानिरोधाप्राप्तिरविच्छेदात् (*Śankara*: अप्राप्तिरसंभव इत्यर्थः); or in the *Sāṅkhya Sūtra*: नाप्राप्तप्रकारकत्वमिन्द्रियाणामप्राप्तेः सर्वप्राप्तेर्वा. ³ The not being justified or established by a rule, injunction, the not being authorized &c.; e. g. in a *Vārttika* to *Pāṇini*: युनि चात्ताहिति ऽप्राप्तिः, or यामणिपुत्रादिह्यप्राप्तिः, or इत्ये कयहयं संघातयहयं चेदितिकास्यप्राप्तिः; or in an *Adhikar. of Mādhyama*: यथा देवकासकतृदृष्ट्यायां पक्षे ऽप्राप्ती नियमो विहितः । एवमवघातो ऽपि . . . नियम्यते, or लौकिकाधी होतुं पुत्रकपटिनाधिगन्तुं च शक्यतेनाधानोपनयनयोरकल्पने ब्राह्मणादीनामप्राप्तिः &c. Compare अप्राप्तत्व. E. अ neg. and प्राप्ति.

अप्राप्तिसम Tatpur. m. f. (-मः-मा) (In the Nyāya philosophy.) One of the two sophisms on the irrelevancy of the notion 'cause'; viz. arguing that if a cause is stated the characteristics of which cannot be proved — as by saying that the Śyena sacrifice inflicts pain on enemies —, such characteristics prevent a cause from proving the effect, i. e. from being a valid cause; ('यदि चाप्राप्तं किञ्च साधवुञ्चिं जनयति साध्याभाववुञ्चिमेव किं तेन न जनयेत्'); the refutation is: that such a cause is nevertheless valid, since it is an ideal cause, mentioned in the Veda. — For the other sophism on the irrelevancy of cause see प्राप्तिसम. E. अप्राप्ति and सम. (For the gender of this word and the ellipsis required to explain it, see the etym. of अनित्यसम.)

अप्राप्य Tatpur. m. f. n. (-प्यः-प्या-प्यम्) Unobtainable, unattainable. E. अ neg. and प्राप्य.

अप्राप्यग्रहण Tatpur. n. (-ग्रहणम्) Apprehension of what cannot be attained; e. g. by the eye of an object separated from it by glass &c., in the *Nyāya Sūtra*: अप्राप्यग्रहणं काचाधपटलस्यटिकात्कारितोपस्येः. E. अप्राप्य and ग्रहण.

अप्रामाणिक Tatpur. m. f. n. (-कः-की-कम्) Unauthoritative, not having binding power; e. g. in the *Dāyabhāga*: साधारणधनोपघातार्जितं धनं विभवेदिति विधिः . . . अतो ऽविभक्तार्जितत्वमात्रेण धनस्य साधारणत्वाभिधानमप्रामाणिकम्. E. अ neg. and प्रामाणिक.

अप्रामाण्य Tatpur. n. (-ण्यम्) The same as अप्रामाण्य q. v.; e. g. in the *Jaim.-nyāyam.*: पुत्रघातारप्रत्यक्षवेदः सर्ववेष्टवस्तुतेर्मूलमित्युच्यते । तर्हि मा भूत्सखा अप्रामाण्यम्; or in the *Nyāya Sūtra*: प्रत्यक्षादीनामप्रामाण्यं चैकास्यासिद्धेः; or in the *Mitākshara*: क्षुब्धोः परस्परविरोधे सतीतरेतरवाधनादप्रामाण्यं कस्याप्य मवति. E. अ neg. and प्रामाण्य.

अप्राप्ति Tatpur. m. f. n. (-मिः-मिः-मि) (ved.) Unhurt, not infringed; see the next. E. अ neg. and प्राप्ति.

अप्रामिसत्व Bahuvr. m. f. n. (-त्वः-त्वा-त्वम्) (ved.) Of unbroken truthfulness; an epithet of Indra. E. अप्रामि and सत्व.

अप्रायत्व Tatpur. n. (-त्वम्) Want of self-restraint, incontinence, self-degradation; e. g. in the *Bhāgav. Pur.*: (Prajapati speaks to Diti:) अप्रायत्वादात्मनो दोषान्नीज्जतिंकादुत भविष्यतस्त्वामद्वावभद्रे वाठराधमी (*Sridharasv.*: अप्रायत्वाद्गुणित्वात्). E. अ neg. and प्रायत्व.

अप्रायु Tatpur. m. f. n. (-युः-युः-युः) (ved.) Attentive, assiduous; (according to *Yaska*: अप्रायुवः = अप्रमाचक्षतः, *Mahtdhara*: = अनाससाः; but *Sāyana* gives to this word in one verse the meaning: not going forth, not leaving: = अप्रनक्षन्तः; while in another he admits also of the former meaning, which seems more congenial with the context). E. अ neg. and प्रायु.

अप्रायुस् Tatpur. m. (-युः) (ved.) With ungone life, with brilliant vigour; an epithet of Agni whose life or brilliancy does not vanish before daylight, although all other beings appear, as it were, lifeless during night (according to *Sāyana's* interpretation of *Rigv.* I. 127. 5.). E. अ neg. and प्रायुस्.

अप्रायस्त्व Tatpur. n. (-त्वम्) Inferiority; e. g. *Raghunandana* when commenting on the neg. अ at the occasion of अनुवावात्, 'तत्साहस्रमभावश्च तदन्वत्त्वं तदस्यता । अप्रायस्त्वं विरोधश्च नञर्थः षट्प्रकीर्तिताः'. E. अ neg. and प्रायस्त्व.

अप्रिय Tatpur. 1. m. f. n. (-यः-या-यम्) ¹Unkind, unfriendly; e. g. in the *Taittiriya-Up.*: परि ये ऽप्रिया भातृव्याः. ²Disliked, disagreeable, offensive; e. g. in the *Hitopad.*: न स्त्रीणामप्रियः कश्चिन्प्रियो वापि न विद्यते । गावसुणमिवारक्षे प्रार्थयन्ति नवं नवम्; or अप्रियस्त्रापि पक्षस्य परिणामः सुखावहः; or in the *Bhāṭik.*: ऊर्ध्वं त्रिये मुहूर्ताञ्चि विद्वजः चतुर्थावहः । मन्त्रे च हितमाख्यामि न करोमि तवाप्रियम्; or in *Gaurapāda* on the *Sānkhyakār.*: प्रियसमानमाप्रियपरिहारकदुत्तित्तकषायादिज्ञायादिभिर्दृष्ट एव आधात्मिकोपायः.

2. m. (-यः) ¹A foe, an enemy. ²The name of a Yaksha (in Buddhistic mythology).

3. f. (-या) A sort of skate (*Silurus pungentissimus*). E. अ neg. and प्रिय.

अप्रियंवद् Tatpur. m. f. n. (-दः-दा-दम्) Speaking harshly or unkindly; e. g. in the *Hidimb.*: एव स्वामेव दुर्वृत्ते निहन्वन्वाप्रियंवद्; or in *Yājñav.*: सुरापी आधिता धृता वन्वाध्वप्रियंवदा । स्त्रीप्रसूयाधिवेत्तया पुष्यदेविषी तवा. E. अप्रिय and वद् (वद्, kṛit aff. खच्), āgama मुन्.

अप्रियभागिन् m. f. n. (-गी-गिनी-गि) Ill-fated; e. g. in the *Brāhmaṇavil.*: धिनिर्दं जीवितं कोके मतसारमनर्थकम् । दुःखमूर्खं पराधीर्न भुञ्जमप्रियभागि च. E. अप्रिय-भाग, taddh. aff. इनि.

अप्रियभाषिन् Tatpur. m. f. n. (-षी-षिणी-षि) Speaking harshly or unkindly; comp. अप्रियंवद्. E. अप्रिय and भाषिन्.

अप्रियवचस् Karmadh. n. (-चः) Harsh or unkind speech. E. अप्रिय and वचस्.

अप्रियवादिन् Tatpur. m. f. n. (-दी-दिनी-दि) The same as अप्रियभाषिन्. E. अप्रिय and वादिन्.

अप्रीति Tatpur. f. (-तिः) ¹Absence of affection, aversion enmity (*Mallinātha*: अप्ररागो ऽप्रीतिर्द्वैः). ²Pain, grief.

— In the *Sānkhya philosophy* अप्रीति 'pain' is the essential characteristic of the elementary quality रजस् q. v., the middle quality between clearness (goodness) and darkness (sinfulness); *Sānkhya Sūtra*: प्रीत्यप्रीतिविषादाधिर्गुणानामन्वोत्वं वैधर्म्यम्; *Gaurapāda* on the *S. Kār.*: अप्रीत्यात्मकं रजः; but the term 'pain' is there, according to the commentators, a general term which comprises besides its own notion that of *hatred, violence, envy, abuse and wickedness*, or various kinds of *grief* in general: *Sānkhya Chandrikā*: अप्रीतिर्दुःखमुपलक्षणं प्रदेवद्रोहमत्सरनिन्दानिन्दनीनाम्; *Vijñāndch.*: रजो ऽपि शोकादिनामभिर्दे समासतः दुःखात्मकम्; in a similar manner *Manu*, who names however दुःख and अप्रीति as two distinct qualities connected with रजस्, the first, as it were, as the quality inherent in it, the second as the effect produced by it, while the term अप्रीति is used by the *Sānkhya* writers in either acceptation; *Manu*: चतु दुःखसमायुक्तमप्रीतिकरमात्मनः । तद्वचः &c. E. अ neg. and प्रीति.

अप्रीतिकर Tatpur. m. f. n. (-रः-री-रम्) ¹Unkind, adverse, offensive. ²Causing pain; (the essential characteristic of the quality रजस् q. v.; see the preceding). E. अप्रीति and कर.

अप्रीत्यात्मक Bahuvr. m. f. n. (-त्वकः-त्विक्वा-त्वकम्) Having the nature of pain, being pain itself; (the essential characteristic of the quality रजस् q. v.; see अप्रीति). E. अप्रीति and आत्मन्, samās. aff. कप्.

अप्रियमाख Tatpur. m. f. n. (-खः-खा-खम्) Not being pleased or propitiated. (A various reading of a Ms. of the *Kāśikā* instead of अप्रियमाख which results from the *Gāṇa* to *Pān.* VI. 2. 160., when the word in a conventional meaning would be udātta on the last syllable, instead of being udātta on the first; but this meaning is not mentioned). E. अ neg. and प्रीयमाख.

अपितराचसी Bahuvr. (?) f. (-सी) The name of a plant; the same as अपितराचसी q. v. E. अप्रित and राचसी. (The correctness of this word seems doubtful.)

अप्रिमन् I. Tatpur. n. (-म) Want of affection, unkindness, aversion. E. अ neg. and प्रिमन्.

II. Bahuvr. m. f. n. (मा-मा-म) Unkind, unfriendly. E. अ priv. and प्रिमन्.

अप्रिय Bahuvr. m. f. n. (-षः-षा-षम्) Without a Mantra of the kind called प्रिय q. v., as divinities invoked with other Mantras than Praishas; e. g. *Nārāyaṇa* on *Āśwalyā*: अनुवाक्यावत्तो ऽप्रियाश्च ताः सर्वा आदिज्ञ वष्टव्याः. E. अ priv. and प्रिय.

अप्रोक्षित Tatpur. m. f. n. (-तः-ता-तम्) Not sprinkled; e. g. in the *Satapath.*: द्वौ प्रोक्षितौ सुप्रशकौ भवतः । हावप्रोक्षितौ । प्रोक्षितं वेवाध्वयुरादत्ते ऽप्रोक्षितं विवमेव प्रतिप्रखाता &c. E. अ neg. and प्रोक्षित.

अप्रोट Tatpur. (?) m. (-टः) The skylark (= भारद्वाज). E. ?

अप्रोषिवस् Tatpur. m. f. n. (-षिवान्-षुषी-षिवत्) Not gone away, always present or near; a vaidik epithet of Agni (*Sāyana*: = सर्वदा संनिहितः or सर्वदा वर्तमानः). E. अ neg. and प्रोषिवस्.

अप्रीड Tatpur. 1. m. f. n. (-डः-डा-डम्) Not bold, gentle, timid; e. g. in the *Rājatarang.*: एककिर्णी रडः शीवां खब्धा दुर्लभयोषितम् । अप्रीडो ऽनुप्रभुष्यन्दिने दूत्वार्षित चः.

2. f. (-दा) An unmarried girl, or one very recently married and not come to womanhood. E. अ neg. and प्रौढ. अप्सव I. Tatpur. m. (-वः) A bad or defective raft; e. g. in the *Atharvav.*: गभीरमस्रवा इव न तरेयुररातवः. E. अ neg. and स्रव.

II. Bahuvr. m. f. n. (-वाः-वा-वम्) Without a raft. E. अ priv. and स्रव.

असुत Tatpur. m. f. n. (-तः-ता-तम्) (In Grammar.) Not protracted (as a vowel; see सुत); e. g. in *Pāṇini*: अतो रोरसुतादसुते. E. अ neg. and सुत.

असुतवत् ind. Like a vowel which is not protracted (see सुत); e. g. in *Pāṇini*: असुतवदुपस्त्रिते. E. असुत, taddh. aff. वति.

अप्वा f. (-प्वा) (ved.) ¹ Disease. ² Danger (*Yāska*: आधिर्वा भयं वा). ³ The throat (*Unśādikosha*: अप्वा तु स्त्री कण्ठदेशके). E. According to *Yāska* and *Mahidhara*, a Tatpur. of अप (with the loss of the final अ) and वा, kṛit aff. उ, 'because it removes happiness and life'; for the third meaning the comm. of the *Unśādik.* gives the etym. आप (shortened to अप, but see the etym. of अप्न), uñ. aff. व (which would correspond with the uñ. aff. क्त्व of the *Un. Sūtras*). Neither etym. is very probable.

अप्स Tatpur. m. (-सः) (ved.) I. Spending water; (according to *Mahidh.* on the *Vājas.* verse: पुषिष्वाः पुरीषमस्रप्सो नाम, viz. अपः सनोति ददात्सप्सो नामायां कारणीभूतो रसस्र स्वमसि, when the mascul., although used in addressing the इष्टका, would require the ellipsis of रस). E. अप and स.

II. Not destroying, protecting; (according to *Mahidhara* on the *Vājas.* verse: अप्तेः पुरीषमस्रो नाम, viz. प्सा भक्षणे । न प्साति भक्षयति विनाशयतीत्यसो रसको नाम यो ऽपि-स्रस्र &c., when the mascul. requires the ellipsis of अप्ति; comp. also *Nirukta* 5. 18). E. अ neg. and प्स.

अप्सर Tatpur. m. (-रः) An aquatic animal; e. g. in *Manu*: चीखादीनि (scil. दुर्गाणि) आश्रिताक्षीषां मृगमर्ताश्रयाप्सराः (comp. the remark s. v. अप्सर). E. अप and सर, 'moving in the water'.

अप्सरःपति Tatpur. m. (-तिः) Indra (the Lord of the Apsarasas); comp. अप्सरापति. E. अप्सरस् and पति.

अप्सरस् Tatpur. f. (-राः) The name of female divinities, not often met with in the three Vedas, but frequently in the classical poetry:

^a The *Sāmaveda* makes no mention of them; the *Rigveda* names as such Urvaśi, (the *Anukram.* of the *Rigv.* two Apsarasas Śikhañḍini as authoresses of a hymn); in the *Vājasan. S.* of the *Yajurveda* there occur five pairs of Apsarasas: Punjikasthalā and Kratusthalā, Menakā and Sabajanyā, Pramlochāntī and Anumlochāntī, Viśwāchī and Ghṛitāchī, Urvaśi and Pūrvachitti; in the *Śatapathabr.*, Śakuntalā and Urvaśi; in the *Atharvaveda*, Ugrampaśyā, Ugrajit and Rāshṭrabhṛit. In the *Ādiparvan* of the *Mahābhārata* several of these divinities are enumerated under two heads, the first comprising: Anūchānā (v. l. Anūnā, another Ms. Anīñā), Anavadyā, Guṇamukhyā (v. l. Priyamukhyā), Guṇāvarā (v. l. Gaṇāvarā), Adrikā (v. l. Attikā), Somā (v. l. Śāchī), Mīsrakeśī, Alambushā, Marichī, Śuchikā (v. l. Ishukā), Vidyutparnā, Tilottamā (v. l. Tulā and Anaghā), Ambikā,

Lakshañā, Kshemā, Devī, Rambhā, Manoramā [v. l. Manoharā, or devī 'divine' and manoramā (or manoharā) 'beautiful' are perhaps epithets of Rambhā], Asitā, Subāhu, Supriyā, Vapus (v. l. Suvapus), Puñḍarikā, Sugandhā, Surasā (v. l. Surathā), Pramāthini, Kāmyā and Śāradwatī; the second comprising the following eleven: Menakā, Sahajanyā, Karnikā (v. l. Parnini), Punjikasthalā, Rītusthalā (v. l. Kratusthalā), Ghṛitāchī, Viśwāchī, Pūrvachitti (v. l. Viprachitti), Umlochā, Pramlochā (v. l. Pramlā) and Urvaśi. (*Hemachandra* mentions two Apsarasas Saudāmini and Chitrā; other names too, will occur in the following.)

^b As regards their origin, the *Rāmāyana* makes them arise from the Ocean when it was churned by the gods for obtaining the Amṛita; *Manu* represents them as one of the creations of the seven Manus, themselves created by the seven Prajāpatis Marichī, Atri &c.; in the later mythology they are daughters of Kaśyapa by Muni (e. g. according to the *Viśhṇu-* and *Bhāgav. Pur.*), or by Vāch (according to the *Padma P.*), or some by Muni, some by Prādhā, while a third class is created by the mere will of Kaśyapa; thus, according to the *Harivaṅśa*, the daughters of K. and Prādhā are: Anavadyā, Anūkā, Anūnā (v. l. Aruñā), Aruñapriyā, Anugā, Subhagā, (two names seem omitted); of K. and Muni: Alambushā, Mīsrakeśī, Puñḍarikā, Tilottamā, Surūpā, Lakshmañā, Kshemā, Rambhā, Manoramā (or 'the beautiful Rambhā'), Asitā, Subāhu, Suvrittā, Sumukhī, Supriyā, Sugandhā, Surasā (v. l. Suramā), Pramāthini, Kāmyā (v. l. Kāśyā) and Śāradwatī; those created by the will of the Prajāpati and called the *vaidik* Apsarasas are: Menakā, Sahajanyā, Parnini (v. l. Parnikā), Punjikasthalā, Ghṛitasthalā, Ghṛitāchī, Viśwāchī, Urvaśi, Anumlochā, Pramlochā and Manovatī. (The two Śikhañḍini of the *Anukr.* of the *Rigv.* are also daughters of K.) — Another and more elaborate list is that of the *Vāyu-Purāna*. [It is omitted in two E. I. H. Mss. of this P. and very incorrect in four other Mss. that I consulted, belonging severally to the E. I. H., the R. A. S. and the R. S.; in some instances, as Mīsrakeśī instead of Mitrakeśī, Punjikasthalā p. Punjakastanā, Kratusthalā p. Vṛitastanā &c. the correction appeared safe, in others it was preferable to give the doubtful reading.] This Purāna mentions in the first place thirty-four Apsarasas, called the Gandharva-Apsarasas or wives of the Gandharvas, and daughters of Kaśyapa by Muni (but the Mss. in question give only twenty-nine, or if Devī and Manoramā are proper names, thirty-one names): Antachārā, Daśavadyā (?), Priyaśishyā, Surottamā, Mīsrakeśī, Śāchī, Pīndini (v. l. Parnini), Alambushā, Mārīchī, Śuchikā, Vidyudwarnā, Tilottamā, Adrikā, Lakshañā (?), Devī, Rambhā, Manoramā (or: the divine, beautiful Rambhā), Sucharā, Subāhū, Sūrñitā (?), Sūrñitā (?), Supratishṭhitā, Puñḍarikā, Akshagandhā (v. l. Sugandhā), Sudantā, Surasā, Hemā, Śāradwatī, Suvrittā, Kamalāchayā, Subhujā, Hansapādā; these are called the *laukiki* or *worldly* Apsarasas; then six daughters of Gandharvas: Suyasā, Gāndharvī, Vidyāvati, Aśwavati, Sumukhī, Varānanā; and four daughters of Suyasā, also called Apsaras: Lauheyī, Bharatā, Kṛīśāngī (v. l. Kṛī-

shnángi) and Viśálá; then eight daughters of Kaśyapa by Arishítá: Anavadyá, Anavaśá, Atyantamadanapriyá, Surúpá, Subhagá, Bhási, Manovati and Sukeśi; then the *daivati* or *divine* Apsarasas: Vedaká (sic, but *v. l.* Menaká), Sahajanyá, Parñiní, Punjikasthalá, Kratusthalá, Ghṛitáchí, Viśwáchí, Pūrvachitti, Pramlochá, Anumlochanti, to whom are added Urvaśi, born from the thigh of Nārāyaṇa, and Menaká the daughter of Brahman. Besides these the *Váyu-P.* mentions fourteen Gaṇas or classes of Apsarasas: 1. The Śobhanyantyas, produced by the mind (manas) of Brahman, 2. the Vegavatyas born in heaven (? the Mss. स्वरिष्टाः), 3. the Ūryás (? perhaps Ūrjas, comp. *Vájas.* 18. 41.), produced by Agni (comp. *Vájas.* 18. 38.), 4. the Áyuvatyas, by the Sun (comp. *Vájas.* 18. 39.), 5. the Śubhancharás, by Wind (comp. *Vájas.* 18. 41.), 6. the Kuravas (?), by the Moon (Mss.: ... सोमस्य त्रैयासो बुरवः सुभाः; perhaps their name is Bhekurayas, as occurring also in another passage of one Ms.; comp. *Vájas.* 18. 40.), 7. the Śubhás (?), by Sacrifice (; their name is perhaps Stávás, comp. *Vájas.* 18. 42.), 8. the Vahnayas (? perhaps Eshítayas, comp. *Vájas.* 18. 43.), by the Rich- and Sáman-verses, 9. the Amítás, by Amṛita, 10. the Mudás by Water; (three Mss. have वायुत्पन्नाः and one Ms. वायुत्पन्नाः which however must be corrected वार्युत्पन्नाः; since वायुषाः occurs under 5; comp. *Vájas.* 18. 38.), 11. the Bhavás (?), by the Earth, 12. the Ruchas, by Lightning, 13. the Bhairavás, by Death (comp. *Vájas.* 24. 37.) and 14. the Śoshayantyas, by Love; (this list is probably meant by the author of the *Kádambari*, who — ed. Calc. p. 122 — professes to give fourteen classes of Apsarasas, but, in fact, only names thirteen, fathering moreover one class on Daksha). — The *Harivansa* (v. 6798) speaks of seven Gaṇas of Apsarasas, but, without naming them. *Vyádi*, as quoted in a comm. on Hemachandra, mentions an Apsaras Prabhávati as born from a hole in the ground for receiving the fire consecrated to Brahman, Vedavati as born from an altar-ground, Sulochaná from Yama, Urvaśi from the left thigh of Vishnú, Rambhá from the mouth of Brahman, Chitralkhá from his hand, and from his head Maháchittá, Kákaliká, Márichí, Súchiká, Vidyutparná, Tilottamá, Adriká, Lakshaṇá, Kshemá, the divine and beautiful Rámá (or Divyá, Rámá, Manoramá), Hemá, Sugandhá, Suvasu, Subáhu, Suvratá, Asítá, Śáradwati, Puñdariká, Surasá, Súnritá, Suvátá, Kámalá, Hansapadí, Sumukhí, Menaká, Sahajanyá, Parñiní, Punjikasthalá, Rítusthalá, Ghṛitáchí and Viśwáchí.

Originally these divinities seem to have been personifications of the vapours which are attracted by the Sun and form into mist or clouds; their character may be thus interpreted in the few hymns of the *Rigveda* where mention is made of them. At a subsequent period when the Gandharva of the *Rigveda* who personifies there especially the Fire of the Sun, expanded into the Fire of Lightning, the rays of the Moon and other attributes of the elementary life of heaven as well as into pious acts referring to it, the Apsarasas become divinities which represent phenomena or objects both of a physical and ethical kind closely associated with that life; thus in the *Yajurveda* Sunbeams are called

the Apsarasas associated with the Gandharva who is the Sun; Plants are termed the Apsarasas associated with the Gandharva Fire: Constellations are the Apsarasas of the Gandharva Moon: Waters the A. of the G. Wind: Sacrificial gifts the A. of the G. Sacrifice: Rich- and Sáman hymns the A. of the G. Manas (creating will); in another passage of the *Vájas.* Fire is connected (*Mahidhara*: in the two months of Vasanta or spring) with the two Apsarasas Punjikasthalá and Kratusthalá (considered by the comm. as personifications of a principal and an intermediate point of the compass), Wind (Viswakarman) with Menaká and Sahajanyá (comm.: in the two months of Grishma or the hot season), Sun (Viśwavyachas) with Pramlochanti and Anumlochanti (comm.: in the two months of Varshá or the rainy season), Sacrifice (Samyadvasu) with Viśwáchí and Ghṛitáchí (comm.: in the two months of Śárad or the sultry season), Parjanya (Arvágvasu) with Urvaśi and Pūrvachitti (comm.: in the two months of Hemanta or the cold season). — This latter idea becomes then more systematized in the *Puránas*, when a description is given of the Genii that attend the chariot of the Sun in its yearly course; thus the *Bhágavatá P.* mentions that besides the Rishis, Gandharvas &c. also one Gaṇa or troupe of Apsarasas pays adoration to the Sun every month; and the *Vishnú P.*, that among the Genii who preside each in every month over the chariot of the Sun, Kratusthalá performs this function in the month Madhu, Punjikasthalá in the month Mádhava, Mená in Śuchi, Sahajanyá in Śukra, Pramlochá in Nabhas, Anumlochá in Bhádrapada, Ghṛitáchí in Áswina, Viśwáchí in Kárttika, Urvaśi in Agraháyaṇa, Pūrvachitti in Pausha, Tilottamá in Mágha, Rambhá in Phálguna; an analogous description is given in the *Váyu P.* with the only difference that Viprachitti takes the place of Pūrvachitti, apparently with less correctness, as this account is a strict developement of the quoted passage of the *Yajurveda* (*Vájas.* 15. 15-19). In the last mythological epoch when the Gandharvas have saved from their elementary nature merely so much as to be the musicians in the paradise of Indra, the Apsarasas appear amongst other subordinate deities which share in the merry life of Indra's heaven, as the wives of the Gandharvas, but more especially as wives of a licentious sort, and they are promised therefore, too, as a reward to heroes fallen in battle when they are received in the paradise of Indra; and while, in the *Rigveda*, they assist Soma to pour down his floods, they descend in the epic literature on earth merely to shake the virtue of penitent Sages and to deprive them of the power they would have otherwise acquired through unbroken austerities. — To this association of the ethical with the physical element in the character of the Apsarasas belongs also that view expressed by *Manu*, according to which the Soul in its transmigrations is reborn as Apsaras when it was in its previous existence under the influence of rajas or passion; and probably too the circumstance, that in the *Atharvaveda* they are fond of dice, and three Apsarasas, whose names are given above, are supposed to have the power of removing faults committed at gambling with dice.

The word occurs also in the form अप्सरा, and may be written, besides, अप्सरस् accord. to *Kātyāyana*, or अप्सरस् accord. to *Paushkarasādi*; (these latter forms however are not varieties of the form अप्सरस्, but the consequence of general Sandhi rules; the first is given as an instance by *Patanjali*, the latter by the *Kāśikā*). E. अप् and सरस् (सु, un. aff. अशि), *liter.* 'coming from the waters' (*Rāyam.*: वास्वप्रधानत्वादस्य: सृता इत्यप्सरसः); this is the most probable E.; it is given also by *Yāska* who mentions besides an improbable one by *Śākapūni*, viz. from अप्सस् 'form, beauty' which he completes by adding the latter part of the comp., रस् (from रा), when the word would mean according to him, 'a woman endowed with beauty (रूपवती)' or 'one by whom beauty is taken (तद् — scil. रूपम् — अनयात्मम्)' or 'one to whom beauty is given (तदस्मै दत्तम्)'; a similar E. is intended by the passage of the *Satapath.* (IX. 4. 1. 4.): गन्धर्वाप्सरसो हि भ्रूवीदक्रामन्नथो गन्धेन च वै रूपेण च गन्धर्वाप्सरसश्चरन्ति, on which the comm. of *Sāyana* runs thus (E. I. H. 149): गन्धेन च (Ms. चा sic) वै रूपेण (Ms. वै च रूपेण sic) च गन्धर्वाप्सरसश्चरन्तीत्यनेन (Ms. गन्धर्वीप्स^{००} sic) गन्धर्वशब्दो ऽप्सरःशब्दश्च निरुच्यते । गन्धेन विशन्तीति (Ms. गन्धेन विशन्तीति sic) गन्धर्वाः । अप्सशब्देन (Ms. अप्रशब्देन sic) रूपमभिधीयते । तेन विशिष्टाश्चरन्तीति अप्सरसः । गन्धर्वाप्सरसः । गन्धर्वाप्सरःशब्दयोः पृषीदरादित्वात् (*Pān.* VI. 3. 109.) वर्षागमादिति विधानेनैक एवार्थे साधुत्वं द्रष्टव्यम्, when the word would literally mean: 'going (distinguished) with beauty'; (comp. the quotation of *Patanj.* on *Pān.* V. 2. 95: उर्वशी वै रूपिष्यप्सरसाम्), but this kind of popular E. of the word is as little plausible as that given by the *Rāmāyana*, according to which these deities would derive their name from the circumstance that they arose from the essence (रस) which was obtained from the churning 'in the waters' (अप्यु) of the ocean.

अप्सरसीर्ष Tatpur. n. (-र्षम्) The bathing place of the Apsarasas, a proper name of a place mentioned in the drama *Śakuntalā*. E. अप्सरस् and तीर्ष.

अप्सरा Tatpur. f. (-रा) The same as अप्सरस् of which it is a shorter form.

अप्सरापति Tatpur. m. (-तिः) The Lord of the Apsarasas, an epithet of the Gandharva *Sikhaṇḍin* in the *Atharvaveda*. Comp. अप्सरःपति. E. अप्सरा and पति.

अप्सराय denom. ātm. (-यते) To behave like an Apsaras, to behave licentiously. E. अप्सरस्, denom. aff. क्ङ्.

अप्सरायमाण f. (-णा) Behaving like an Apsaras, behaving licentiously; e. g. in the *Bhāṭik.*: मानुषानभिसख्यन्ती रोचिष्णुर्दिव्यधर्मिणी । तमप्सरायमाणेह स्वतन्त्रा कथमस्रसि. E. अप्सराय, kṛit aff. शानच्, āgama मुक्.

अप्सव m. f. n. (-वः-वा-वम्) (ved.) Having shape or beautiful; (*Sāyana*: = रूपवत्). E. अप्सस् (shortened to अप्), taddh. aff. व.

अप्यव्य m. f. n. (-व्यः-व्या-व्यम्) ¹ Conversant with water. ² Fit or appropriate for water. ³ Being in the water. [The two first meanings are given according to the explanation of *Kaiyaṇya*, the last according to that of the *Prauhāman.*, on the word in *Vārtt.* 6. to *Pān.* VI. 3. 1. — mentioned also in the *Vārtt.* of the *Kāśikā* to *Pān.* VI. 3. 18. — and by *Nagajībh.* on I. 1. 7., viz. *Kaiyaṇya*: अप्यव्यमिति । अप्यु सा-

प्युः । तत्रसाधुरिति यत् (comp. *Pān.* IV. 4. 98., where साधु has the two meanings 'conversant with' or 'appropriate for'); *Prauh.*: अप्यव्य इति । दिनादिभ्यो यत् — *Pān.* IV. 3. 54.] E. अप्यु (loc. plur. of अप्), taddh. aff. यत्.

अप्यस् n. (-स्यः) (ved.) The same as रूप्य; esp. form, beauty. E. *Śākapūni*, as quoted by *Yāska*, derives this word as a Tatpur. from अ neg. and प्यस् (प्या, probably un. aff. असुन्) and interprets it as meaning *liter.* 'what ought to be looked upon (आदर्शनीय)' or 'what ought to be diffused' i. e. manifest to sight 'आपनीयं वा खष्टं दर्शनाय'; but in the latter acceptation probably from अप् (comp. the E. of अप्त) and implying perhaps the meaning of ईप्सित.

अप्या Tatpur. m. (-प्याः) (ved.) ¹ Giving water, giving rain, an epithet of Soma; e. g. *Ṛigv.* or *Vājas.*: अप्याहं सुतु पुतनासु परि स्वर्गामप्यां वृजनस्य गोपाम् (*Sāyana*: अप्यामपां वृष्टिसञ्चयानामुदकानां दातारम्; *Mahidhara*: अप्यो अप्यानि सनीतीत्यप्याः । तम्); or *Ṛigv.*: पवस्व देवमादनो विश्वर्षि-रप्या इन्द्राय वरुणाय वायवे (*Sāyana*: अप्या अपां दाता).

² Liking water, an epithet of Soma; e. g. *Ṛigv.* or *Sāmav.*: अप्या इन्द्राय वायवे वरुणाय मरुतः (*Sāyana*: अप्या वस-तीवरीनामधेयानामपां संभक्ता). ³ Liking work, active; e. g. *Ṛigv.*: अपिरप्यामृतीषहं वीरं इदाति सत्यतिम् (*Sāyana*: अप्यामपामाप्तव्यानां कर्मणां सनितारं संभक्तारम्). E. अप् (1. 2. water, 3. work) and सा (सन्, kṛit aff. विट्).

अप्यु Bahuvr. m. f. n. (-प्युः-प्युः-प्युः) Deprived of beauty, altered in form or appearance; e. g. *Ṛigv.*: मा त्वा वयं (scil. वसिष्ठाः) सहसावन्नवीरा माप्यवः परि षट्पाम माडुवः (*Sāyana*: अप्यवो रूपरहिताः); comp. अहृतप्यु. E. अ priv. and प्यु (instead of प्युस्), with udātta on the first syllable.

अप्युचित् Tatpur. m. (-त्) (ved.) Residing in the intermediate region, in the region between heaven and earth, viz. the eleven gods which form one class, besides the class of eleven gods which reside in heaven, and another class of eleven gods which reside over the earth. (An interpretation 'residing in the waters' has been applied to these gods probably in order to suggest what Hindu mythology ought to have been, but it is neither countenanced by *Sāyana* nor by *Mahidh.* nor by any other authority.) E. अप्यु (loc. of अप् 2.) and चित्.

अप्युचर Tatpur. m. f. n. (-रः-री-रम्) (ved.) Moving in the waters or in the intermediate region, in the region between heaven and earth. E. अप्यु (loc. plur. of अप्) and चर.

अप्युज Tatpur. m. f. n. (-जः-जा-जम्) ¹ Born in water, arisen from water. ² Born in the intermediate region, in the region between heaven and earth; (probably in this sense in the *Atharvav.*: ये अपिजा ओषधिजा अहीनां ये अप्युजा विद्युत् ज्ञानभूषुः). E. अप्यु (loc. plur. of अप्) and ज.

अप्युजा Tatpur. m. f. (-जाः-जाः) (ved.) ¹ Born in water, arisen from water, an epithet of the horse of the *Aśvamedha*; comp. अप्युयोनि. ² Born in the intermediate region, in the region between heaven and earth, an epithet of *Agni* (*Sāyana*: अप्युजा अन्तरिक्षजातः). E. अप्यु and जा (जन्, kṛit aff. विट्).

अप्युजित् Tatpur. m. (-त्) (ved.) Conquering (the demons) in the intermediate region, in the region between heaven and earth, an epithet of *Indra* (*Sāyana*: अन्तरिक्षे वर्तमान-

नानामसुराणां जेता); another interpretation of *Sáyana*, 'conquering for the sake of water (scil. Vītra)', is less probable, in the *Āg-* or *Sāmav.* verse: वज्रं च वृषणं भर-त्समप्सुजित् (*Sáy.*: अप्सुजित् । उदकार्थं वृषणं जेता यद्वा आप इत्यन्तरिच नाम । अन्तरिचे ऽहिनामकस्य जेता; comp. his explanation of अप्सुवाह । E. अप्सु (loc. plur. of अप्) and जित्. अप्सुनामन् Bahuvr. m. (-मा) A proper name: the father of a Rishi Manu who is mentioned in the *Āg.* Anukram. as the author of the *Āg.* verses IX. 106. 7-9. E. अप्सु (loc. plur. of अप्) and नामन्.

अप्सुमत् m. f. n. (-मान्-मती-मत) ¹ Having or possessing what is in water or arises from water; e. g. Agni so called from his combination with the fire of lightning which is in, or comes from, the rain-waters; or in the *Chhândogya Up.*: न हाप्सु प्रीत्यप्सुमाभवति य एतदेवं विद्वान्सर्वास्वप्सु पञ्चविधं सामोपास्ते (where *Anandajn.* explains the word 'possessed with water', viz. असावुपासको मरुस्वलीष्वपि येष्वमुदक-वाभवतीत्यर्थः, but it is perhaps better to say that such a worshipper becomes possessed with all the benefits that are in, or come from, water). ² Containing, or accompanied with, the word अप्सु; as verses, e. g. in the *Śatap.*: अप्सुमतीभ्यामपेरितद्विज्ञानरस्य स्तोत्रम्; or as oblations, e. g. अप्सुमन्तावाज्यभागी, whereon the *Praudham.* observes: अप्सुमन्ताविति । कारीयो आज्यभागयोः । अप्सु अग्नि सधिष्ठ च । अप्सु मे सोमो ऽब्रवीदित्यनुवाक्ये । तत्र चाप्सुशब्दो ऽस्ति. E. अप्सु (loc. plur. of अप्), taddh. aff. मनुप्.

अप्सुमति Bahuvr. (?) ... [The meaning of the word is not given anywhere, to my knowledge; its form is mentioned in the *Vārtt.* अपोयानि* to *Pān.* VI. 3. 1., but on its correctness the doctors disagree: *Nagojibh.* (who alone of the older comm. on *Pānini* subjects it to a remark) finds that it is a proper form, but states at the same time that some believe it a wrong reading in the *Bhāshya* instead of अप्सु-मत् (aff. मनुप्); *Bhaiṭojid.* in the *Praudham.*, on the other hand, denies flatly its occurrence in *Patanjali* or anywhere else; *Nagojibh.*: अप्सुमतिरिति । वृत्तिहरिदत्तादयस्तु वार्त्तिके मनुष्विति पठित्वा अप्सुमन्तावाज्यभागावित्युदाहरन्ति (see अप्सुमत् ²). भाष्ये ऽथेवमेव पाठः । दृश्यमानपाठः । दृश्यमानपाठस्तु लेखकप्रमादादिति तदनुयायिनः । हस्तो ऽनन्तर इति सूत्रे (I. 1. 7.) । हरियन्त्रे तु अप्सुमतिरित्येव पाठो दृश्यते युक्तं धितत्; *Praudham.*: यत्तु प्राचा मतिष्विति पठित्वा अप्सुमति-रित्युदाहृतं तन्नाष्टादौ न दृष्टम्. The E. I. H. Mss. 326 of the *Mahābh.* on *Pān.* VI. 3. 1. and 2441 of the *Kās.* on *Pān.* VI. 3. 18. read also *मतिषु and अप्सुमतिः, but Ms. 831 of the *Kās.*: *मनुषु and अप्सुमन्तौ.] — E. अप्सु (loc. plur. of अप्) and मति.

अप्सुयोग Tatpur. m. (-गः) (Probably.) The supernatural powers that are in water; in the *Atharvav.*: जिष्णवे योगा-द्याप्सुयोगैर्युनक्ति. E. अप्सु (loc. plur. of अप्) and योग.

अप्सुयोगि Bahuvr. m. (-निः) (ved.) Born in or from the waters, an epithet of the horse of the *Āśwamedha*; comp.

अप्सुजा. E. अप्सु (loc. plur. of अप्) and योगि.

अप्सुवाह Tatpur. m. (-ट्) (ved.) Driving in the intermediate region, in the region between heaven and earth, an epithet of the horses of *Indra*; (this would seem the natural interpretation of this word in *Sāmav.* 1. 341. = I. 4. 1. 5. 10.; *Sáyana* renders it however 'driving on account of water',

i. e. 'precipitating the waters': अप्सु निमित्तभूतासु ये वहन्ति ते ऽप्सुवाहः । उदकस्य पातयितारः । ताज् &c.; comp. the explanation of अप्सुजित्). E. अप्सु (loc. plur. of अप्) and वाह (वह्, *kṛit* aff. स्वि).

अप्सुषट् Tatpur. m. (-त्) (ved.) Residing in the waters (but perhaps better: residing in the intermediate region, in the region between heaven and earth, comp. अप्सुजा, अप्सुजित् &c.), an epithet of *Agni* and *Soma*. E. अप्सु (loc. plur. of अप्) and षट्.

अप्सुसोम Tatpur. m. (-मः) (ved.) *Soma* in the water. E. अप्सु (loc. plur. of अप्) and सोम.

अप्सुसंशित Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Beautiful, or made splendid, in the waters; in the *Atharvav.*: विष्णोः क्रमो ऽसि सपत्नहाप्सुसंशितो वरुणतेजाः; (comp. also *Vājas.*: संशितो अस्वप्सुजा ब्रह्मा सोमपुरोगवः, as epithet of the horse of the *Āśwamedha*; *Mahidh.*: संपूर्वः श्रुतिः शोभनार्थः संशितो दर्शनीयः or संशितः शोभितः). E. अप्सु (loc. plur. of अप्) and संशित.

अफल Bahuvr. 1. m. f. n. (-त्तः-त्ता-त्तम्) ¹ Without fruits, as trees, plants &c.; e. g. in the *Vājas.*: चाः फलिगीर्वा अफला अपुष्या चाश्च पुष्यिणीः (scil. शोषधयः). ² Resultless, useless; e. g. in *Manu*: यथा वण्डो ऽफलः स्त्रीषु यथा गौर्गैवि चाफला । यथा चाग्ने ऽफलं दानं तथा विप्रो ऽमृचो ऽफलः. ³ Emasculated, unmanned; e. g. in the *Rāmāy.*: अफलस्तु ततः शक्रः (through the curse of *Gautama*).

2. m. (-त्तः) The name of a plant (*Tamarix Indica*; see *झातुक*).

3. f. (-त्ता) The name of two plants: ^a *Flacourtia cataracta*, see *भूम्यामलकी*; ^b *Socotrine aloe* (*Aloes perfoliata*), see *अदला*. E. अ priv. and फल.

अफलता f. (-ता) or अफलत्व n. (-त्वम्) Barrenness, unprofitableness &c., see the meanings of अफल; e. g. in the *Jaimini Sūtra*: अफलत्वाच्च कर्मणः E. अफल, taddh. aff. तच् or ल्.

अफलीकृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Made useless, made unprofitable. ² Emasculated, unmanned. E. अफल, taddh. aff. च्चि, and कृत.

अफल्यु Tatpur. m. f. n. (-ल्युः-ल्युः-ल्यु) Productive, profitable. E. अ neg. and फल्यु.

अफुल्ल Tatpur. m. f. n. (-ल्लः-ल्ला-ल्लम्) Unblown, not expanded. E. अ neg. and फुल्ल.

अफेन Bahuvr. 1. m. f. n. (-नः-ना-नम्) Frothless, without scum or foam.

2. n. (-नम्) Opium. (In this meaning the word, is no doubt, of modern date and foreign introduction.) E. अ priv. and फेन.

अफसरत्. See the remark s. v. अपसरत्.

अव् r. See अव्.

अवह Tatpur. m. f. n. (-हः-हा-हम्) ¹ Unbound, not restrained. ² Unmeaning, nonsensical, as speech (*Haldy.*: अविसष्टमवहं विद्युतार्थकम्); *Rāyamukūta* on the *Amarak.* has an instance to show what kind of unmeaning speech is intended by the word: यथा । अरहवः कन्वसपा-दुकाभ्यां द्वारि स्थितो नायति मङ्गलानि । ब्राह्मणो पृच्छति पुत्र-कामा राजनगर्थां अवहस्य को ऽर्थ इति. Also अवहक (or अवहक?) and अवह. E. अ neg. and वह.

अव्यय 1. m. f. n. (-व्ययः-व्यया-व्ययम्) Unmeaning, nonsensical (as speech); comp. the preceding. (*Śabdaratnāv.*: समुदायार्थमूले खाद्विरुद्धं चाव्ययव्ययम्.) *Bharatsena's Dvirūpak.* (E. I. H. 1334) reads the word अव्यय, viz.: अव्ययं खाद्विरुद्धव्ययम्.

2. m. (-व्यः) The proper name of the chief of a renowned family; his descendants are called अव्ययकाः or आव्ययकयः; others read the name अव्ययक and the descendants अव्ययकाः or आव्ययकयः. E. अव्यय, taddh. aff. कन्. **अव्ययमुख** Bahuvr. m. f. n. (-स्यः-खा-स्यम्) ¹ Foulmouthed, abusive, scurrilous. (*Amarak.*: दुर्मुखे मुखराव्ययमुखी; *Rāyam.*, *Bhānūd.* &c.: दुर्निन्दितं मुखमस्य.) ² Mendacious, false, untrue (according to *Vallabhagani's* interpretation of दुर्मुखे &c. in *Hemach.*: विरुद्धभाषिणामाणि शीघ्रि । अवाड इति भाषा); it seems doubtful, however whether the latter comm. is correct and whether it is not preferable to restrict the sense of the word to the interpretation given by the commentators of the *Amarak.* (A meaning 'talkative' lent to this word is devoid of authority.) E. अव्यय and मुख.

I. अव्यय. See अव्यय.

II. **अव्यधा** Tatpur. (?) (In Geometry.) (Thus defined by *Colebrooke*:) 'From the point, where a perpendicular falling from the apex meets the base, the two portions or divisions of the ground on their respective sides (or, if the perpendicular fall without the figure in an obtuse-angled one, on the same side) are distinguished by this name' ('सम्बन्धस्य पार्श्वद्वययोरन्वयतमा भूमिः'); e. g. in the *Līlavati*: दशसप्तदशप्रमौ भुजौ त्रिभुजे यत्र नवप्रमौ मही । अव्यधे वद सम्बन्धं तथा गणितं गणितिकासु तत्र मे. — Also आव्यधा or अव्यधा (not अव्यधधा). E. Probably the curtailed form of आव्यधा, unless it be more correct to write the word अव्यधा, when the etym. would be धा, with अव्य, kṛit aff. कर्; for the connexion between धा and हन् see s. v. धा.

अव्यधाई Tatpur. m. f. n. (-ईः-ई-ईम्) See अव्यधाई.

अव्यधिर Tatpur. m. f. n. (-रः-रा-रम्) Not deaf. E. अव्य neg. and अधिर.

अव्यध Tatpur. m. f. n. (-धः-धा-धम्) I. Unmeaning, nonsensical; see अव्यय 2. E. अव्य neg. and व्यध.

II. See अव्यध.

अव्यधता f. (-ता) or **अव्यधत्व** n. (-त्वम्) See अव्यधता or अव्यधत्व.

अव्यधभाव Tatpur. m. (-वः) See अव्यधभाव.

अव्यधान्व Bahuvr. m. (-न्वः) See अव्यधान्व.

अव्यध्न Tatpur. m. f. n. (-ध्नः-ध्ना-ध्नम्) See अव्यध्न.

अव्यध्नि f. (-न्तिः) See अव्यध्नि.

अव्यध्नी f. (-नी) See अव्यध्नी.

अव्ययक I. Tatpur. 1. m. f. n. (-कः-क्या-कम्) Not binding, not confining.

2. m. (-कः) A proper name, the same as अव्ययक (q. v.) of which it is a various reading; the descendants are called अव्ययकाः or आव्ययकयः (*Gaṇaratnam.*: बन्धं करोतीति बन्धको न बन्धको ऽव्ययक; but see also the Bahuvr.). E. अव्य neg. and व्ययक.

II. Bahuvr. 1. m. f. n. (-कः-क्या-कम्) Without a tie &c., see the meanings of बन्ध.

2. m. (-कः) ¹ (In Law.) A case (scil. of a loan) when

no pledge has been given; (in such cases the monthly interest is in the direct order of the classes, two, three, four or five in the hundred; according to *Yājñavalkya*); e. g. *Mitākshara*: सर्वे ब्राह्मणादयो ऽधमर्षो अव्ययके सबन्धके वा स्वहतां सामुपगतां वृद्धिं सर्वासु जातिषु ददुः. (³The proper name I. 2. is explained by the *Gaṇaratnam.* also as a Bahuvr.: 'न विद्यते बन्धो ऽस्त्रैख्ययकः'.) E. अव्य priv. and व्यय, in the first meaning with the ellipsis प्रयोग.

अव्ययन Bahuvr. m. f. n. (-नः-ना-नम्) Without fetters, unimpeded. E. अव्य priv. and व्ययन.

अव्ययु Bahuvr. m. f. n. (-युः-युः-यु) Without friends, without companions. E. अव्य priv. and व्ययु.

अव्ययुक्त Tatpur. m. f. n. (-त्-त्-त्) Not procuring friends or companions. E. अव्य neg. and व्ययुक्त.

अव्यय Tatpur. m. f. n. (-य्यः-य्या-य्यम्) Not barren, fruitful, having a result; lit. and fig.; e. g. (fig.) in the *Hitop.*: अज्ञानस्य चयं वृद्धा वशीकस्य च संपयम् । अव्ययं दिवसं कुर्याद्द्वानाध्ययनकर्मभिः; comp. also the following. E. अव्य neg. and व्यय.

अव्ययकोप Bahuvr. m. f. n. (-पः-पा-पम्) One whose passion or impetuosity bears results; e. g. in the *Kīrtarj.*: अव्ययकोपस्य विहङ्गुरापदां भवन्ति वज्राः स्वयमेव देहिनः । अमर्षमूलेन जनस्य अनुना न जातहाईन च विद्विवाद्दरः. E. अव्यय and कोप.

अव्यय Bahuvr. m. f. n. (-न्धः-न्धा-न्धम्) Without a bandage, without a ligature; e. g. in the *Atharvav.*: कोश इवाव्ययः परिकल्पमानः. E. अव्य priv. and व्यय.

अव्यधट m. f. n. (-टः-टा-टम्) See अव्यधट.

अव्यय I. Tatpur. n. (-सम्) Want of strength, weakness; e. g. in the *Daśakumārach.*: इतः किञ्च अनाम्यगवतस्त्रिवर्षवसावस्यज्ञानम्; also figur., comp. अर्धवसावस्य. E. अव्य neg. and व्यय.

II. Bahuvr. 1. m. f. n. (-स्यः-सा-स्यम्) ¹ Weak, feeble, infirm; e. g. in the *Bhāgavata Pur.*: अही वयं धन्वतमा यद्वच त्वक्ताः पितृभ्यां न विचिन्तयामः । अभ्यसमाणा अवसा युक्तादिभिः स रचिता रचति यो हि बर्मे; or in the *Hitop.*: विपन्नायां नीती सकलमबलं सीदति जनत्. ² Without a protector, unprotected; see the instance 3. 1.

2. m. (-स्यः) ¹ The name of a plant (*Tapia cratoeva*).

² Time (?). ³ A hole (?). [The two last meanings which are very suspicious, occur in the fourth chapter of an E. I. H. Ms. (2544) of the *Anekārthamanjari*; this chapter itself, however, is omitted in three other E. I. H. Mss. of the same work and, to judge from its character, seems added by a later writer; these two meanings would suggest the assumption of an error in the copyist, for they remind us of वेला and विस, but the word occurs in the beginning of the Śloka and is written with the initial अव.]

3. f. (-सा) ¹ A woman; e. g. in the *Bhātik.*: नञ्जन्ति ददर्श वृन्दानि कपीन्ः । हारीश्वरानां हारीश्वरानाम्, where the first अवसानाम् means 'of the women', and the second 'unprotected' or 'weak' (comm. अवसानां स्त्रीणां । अवसानामविद्यमानरचकाणाम् or अतिहृशानाम्). ² (In Astronomy.) The sign of the zodiac, *Virgo*. ³ One of the ten Buddhist earths (?); comp. अवसा. [An E. I. H. Ms. (1512) of *Ajayapāla's Nāndrthasāngraha* has the following

extraordinary explanation of अवसा, 'अवसायां आसा-
कस्त्री पुनरक्तमुखाभसोः' E. अव priv. and वस्.
अवसता f. (-ता) or अवसत्व n. (-त्वम्) ¹Weakness. ²Woman-
hood. Both interpretations are given by a comm. on the
following mock-poetry of the *Nalodaya*: प्रवसतमानवसतया
संवीज्य नसे सुरीतमानवसतया । तेनामा नवसतया तदखेव
तयासता न मानवसतया (comm. अवसतया अवसत्वेन
यदा अवसाया भावो ऽवसता । स्वतसोर्गुणवचनस्येति पुं-
वज्ञावः). E. 1. अवस II. 1., 2. अवसा II. 3., taddh. aff. तस् or स्व.
अवसधन्वन् Bahuvr. m. f. n. (-न्वा-न्वा-न्व) Having a power-
less bow. E. अवस and धन्वन्.
अवसास Bahuvr. m. f. n. (-सः-सा-सम्) Without the disease
called वसास q. v., not causing that painful and hardly
curable disease of the throat; (probably in this sense)
Atharvav.: शिवी ते खां त्रीह्रियवावसासावदोमधी । एती
वसं वि वाधेति एती मुद्यतो अंसः. E. अव priv. and वसास.
अवसीयस् m. f. n. (-यान्-यसी-यः) Weaker; e. g. in the
Bṛihadār. Upan.: अथो अवसीयान्वसीयो समाशंसते धर्मेण.
E. अवस, taddh. aff. ईयसुन्.
अवस्य n. (-स्यम्) (ved.) Weakness. E. अवस, taddh. aff. यत्,
or a Tatpur., अव neg. and वस्य.
अवज्ज Tatpur. m. f. n. (-ज्जः-ज्जः or ज्जी-ज्ज) Few. E. अव neg.
and वज्ज.
अवज्जश्च Bahuvr. m. f. n. (-रः-रा-रम्) Consisting of few
(i. e. not of more than two) syllables, as a word; e. g. in
the *Ṛigv. Prāṭis.*: स्ववज्जश्चरेष 'the स् of सु becomes ष्, if
it is preceded by a word of not more than two syllables'.
E. अवज्ज and चश्च.
अवज्जश्च Bahuvr. m. f. n. (-श्च-श्च-श्च) (In the system of Pā-
ṇini.) The same as the preceding; e. g. in *Pāṇini's Sūtra*:
शितेर्गित्वावज्जश्चरीहावभसत्. E. अवज्ज and चश्च.
अवज्जश्च Bahuvr. m. f. n. (-श्चः-श्चा-श्चम्) The same as
the preceding. E. अवज्ज and चश्च, samās. aff. ऋप्.
अवाध I. Tatpur. m. (-धः) ¹Non-obstruction. ²Non-refu-
tation, the not being contradicted by or incompatible with;
e. g. in the *Sāṅkhya Sūtras*: अवाधाद्दुष्टकारणव्यत्याज
नावसुलम् (scil. प्रपञ्चम्); or अवाधे (scil. अविद्याया वि-
द्या) वैष्णवम् (scil. विद्यायाः); or in the *Vedānta S.*:
अवाधाच्च (*Anūpandr.*: शक्ती सदाचरणे ज्ञानवाधाभावाच्च);
comp. s. v. अवाधित. E. अव neg. and वाध.
II. Bahuvr. m. f. n. (-धः-धा-धम्) Unimpeded, unob-
structed; e. g. in the *Nalop.*: वीतशोक भयाबाधं कश्चित् दृष्ट-
वानुपम् (i. e. free from fear). E. अव priv. and वाध.
अवाधक Bahuvr. m. f. n. (-धकः-धिका-धकम्) The same as
अवाध II. E. अव priv. and वाध, samās. aff. ऋप्.
अवाधित Tatpur. m. f. n. (-तः-ता-तम्) ¹Unobstructed, un-
impeded. ²Unrefuted, not contradicted by, not incom-
patible with; e. g. *Sāṅkara* on the *Vedānta S.* 'अवाधाच्च',
एवं च सत्त्वाहारमुद्धी सत्त्वमुद्धिरित्वेवमादिभस्याभस्यविभाग-
शास्त्रमवाधितं भविष्यति. E. अव neg. and वाधित.
अवाधव Bahuvr. m. f. n. (-वः-वा-वम्) Without friends or
relatives, unacknowledged, unowned. E. अव priv. and
वाधव.
अवात् Tatpur. m. (-त्) See अवात्.
अवात्सिग् Tatpur. m. f. n. (-शः-शा-शम्) See अवात्सिग्.
अवालेन्दु Karmadh. m. (-न्दुः) See अवालेन्दु.

अवासस् Bahuvr. m. f. n. (-साः-साः-सः) See अवासस्.
अवाह्य I. Tatpur. and II. Bahuvr. m. f. n. (-ह्यः-ह्या-ह्यम्)
See अवाह्य.
अविहस् Tatpur. m. f. n. (-हान्-दुषी-हत्) See अविहस्.
अविध्वन् Bahuvr. m. (-न्) Submarine fire. E. अप् and इन्धन्,
lit. 'having water for fuel'.
अविभीवस् Tatpur. m. f. n. (-भीवान्-भुवी-भीकत्) Not afraid
of, fearless. E. अव neg. and विभीवस्.
अविभ्यत् Tatpur. m. f. n. (-न्-ती-त्) Not afraid of, fearless.
E. अव neg. and विभ्यत्.
अवीर I. Tatpur. and II. Bahuvr. m. f. n. (-रः-रा-रम्) See
अवीर.
अबुध Tatpur. m. f. n. (-धः-धा-धम्) Not wise, ignorant,
foolish; e. g. in the *Sāṅkhya Sūtra*: अपवादमाचमजुधानाम्.
E. अव neg. and बुध.
अबुधत्व n. (-त्वम्) Ignorance, foolishness. E. अबुध, taddh. aff. स्व.
अबुद्धि I. Tatpur. f. (-द्धिः) ¹Want of intellect. ²Ignorance,
foolishness. E. अव neg. and बुद्धि.
II. Bahuvr. m. f. n. (-द्धिः-द्धिः-द्धिः) ¹Devoid of intellect.
²Ignorant, foolish. E. अव priv. and बुद्धि.
अबुद्धिता f. (-ता) Ignorance, foolishness. E. अबुद्धि II.,
taddh. aff. तस्.
अबुद्धिपूर्व m. f. n. (-र्वः-र्वा-र्वम्) I. Tatpur. Not preceded
by reflection (as an act), unintentional, spontaneous; e. g.
in the *Bhāṭik.*: गते ऽतिभूमिं प्रणये प्रयुक्तानबुद्धिपूर्वं परि-
बुद्धसंघः । आत्मानुभूतावपि गोपचारान्कारानुरः संस्कारति सा
लोकाः. E. अव neg. and बुद्धिपूर्व.
II. Bahuvr. Commencing with non-intellect or with be-
ings that have no intellect (as creation); e. g. in the *Vāyū
Pur.*: अबुद्धिपूर्वकं तद्वै चेतनार्थं प्रवर्तते । तेन ह्यबुद्धिपूर्वं तद्वै-
तने न ह्यधिष्ठितम्. E. अबुद्धि and पूर्व.
अबुद्धिपूर्वक m. f. n. (-र्वकः-र्विका-र्वकम्) I. Tatpur. The same
as अबुद्धिपूर्व I.; e. g. *Bharatas.* (in his comm. on the *Bhāṭik.*)
तव चक्षुषोर्निमीलितमपि किंवाबुद्धिपूर्वकं वैवेत्सर्वः ।
अती न किंचिदपि चेष्टितं तवानवधानपूर्वकमिति भावः; or
in the *Vāyū Pur.*: अबुद्धिपूर्वकं वृत्तं प्रजानां जायते स्वयम् ।
अप्रवृत्तिः कृतयुगे कर्मणोः शुभपापयोः. E. अव neg. and
बुद्धिपूर्वक.
II. Bahuvr. The same as अबुद्धिपूर्व II.; e. g. in the *Vishṅu
Pur.*: सुष्टिं चित्तयतस्वस्व कस्यादिषु यथा पुरा । अबुद्धिपूर्वकः
सर्गः प्रादुर्भूतसमोमयः. E. अबुद्धि and पूर्व, samās. aff. ऋप्.
अबुद्धिमत् m. f. n. (-मान्-मती-मत) Ignorant, foolish, stupid;
e. g. in the *Hitop.*: सुधिरं हि चरन्निव्यं चेत्ते शस्त्रमबुद्धिमान् ।
द्वीपिचर्मपरिच्छन्नी वाग्दोषान्दर्दभो हतः. E. अबुद्धि, taddh.
aff. मत्प्.
अबुध् I. Tatpur. f. (-भुत्) ¹Want of intellect. ²Ignorance,
foolishness. E. अव neg. and बुध्.
II. Bahuvr. m. f. n. (-भुत्-भुत्-भुत्) ¹Devoid of intellect.
²Ignorant, foolish; e. g. not understanding the nature of
the soul, in the *Bṛihadār. Upan.*: अनन्दा नाम ते लोका
अन्वेन तमसापृताः । तांसे प्रेक्षाभिन्वच्छन्वविदांसो ऽबुधो
जनाः. E. अव priv. and बुध्.
अबुध Tatpur. m. f. n. (-धः-धा-धम्) Unwise, foolish, stu-
pid; comp. the instance s. v. अवोध. E. अव neg. and बुध्;
(the word being udātta on the last syllable, it is perhaps a
Bahuvr. of अव priv. and बुध्).

अनुभ्र Bahuvr. n. (-भ्रम्) (ved.) The intermediate region, the region between heaven and earth. E. अ priv. and भ्रु; lit. 'rootless'.

अनुध Tatpur. (-धः-धा-धम्) (ved.) Difficult to be known, difficult to be perceived; an epithet of Ahi in the *Rigv.*: **अनुधुवर्णं वियतमनुधमनुधमानं ... अहिं वसेष वि रिषा अपवेन्** (*Sdyana*: अनुधं दुर्विज्ञानम्). E. अ neg. and धु; (the word being udatta on the last syllable, it seems to fall under the predicament of *Pān.* VI. 2. 15a., when धुध would not have to be derived from the rad. धुध, but from the noun धुध or धुध, taddh. aff. य or यत्).

अनुधमान Tatpur. m. f. n. (-नः-ना-नम्) ¹Not awake. ²Not knowing. E. अ neg. and धुधमान.

अनुद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) See अदृष्ट.

अवेत् Tatpur. (?) 1. m. (-त्तः) Denial or concealment of knowledge (= अपहृत्).

2. f. (-त्ता) Chewed Betel. E. ? perhaps, अ neg. and वेत्ता; (the *Śabdabhedā* portion of *Viśva's* *Kośha* mentions the word amongst those which are to be written with a व्, not with a वृ; it seems doubtful therefore whether the masc. may be referred to अवेत् and वेत्ता).

अबोध I. Tatpur. m. (-धः) Want of understanding, ignorance, stupidity; e. g. in the *Kirātārj.*: **निसर्गदुर्बोधमबोध-विक्षवाः क्लृ भूपतीनां चरितं क्लृ जन्तवः**. E. अ neg. and बोध.

II. Bahuvr. m. f. n. (-धः-धा-धम्) ¹Ignorant, unwise, stupid; e. g. in the *Hitop.* (*Serampore ed.*): **दुष्टिर्यस्य बलं तस्य अबोधस्य कुतो बलम्** (ed. *Schlegel-Lassen*: अनुधस्य कु०; ed. *Johnson*: निरुद्धेस्तु कु०). E. अ priv. and बोध.

अबोधक Tatpur. m. f. n. (-धकः-धिका-धकम्) Not conveying an understanding, not being clear or intelligible; comp. the following. E. अ neg. and बोधक.

अबोधकत्व n. (-त्वम्) Want of clearness, unintelligibility (as of a passage); e. g. in *Mādhava's Jaimin.-nyāyam.* (where the bearing of a vaidik passage is spoken of): **तस्मादबोधकत्वबाधितत्वयोरप्रामास्यकारणयोरभावात्कृतिसिद्धादिपञ्चकवत्प्रमायेन समाख्यानैर्धर्मा व्यवस्थाप्यन्ते**. E. अबोधक, taddh. aff. त्व.

अबोधमय Tatpur. m. f. n. (-म्यः-म्या-म्यम्) Incomprehensible. E. अ neg. and बोधमय.

अञ्ज Tatpur. 1. m. f. n. (-ञ्जः-ञ्जा-ञ्जम्) Born or produced in, or by, water.

2. m. (-ञ्जः) ¹The moon. ²Dhanwantari, the physician of the gods (he having arisen from the ocean when it was churned for the amṛita). ³A fish. ⁴The ratan (*Calamus rotang*). ⁵The name of two other aquatic plants: ^a *Valisneria octandra*; ^b *Barringtonia acutangula*. ⁶The proper name of the father of *Viśala*; see also **अञ्जककुम्भ**. ⁷(In Arithmetic sometimes used to denote) the numeral 1. Comp. **अञ्ज**.

3. m. n. (-ञ्जः-ञ्जम्) The conch.

4. n. (-ञ्जम्) ¹A lotus; (according to the *Sārasvatā-bhīdhāna* the white esculent variety; 'पङ्कजकीरे'). ²A large number, a million of millions; *Līlavati*: **एकदशशतसहस्रायुतलक्षत्रयुतकोटयः क्रमशः । अर्बुदमञ्जं सर्वनिखर्वमहापद्मशङ्खवत्सखात् । जलधिखान्तं मध्यं परार्धमिति दशगुणोत्तराः संज्ञाः । संख्यायाः खानानां व्यवहारार्थं कृताः पूर्वाः**. ³A sort of collyrium; see **रसाञ्जन**.

5. f. (-ञ्जा) A pearl oyster. [The meanings 2. 3. 4. 5. a., 4. 3. and 5. are given in *Suresvara's Śabdapratīpa*, where the word is thus defined: **अञ्जं रसाञ्जने पसे स्त्रियां गुणौ च पुंसि च । शङ्खशिवसमत्स्येषु वेतसे रजनीकरे**.] Compare **अञ्जा**. E. अण् and ञ.

अञ्जककुम्भ Dvandwa m. pl. (-भाः) The descendants of Abja and of Kakubha; (the patronymic affix is dropped in this compound; otherwise the descendants of अञ्ज would be **आञ्जयः**; and those of ककुम्भ, **काकुम्भाः**; the word itself is the reading of, and explained by, the *Kāśikā* (E. I. H. 2440) in the *Gāṇā* to *Pān.* II. 4. 8a.; the present edition of *Pān.* and the E. I. H. Ms. of the *Kāś.* 829 read **अञ्जककुम्भाः**). E. अञ्ज (instead of आञ्जि q. v.) and ककुम्भ (instead of काकुम्भ q. v.).

अञ्जकर्षिका Tatpur. f. (-का) The seed vessel of a lotus (= **कमलबीजकोशः**). Comp. **अयोदहकर्षिका**. E. अञ्ज and कर्षिका.

अञ्जव Tatpur. m. (-वः) A name of (the masc.) Brahman; (the god having sprung at the creation from the lotus which arose from the navel of Vishṇu). Comp. **अञ्जयोगि**. E. अञ्ज and व.

अञ्जदृम् Bahuvr. m. f. n. (-दृ-दृ-दृ) Lotus-eyed, having large fine eyes. E. अञ्ज and दृम्.

अञ्जनयन Bahuvr. m. f. n. (-नः-ना-नम्) The same as **अञ्जदृम्**. E. अञ्ज and नयन.

अञ्जनेत्र Bahuvr. m. f. n. (-त्रः-त्रा-त्रम्) The same as **अञ्जदृम्**. E. अञ्ज and नेत्र.

अञ्जवाग्धव Tatpur. m. (-वः) The sun; comp. **पद्मवन्धु** and **अञ्जिनीपति**. E. अञ्ज and वाग्धव; 'the friend of the lotus'.

अञ्जभोग Tatpur. m. (-गः) The root of the lotus. E. अञ्ज and भोग.

अञ्जयोगि Bahuvr. m. (-निः) A name of (the masc.) Brahman; comp. **अञ्जव**. E. अञ्ज and योगि.

अञ्जवाहन Tatpur. m. (-नः) A name of Śiva; (the god being the vehicle of, i. e. carrying, the moon on his forehead). E. अञ्ज and वाहन.

अञ्जवीजभृत् Tatpur. m. (-त्) The white variety of Oleander or Nerium odoratum; see **करवीर**. E. अञ्ज-वीज and भृत्.

अञ्जस् n. (-ञ्जः) Form, shape, beauty. E. अण् with the vowel shortened, un. aff. असुन्, āgama जुट्; (but more probably a Tatpur. of अण् in the sense of अपस् 'work', — comp. **अपस्** — and जस् from जन).

अञ्जहस्त Bahuvr. m. (-स्तः) The sun; (Śūrya is represented when sitting on his chariot, holding a lotus in one hand). E. अञ्ज and हस्त.

अञ्जा Tatpur. 1. m. (-ञ्जाः) ¹Born or produced, in, or by, water; a vaidik epithet of Fire (see **अहि** and comp. **अण्**), and of *Āditya* or the Sun in the type *Dadhikrā*, when he is identified with Parabrahman or the universal deity, according to *Sdyāna*, because the Sun is born in the midst of the water; according to *Mahidhara*, because he has horses which are born from the waters, or as the *Aitareya Brāhmaṇa* intimates, on account of the Sun's apparent rising from the ocean and setting in the same (see *Wilson's Rīgveda* vol. 3, p. 200 note). ²A lotus. ³The moon.

2. f. (-ञ्जाः) Lakshmi or Śrī. [The last three meanings are given by the *Śabdaratnāvalī* where the two E. I. H. Mss., 1512 and 1585, refer the name of Śrī to the *masc.*;

both words **अथर्व** and **अथर्व** are thus explained: **अथर्वः** शब्दे स्त्रियां (which must be read ऽस्त्रियां) वा तु धन्वन्तरिमुजे त्रिषु । शीघ्रं पत्ने तथाञ्चासु परिरुद्धीष्वसी पुमान्; there seems to be no incorrectness in the text of the Mss., for *Mathureis* takes now and then the liberties of a versemaker, but a male Sri appears nevertheless to be a stronger license even than a curtailed धन्वन्तु (loc. धन्वन्तरि) instead of धन्वन्तरि (loc. धन्वन्तरी).] E. अप् and वा (अन्, kṛit aff. विट्).

अथर्व Bahuvr. m. (?) (-ङ्) A grass the roots of which are fragrant and are used for *tatties* &c. (*Andropogon muricatum*). E. अथर्व and अथर्व.

अथर्व Tatpur. m. (-न्) The conqueror of the waters; a vaidik epithet of Indra, because he conquers the waters attacked by Vritra. E. अप् and अथर्व.

अथर्विणी f. (-नी) A place abounding in lotus flowers. (The explanations of **अथर्विणी** by *Bharata*, as quoted also by *Rādhā-kāntad.*, viz. an assemblage of lotus flowers, a place abounding in lotus flowers and the flexible stalk of a lotus, do not necessarily apply, more especially the last, to **अथर्विणी**.) E. अथर्व, taddh. aff. इनि.

अथर्विणीपति Tatpur. m. (-तिः) The sun. Comp. **अथर्वान्धव**. E. अथर्विणी and पति.

अथर्व Tatpur. 1. m. f. n. (-द्-ः-द्वा-द्म) Giving water, giving rain; the fem. instrum. **अथर्व्या** is used in the *Rigv.* verse: **महतः** **अथर्व्या चिमुञ्जरा ह्रादुवीवृतः** &c. in the sense of an adverb, viz. 'in giving rain', which in this passage becomes equivalent to a nom. plur. referring to **महतः**; hence *Sāyana*: = **उदधानां दातारः । श्यो च-अथर्वः**. — For this vaidik use of the fem. instr. in an adverbial sense (i. e. in the sense of the acc. neuter) compare also **साधुया** = **साधु** (*Kūs. to Pān. VII. 1. 39.*) and the use of the fem. acc. in **-आम्**, esp. in **-तराम्** and **-तमाम्** instead of **-तरम्** or **-तमम्**, e. g. **प्रतरम्** or **प्रतमाम्**, **कितरम्** or **कितमाम्** &c. (comp. *Pān. V. 4. 11. and 12.*)

2. m. (-द्) ¹ A cloud; e. g. in the *Bhāṭik.*: **ततः च-पाटिः पृथुपिङ्गलाभिः खं प्रावृषेक्षिरिच आनशे ऽथर्वः**. ² A year; (comp. *Śankara* on the *Vedānta S. IV. 3. 2.*: **बाहु-मन्दादविशेषविशेषाभ्याम्**). ³ The name of a mountain. ⁴ The name of a grass (*Cyperus rotundus*); see **मुखक**; according to the *Nighantaprakāśa*, *Cyperus pertenuis*; see **भ-द्रमुखक** or **वावरमुखक**. E. अप् and द्, with the udatta on the first syllable; the *Uṇādi S.* however propose to derive the word from **अथर्व** 'to protect', un. aff. इन्, when the word would sound **अथर्व**; and *Nṛisinha's Svaramanjari* pretends that it comes from **अथर्व** 'to eat', with द् changed to ष्, un. aff. इन्. [The Calc. and Petersb. edd. of *Hemachandra's Abhidhānaśh.* have (2. 78. or v. 189.) the incorrect reading **अथर्वम्**, as if the word were a neuter; an excellent Ms. of this portion, belonging to the B. A. S. has the correct form **अथर्व**; and the comm. of *Vallabhagani* says nothing of the word being m. or n.]

अथर्वतन्त्र Tatpur. n. (-तन्त्रम्) The name of an astronomical work. E. अथर्व and तन्त्र.

अथर्वनाद Tatpur. m. (-दः) The name of several plants: ¹ A particular esculent vegetable, called in Mahr. **तांदुळवा** or **तांदुळवा**. ² = **अथर्विणी** q. v. ³ A particular creeping plant,

called in Mahr. **नेकी**. [The word has probably also the meanings of its synon. **नेचनाद** q. v.] E. अथर्व and नाद.

अथर्व्या. See **अथर्व** 1.

अथर्ववाहन Tatpur. m. (-जः) A name of Śiva; comp. **अथर्व-वाहन**. E. अथर्व and वाहन.

अथर्वशत Tatpur. n. (-तम्) A century. E. अथर्व and शत.

अथर्वसहस्र Tatpur. n. (-सम्) A thousand years. E. अथर्व and सहस्र.

अथर्वसार Tatpur. m. (-रः) A variety of camphor (*Rājanigh.* = **कर्पूरभेद**). E. अथर्व and सार.

अथर्वार्ध Tatpur. n. (-र्धम्) A half year. E. अथर्व and अर्ध.

अथर्वि Tatpur. m. (-विः) (ved.) A cloud; comp. the following. E. अप् and दि.

अथर्विमत m. f. n. (-मन्-मती-मत) (ved.) Having clouds; an epithet of Parjanya. E. अथर्वि, taddh. aff. मत्तुप्.

अथर्वदुर्ग Tatpur. n. (-र्गम्) A water-fortress, i. e. a place surrounded by deep water; *Manu* recommends it, amongst other sites, as one where a king should build his town: **धन्वदुर्गं महीदुर्गमथर्वदुर्गं वार्धमेव च । नृदुर्गं गिरिदुर्गं वा समाश्रित्य वसेत्पुरम्** (*Kullika*: जलदुर्गमगाधोदकेन सर्वतः परि-वृतम्); the best fortress for a king is, however, the **गिरिदुर्गं** q. v., for the **अथर्वदुर्गं** is, in the view of *Manu*, the appropriate fortress for aquatic beings, the **धन्वदुर्गं** q. v. for wild animals, the **महीदुर्गं** q. v. for mice or other animals living in holes, the **वृषदुर्गं** q. v. for monkeys, while the **नृदुर्गं** q. v. is the fortress for men and the **गिरिदुर्गं** for gods. E. अप् and दुर्ग.

अथर्वदेवताक Bahuvr. m. f. n. (-कः-का-कम्) The same as **अथर्वदेवता** q. v. E. अप् and देवता, samās. aff. कम्.

अथर्वदेवता Bahuvr. m. f. n. (-तः-ता-तम्) Having water for its divinity, addressed to the divinity Water, as a hymn; (the **अथर्वदेवतां सूक्तम्** or **तुचम्**, mentioned by *Manu* is the *Rigv.* hymn X. 9. 1-3, or *Sāmav.* 2. 1187-1189. = II. 9. 2. 10.) Comp. **अथर्विङ्ग**. E. अप् and देवता.

अथर्वि Tatpur. m. (-धिः) ¹ The ocean; lit. and figur.; e. g. (figur.) in the *Nalodaya*: **अपि धो दायादाय अथर्वप्रदो ऽथर्वि सतां यदाया दायः । करमादायादाय अथर्वो ऽथर्विधिराज-मसिगदायादायः**; or in the *Rudrayāmala*: **सदा वेधो द्वैः स भवति जरो भक्तिबुधः । स जीवन्मृतो ऽपि तरति च भवा-न्विमचिरतः**. ² The name of one of the attendants of the Sun (acc. to *Vyādi* on *Hemach.*). ³ (In mathematical language sometimes used to denote) the numeral '4'; e. g. in *Brahmagupta's Brāhmasiddhānta*: **परिवर्ताखचतुष्टयशराम्बि-रसमुद्यमनश्चिह्नमुनिप्रयः** (comp. *Colebr. As. Res.* XII. p. 231 note); or **कक्षासी घटिकासंघो मुनयश्च यदुद्यमम् । अथर्व-अथर्वाम्बिमिर्गं विधोर्मन्त्रशेषकम्**; or in the *Keralagrantha*, as quoted by *Rādhāk.* (s. v. **अभिघातः**): **अभिघातं स्यात्पूर्वं त्रि-द्विच्यम्बिप्रर्षायेत । नववर्णाणां परतो धरणीचक्रद्विरामाद्याः**; or in the *Sūryasiddh.* quoted *Journ. As.* XVI. p. 35. l. 12. *Schlegel* is probably correct when he ascribes this use of the word to the division of the ocean according to the four cardinal points of the compass (*Refl. sur l'étude des langues as.* p. 198), but he is mistaken when he adds, that 'ocean' may designate also the numeral 7, for all the synonymes of this word are only used to denote 4; comp. *E. Jacquet Journ. As.* vol. XVI. (1835) p. 17. 104. and, besides *Raffles*

quoted there, *Humboldt's Kawi Sprache* I. p. 32. — E. अप् and धि.

अब्धिकव Tatpur. m. (-वः) Probably an incorrect reading instead of अब्धिकव q. v. E. अब्धि and कव.

अब्धिकव Tatpur. m. (-वः) ¹Froth, foam. ²Cuttle fish bone, the dorsal scale of the cuttle fish (*Sepia officinalis*); so called because it looks like the froth of the sea; *Rāyamukula* &c.: अब्धिः कव इव. Compare समुद्रकव, अब्धिफेन, अर्धवमस and the following. E. अब्धि and कव.

अब्धिज Tatpur. 1. m. f. n. (-जः-जा-जम्) Born in or by the ocean.

2. ^a m. sing. (-जः) ¹The moon; comp. अब्ज. ²(In mathematical language sometimes used to denote) the numeral 1. ³Cuttle fish bone; the same as अब्धिकव or समुद्रफेन (according to the *Nigh. Prak.*), comp. also अर्धवज. (The meaning 'moon' is not given in the *Koshas*; but as the word occurs in the second meaning, in a mathematical Index, similarly as अमृतदीधिति, and as the synonymes of चक्र q. v. are used likewise so, it seemed to me necessary to infer this mathematical application from the meaning 'moon', which would arise from the etymon of the word in the same way as अब्ज 2. 1. q. v. Comp. also जेतधामन् 'moon and cuttle fish bone'.)

^b m. du. (-जी) A name of the *Aswins* q. v., these two gods having sprung from the ocean when it was churned for the *amrita*.

3. n. (-जम्) Salt (according to the *Nigh. Prak.*).

4. f. (-जा) Spirituous liquor; see सुरा, the latter having come from the ocean when it was churned for the *amrita*. E. अब्धि and ज.

अब्धिसृष Tatpur. m. (-षः) A sea fish. E. अब्धि and सृष.

अब्धिद्विष्टर Tatpur. m. (-रः) Cuttle fish bone; the same as समुद्रफेन or अब्धिकव q. v., (according to the *Nigh. Prak.*); comp. अब्धिद्विष्टीर, and द्विष्टिर, द्विष्टीर, द्विष्टीर, द्विष्टीर, द्विष्टीर. E. अब्धि and द्विष्टर.

अब्धिद्वीपा Bahuvr. f. (-पा) The earth. E. अब्धि and द्वीपा; lit. 'having islands formed by the ocean'.

अब्धिनगरी Tatpur. f. (-री) The ocean-city, a name of *Dwāraká*, the capital of *Krishna*. E. अब्धि and नगरी.

अब्धिनवनीतक Tatpur. m. (-कः) The moon; comp. अब्ज 2. 1. E. अब्धि and नवनीतक.

अब्धिफल Tatpur. n. (-फलम्) The name of a fruit, used as a drug; also called समुद्रफल. E. अब्धि and फल.

अब्धिफेन Tatpur. m. (-नः) The same as अब्धिकव q. v.; comp. समुद्रफेन. E. अब्धि and फेन.

अब्धिमण्डुकी Tatpur. f. (-की) The pearl oyster. E. अब्धि and मण्डुकी.

अब्धिश्यन Bahuvr. m. (-नः) A name of *Vishnu*; (lit. having the ocean for his couch, i. e. sleeping on the ocean at the periods of the destruction and renovation of the world). E. अब्धि and श्यन.

अब्धिसार Tatpur. m. (-रः) A jewel, a gem (*Nigh. Prak.* = रत्न). E. अब्धि and सार.

अब्धिद्विष्टीर Tatpur. m. (-रः) The same as अब्धिकव q. v. (according to the *Rājanigh.*); comp. अब्धिद्विष्टिर. E. अब्धि and द्विष्टीर.

अब्धिपि Tatpur. m. (-पिः) Submarine fire; comp. समुद्रपि. E. अब्धि and पि.

अब्धिच Tatpur. 1. m. f. n. (-चः-चा-चम्) Living upon water, i. e. living upon very small diet, half fasting; e. g. in the *Bhāgav. Pur.*: स्नात्वापुसवर्णं तस्मिन्कृत्वा चापीन्धवाविधि। अब्धिच उपशान्तात्मा स चापि विगतिवत्ः. Comp. अब्धिचच and वायुभच, चमच.

2. m. (-चः) A snake; (mentioned by *Patanjali* in his introd. to *Pāṇini* as an instance of an एकपद q. v.: अचवा सन्तिकपदान्धवधारणानि। तद्यथा। अब्धिचो वायुभच इति। अप एव भचयति वायुमेव भचयतीति न्यते। एवमिहापि सिद्ध एव न साध्य इति). Comp. वायुभच. E. अप् and भच.

अब्धिचच Tatpur. n. (-चम्) Living upon water, a kind of fasting; e. g. in the *Bhāgav. Pur.*: अन्नासा केवलेनाच करिष्ये व्रतपारणम्। प्राञ्जराब्धिचचं विप्रा इत्युक्तं नाशितं च तत् (*Śrīdharaśw.*: श्रुतिश्च अपो ऽन्नाति तन्निवाशितं नैवानशितमिति). E. अप् and भचच.

अब्धिचत्व n. (-त्वम्) The same as अब्धिचच; e. g. in the *Mitāksh.*: यनु वसिष्ठेन मासमब्धिचत्वमुत्तमं &c. E. अब्धिच, taddh. aff. त्व.

अब्धि Tatpur. n. (-ब्धिम्). More commonly but less correctly written अब्ध q. v.; *Bharatasena's Dwirūpak.*: अब्धं चाब्धं खमेघयोः; *Purushottama's Dwirūpak.*: अब्धमधमपि स्वातम्. E. see s. v. अब्ध.

अब्धि°. All compounds beginning thus see s. v. अब्ध°.

अब्धिक n. (-कम्) More commonly but less correctly written अब्धिक q. v.

अब्धितर n. (-रम्) See अब्धितर.

अब्धि f. (-ब्धिः) or अब्धी f. (-ब्धी) See अब्धि or अब्धी which are the more correct forms of these words; *Bharatasena's Dwirūpak.*: अब्धी स्वादब्धिरधिश्च तथाब्धी च समा हमाः. E. see अब्धि.

अब्धि°. All compounds beginning thus see s. v. अब्धि°.

अब्धित m. f. n. (-तः-ता-तम्) See अब्धित.

अब्धिय m. f. n. (-यः-या-यम्) See अब्धिय.

अब्धीय m. f. n. (-यः-या-यम्) See अब्धीय.

अब्ध्य m. f. n. (-ब्ध्यः-ब्ध्या-ब्ध्यम्) See अब्ध्य.

अब्रह्मचर्य I. Tatpur. n. (-र्यम्) ¹Unchastity. ²Coition. E. च neg. and ब्रह्मचर्य.

II. Bahuvr. m. (-र्यः) Unchaste, voluptuous. E. च priv. and ब्रह्मचर्य.

अब्रह्मचर्यक n. (-कम्) The same as अब्रह्मचर्य I. E. अब्रह्मचर्य I., taddh. aff. कन्.

अब्रह्मस्य Tatpur. 1. m. f. n. (-स्यः-स्या-स्यम्) ¹Not proper or fit for a *Brāhmaṇa* (*Halāyudha*: अब्रह्मस्यमवर्षं स्वाद्ब्रह्मस्यं ब्रह्मणो हितम्). ²Not well disposed to, hostile to, the *Brāhmaṇas*; e. g. in the *Bhāgav. Pur.*: शोचत्वमुक्त्वा साध्वी दुर्भगेवोन्मिताधुना। अब्रह्मस्य नृपत्याजा मुद्रा भोक्त्विति मामिति.

2. n. (-स्यम्) ¹A disgraceful act, a horrible act; e. g. in the *Panchatantra*: नाम्नुकसारस्त्रेण प्रोवाच। भो अब्रह्मस्यमब्रह्मस्यं वर्तेते। मम शिशुरनेन चोरिणापहतः. ²An exclamation of distress, uttered by a *Brāhmaṇa*, answering our: oh, alas! (*Rāyamuk.*, *Bhānūd.* &c. on the *Amarak.*: वधं नाईतीत्युक्त्वा; *Swāmin* on the *Amarak.*, *Valla-bhag.* on *Hemach.*: वधानईस्य ब्राह्मणस्य पुत्करणे; according to this interpretation the word अब्धय, in the explanatory

compound of the *Amarak.* and of *Hemach.* 'अवधोक्ता', would simply mean 'Brāhmaṇa', the etymological sense of this word having disappeared in the conventional meaning; *Nīlak.*: वधं नार्हतीत्युक्ता ब्रह्मणि साधु । तत्र साधुरिति (*Pān.* IV. 4. 98.) यत् । ब्रह्मणम् । ततो नञ्समासः); e. g. in the *Uttararāmach.*: अवाक्रे ब्रह्मणेन मृतं पुत्रमारोष रा-
जहारि सौरसादनमब्रह्मणमुद्घोषितम्; or ² A cry of distress uttered by a person (in general) who craves for his life, answering our 'mercy'; (according to this interpretation of अवधोक्ता, अवध would not have the conventional, but the literal or etymological sense: *Rāyamuk.*, *Mathureśa*, *Rāmāśraya* &c. on the *Amarak.*: अवधयाञ्जार्धमित्येके; *Valla-
bhag.* on *Hemach.*: अवधयाञ्जार्धं पुत्रकरण इत्येके, when अ-
ब्रह्मण has lost its etymological sense, 'an act which is not proper for a Brāhmaṇa' and assumed the meaning 1.); but the word occurs also in the still more general sense of a plaintive cry: 'woe!'; e. g. in the *Panchatantra*: सर्वे
ते पक्षिणो विषखवदना वाप्यपूरितदृशः कषयस्त्रेण वैजतेय-
मासाच्च फुल्कनुमारब्धाः । अहो अब्रह्मणमब्रह्मणम्. (*Amarak.*
and *Hemach.* restrict the use of the word in the two last meanings to the dramas, but it occurs also elsewhere in the dialogue, as results e. g. from the given instance. —
अब्रह्मण is, contrary to the general rule on Tatpur. compounds with अ neg., udātta on the last syllable.) Also
अब्राह्मण. E. अ neg. and ब्रह्मण.

अब्रह्मता f. (-ता) (ved.) The condition of what is not endowed with the bliss of wisdom, i. e. the condition of what is perishable (according to *Mahidhara*). E. अब्रह्मन्, taddh. aff. तत् (*Mahidhara* analyzes the word अ neg. and ब्रह्मता, but he can be scarcely correct in doing so, as it is udātta on the penultimate, not on the first syllable).

अब्रह्मन् Bahuvr. m. f. n. (-द्वा-द्वा-ञ्) ¹(ved.) Without hymns, unaccompanied by hymns (as libations). ²(ved.) Not having the bliss of wisdom (comp. अब्रह्मता). ³Without Brāhmaṇas; e. g. in *Manu*: नाब्रह्म अचमुद्भोति नाचर्चं ब्रह्म वर्धते । ब्रह्म अर्चं च संपूज्यमिह चामुच वर्धते. The word is udātta on the first syllable. E. अ priv. and ब्रह्मन्.

अब्रह्मवन्धुक् Bahuvr. m. f. n. (-क-का-कम्) Without Brāhmaṇa-women. E. अ priv. and ब्रह्मवन्धु, samās. aff. कप्.

अब्रह्मविद् Tatpur. m. f. n. (-त्-त्-त्) Not knowing Brahman (neuter), not knowing the supreme truth; e. g. in the *Māndūkya Upan.*: नास्त्राब्रह्मवित्कुले भवति य एवं वेद. E. अ neg. and ब्रह्मविद्.

अब्राह्मण I. Tatpur. 1. m. (-णः) ¹Not a Brāhmaṇa, any one in general except a Brāhmaṇa; e. g. in the *Śatapath.*: तदि नाब्राह्मणः पिबेदपी ह्यधिश्रयन्ति तस्मान्नाब्राह्मणः पिबेत्; or in the *Chhānd. Upan.*: तं होवाच भैतद्ब्राह्मणो विवक्तुमर्हति (where 'none but a Brāhmaṇa' implies 'because the Brāhmaṇas alone are upright'); or in the *Mitāksh.*: अन्नाद्दवायामचः । तस्माद्ब्राह्मणाद्ब्राह्मणामुत्पत्तो ऽब्राह्मण इति विद्वद्भ्यः; [but so far, by the fact of negation, comparable to a Brāhmaṇa, that a man, not a lump of earth &c. is implied; this sense is conveyed when *Patanjali* gives अब्राह्मण as an instance to the meaning 'similar' of अ, in his comment on the *Nyāya* to *Pān.* III. 1. 12. and VI. 1. 71., omitted in the mutilated reprint of the Calc. edition:

नञ्युक्तमिवयुक्तं वा (to VI. 1. 71.: नञ्युक्त इवयुक्ते वा) य-
त्किंचिदिह दृश्यते । अन्वसिंसात्सदृशे कार्ये विज्ञायते । तथा
ह्यर्धो नम्यते । (VI. 1. 71.: तद्यथा ।) अब्राह्मणमानयेत्युक्ते ब्रा-
ह्मणसदृश एवाणीयते (to VI. 1. 71.: ब्राह्मणसदृशमेवानयति)
नासी लोष्टमानीय कृती भवति; or the latter words more completely to the same Nyāya, VI. 1. 135. (omitted in the Calc. ed. and therefore also in the reprint of that edition):
अब्राह्मणमानयेत्युक्ते ब्राह्मणसदृशं चिद्यमानवति । नासी &c.].
² A twice-born man who is not a Brāhmaṇa, i. e. a Kshatriya or a Vaiśya; e. g. in *Manu*: अब्राह्मणादध्वयनमा-
पत्काले विधीयते (*Kullūka*: ब्राह्मणादध्वो धो द्विवः चि-
द्यसदभावे वैश्वो वा); or in *Jaimini's Sūtra*: अब्राह्मणे च दर्शनात् (where a Kshatriya is meant); or in the *Vārttika* to *Pān.*: अब्राह्मणगोचमाचामुवप्रत्यक्षोपसंख्यानम् (*Kaiyy.*: तेन वैश्वगोचादपि सिध्यति, i. e. a Kshatriya and a Vaiśya; comp. the other *Vārtt.* of II. 4. 58. in the Calc. ed.); or in the *Vājas.*: अमूद्रा अब्राह्मणाले प्राजापत्याः (scil. पशवः).
³ A Śūdra (i. e. the reverse of a Brāhmaṇa, the last of the castes, while the Brāhmaṇa is the first &c.); e. g. in *Manu*: अब्राह्मणः संयह्ये प्राणान्तं दण्डमर्हति; (*Kullūka*: अब्राह्मणो ऽच मूद्रः).
⁴ A bad Brāhmaṇa, an impious Brāhmaṇa; e. g. in the *Ādiparvan* of the *Mahābh.*: स पीडितो देव-
यात्वा महर्षिः समाह्वयस्तरन्नाश्विच कावः । असंशयं मामसुरा द्विषन्ति ये मे शिष्यानागतान्दूषयन्ति । अब्राह्मणं कर्तुमिच्छन्ति रौद्रास्ते मां यथा अभिचरन्ति निखम्.

2. f. (-णी) The fem. of अब्राह्मण in the foregoing meanings; e. g. *Nārada*: स्त्रीरिखब्राह्मणी वेष्णा दासी निष्कासिनी च याः । गम्याः सुरानुलोभ्येन स्त्रियो न प्रतिसीमतः (*Vira-
mitr.*: अब्राह्मणीति स्त्रीरिखविशेषणम्). E. अ neg. and ब्राह्मण.
II. Bahuvr. m. f. n. (-णः-णा-णम्) Without Brāhmaṇas; e. g. in the *Vāyu Pur.*: ममाध्वरे शंसितारः सुवन्ति रचन्तरे साम गायन्ति जेयम् । अब्राह्मणे ब्रह्मणचे यवने &c. E. अ priv. and ब्राह्मण.

अब्राह्मणता f. (-ता) or अब्राह्मणत्व n. (-त्वम्) The condition of one who is not a Brāhmaṇa &c. (see the meanings of अब्राह्मण I.); e. g. *Patanjali* on *Pān.*: नञ्युक्तात्तुदवास्व-
तसो । अब्राह्मणत्वम् । अब्राह्मणतेति. (It may mean too: the condition of what is without Brāhmaṇas, as a sacrifice &c.; see अब्राह्मण II.) E. अब्राह्मण, taddh. aff. तत् or त्व.
अब्राह्मण्य Tatpur. n. (-ण्यम्) ¹Not the condition of a Brāhmaṇa, unholiness. ²The same as अब्रह्मण 2. 3. (according to *Rāyamuk.* and *Ramānātha*). E. अ neg. and ब्राह्मण.

अब्रवत् Tatpur. m. f. n. (-त्-ती-त्) Silent; e. g. in *Yājñav.*: अब्रवन्नि नरः सास्यमृषं सदशवन्धकम् । रात्रा सर्वे प्रदायः स्नात्पट्टचत्वारिंशके ऽहनि. E. अ neg. and ब्रवत्.

अब्रिह्म Bahuvr. n. (-ह्रम्) A verse (of the three verses) of the Rigveda hymn X. 9. 1-3. (or *Sāmav.* 2. 1187-1189. = II. 9. 2. 10.) which is addressed to the divinity Water; *Yājñav.*: उदक्वाशुचिभिः स्नायात्संसृष्टक्षीरपस्युश्रेत् । अब्रिह्मणि व-
पेक्षैव गायत्रीं मनसा स्रुत् (*Mit.*: अब्रिह्मणि । आपो हि ष्टेत्वेवमादीनि त्रीणि मन्त्रवाक्यानि). Comp. अद्देवत. E. अप् and लिङ्.

अभ (अभि-उदात्त-अनुदात्त) r. 1. cl. See अच्.
अभक्त I. Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Not worshipping, undevout; e. g. in the *Rigv.*: भक्तमभक्तमयो वक्तो अचरा अपयो वक्तो अचराः; or in the *Rudrayamalatantra*: अभ-

तेभ्यो ऽपि पुत्रेभ्यो इत्या नरकमाप्नुवात्. ² Detached, not connected with; said by the commentators on *Pāṇini* of a grammatical element which stands part, as it were, of the other elements of the word, and therefore prevents the application of rules which would have to take place, if it were भक्त, i. e. if it were essentially connected with the other elements of the word; e. g. the *Kāśikā* on सुट् VI. 1. 138.: पूर्वं धातुपसर्गेण युज्यत इति तत्र धातुपसर्गयोः कार्यमन्तरङ्गमिति पूर्वं सुट्प्रियते । पश्चादुभ्यासी । अभक्तश्च सुट्प्रियत्तम्; or the same on सुट् VI. 1. 135.: कात्पूर्ववह्यं सुटो ऽभक्तत्वज्ञापनार्थम्; but *Kātyāyana* differs in opinion on this point, for he says: अभक्ते स्त्रे होषः 'if सुट् were extraneous there would be a flaw in the application of *Pāṇini*'s rule of accentuation VIII. 1. 28.'; or the latter *Vārtt.* applied to āgama मुक्त् VI. 1. 71., or to āgama मुक्त् VII. 2. 82. (*Patanjali*, however, refutes *Kātyāyana* in this view.) — An अभक्त element is in these comm. therefore opposed as well to a grammatical element which is पूर्वान्त i. e. one added after what precedes, as to an element परादि i. e. one which is placed before what follows. As it is important to know, in the application of *Pāṇini*'s rules, whether an element is अभक्त or not, it will be expedient to convey the bearing of this term from the following explanation of *Patanj.* on a *Vārtt.* to I. 1. 47.: किं पुनरयं पूर्वान्तः । आहोस्वित्परदिः । आहोस्विदभक्तः । कश्च वायं पूर्वान्तः स्थात्कश्च वा परादिः कश्च वाभक्तः । अद्यत् इति वर्तते ततः पूर्वान्तः । अथादिरिति वर्तते ततः परादिः । अद्योभयं निवृत्तं ततो ऽभक्तः । कश्चाय विशेषः । अभक्ते दीर्घनलोपस्वरयत्नानुस्वारशीभावाः । यद्यभक्तो दीर्घत्वं न प्राप्नोति । कुण्डानि वनाणि (cf. VII. 1. 72.) । नोपधायाः (VI. 4. 7.) । सर्वनामस्त्राणि चासंयुजाविति (VI. 4. 8.) दीर्घत्वं न प्राप्नोति ॥ दीर्घं ॥ नलोप । नलोपश्च न सिध्यति । अपे ची ते वाजिना ची घधस्ता ता ता (cf. VI. 1. 70.) पिच्छानाम् । नलोपः प्रातिपदिकान्तस्त्रेति (VIII. 2. 7.) नलोपो न प्राप्नोति ॥ नलोप ॥ स्वर । स्वरश्च न सिध्यति । सर्वाणि व्योतीषि । सर्वश्च सुपीत्वाबुदात्तत्वं (VI. 1. 191.) न प्राप्नोति ॥ स्वर ॥ यत् । यत्वं च न सिध्यति । माषवापाणि व्रीहिवापाणि । पूर्वान्ते प्रातिपदिकान्तनकारस्त्रेति सिध्यन् (VIII. 4. 11.) । परादौ विभक्तिनकारस्त्रेति (VIII. 4. 11.) । अभक्ते गुणो (VIII. 4. 11.) यद्द्वयं कर्तव्यम् । न कर्तव्यम् । क्रियत एतद्व्यास एव । प्रातिपदिकान्तगुणविभक्तिषु चेति (VIII. 4. 11.) ॥ यत् ॥ अनुस्वार । अनुस्वारश्च न सिध्यति । द्विषंतपः परंतपः । मो ऽनुस्वारो हलीत्वनुस्वारो (VIII. 3. 23.) न प्राप्नोति । मा भूदेवम् । नद्यापदान्तास्य स्यतीत्वेवं भविष्यति (VIII. 3. 24.) । यस्तर्हि न स्यत्यरः । वहंसिहो गीः । अथंसिहो वायुः ॥ अनुस्वार ॥ शीभाव । शीभावश्च न सिध्यति । अपुत्री अतुनी तुंपुषी । नपुंसकादुत्तरस्यौठः शीभावो (VII. 1. 19.) न प्राप्नोति &c. (i. e. the āgama गुम् is not अभक्त, for otherwise the quoted rules could not be applied; comp. also the term वहिरङ्ग). ³ Not eaten; see also the other meanings of भक्त. E. अ neg. and भक्त.

II. Bahuvr. m. f. n. (-क्तः-क्ता-क्तम्) Without food; e. g. in *Suśruta*: मुञ्जमुञ्जनाम सभक्तमभक्तं वा यदीषधं मुञ्जमुञ्जपयुज्यते. E. अ priv. and भक्त.

अभक्तच्छन्दस् Tatpur. n. (-न्दः) Want of appetite; (भक्तमाहारः । तस्मिंश्चन्दो ऽभिलाष इत्यर्थः । न भक्तच्छन्दः । अभक्तच्छन्दः). E. अ neg. and भक्तच्छन्दस्.

अभक्तश्च Tatpur. f. (-श्च) Want of appetite; e. g. *Suśruta*: अभक्तश्चगौरवसादशुक्तः कासेत् &c. E. अ neg. and भक्तश्च.

अभक्ति Tatpur. f. (-क्तिः) ¹ Want of devotion to, of attachment. ² Incredulity, unbelief. E. अ neg. and भक्ति.

अभक्तिमत् m. f. n. (-मान्-मती-मत्) ¹ Undevoted, unattached. ² Unbelieving. E. अभक्ति, taddh. aff. मत्तुप्.

अभक्ष Tatpur. 1. m. (-क्षः) The not eating, fasting.

2. m. f. n. (-क्षः-क्षा-क्षम्) Fasting; e. g. in *Jaimini's Sūtra*:

अभक्षो वा कर्मभेदात्तस्मात्सर्वप्रधानत्वात् (*Śābara*: अभक्षः स्थात्प्रतिप्रख्याता &c.); or in the *Adiparv.* of the *Mahābh.*: अभक्षा वायुभक्षाश्च फलाहारा वृद्धमताः । दुर्बला अपि विप्रा हि वक्षीयांसः स्वतेजा (where अभक्षाः and वायुभक्षाः seem to be a distinction without a difference). Comp. अक्षम्. E. अ neg. and भक्ष.

अभक्षश्च Tatpur. n. (-क्षम्) The not eating (any thing), fasting. E. अ neg. and भक्षश्च.

अभक्ष्य Tatpur. m. f. n. (-क्ष्यः-क्ष्या-क्ष्यम्) ¹ Unfit to be eaten;

e. g. in *Yājñav.*: अभक्ष्येयं द्विषं दूष्यद्वेष्य उक्तमसाहसम् (*Mitāksh.*: मूषपुरीषादिना भक्षानर्हेयात्प्रपाणादिभिन्नत्वेन दूष्यद्वेष्ये वा ब्राह्मणं दूषयित्वा &c.); or see the instances s. v. अपेय.

² What ought not to be eaten, prohibited for eating; e. g. *Patanjali* in the introd. to *Pāṇ.*: लोके तावत् । अभक्ष्यो याम्यकुक्कुटः । अभक्ष्यो याम्यसुकर इत्युच्यते । भक्ष्यं च नाम सुप्रतिघातार्थमुपादीयते शक्यं चापेन शमांसादिभिरपि सुप्रतिहनुम् । तत्र नियमः क्रियते । इदं भक्ष्यमिदमभक्ष्यमिति.

— *Manu* treats of prohibited articles of food esp. in the fifth book, *Yājñavalkya* in the first (v. 160 ff.); a list of such eatables may be found too in the *Sāntiparvan* v. 1313 seqq. (comp. also *Mitrāmśra's Dharmas.* Ms. E. I. H. 930. I. fol. 192 b. seqq.); on the penances inflicted for eating such food see *Manu* 11. 182 ff., *Yājñav.* 3. 282, *Vishṇu-Dharmas.* fol. 17 a., *Mit.* प्रा० fol. 91 b. ff., *Raghunand.* I. p. 317 ff. &c. &c. E. अ neg. and भक्ष्य.

अभक्ष्यभक्ष्य Tatpur. n. (-क्ष्यम्) The eating of improper or prohibited food. E. अभक्ष्य and भक्ष्य.

अभक्ष्यभक्षिन् Tatpur. m. f. n. (-क्षी-क्षिणी-क्षि) Eating improper or prohibited food; e. g. in *Manu*: हिंसा भवति क्रव्यादाः क्रमयो ऽभक्ष्यभक्षिणः. E. अभक्ष्य and भक्षिन्.

अभक्ष्यभोक्तु Tatpur. m. f. n. (-क्ता-क्ती-क्तु) Eating improper or prohibited food. E. अभक्ष्य and भोक्तु.

अभग Bahuvr. m. f. n. (-गः-गा-गम्) Luckless, unfortunate (compare also the other meanings of भग). E. अ priv. and भग.

अभङ्ग Tatpur. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Unbroken; lit. and fig.; e. g. (fig. undefeated) in the *Bhāṭik.*: दातुः स्नातुर्द्विषां मूर्ध्नि यद्दुस्पर्धयितुः पितृन् । युवाभपाविपन्नश्च किं दशाकस्य प्रोचसि. E. अ neg. and भङ्ग.

अङ्गमत्त Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) With unbroken pride; e. g. in the *Hitop.*: चञ्जीवते (ed. Seramp. चञ्जीवति) चञ्जमपि प्रथितं मनुषीर्विज्ञानविक्रमयशोभिरभ्यस्यन्तम् (thus ed. Seramp. and Bonn; *Johnson*: °रभञ्जमत्तम्) । तन्नाम जीवितमिह प्रवदन्ति तन्नाः काको ऽपि जीवति चिराय वलिं च भुङ्क्ते. E. अभङ्ग and मात्.

अभङ्गुर Tatpur. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Unbroken, firm, solid; e. g. (of the soil) in *Suśruta*: अभङ्गुरां भूमिमौषधार्थं परीक्षेत; or (fig. 'of firm intellect') in the *Bhāṭik.*: सुमरो ऽभङ्गुरमञ्जो गृहीत्वा भासुरं धनुः । विदुरो विलरः प्राप्य वक्ष्यो मत्तरात्कपीन्. E. अ neg. and भङ्गुर.

अभङ्गुर Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) With unbroken pride; e. g. in the *Hitop.*: चञ्जीवते (ed. Seramp. चञ्जीवति) चञ्जमपि प्रथितं मनुषीर्विज्ञानविक्रमयशोभिरभ्यस्यन्तम् (thus ed. Seramp. and Bonn; *Johnson*: °रभञ्जमत्तम्) । तन्नाम जीवितमिह प्रवदन्ति तन्नाः काको ऽपि जीवति चिराय वलिं च भुङ्क्ते. E. अभङ्ग and मात्.

अभङ्गुर Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) With unbroken pride; e. g. in the *Hitop.*: चञ्जीवते (ed. Seramp. चञ्जीवति) चञ्जमपि प्रथितं मनुषीर्विज्ञानविक्रमयशोभिरभ्यस्यन्तम् (thus ed. Seramp. and Bonn; *Johnson*: °रभञ्जमत्तम्) । तन्नाम जीवितमिह प्रवदन्ति तन्नाः काको ऽपि जीवति चिराय वलिं च भुङ्क्ते. E. अभङ्ग and मात्.

अभङ्गुर Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) With unbroken pride; e. g. in the *Hitop.*: चञ्जीवते (ed. Seramp. चञ्जीवति) चञ्जमपि प्रथितं मनुषीर्विज्ञानविक्रमयशोभिरभ्यस्यन्तम् (thus ed. Seramp. and Bonn; *Johnson*: °रभञ्जमत्तम्) । तन्नाम जीवितमिह प्रवदन्ति तन्नाः काको ऽपि जीवति चिराय वलिं च भुङ्क्ते. E. अभङ्ग and मात्.

अभङ्गुर Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) With unbroken pride; e. g. in the *Hitop.*: चञ्जीवते (ed. Seramp. चञ्जीवति) चञ्जमपि प्रथितं मनुषीर्विज्ञानविक्रमयशोभिरभ्यस्यन्तम् (thus ed. Seramp. and Bonn; *Johnson*: °रभञ्जमत्तम्) । तन्नाम जीवितमिह प्रवदन्ति तन्नाः काको ऽपि जीवति चिराय वलिं च भुङ्क्ते. E. अभङ्ग and मात्.

अभङ्गुर Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) With unbroken pride; e. g. in the *Hitop.*: चञ्जीवते (ed. Seramp. चञ्जीवति) चञ्जमपि प्रथितं मनुषीर्विज्ञानविक्रमयशोभिरभ्यस्यन्तम् (thus ed. Seramp. and Bonn; *Johnson*: °रभञ्जमत्तम्) । तन्नाम जीवितमिह प्रवदन्ति तन्नाः काको ऽपि जीवति चिराय वलिं च भुङ्क्ते. E. अभङ्ग and मात्.

अभङ्गुर Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) With unbroken pride; e. g. in the *Hitop.*: चञ्जीवते (ed. Seramp. चञ्जीवति) चञ्जमपि प्रथितं मनुषीर्विज्ञानविक्रमयशोभिरभ्यस्यन्तम् (thus ed. Seramp. and Bonn; *Johnson*: °रभञ्जमत्तम्) । तन्नाम जीवितमिह प्रवदन्ति तन्नाः काको ऽपि जीवति चिराय वलिं च भुङ्क्ते. E. अभङ्ग and मात्.

अभङ्गुर Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) With unbroken pride; e. g. in the *Hitop.*: चञ्जीवते (ed. Seramp. चञ्जीवति) चञ्जमपि प्रथितं मनुषीर्विज्ञानविक्रमयशोभिरभ्यस्यन्तम् (thus ed. Seramp. and Bonn; *Johnson*: °रभञ्जमत्तम्) । तन्नाम जीवितमिह प्रवदन्ति तन्नाः काको ऽपि जीवति चिराय वलिं च भुङ्क्ते. E. अभङ्ग and मात्.

अभङ्गुर Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) With unbroken pride; e. g. in the *Hitop.*: चञ्जीवते (ed. Seramp. चञ्जीवति) चञ्जमपि प्रथितं मनुषीर्विज्ञानविक्रमयशोभिरभ्यस्यन्तम् (thus ed. Seramp. and Bonn; *Johnson*: °रभञ्जमत्तम्) । तन्नाम जीवितमिह प्रवदन्ति तन्नाः काको ऽपि जीवति चिराय वलिं च भुङ्क्ते. E. अभङ्ग and मात्.

अभङ्गुर Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) With unbroken pride; e. g. in the *Hitop.*: चञ्जीवते (ed. Seramp. चञ्जीवति) चञ्जमपि प्रथितं मनुषीर्विज्ञानविक्रमयशोभिरभ्यस्यन्तम् (thus ed. Seramp. and Bonn; *Johnson*: °रभञ्जमत्तम्) । तन्नाम जीवितमिह प्रवदन्ति तन्नाः काको ऽपि जीवति चिराय वलिं च भुङ्क्ते. E. अभङ्ग and मात्.

अभङ्गुर Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) With unbroken pride; e. g. in the *Hitop.*: चञ्जीवते (ed. Seramp. चञ्जीवति) चञ्जमपि प्रथितं मनुषीर्विज्ञानविक्रमयशोभिरभ्यस्यन्तम् (thus ed. Seramp. and Bonn; *Johnson*: °रभञ्जमत्तम्) । तन्नाम जीवितमिह प्रवदन्ति तन्नाः काको ऽपि जीवति चिराय वलिं च भुङ्क्ते. E. अभङ्ग and मात्.

अभद्र Tatpur. m. f. n. (-द्रः-द्रा-द्रम्) Unpropitious, inauspicious; e. g. in the *Bhāgav.-Pur.*: **अपभद्रं न पुष्पाभिर्भार्गवस्य विवेष्टितम् । अतः केनापि नक्षत्रं ज्ञतमाभमद्रुच्यते**; or *Apastamba* (as quoted by *Kullūka*): **नाभद्रमभद्रं ब्रूयात्पुंसं प्रशंसामिति ब्रूयात्** (scil. a Brāhmaṇa); in *Manu* 4. 139. the first word **भद्र** is used euphemistically, implying there **अभद्र**, for a Brāhmaṇa, even if he has something unfavourable to say, should always use an auspicious word; a similar euphemism is implied by **भद्र** in the word **पञ्चभद्र** (m. f. n.) 'profligate', for the compound means one who has five inauspicious marks on chest, back &c. (*Vyādi on Hemach.*: **पञ्च भद्राणि स्यान्नाशान्पञ्च पञ्चभद्रः । अभद्रो विपरीतवचनया भद्रमुच्यते**). E. अ neg. and भद्र.

अभय I. Tatpur. n. (-यम्) ¹ Absence of fear; (with a noun in the abl.); e. g. *Rīgv.* or *Sāmav.*: **यत एव भयामहे ततो नो अभयं क्वचि**; or *Vājas.*: **यतो यतः समीहसे ततो नो अभयं कुच**; or *Bhāṭik.*: **सर्वतश्चाभयं प्राप्नोति ह्यभयस्य रावणः** (*Jayam.*: **सर्वतो देवादिभः । अभयं रावणः प्राप्नोति नृपस्य सखाशादभयं निश्चिष्टेष्टवान् । के मन मानुषा इति**). Comp. also II. 4. 1. ² Absence of danger; e. g. *Rīgv.* or *Vājas.*: **एवः वाधतां द्वेषो अभयं क्वचोऽपि सुवीर्यस्य पतवः स्यात्**. Comp. also II. 4. 2. ³ Bewilderment, negligence [? = *प्रमाद*; this suspicious meaning is given by the *Sabdaratnāvali* with the qualification of its occurring 'somewhere': 'प्रमादे ऽपि च कुच्यते', where the conjecture 'प्रमादे' which might suggest itself from the meaning 'security or protection' — comp. e. g. also *Maṭṭh.* on the quoted passage of the *Vājas.* 20. 51. — seems precluded in some measure by the concordance of both E. I. H. Mss. of this Kosha, the one in Devanāg., the other in Bengālī characters]. E. अ neg. and भय.

II. Bahuvr. 1. m.f.n. (यः-या-यम्) ¹ Free from fear, fearless; e. g. *Bhāṭik.*: **निरगमदभयः पुष्यरिपुपुरात्** (scil. विभीषणः); in the *Upanishads* and in *philosophical* passages of other works based on the doctrine of the latter, the word is applied to that condition of the mind which results from a proper knowledge of the nature of Soul, more esp. from a knowledge of the Soul or of creation not being other than (the neuter) Brahman, hence also it is used as an epithet of (the neuter) Brahman, and of 'knowledge' itself: for the mental condition of fear, arising from birth, change, passion &c., is the result of ignorance; e. g. in the *Taittirīya-Up.*: **यदा ह्येष हतस्त्रिदशरुये ऽनात्ये ऽनिरुते ऽनिरुचने ऽभयं प्रतिष्ठां विन्दते । अथ सो ऽभयं गतो भवति** (where the first **अभयम्** is to be taken as adv. and the second as the noun, see II. 4. 1.); or in the *Bṛihadār. Up.*: **स वा एष महानव आत्माचरो ऽमरो ऽमृतो ऽब्रह्माभयं वै ब्रह्माभयं हि वै ब्रह्म भवति च एवं वेद** (*Sankara*: **यस्याज्जनिप्रभृतिभिस्त्रिभिस्त्रिभिर्भावविकारिर्वर्जितसखादितरैरपि भावविकारिस्त्रिभिस्त्रिभिस्त्रिभिः कामकर्ममोहादिभिर्मुक्षुर्पिर्वर्जित इत्येतदभयो ऽत एव । सखाक्षिपं पूर्वोक्तविशेषसखास्ययवर्जितः । भयं हि नामाविद्याकार्यम् &c.**); or *Sankara* in the introd. to the *Talavakāra-Up.*: **न चास्माकं लोकचयमनित्यं साधनसाधमिष्टं वैशामस्माकं स्वाभाविको ऽजो ऽचरो ऽमृतो ऽभयो न वर्धते कर्मसो नो कर्मावित्यस्य लोक इष्टः**; comp. also *Wilson's Vishnu-p.* 156, n. 6, where 'fearless' as an epithet of wis-

dom (**अभय**) is explained by the comm. as 'not dreading agitation or perplexity by ideas of duality: **द्वैतकूर्तेरभयम्**'.

2. m. (-चः) ¹ A proper name of, ² A son of Dharma (righteousness) by Dayā (tenderness, a daughter of Daksha); according to the *Bhāgavata-Pur.* ^b A king of Lankā; acc. to the *Mahāvānśa*; (and the epithet of Dushāgāmani and Vartagāmani); comp. *Lassen's Ind. A.* vol. II. pp. 92 ff. 105 ff. and 415. 419 ff. 434. ^c A king of Uraśā, the father of Vibhavamati who was the wife of Bhoja (see *Rājatar.* VII. 587., VIII. 16. and *Troyer's transl.*). ³ A name of Śiva.

3. f. (-या) The name of several plants: ^a Yellow or chebulic myrobolan (*Terminalia chebula* Retz.); *Sūtrata* mentions it as an ingredient of medicines given against urinary diseases, leprosy, nervous diseases, also of a decoction used as an antidote for certain poisons; it is given also against a disease of the eye; comp. **हरीतकी**; ^b The white **निर्गुञ्जी** (**चितनिर्गुञ्जी**); ^c Bengal madder (*Rubia mangith* Roxb.); comp. **मञ्जिष्ठा**; ^d Orris root (*Iris pseudacorus*); called in Mahr. **वेखंड**; ^e *Andropogon muricatum*; comp. **मुषाल** and **अभय** II. 4. 4. (neuter); ^f = **जया**; ^g = **जचनी**; ^h = **काञ्जिका**. [The first of these meanings occurs in several Koshas; the others, b.-h., are taken from the *Niḡhanta-Prak.* which quotes for its authority *Narahari's Chūdamānīj.*]

4. n. (-यम्) ¹ Freedom from fear, fearlessness; comp. I. 1. ² A state of things where there is no danger, public peace, safety, security; e. g. *Yājñav.*: **जातः परतरो धर्मो नृपाणां यद्वाचितम् । विप्रिभ्यो हीयते इत्थं प्रब्राह्मणाभयं सदा**; or *Manu*: **जित्वा संपूजयेद्देवान्प्राह्मणांश्चैव धार्मिकान् । प्रदद्यात्परिहारं च ख्यापयेद्भयानि च** (after a victory the king should make a proclamation of peace); sometimes used in the sense of a place of security (comp. **अभयसनि**) or an assurance of safety or immunity (comp. **अभयदक्षिणा**); e. g. *Bhāṭik.*: **केचित्संचुकुटुर्भीता खेचिरे ऽन्वे पराविताः । संयामाद्भयमुः केचिद्ययाचुश्चापरे ऽभयम्**. Compare I. 2. (N.B. Although there is a logical difference between the *Tatpur.* and *Bahuvr.*, **अभय** n., -it will be difficult sometimes to decide whether the author has used the word under the former or the latter category, more esp. in the second meaning 'security', since also the accent would not assist in solving the doubt, as the Bahuvr. adj., for instance, occurs in the Vedas not merely with the udātta on the last and penultimate, but also on the first syllable, i. e. accentuated like the *Tatpur.* n.) ³ The name of the seventh division of the Plaksha Dwīpa; according to the *Bhāgavata-Purāna*; (for the others see **शिव**, **यवयस**, **सुभद्र**, **शान्त**, **चेम** and **अमृत**). ⁴ The root of a fragrant gras (*Andropogon muricatum*). E. अ priv. and भय.

अभयगिरि Dvandwa. See **अभयगिरिविहार**. E. **अभय** (a proper name) and **गिरि** (a proper name).

अभयगिरिवासिन् Tatpur. m. (-सी) An inhabitant of the Buddhist monastery *Abhayagiri*; **अभयगिरिवासिनः** is the name of a Buddhist sect, one of three pretending to be founded by Kātyāyana, and one of the four divisions of the Vaibhāshikas, (the three other divisions having for founders Rāhula, Upāli and Kāśyapa); for the two other

sects founded by Kātyāyana see महाविहारवासिन् and जेतवनीय. Comp. अभिधर्म. (See Burnouf's Lotus de la bonne loi II. p. 357 and Lassen's Ind. Alt. II. pp. 457. 1005. 1086.) E. अभयगिरि and वासिन्.

अभयगिरिविहार Karmadh. m. (-रः) The Buddhist monastery Abhayagiri in Anurādhapura which is said to have been founded by the king Vartagāmani, in commemoration of a taunt held out to him by a Nighānta Brāhmaṇa of the name of Gīri, when he fled after an unsuccessful encounter with the Damila, the king making a vow to build a monastery if he should be victorious; he called it Abhayagiri from the name of the Brāhmaṇa (Gīri) and the surname Abhaya he had assumed himself. (Comp. Turnour's Mahāv. p. 206 and Lassen's Ind. Alt. II. p. 433.) The monastery is famed for the sect which inhabited it (see अभयगिरिवासिन्) and a tope erected in it. (Comp. Wilson's Ariana Antiqua p. 39 and Lassen's Ind. Alt. II. p. 1008.) E. अभय-गिरि and विहार.

अभयङ्कर Tatpur. m. f. n. (-रः-रा-रम्) Freeing from danger or fear, giving safety; also a vaidik epithet of Indra. — रङ्गस्वाम्यङ्करम् is the ritual name of the Sāmaveda verses 1. 171. (= I. 2. 2. 3. 7.), 1. 200. (= I. 3. 1. 1. 7.) and 1. 274. (= I. 3. 2. 4. 2.) — E. अभय and कर (ङ्क, kṛit aff. खच्), āgama मुम्; (or rather the accus. of अभय and कर, with the udātta on the last syllable).

अभयङ्कृत Tatpur. m. f. n. (-त्-त्-त्) The same as the preceding; e. g. Śatapath.: उद्गन्कृती अभयङ्कृताविति. E. अभय (in the accus.) and कृत.

अभयजात Tatpur. m. (-तः) The proper name of the chief of a family; his descendant is आभयजातः; the pupils of the latter are called आभयजाताः. E. अभय and जात 'born without fear or in safety'.

अभयद्विष्टम् Tatpur. m. (-मः) ¹A war-drum. ²(Molesw.) A proclamation of re-assurance, a promise of safety and security, as made on taking possession of an enemy's country; (Wilson's Glossary:) a proclamation by beat of drum of general security to all who submit in the case of a captured town or conquered country. E. अभय and द्विष्टम्.

अभयद Tatpur. 1. m. f. n. (-दः-दा-दम्) Granting safety, removing fear or danger. Comp. अभयन्द and अभयप्रद.

2. m. (-दः) ¹A Jaina Arhat. ²A proper name: the son of Manasyu (a descendant of Puru) and father of Dhundu (according to the Vāyu-Pur.; the son of Manasyu and father of Sudhanwan, according to the Harivaṅśa and Brahma-Pur.; the Vishnu-Pur. reads instead of Abhayada, Bhayada and instead of Dhundu, Sudyumna; comp. Wilson's V. P. p. 447 n. 1. and Lassen's Ind. Alt. I. Anhang p. xx n. 7.).

3. f. (-दा) The name of a plant (Phyllanthus emblica). E. अभय and द.

अभयदक्षिणा Karmadh. f. (-णा) A promise or assurance of protection from danger (which a Brahman may receive from even a Śūdra or any body else except from an unchaste woman, a eunuch, an outcaste and an enemy); e. g. Manu: एधोदकं मूलफलमन्नमभुवत् च यत् । सर्वतः प्रतिगृह्णीयात्प्रधयाभयदक्षिणाम् (Kullukā: अभयं चात्प्रधाणात्प्रकं

प्रीतिहेतुत्वाद्दक्षिणागुणः). E. अभय and दक्षिणा, lit. 'safety, as it were, a present'.

अभयदान Tatpur. n. (-नम्) Assurance of safety or protection. Comp. अभयप्रदान. E. अभय and दान.

अभयनाम Tatpur. m. (-नः) A proper name: a king of Ceylon, the brother of Tishya (called Vyavahāraka-Tishya) whom he killed; he reigned from 231-238 after Christ. (See Turnour's Mahāv. p. 228 and Lassen's Ind. Alt. II. p. 1001.) E. अभय and नाम.

अभयन्द Tatpur. m. f. n. (-दः-दा-दम्) Granting safety, removing fear or danger; a surname of the Bodhisattwa Avalokiteśvara. Comp. अभयद. E. अभय (in the accus.) and द.

अभयपत्र Tatpur. n. (-त्रम्) A written document in assurance of safety, a safe conduct. (A modern term; see Molesw. and Wilson's Glossary.) E. अभय and पत्र.

अभयप्रद Tatpur. m. f. n. (-दः-दा-दम्) The same as अभयद. E. अभय and प्रद.

अभयप्रदान Tatpur. n. (-नम्) The same as अभयदान. E. अभय and प्रदान.

अभययाचन Tatpur. n. (-नम्) Asking for safety or protection. E. अभय and याचन.

अभयवचन Tatpur. n. (-नम्) An assurance of safety. E. अभय and वचन.

अभयवाच Tatpur. f. (-च्) An assurance of safety. E. अभय and वाच्.

अभयवाच? See अभयवाच.

अभयसनि Tatpur. m. f. n. (-निः-निः-नि) (ved.) Procuring a place of safety, i. e. heaven; according to Mahidhara on Vājas.: आत्मसनि प्रवासनि पशुसनि लोकासन्वभयसनि (scil. हनिः; Mah.: अभयसनि । अभयं स्वर्गं सनीति । स्वर्गे वै लोको ऽभयं स्वर्ग एव लोके ऽजातः प्रतितिष्ठतीति मुतेः). E. अभय and सनि.

अभयानन्द Bahuvr. m. (-न्दः) A proper name: the teacher of Ānandapūrṇa, a commentator on the comm. of Śankara on the Brīhadār. Upanishad. E. अभय and आनन्द.

अभव Tatpur. m. (-वः) ¹Non-existence. ²Cessation of existence, destruction, end. E. अव neg. and भव.

अभवनीय Tatpur. m. f. n. (-यः-या-यम्) The same as अभवितव्य. E. अव neg. and भवनीय.

अभवन्मत्योग I. Karmadh. m. (-नः) (In Rhetoric.) One of the twenty one defects to be avoided in the composition of a sentence (see दोष and वाक्यदोष); viz. not conveying accurately by a sentence the intended sense, ^a by connecting syntactically words which have no logical relation to each other, or ^b by disconnecting syntactically words which are logically connected, or ^c by erring in the mode of connexion; e. g. ^a in the sentence येषां तास्त्रिदशेभदानसरितः पीताः प्रतापोष्मभिर्लीलापाणभुवश्च चन्दनतच्छायासु धीः कल्पिताः । येषां जङ्गतयः कृतामरपतिशोभाः चपाचारिणां किं तैस्त्वपरितोषकारि विहितं किञ्चित्प्रवादोषितम् there is no logical relation between the words in the relative and those in the correlative sentence; or in the sentence अनेन चिन्दता मातुः कष्टं परमुना तव । नक्षत्रार्शः कृपासो ऽयं स्वयते मम भार्गव, the word परमु, although intended to express the reason, has no logical connexion with the blame

uttered against Paraśurāma; (thus the old critics: the modern critics however find no fault with this sentence); or ^b in the verse **या जयश्रीर्मनोवक्ष्य यथा जगद्वन्द्वतम् । चामे-
वाशी विना प्राणा विफला मे कुतो ऽब सा,** the word **एवा-
शीम्** ought to stand in the correlative sentence so as to become connected with the *three* preceding relative sentences which it is not now; (the *Sāhityad.* proposes to mend the latter part of this Śloka thus: **यां विनामी वृषा प्राणा एवाशी सा कुतो ऽब मे**); or ^c in the verse **ज्योत्स्ना च यः पयःपुरसारकाः किरवाशि च । रावति ब्योमकासारराजहंसः सुधाकरः,** the word **कासार** standing in the same relation to **ब्योम**, as **पयःपुर** to **ज्योत्स्ना** &c., it ought not to be part of a compound, as this kind of syntax would affect the whole simile; or in the sentence **ईचसे यत्कटापेय तदा धन्वी मनोभवः** the connexion between the two sentences ought not to have been effected by **यद् — तदा**, but by **चेत् — तदा**. See also **अभवत्तसंबन्ध**.

II. Bahuvr. n. (-गम्) A sentence in which this defect occurs. E. **अ-भवत् -मत** and **योग**; the Bahuvr. scil. **वाक्च**; (the word does not occur as a Karmadh., but only as a Bahuvr., in the *Kāvya-prakāśa*; comp. the following).

अभवत्तसंबन्ध Karmadh. m. (-न्धः) (In Rhetoric.) The same as **अभवत्तयोग**. (The word does not occur as a Bahuvr. n., but only as a Karmadh., in the *Sāhityadarpaṇa*; comp. the preceding). E. **अ-भवत् -मत** and **संबन्ध**.

अभितव्य Tatpur. m. f. n. (-न्वः-न्वा-न्वम्) What is not to be. E. **अ** neg. and **भितव्य**.

अभितव्यता f. (-ता) or **अभितव्यत्व** n. (-त्वम्) Predestined non-occurrence. E. **अभितव्य**, taddh. aff. **तत्** or **त्व**.

अभव Tatpur. m. f. n. (-न्वः-न्वा-न्वम्) ¹ What is not to be, predestined not to be. ² Not destined to; (in this sense with the dative, in the Buddh. *Dhammapada*: **अभवो परिहायाया**). ³ Inauspicious, unhappy; e.g. in *Pushpadanta's* (*Śiva*-) *Mahimastotra*: **अभवानामस्त्विन्द्रमणीयामरमणी विहन्तुं व्याक्रोशीं विदधत इहिके जडधियः**. ⁴ Fraudulent, deceitful; e.g. in the *Vanaparvan* of the *Mahābh.*: **एतस्मिन्नन्तरे रघो रावणः प्रत्यदृश्यत । अभवो भवद्वेषेण भस्मच्छन्न इवानलः** (Rāvaṇa became visible, deceitful on account of his future appearance, like fire which is deceitful when covered with ashes; 'ignes suppositi cineri doloso'). E. **अ** neg. and **भव**.

अभस्त्र Bahuvr. m. f. n. (-स्त्रः-स्त्रा-स्त्रम्) Without bellows. See the following. E. **अ** priv. and **भस्त्रा**.

अभस्त्रका or **अभस्त्रिका** f. (-का) I. Bad little bellows. E. **अ** deter. -**भस्त्रा**, taddh. aff. **कन्**, or a Tatpur. **अ** deter. and **भस्त्रका** or **भस्त्रिका**. (The word may in this sense also have the form **अभस्त्राका**, according to *Pān.* VII. 3. 49., but this form is not expressly stated by the commentators.)

II. A little woman without bellows (? or something little (fem.) without bellows). [The word is commented upon by *Patanjali*, *Kaiyyāta* &c. to *Pān.* VII. 3. 47., but only with the intent of illustrating the double form of the *Bahuvr. deriv.*, for the *Tatpur.* or the *Tatpur. deriv.*, as resulting from VII. 3. 48., did not require a special notice in the former Sūtra; *Patanj.*: **उपसर्जनार्थो ऽथमारभ्यः । अभस्त्रिका । अभस्त्रका**; *Kaiyy.*: **नास्ति भस्त्रा अस्त्रा इति वज्रव्रीहावुपसर्जनह्रस्वत्वे कृते यद्वावुत्पद्यते स भाषितपुंस्कादभस्त्रशब्दात्पर इत्सुत्तरसूत्रेण पा-**

विकप्रतिविधाप्रसङ्गात्प्रत्ययह्रस्वम्; *Kāśikā*: **अविवक्ष्यमाना भस्त्रा अस्त्रा अभस्त्रा । अस्त्रा अभस्त्रा अभस्त्रिका । अभस्त्रका** (&c. similarly to *Kaiyyāta*.) E. **अभस्त्रा** (the fem. of **अभस्त्र**), taddh. aff. **कन्** and fem. aff. **टाप्**.

अभाज Bahuvr. m. f. n. (-जः-जा-जम्) Without a share, not sharing, not participating (e. g. in an inheritance). E. **अ** priv. and **भाज**.

अभागित्व n. (-त्वम्) The not having a share in, the not participating in; e. g. in the *Jaimini Sūtras*: **सौकिन्दोषसंयोगादपवृत्ते हि घोषते निमित्तेन प्रकृतेन स्वादभागित्वात्**; or **वचनं त्वाज्यभक्षस्त्राप्रकृती स्वादभागित्वात्**. E. **अभागित्व**, taddh. aff. **त्व**.

अभागित् Tatpur. m. f. n. (-गी-गिनी-गि) Not sharing in, not participating in. E. **अ** neg. and **भागित्**.

अभाग्य Tatpur. m. f. n. (-ग्यः-ग्या-ग्यम्) Unfortunate, wretched. (The word is udātta on the last syllable.) E. **अ** neg. and **भाग्य**.

अभाग्यवत् Tatpur. m. f. n. (-वान्-वती-वत्) Unfortunate, wretched. E. **अ** neg. and **भाग्यवत्**.

अभायवाण Bahuvr. (?) m. (-णः) The proper name of a chamberlain of Uchchala, a king of Kashmir. (Perhaps **अभयवाण**?) E. ?

अभाव I. Tatpur. m. (-वः) ¹ The not being, the not existing, absence; e. g. a *Vārtt.* to *Pān.* (**यस्य च भावेन भाववक्ष्यम्**): **भाववक्ष्ये सप्तमीविधाने ऽभाववक्ष्य उपसंख्यानम्**; or in the *Mīm. Sūtras*: **अभावदर्शनाच्च, or अभावाच्चेतरस्य स्वात्**; comp. also the definition of **न** s. v. **अप्राशस्त्य**; but mostly and frequently used in this sense as the latter part of a compound, esp. in scientific writings; e. g. in the *Mīm. Sūtras*: **अर्थाभावाद्भिन्नं स्वात्, or कर्मभावाद्भिन्नं परार्थत्वात्** &c.; in the *Vedānta S.*: **तदभावो नाडीषु तच्छूतेरात्मनि च, or काव्यास्तु यथाकामं समुच्चीरन्न वा पूर्वहेत्वभावात्** &c.; in the *Sāṅkhya S.*: **मूले मूलाभावादमूलं मूलम्, or न पीर्येयत्वं तत्कर्तुः पुष्यस्त्राभावात्** &c.; in the *Yoga S.*: **हेतुफलाश्रयात्मनिः संगृहीतत्वादेवामभावे तदभावः, or ततः प्रत्यक्चेतनाधिगमो ऽप्यन्तरायाभावश्च** &c.; in the *Nyāya S.*: **वर्तमानाभावे सर्वाग्रहणं प्रत्यक्षानुपपत्तेः, or प्रागुत्पत्तेः कारणाभावाद्गुत्पत्तिसमः** &c.; in the *Vaiśeṣika S.*: **कारणाभावात्कार्याभावः, or कार्याभावात्कारणाभावः; or Pāṇini**: **अव्ययं विभक्तिसमीपसमुच्चिद्युद्धर्थाभाव** °° **वचनेषु**. ² Absence, want, failure; e. g. *Kātyāy. Śrauta S.*: **अभावे** (scil. **यूपस्य**) **खदिरविल्वरीहितकान्** (scil. **यूपान्कुर्यात्**); or *Vyāsa*: **आतृणां जीवतोः पिचोः सहवासो विधीयते । तदभावे विभक्तानां धर्मस्तेषां विवर्धते**; or *Vrihaspati*: **पिचोरभावे पुत्राणां विभागः संप्रदर्शितः** (see meaning 4.); or *Bhūripur.* (= *Trik.*): (scil. **अङ्गनागम्**) **अभावादङ्गनात्वागसुरगम्रक्षार्चकम्**. ³ Non-existence, non-entity; in this sense mostly occurring in the philosophical Sūtras; e. g. in the *Vedānta S.*: **नाभाव उपलब्धेः**; or in the *Sāṅkhya S.*: **अनादावव यावदभावाद्भिन्नविषयत्वम्**; or in the *Yoga S.*: **अभावप्रत्ययात्मना वृत्तिर्निद्रा**; or in the *Nyāya S.*: **अभावाद्भावोत्पत्तिर्नानुपपद्यते प्रादुर्भावात्, or सर्वमभावो भावेच्चितरेतराभावसिद्धेः**. The category 'non-existence or non-entity' is originally not to either of the six philosophical systems a **प्रमाण** (q. v.) or instrument of forming a right notion; it has been adopted, however, as such by *Kumārila-Svāmin*, the commentator of *Jaimini* and

his followers, and equally by the Vedāntists, although no mention is made of it, as of a *pramāna*, in the *Brahma-Sūtras*; (*Gauḍapāda* is mistaken in mentioning it in his comm. on the *Sāṅkhyakār.* v. 4. as one of *Jaimini's pramāna*); the *Sāṅkhya* systems consider it as comprised under the *pramāna* **आप्तवचन** q. v. and the *Nyāya* under the *pramāna* **अनुमान** q. v. In *Kaṇāda's* or the *Vaiśeṣhika* system it is the seventh or last **पदार्थ** or category, and distinguished as **संशयभाव** and **अन्योन्याभाव**, the former again as **प्रागभाव**, **ध्वंस** and **अस्त्यभाव**; for the definition of these terms see s. vv.; (hence the word occurs also in the plural, e. g. in the *Bhāṣhāparichcheda*: **विशेषणतया तद्दहभावानां यद्दोऽभवत्**); *Gauḍapāda* divides **अभाव** in **प्रागभाव**, **इतरैतराभाव**, **अस्त्यभाव** and **सर्वाभाव** qq. vv. 'Destruction, death; e. g. in the *Vedānta S.*: **अभावं वादिराह ह्येवम्** (*Anūpanar.*: **मुक्तस्य देहावभावं वादिराह** &c.; *Sāṅkara*: **तस्यादभावः शरीरेन्द्रियाणां मोचे**); or *Bhāṭṭik.*: **अभावे भवतां चोऽस्मिन्जीवित्तस्यास्त्वजीवनि**: (*Jayam.* and *Bharatas.*: **अभावे विनाशे**). The instances from *Vyāsa* and *Vṛihasp.* under 2. and similar ones might be referred apparently to the meaning 'death', but it seems more correct to render them 'if the parents are no more' or 'in the absence of the parents' &c. instead of 'on the death of the parents' &c. E. **अ** neg. and **भाव**.

II. *Bahuvr. f.* (-वा) A shade, a shadow (? according to the *Nighanta-Prakāśa*). E. **अ** priv. and **भाव**.

अभावस्त्व n. (-त्वम्) 'The category of non-existence (see **अभाव** I. s.); e. g. in the *Siddhāntamuktāv.*: **अभावस्त्वं द्रव्यादिषट्कान्योन्याभावस्त्वम्**. E. **अभाव**, *taddh. aff.* **त्व**.

अभावन *Tatpur. n. f.* (-नम्-ना) ¹Non-perception, absence of correct understanding; e. g. a comm. on the *Yoga* term **प्रमाद** q. v., **प्रमादः समाधिसाधनानामभावनम्**. ²Absence of religious meditation or contemplation. E. **अ** neg. and **भावन**.

अभावनीय *Tatpur. m. f. n.* (-यः-या-यम्) Not to be contemplated, inconceivable, incomprehensible. E. **अ** neg. and **भावन**.

अभावयितु *Tatpur. m. f. n.* (-ता-यी-तु) Not perceiving, not comprehending; e. g. not comprehending *Agni*, i. e. not worshipping him, *Sāyana*: **अविद्वांसः । अत एवापञ्चा अद्दृष्टारः । यद्वा विद्वांसोऽप्यभावयितारः । अनुपासका इत्यर्थः**. E. **अ** neg. and **भावयितु**.

अभाविन् *Tatpur. m. f. n.* (-वी-विनी-वि) What will not, or is not to, be; comp. **अभाव्य**; e. g. in the *Hitopad.*: **यद्भावि न तन्नावि भावि चेन्न तदव्यथा**. E. **अ** neg. and **भाविन्**.

अभाव्य *Tatpur. m. f. n.* (-व्यः-व्या-व्यम्) What is not to be, not destined to be; e. g. in *Bhartrihari*: **नाभाव्यं भवतीह कर्मवशतो भाव्यस्य नाशः कुतः**. Comp. the preceding. E. **अ** neg. and **भाव्य**.

अभावश्च *Tatpur. n.* (-श्चम्) Silence; also as a religious act, comp. **मीन**. E. **अ** neg. and **भाषण**.

अभाधितपुंस्त्व *Tatpur. n.* (-त्त्वम्) (In Grammar.) A word which can neither become a masc. nor a neuter, i. e. a word which is always a feminine; (see the explanation of **भाधितपुंस्त्व**); e. g. *Pāṇini*: **अभाधितपुंस्त्वाच्च**. E. **अ** neg. and **भाधितपुंस्त्व**, *scil.* **प्रातिपदिक**.

अभि *ind.* (see **निपात**, **उपसर्ग**, **वृत्ति**, **कर्मप्रवचनीय**) A particle implying the notion of proximity, hence of conjunction, relation, superiority, excess, in their literal and metaphorical acceptations (and thus becoming in many instances synonymous as well with **आ**, **अनु** as with **अधि**, **अपि**, **अति**); it is used either as a prefix to verbs, and as such, in the Vedas and archaic passages of the classical literature, also detached from the verb (very much in the same manner as German prepositions when connected with verbs); or as a separable preposition: or, in the Vedas and archaic passages of the classical literature, as an adverb. With nouns it may form *Tatpur.*, *Bahuvr.* and *Avyayibh.* compounds. It appears, too, in the protracted form **अभी**; e. g. (*ved.*) **अभी तु यः**, and comp. **अभीक**, **अभीघात**, **अभीवद्** &c.

1. (as a prefix to verbs it means) ¹Towards, to (implying proximity); e. g. **गम्** or **इ** or **या**, with **अभि**, 'to go towards, to approach'; **कम्** or **धाव्**, with **अभि**, 'to attack'; **वद्** with **अभि**, 'to carry towards'; **वद्** with **अभि**, 'to salute'; in many instances where the radical itself implies this notion, it increases merely the power of the verbal meaning and becomes often untranslatable in English; e. g. **पीड्** 'to squeeze, to vex' has the same meaning, but in an increased degree, with **अभि**, **यद्** with **अभि** means, like **यद्**, 'to receive'; **भर्त्स्** 'to reproach, to threaten' has the same sense with **अभि**; **हन्** with **अभि** means the same as **हन्** &c. ²Towards, for, against (implying relation, when the same remark applies as before); e. g. **सप्** with **अभि**, 'to desire, to wish for', **राध्** with **अभि**, 'to be favourable towards', **द्रुह्** with **अभि**, 'to have animosity against'; **युज्** with **अभि** (*esp. pass.*), 'to bring an action against, to accuse'. ³On, upon (implying contiguity and answering frequently the cognate English *be-*); e. g. **सु** with **अभि**, 'to pour the juice of the Soma upon', **सिष्** with **अभि**, 'to sprinkle upon, to be-sprinkle', **जग्** with **अभि**, 'to be-got'. ⁴On, above, over (implying superiority or mastery); e. g. **भू** or **जस्** (*cl. 2.*) with **अभि**, 'to overpower'; **जस्** (*cl. 1. or cl. 4.*) with **अभि**, 'to study' (comp. **जम्**, **इ** &c. with **अधि**).

2. (as a separable preposition) with a noun following or preceding in the accusative; ¹Towards, to, in the direction of; e. g. *Vājas.*: **सुप्रवाः प्रवाः प्रवजयन्परीह्यभि रायसोवेष्य यजमानम्**; or *Manu*: **तं चेदभ्युदियात्सूर्यः** &c.; (comp. s. v. **अभिनिर्मुक्त**); or *comm. on Pāṇ.*: **वृचमभि विद्योतते विद्युन्**. ²Towards, with regard to (implying relation); e. g. *Rigv.* or *Vājas.*: **विपादूर्ध्वं उदित्युषः पादोऽस्त्रेहामवत्पुनः । ततो विष्वक्स्वक्रामस्ताशनानश्ने अभि**; or *Siddh. K.*: **भक्तो हरिमभि**. ³For the sake of, on behalf of, on account of; e. g. *Sāmav.*: **यच्च न पूर्वं पितरः पदञ्चा स्वर्षिदो अभि ना अद्रिमिष्यन्**; or *Bhāṭṭik.*: **अभि शोतिष्यते रामो भवन्नामधिरादिह**. ⁴In, on; e. g. *Rigv.*: **सध्रीचीनेन मनसा तमिक् चोचिरेण ह्यनाहसमि बुन्** '... on certain days'; or **यन्ते नाचादधिना पञ्चमनादमि मूर्धं** (on the spit) **निहतस्त्रावधावति** &c. ⁵Over (implying dominion, mastery); e. g. *Rigv.*: **स तु मुधि सुत्वा चो दुषीयुर्वीर्षं भूमाभि रायो चर्वः**. ⁶By (implying distribution), severally; e. g. *comm. on Pāṇ.*: **वृषं वृचमभि सिञ्चति** or **देवं देवमभि सिञ्चति**.

3. (as adverb) ¹ Before, in front of, towards; e. g. *Rīgo*. or *Atharv.*: गा न प्राणा अवनीरमुषदभि अवो दावने सचेता: (scil. इन्द्रः), where *Sāyāna* explains अभि with the ellipsis इदाति (अभ्याभिमुखेन इदातीति शेषः). ² All round, everywhere, entirely (comp. अभितस); e. g. *Rīgo*: अभि ता देव सवितरीशानं वार्याषाम् । सदावम्भागमीमहे (where ता is not to be connected with अभि, but with ईमहे; *Sāyāna*: तां प्रति भागं भवनीयं धनमभि सर्वत ईमहे); or *Sāmav.* or *Vājas.*: अभि त्वं देवं सवितारमोष्योः कविक्रतुमर्चामि सखसवं रत्नधाममि प्रियं मतिम्; or *Sāntip.* of the *Mahābh.*: धनाधर्मः प्रभवति शिवाद्भि नदी यथा.

4. (in composition with nouns) ^a Tatpur. ¹ if it is उपपद, it retains the meaning which it has as prefix to the radical; e. g. in अभिक्रम, अभिघात, अभिवेक &c.; ² if it is not उपपद, it implies superiority or excess: excellently, very, very much; e. g. अभिधर्म, अभिनीत, अभ्यधिक.

^b Bahuvr. ¹ Towards, in the direction of; e. g. अभिमगस, अभिमुख, अभिबु. ² Excellently, very, very much; e. g. अभिरूप, अभ्यङ्ग, अभिक्रतु.

^c Avyayibh. Towards, in the direction of; e. g. अभ्यपि, अभिदक्षिणम्, अभिवातम्. E. doubtful; the native E. च neg. and भि (भा, un. aff. कि) is not very plausible. See भि and the Preface.

अभिक्रम m. f. n. (-कः-का-कम्) Lustful, libidinous; e. g. *Bhāṭik.*: (Sītā speaks to Rāvaṇa) अपि सिद्धेः छशानौ त्वं दर्पं मखपि यो ऽभिकः. Also अभीक; comp. अगुक्. E. अभि, taddh. aff. कन् (according to *Pāṇini*; the comm. of the *Amarak.* take it as a Tatpur. of कम् with अभि, kṛit aff. उ; comp. अगुक्).

अभिकरण Tatpur. n. (-णम्) Effecting, causing. E. क् with अभि, kṛit aff. क्ण्ट.

अभिकाङ्क्षा Tatpur. f. (-ङ्क्षा) Wish, desire. E. काङ्क् with अभि, kṛit aff. च्.

अभिकाङ्क्षित Tatpur. m. f. n. (-तः-ता-तम्) Wished, desired. E. काङ्क् with अभि, kṛit aff. क्त.

अभिकाङ्क्षिन् Tatpur. m. f. n. (-ङ्क्षी-ङ्क्षिणी-ङ्क्षि) Wishing, desirous. E. काङ्क् with अभि, kṛit aff. णिनि.

अभिकाम Tatpur. 1. m. (-मः) ¹ Love, affection. ² Wish, desire; e. g. *Sūtrata*: शीताभिकामो भवति शीतेनैव प्रशाम्यति.

2. m. f. n. (-मः-मा-मम्) ¹ Loving, lustful. ² Desiring for; with a noun in the accus. E. कम् with अभि, kṛit aff. चञ्.

अभिकामम् Tatpur. ind. Having desired; e. g. अभिकामं कुर्वीति. E. कम् with अभि, kṛit aff. शमुक्.

अभिकास Tatpur. (?) m. (-सः) The name of a town situated on the road from Ayodhyā to Girivraja, the capital of the Kekayas; according to the older redaction of the *Rāmāyaṇa*. E. अभि and कास.

अभिक्रति Tatpur. f. (-तिः) A class of metres regulated by number and quantity; another and probably more correct reading of अतिकृति q. v. E. अभि and कृति.

अभिक्रतरी Tatpur. f. (-री) (ved.) (Probably.) The supernatural power which produces diseases; in the *Atharv.*: अपेयं रात्र्युच्छ्रयपोच्छ्रयभिक्रतरीः । वीरन्वेचियनाश्वयप चेचिचमुच्छ्रु. E. The irreg. fem. of an obsolete base अभिक्रतन् (ङ् with अभि, kṛit aff. कृनिष्, āgama तुक्), the final न् changed to र् and fem. aff. ङीप्.

अभिक्रम Tatpur. m. f. n. (-प्रः-प्रा-प्रम्) ¹ Made, prepared,

produced. ² Guarded, protected (?); e. g. *Swetāśw. Upan.*: चक्रुष्टमाचः पृषवो ऽन्तरात्मा सदा जगानां हृदये संनिविष्टः । इदा मन्वीशो मनसाभिक्रमः (*Sānkara*: हृदयस्थेन मनसाभिक्रमः; but it would seem as if •भिक्रमः is a misreading for •भिक्रमः and that the meaning of the sentence is: 'Purusha is reproduced by manas which resides in the heart'). E. कृप् with अभि, kṛit aff. क्त.

अभिक्रतु Bahuvr. m. (-तुः) (ved.) A powerful adversary; e. g. *Rīgo*: (इन्द्रः) विभेद वचं जुगुदे विवाचो ऽचाभवहमिताभिक्रतुणाम् (*Sāyāna*: क्रतुः कर्म । चाभिमुखेन युवार्थं कर्म देवां ते ऽभिक्रतवो वचीचांसः श्रवः). E. अभि and क्रतु.

अभिक्रन्द Tatpur. m. (-न्दः) A call, a shout; वाचीरभिक्रन्दः is the ritual name of the *Sāmaveda* verses 1. 561.b. (= I. 6. 2. 2. a. b., compare इन्द्रस्वायामीव s. v. इन्द्र) and 2. 578-580. (= II. 5. 1. 12.). E. क्रन्द with अभि, kṛit aff. चञ्.

अभिक्रम Tatpur. m. (-मः) ¹ A courageous attack. ² Mounting, ascending. ³ A beginning, an undertaking; e. g. *Bhāgavadg.*: नेहाभिक्रमनाशो ऽस्ति प्रत्यवाचो न विद्यते (*Arjunam.*: इह निष्कामकर्मप्रयोगे ऽभिक्रमस्य प्रारम्भस्य नाशो निष्फलत्वं नास्ति). E. क्रम् with अभि, kṛit aff. चञ्.

अभिक्रमन् Tatpur. n. (-मन्) Proceeding towards, approaching; see the instance s. v. अभिक्रामत्. E. क्रम् with अभि, kṛit aff. क्ण्ट.

अभिक्रान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) ¹ Approached. ² Commenced, begun; see अभिक्रान्तिन्. E. क्रम् with अभि, kṛit aff. क्त.

अभिक्रान्ति Tatpur. f. (-न्तिः) The same as अभिक्रमन्. E. क्रम् with अभि, kṛit aff. णिनि.

अभिक्रान्तिन् m. f. n. (-न्ती-न्तिनी-न्ति) Having begun; with a noun in the loc.; e. g. *Lāṭyāyana*: य एषामध्ययने ऽभिक्रान्तिनः स्वात् 'whoever of them (i. e. of the *Vrātyas*) has made the best beginning i. e. the greatest progress in the sacred study' (*Agnisvāmin*: अभिक्रान्ता अध्ययनेन सर्वे इमे ऽभिक्रान्तिनः । अयमेषामभिक्रान्तिनः). E. अभिक्रान्त, taddh. aff. णिनि.

अभिक्रामत् Tatpur. m. f. n. (-न्-न्ती-त्) Proceeding towards, approaching; e. g. *Jaiminiya-nyāyam.*: साकंप्रस्थाधीयेन यजेत पशुकाम इति विहिते कर्मणि श्रूयते । सह कुम्भीभिरभिक्रामन्नाहेति । तत्र चतसृभिर्दधिपयःकुम्भीभिः सहाहवनीयदेशे ऽभिक्रमयमाणं श्रुतम् &c. E. क्रम् with अभि, kṛit aff. श्तु.

अभिक्रामन् Tatpur. ind. Having proceeded towards, having approached; e. g. *Kāṭyāy. Śrautas.*: जुष्टा पृषदाश्चस्वादायोपनिष्कन्व पृच्छति श्रुतं हविः शमिताश्चिति विभिरभिक्रामम्. E. क्रम् with अभि, kṛit aff. शमुक्.

अभिक्रोशक Tatpur. m. (-कः) A reviler, an abuser. E. कुम् with अभि, kṛit aff. क्ण्ट.

अभिक्रान्तु Tatpur. m. (-न्ता) A destroyer (ved.); e. g. *Rīgo*: अभिक्रान्तारो अभि च चमध्वम् (*Sāyāna*: = अभितः शत्रूणां हिंसितारः). Comp. the following. E. च्ण्ट with अभि, kṛit aff. तुच्, or अभि and चन्तु.

अभिक्रदा Tatpur. f. (-दा) (ved.) The act of destroying, destruction; applied as an epithet in the sense of 'destroyer' to *Aryaman*, in the *Rīgo* verse: ऊवे वो देवीमदिति नमो भिर्मुक्तीकाय वचं मिचमपिम् । अभिक्रदामयमणं सुशेवम् &c. (*Sāyāna*: अभिक्रदाम् । चदिहिंसाकर्म । अभिक्रान्तारं शत्रूणां हिंसितारम् &c.). E. च्ण्ट with अभि, kṛit aff. च्ण्ट (?); E.

and meaning seem to result not merely from the quoted comm. of Śāyaṇa, but from the Pada text which divides अभि ऽपदा (not अभिच ऽपदा).

अभिचिपत् Tatpur. m. f. n. (-च-की-त्) Reviling, detracting; e.g. *Bhāṭik.*: तद्विचिपत्स्यैवायं शिरःशुभं भुवद्भुमम् । अभिचिपत्स्यैवैव रावणं पर्यतञ्जितम् 'Rāvaṇa who detracted from, i. e. who surpassed (by his appearance) the majesty of a mountain'. E. चिप् with अभि, kṛit aff. शतृ.

अभिजा I. Tatpur. f. (-जा) ¹A name or appellation. ²A word; e.g. *Viśvapr.*: अवेद्विष्णुपदाभिजा चीरोदे &c. ³Fame, glory; e.g. *Rīgv.*: अथा अपञ्जा न दमन्नभिजा विज्ञास ई प्रेतारी वरचण् (*Sāyaṇa*: अभितः ज्ञातिं माहात्म्यमन्वा ज्ञाक्यत्तिरहिता चविद्वासः । अत एवापञ्जा वद्भृष्टारः). ⁴Beauty; e.g. *Meghadūta*: सूर्योपाये न खलु कमलं पुञ्जति स्वामभिज्ञाम्. ⁵Proclaiming, telling (*Śabdārāt.*: = आख्यान; *Ajayapda*: = विज्ञाति, besides कीर्ति, viz. अभिजा नाभि निर्दिष्टा शोभाविज्ञातिकीर्तिषु). ⁶(ved.) Understanding, wisdom; (*Nigh.*: = प्रज्ञा). E. जा with अभि, kṛit aff. चङ्.

II. Bahuvr. (?) m. f. n. (-जः-जा-जम्) Renowned, celebrated. (For this meaning comp. the following word.) E. अभि and जा.

अभिज्जाद्व Karmadh. m. (-वः) The celebrated Yādava, i. e. Kṛishṇa; *Hemachandra* (in the definition of मत्स्य): मत्स्यो मीनान्तरि मीने विराटे ऽभिज्जाद्वे (thus the printed ed. of *Hemach. nān.* and the Mss. of the E. I. H. and of the R. A. S.; in several Mss. of the *Viśvaprak.*, belonging to the E. I. H. and the R. S., this verse runs: ... विराटाभिज्जाद्वे, but as this reading is clearly wrong and as a correction विराटाभिज्जे द्वादेवे would be at variance with the metre, it must be assumed that it ought to be the same as in the text of *Hemachandra*). E. अभिज्जा and द्वाद्व.

अभिज्जातु Tatpur. m. (-ता) (ved.) A supervisor; an epithet of Indra. E. जा with अभि, kṛit aff. तृच्.

अभिज्जात Tatpur. n. (-जम्) Fame, notoriety, glory. E. जा with अभि, kṛit aff. कृट्.

अभिज्जत् Tatpur. m. f. n. (-च-की-त्) Approaching. Comp. also अभिज्जन्. E. जम् with अभि, kṛit aff. शतृ.

अभिज्जत Tatpur. m. f. n. (-जः-ता-जम्) Approached. Comp. also the meanings of the following. E. जम् with अभि, kṛit aff. क्त.

अभिज्जन् Tatpur. m. (-जा) ¹One who approaches. ²One who has sexual intercourse; comp. जन्. E. जम् with अभि, kṛit aff. तुच्.

अभिज्जम Tatpur. m. (-जः) ¹Coming near, approaching; e.g. *Bhāṭik.*: लोचं कूलाभिज्जमे खे तुङ्गामभिज्जपुष्यपरिज्ञाहम् (scil. लवणवज्जम्); or ततः प्रविज्जाचविषुः कुमारमादिचदस्त्राभिज्जमं वनाय. ²Arrival; e.g. *उष्याभिज्जम*. ³Sexual intercourse; e.g. *Yājñav.*: प्रसङ्ग दास्त्राभिज्जमे दस्त्रो द्यपयः कृतः 'at a forced intercourse with a harlot &c'; or *Vivādash.*: शूद्रायामनवपूर्वादां ज्ञताभिज्जम आर्यो.... गार्जः; comp. जम. [In derivatives of this word made by means of a taddh. aff. which has a ज्, ज् or ज् as anubandha, both parts of the comp. receive Vṛiddhi; comp. आभिजाभिक.] E. जम् with अभि, kṛit aff. चप्.

अभिज्जद्व Tatpur. m. (-द्वः) A penalty inflicted for offences committed by sexual intercourse. Also अभिज्जमद्व. E. अभिज्जम and द्व.

अभिज्जम Tatpur. n. (-जम्) ¹Coming near, approaching; e.g. *Nyāya S.*: अचक्षो ऽयस्त्राताभिज्जमनवत्तदुपसर्पयन्. — In the worship of the Vaiṣṇavas the word implies 'adoration of the divinity, by cleansing the temples, images &c.'. ²Sexual intercourse; e.g. *Vivādash.*: आर्षस्त्राभिज्जमने चिह्नोचारः; or *Dāyabh.*: पुष्यार्थं ज्ञाचभिजाभिज्जम एव शास्त्रार्थः । द्वितीयाचभिज्जमनं तु वृष्टप्रथीवणकमाचार्यम्; or *Hitop.* (ed. Seramp.): वरं वर्भञ्जावो वरमपि च वैवाभिज्जमनं वरं ज्ञातः प्रेतो वरमपि च कन्वावजिता । वरं कन्वा भाषो वरमपि च वर्भेषु वसतिर्न वाविदानूपद्रविषववसुतो ऽपि तजयः; comp. जमन and उपजमन. E. जम् with अभि, kṛit aff. कृट्.

अभिज्जमद्व Tatpur. m. (-द्वः) The same as अभिज्जमद्व. E. अभिज्जमन and द्व.

अभिज्जन् Tatpur. m. f. n. (-जः-जा-जम्) To be approached, accessible. E. जम् with अभि, kṛitya aff. चत्.

अभिज्जर Tatpur. m. (-रः) (ved.) ¹Praise, an encomiastic song. ²One who praises; see the explanation s. v. अपजर. E. ज् with अभि, kṛit aff. चप्.

अभिज्ज्व Tatpur. n. (-जम्) A tumult, an uproar. E. ज्व् with अभि, kṛit aff. कृट्.

अभिजाभिन् Tatpur. m. f. n. (-मी-मिनी-मि) ¹Approaching, coming near; e.g. *Patanjali* (on the *Vārtt.* च स्वयोभिज्जम): न सिद्धं भवति । अन्वो ऽभिज्जमो ऽस्म । अन्वोभिज्जामीन्वेव भवति. ²Having sexual intercourse; e.g. *Yājñav.*: वेकवेरमवयामविवीतस्वदाहवाः । रावपत्न्याभिज्जामी च दग्धबासु कटापिना. E. जम् with अभि, kṛit aff. चिपि.

अभिज्जुप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Guarded, protected; e.g. *Draupadikar.*: एतैः सहायिदपयाति राजा मद्द्वैरिद्ध इवाभिज्जुप्तः. E. जुप् with अभि, kṛit aff. क्त.

अभिज्जुप्ति Tatpur. f. (-प्तिः) Guarding, protecting. E. जुप् with अभि, kṛit aff. क्तिप्.

अभिज्जूर्त Tatpur. m. f. n. (-र्तः-र्ता-र्तम्) (ved.) Resolved upon (to become an offering), destined (for an offering), as the horse of the Aśvamedha; e.g. *Rīgv.* or *Vājas.*: इहं वीतमभिज्जूर्तं वषट्कृतं तं देवासः प्रतिवृष्णस्वचम् (*Sāyaṇa*: अभिज्जूर्तमाभिमुख्येन प्रदानायोद्यतम्; *Mahidh.*: अभिज्जूर्तं ये चक्षाम् इवाभूत्तम्). E. जुर् with अभि, kṛit aff. क्त; (the formation is vaidik; comp. *Pāṇ.* VIII. 2. a).

अभिज्जूर्ति Tatpur. f. (-र्तिः) (ved.) Will, resolution, effort; e.g. *Rīgv.* or *Vājas.*: वे चार्थेते पचनं संभरन्तुतो तेषामभिज्जूर्तिर्न इन्वतु (*Sāyaṇa*: अभिज्जूर्तिः संकल्पः सर्वेषा करणीयमिति बुद्धिः; *Mahidh.*: अभिज्जूर्तिर्यद्यत्); or वे चार्थेतो मांसमिहामुपासत उतो तेषामभिज्जूर्तिर्न इन्वतु (*Sāyaṇa*: = अभित उचमनम्; *Mahidh.*: = उचमः). Comp. आजूर्ति. E. जुर् with अभि, kṛit aff. क्तिप्; (the formation is vaidik; comp. the preceding; the word must not be derived from जु).

अभिज्जोप्तु Tatpur. m. f. n. (-प्ता-प्ती-प्तु) Protecting, guarding. E. जुप् with अभि, kṛit aff. तुच्.

अभिज्जक Tatpur. m. f. n. (-जः-जा-जम्) Overcome, subdued. E. जस् with अभि, kṛit aff. क्त.

अभिज्जह Tatpur. m. (-हः) 1. ¹Attack, onset; (*Rāyam.*: = अभिज्ज्वात्तमज्जम्; *Bharatam.*: = आभिमुख्येन युवादिप्रवृत्तिः). ²Challenge; (*Nīlak. Ramāndhā, Paddārthak.* &c. = युवा-ज्ञानम् or कसहाज्ञानम्). ³Weight (= वीरवम्). E. जह् with अभि, kṛit aff. चप्.

2. A complete seizure, a thorough robbery (*Hem. &c.* = अभिघारणम्; *Ajayopdā*: = समन्नाह्रहणम्). E. अभि and घृ. अभिघारण Tatpur. n. (-घण) Robbing (perhaps: a thorough robbery; comp. the preceding), or seizing any thing in the presence of the owner. E. घृ with अभि, kṛit aff. कृट्.

अभिघर्षण Tatpur. n. (-घर्ष) 1 Rubbing, friction. 2 Possession by an evil spirit. E. घृ with अभि, kṛit aff. कृट्.

अभिघ्नान Tatpur. m. pl. (-घ्नाः) A proper name of one of the families the members of which bear the surname *Kauṣika* (according to the text of *Langlois'* transl. of the *Harivamśa*); another reading of the word is अभिघ्नान. E. ग्नि with अभि, kṛit aff. ङ.

अभिघात Tatpur. l. m. (-तः) 1 Striking, beating, wounding; e. g. *Kāṇḍa S.*: अभिघाताकुसलसंयोगादस्ते कर्म; or *Subrūta*: विघातादभिघाताद्वा हीनसत्त्वक &c.; or *Bhāṭṭik.*: द्विकुर्वतां चतुर्कुर्वन्निघातं नविर्दिशाम् । वहिष्कारिणस्त्वामाद्रिपूज्ज-जनपिबुधः. 2 Pain, infliction; e. g. in a comm. of the *Yoga S.* (on the word हीनसत्त्वक): हीनसत्त्वमिच्छामिघाता-क्षेतसः शीमः; or *Lalitav.*: मनःसंवरो धर्मासोकमुद्धमभिघा-तत्वापादमिच्छादृष्टिप्रहासाच्च संवर्तते. 3 Warding off, removal; e. g. in *Gaudapāda's* comm. on the *Sāṅkhyakār.*: चाधिमी-तिकस्य (scil. दुःखस्य) रषादिनाभिघातो दृष्टः. 4 (In the *Vdjas. Prāśadkhyā.*) The vehemence or physical excitement which accompanies the recital of mantras at the evening oblation (तृतीयसवन), when the voice is loudest, it being low at the morning oblation (प्रातःसवन) and louder in the noon-oblation (माध्यह्निसवन). Compare besides the terms आघाम, माह्व, विग्रह, चापेय.

2. n. (-तम्) A harsh pronunciation (e. g. when putting a question), produced by the neglect of Sandhi rules, more esp. by combining a preceding soft aspirate sound (च, झ, ङ, ञ, भ) with a following unaspirate sound (either क, च, ट, त, प or न, ज, ड, द, भ), or a hard aspirate sound (ख, छ, ठ, थ, फ) with a following hard unaspirate sound (क, च, ट, त, प), or a soft unaspirate sound (च, ज, ङ, ञ, द, न) with a following hard aspirate sound (ख, छ, ठ, थ, फ). (*Keralagrantha*, as quoted by *Rāṭhāk.*) Also अभी-घात. E. हृ with अभि, kṛit aff. घञ् and ञ् changed to त्.

अभिघातक Tatpur. m. f. n. (-तक-तिक-तकम्) Warding off, removing; e. g. *Sāṅkhyakār.*: दुःखवाभिघातादिद्विधाका तदभिघातके हेतौ. (Comp. the quotation from a comm. on the *Yoga S. s. v. चयघात.*) E. हृ with अभि, kṛit aff. कृट्, and ञ् changed to त्.

अभिघातहत Tatpur. m. f. n. (-त-ता-तम्). See अभीघातहत.

अभिघर्षित Tatpur. m. f. n. (-त-ता-तम्) 1 Struck. 2 Pained, afflicted. E. हृ in the caus., with अभि, kṛit aff. ङ.

अभिघातिन् Tatpur. l. m. f. n. (-ती-तिनी-ति) 1 Beating, striking, inflicting injury; e. g. *Subrūta*: अकासप्रवाहवाद्-धिरं मुखं बसहनुं नूर्धामिघातिनं काससासशोषोपद्रुतं कुम्भं विकटं वा जनयति. 2 Hostile.

2. m. (-ती) An enemy. E. हृ with अभि, kṛit aff. ङिनि, and ञ् changed to त्.

अभिघार Tatpur. m. (-रः) 1 Ghee or clarified butter. 2 Drop- ping clarified butter upon the offerings at sacrifices; e. g. *Jaim.-nyāyam.*: सुषमभिघार्यं जुहुः पशुमनतीत्वभिघारतन्ने विज्ञानवरे. Comp. the following. (Hence, dropping scantily

and niggardly clarified butter upon the food set before guests; *Moleworth.*) E. घृ with अभि, kṛit aff. घञ्.

अभिघारण Tatpur. n. (-घण) The same as अभिघार 2; e. g. *Jaim. Sūtra*: उपसरवाभिघारणदोरमुतार्थत्वादर्कं खात; or *Jaim.-nyāyam.*: प्रावृत्तिके हि क्ने साप्तामे पूर्वमवदावम-भिघारणमासादनं च क्त्वा प्रदावमकृत्विवापेये ऽवदानादीनि वर्तन्वानि. E. घृ with अभि, kṛit aff. कृट्.

अभिघारित Tatpur. m. f. n. (-त-ता-तम्) Dropped upon the offerings at sacrifices (as clarified butter). E. घृ in the caus., with अभि, kṛit aff. ङ.

अभिघार्थ Tatpur. m. f. n. (-र्थः-र्था-र्थम्) To be dropped upon the offerings at sacrifices (as clarified butter); e. g. *Jaim.-nyāyam.*: अभिघार्थं प्रघातानां श्रेयस हविरच किम् &c. E. घृ with अभि, kṛitya aff. क्त्.

अभिचरण Tatpur. l. n. (-घण) (ved.) (Probably.) A magic power, a magic remedy; (comp. सञ् with अभि, अभिचर, अभिचर, अभिचरि, अभिचरि, अभिचर); *Atharvav.*: वी ते ब्रह्मास तिष्ठतः कवे मुक्त्वावपन्ति । वेदाहं तस्य नेवर्षं शीघुरभिचरचम. E. च् with अभि, kṛit aff. कृट्.

II. m. f. n. (-च-चा-चम्) (ved.) (Probably.) Indicating, pointing out, making clear; *Atharvav.*: चावतीर्दित्रः प्रदिशो विवृषीर्वावतीराद्वा अभिचरया द्विः &c. E. च् with अभि, kṛit aff. कृट्. (This would be the E. according to *Pāṇ.* III. 2. 149, when the word must form a fem. in चा, and be udātta on the last syllable; but if the present ed. of the *Atharv.* is correct, there is an irregularity in the accentuation, for the word is udātta on the third syllable, i. e. it is accentuated like the neuter, formed with कृट्, although the fem. is not in ई; but perhaps the aff. is कृ.)

अभिचरण Tatpur. m. f. n. (-च-चा-चम्) To be told every- where, to be praised, praiseworthy; e. g. *Īgṛv.* or *Sāmav.*: महने (scil. इन्द्र) वृषो अभिचरं उतं पश्येत्तुर्वर्षं चतुम् (*Sāyana*: अभिचरम् । अभितः ज्ञापनीयं सोतवम्). E. च् with अभि, kṛitya aff. क्त्.

अभिचर Tatpur. m. (-रः) A servant. E. च् with अभि, kṛit aff. घञ्; (चर being टित्, the fem. would be अभिचरी).

अभिचरण Tatpur. n. (-घण) Employing charms or spells for a malevolent purpose. See अभिघार. E. च् with अभि, kṛit aff. कृट्.

अभिचरणीय m. f. n. (-च-चा-चम्) Referring to charms used for a malevolent purpose; e. g. *Sāyana* in the introd. of a chapter of the *Shādvinsābr.*: अघाभिचरणीयचयेषु । एकस्मिं हिं करोतीत्यावाः पञ्चानुवाकाः । चिपुदादीनां चिखवर्षकाणां चिपुतिचोदनाः. See अभिघार. E. अभिचरण, taddh. aff. ङ.

अभिचरत् Tatpur. m. f. n. (-ञ्-नी-त्) Employing a charm or spell for a malevolent purpose; e. g. *Shādvinsābr.*: अघिच-ज्ञेनो ऽभिचरञ्जेत; *Sāyana*: अभिचरन् । धातुर्वाहिंसा भा-वयेदित्थं; or *Vasishika*: कृत्स्नभिचरन् पतति. See अभि-घार. E. च् with अभि, kṛit aff. ङतु.

अभिचरित्वे Tatpur. ind. (ved.) 1 To enchant for a malevo- lent purpose. 2 To be enchanted for such a purpose; e. g. *Kāśikā*: तस्मात्पिता चाभिचरित्वे; or *Swaramanj.*: अपि-चिन्नाभिचरित्वे. (The word has two accents: the udātta on the second and on the last syllable.) E. च् with अभि, kṛit aff. त्वे; (i. e. an obsolete dative of an obsolete base अभिचरितु; comp. the following).

अभिचरितोऽ Tatpur. ind. (ved.) To enchant for a malevolent purpose (= अभिचरितुम्); e. g. *Kāśikā*: ईचरो ऽभिचरितोः. E. चर् with अभि, kṛit aff. तोचुर्; (i. e. the genitive of an obsolete base अभिचरितु with the udātta on the second syllable; comp. the preceding).

अभिचार Tatpur. m. (-रः) Incantation, employment of charms or spells for a malevolent purpose. — The *Shadwīnta-Brāhmaṇa* names as such purposes: killing an enemy and depriving him of his cattle or property; it gives an account of four sacrifices which are performed for the attainment of these objects, (see ज्ञेन, चिबुदपिष्टोम, संदंश्च and वच) and describes the manner in which the mantras are to be recited at these sacrifices; (see विदुति). — The *Tantrasāra* (as quoted by *Rādhākāntad.*) names six purposes of incantation, viz. causing death (मारण), mental aberration (मोहन), stoppage of the bodily functions (संश्लेष), hatred (विद्वेष), ruin (उच्चाटन) and submission (वशीकरण). [Comp. e. g. also the following passage from the *Skanda-Purāna*: कुशीर्वा दूर्वया देवि चासने मुखकर्मणे । उपविशत ततो देवि अपेदेकायमानसः (scil. मुहनीताम्) । मुक्तासने वै शास्त्रार्थे ऽवक्ष्ये रक्तासनं प्रिये । अभिचारे कृष्यवर्षे पीतवर्षे धनानमे । उत्तरे शान्तिवाप्यस्त्रावक्ष्ये पूर्वमुखोदितम् । दक्षिणे मारणं प्रोक्तं सन्धने पश्चिमे मुखम् । मोहनं सर्वभूतानां बन्धमोचकरं परम् । देवभूप्रियकरं राजानं वशमानयेत् &c.] — *Sūsruta* speaks of a variety of fever caused by incantation (see अभिचारञ्जर and comp. अभिषङ्गञ्जर), the symptoms of which are, according to the *Nighānta Prakāśa*, thirst, mental aberration, abscesses, delirium, fainting, anguish, excessive heat &c. — *Manu* (likewise *Vishnu* &c.) when speaking of incantations (9. 290) makes a distinction between अभिचार, मूलकर्मण and various कृत्वा; the former comprises, according to *Medhātithi* and *Kullūka* as well incantations founded on vaidik writings (वैदिक or शास्त्रीय, such as the *Śyena* &c.), as those founded on vulgar superstition (लौकिक, such as taking the dust of the feet, digging in needles — सूचीनिखनन in the E. I. H. Mss. of *Medh.* being apparently a better reading than मूलनिखनन in the present edd. of *Kull.* — &c.) for the purpose of causing death; मूलकर्मण is, according to both comm., subduing a person by means of mantras, drugs &c. (*Kull.*: मन्त्रीषधादिना; *Medh.*: मन्त्रादिक्रियया); the कृत्वा are, according to *Kullūka*, incantations for the sake of causing ruin, making sick &c., according to *Medh.*, for the sake of causing ruin, animosity between friends or relatives, working wonders &c. (उच्चाटनमुद्गृह्णन्मुक्तासनेहविचिचीकरवादिहेतवः). — *Manu* fines a person who employs charms two hundred Pañās (9. 290), classes in another passage अभिचार and मूलकर्मण amongst the *Upapātaka* (11. 63) and makes the expiation of an अभिचार depend on the performance, thrice repeated, of the penance called *Kriichchhra* (11. 197). But as these clauses would jar apparently with the vaidik texts which impliedly sanction the employment of charms by regulating the sacrifices *Śyena* &c. performed for incantatory purposes, *Kullūka* qualifies the definition of *Manu* 11. 63. by commenting that अभिचार is an उपपातक, if it causes the death of an innocent or unoffending person (ज्ञेनादिवज्ञेनानपराधस्य मारणम्), while *Medhātithi* seems merely

to lay stress on the fact of death itself (although the death be that of an enemy) and perhaps too on the condition of death being caused by a *vaidik* kind of incantation (*Medh.* to 11. 63.: अभिचारो वैदिकेन ज्ञापादिना मन्त्रप्रयोगेन ज्ञेनादिवज्ञेन वा शत्रुमारणम्, or to 11. 197.: वैदिकेन अपहोमादिना शत्रोर्मारणमभिचारः); for the same reason, probably, both comm. agree in giving to the penalty clause (9. 290) the additional sense: 'if the incantation does not cause death', and qualify, in the clause 11. 197., the incantation as one 'directed against a person who ought not to have been brought under the spell (i. e. an innocent or unoffending person)'; some however, as results from *Medh.*'s discussion on the latter verse, give it a different bearing, for they supply the preceding word चाजन at अभिचार and subject thus to the penance *Kriichchhra*, not the चयमान or the person who institutes an incantatory sacrifice, but the चक्षिक् or the priest who performs for him such a sacrifice. But in spite of these efforts of the commentators to establish a harmony between *Manu* and the *Veda*, it will seem that another possibility alluded to by *Medhātithi* is more plausible, viz. that *Manu* did not attach any scriptural authority to such voluntary rites, as the incantatory sacrifices, and, therefore, did not consider himself at variance with the *Veda*, when he interdicted incantations in an unqualified manner; (*Medhātithi*: ननु च काव्यान्वपि निविधानि। कामात्मता न ब्रह्मेति। यत्तस्य विषयः। स तेषु काव्यातः). E. चर् with अभि, kṛit aff. चञ्.

अभिचारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Enchanting, conjuring. E. चर् with अभि, kṛit aff. चञ्.

अभिचारकल्प Tatpur. m. (-ल्पः) The name of a work on incantations belonging to the *Atharvaveda*, one of the five *Kalpas* of this *Veda*. E. अभिचार and कल्प.

अभिचारञ्जर Tatpur. m. (-रः) Fever produced by incantations; see s. v. अभिचार. E. अभिचार and ञ्जर.

अभिचारणीय Tatpur. m. f. n. (-यः-या-यम्) To be enchanted, deserving or allowed to be brought under a spell; e. g. *Kullūka*: अभिचारो ऽभिचारणीयश्च; or *Medhātithi*: अभिचारणीयाभिचारो ऽप्युच्चाटतः. E. चर् in the caus., with अभि, kṛitya aff. ञ्णीचर्.

अभिचारमन्त्र Tatpur. m. (-न्त्रः) A formula or hymn for working a charm or incantation; e. g. *Śisūpālab.*: स्फुटमिदमभिचारमन्त्र एव प्रति युवतेरभिधानमङ्गनामम्. E. अभिचार and मन्त्र.

अभिचारयज्ञ Tatpur. m. (-ज्ञः) A sacrifice for the purpose of incantations, a sacrifice with magic powers, viz. either of the sacrifices called ज्ञेन, चिबुदपिष्टोम, संदंश्च, वच qq. vv. See अभिचार. E. अभिचार and यज्ञ.

अभिचारहोम Tatpur. m. (-मः) The same as the preceding. E. अभिचार and होम.

अभिचारित Tatpur. m. f. n. (-तः-ता-तम्) Enchanted, charmed. E. चर् in the caus., with अभि, kṛit aff. ङ्.

अभिचारिन् Tatpur. m. (-री) One employing spells, a magician, a conjurer. E. चर् with अभि, kṛit aff. चिबुञ् (according to the *Dhātupār.*).

अभिचार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) The same as अभिचारणीय. E. चर् with अभि, kṛitya aff. ङ्.

अभिचैद्य Tatpur. m. (-द्यः) A name of *Śisūpāla*. E. अभि and चैद्य.

अभिज Tatpur. m. f. n. (-जः-जा-जम्) Grown round or everywhere; comp. अभिजात; e. g. अभिजाः जेशाः. E. जन् with अभि, kṛit aff. ज्.

अभिजग्मि Tatpur. m. f. n. (-ग्मि-गन्-ग्मि-ग्मत्) Having arrived. E. गन् with अभि, kṛit aff. क्त्सु.

अभिजन Tatpur. m. (-जः) ¹ Native country; e. g. *Bhāṭik.*: ततः प्रवदिता वाक्मि मिचिजाभिजना नृपम्. ² The country of the ancestors; (this is the sense given to the word by *Patanjali* to *Pān.* IV. 3. ३०. in distinction from निवास, IV. 3. ३०, which would mean according to him the country where one lives oneself: अथ निवासाभिजनयोः को विशेषः। निवासो नाम यत्र संप्रत्युत्थते। अभिजनो नाम यत्र पूर्ववर्षितम्). ³ The ancestors; (according to *Kaṭyāyāna* — hence *Kāṇḍikā* and *Vardhamāna* — on the preceding quotation: अभिजन-शब्देन पूर्वं वाच्यत्वा उच्यते &c.). ⁴ Race, family in general; e. g. *Lāṭyāyāna*: य एषामध्ययने ऽभिक्रान्तिमः स्नादभिजनेन वा (*Agnisvāmin*: अभिजनः कुलम्). ⁵ The head or ornament of a family. ⁶ Fame, notoriety. E. जन् with अभि, kṛit aff. ज् (according to the commentators of the *Amarak.*; kṛit aff. ज्, according to *Bharatas*. on the *Bhāṭik.*).

अभिजनवत् m. f. n. (-वान्-वती-वत्) Of family, of a noble family. (In the verse of the *Rāmāy.* तच्छ्रुत्वा भरतो वाक्मि धर्माभिजनवाञ्छुचिः। पपात &c. the word धर्माभिजनवान् is not to be rendered as equivalent to धर्मवानभिजनवाञ्छु, 'virtuous and of noble family', but 'of a virtuous family'; *Maheśvaratīrtha*: = धर्मयुक्तो ऽभिजनो ऽन्वयो यस्मात्कीर्ति तया; another: = धर्मयुक्तवंशवान्.) E. अभिजन, taddh. aff. मत्तुप्.

अभिजितोस् Tatpur. ind. (ved.) To produce. E. जन् with अभि, kṛit aff. तोसुन् (i. e. the genitive of an obsolete base in -तु; with the udātta on the second syllable, used like the classical infin. in -तुम्).

अभिजय Tatpur. m. (-जः) Complete victory (over), conquest. E. जि with अभि, kṛit aff. ज्.

अभिजात Tatpur. m. f. n. (-तः-ता-तम्) ¹ Born, produced, grown round or everywhere; comp. अभिज (*Ajayapāla*: = समजाज्जात). ² Noble, well born. ³ Fortunate, well fated, wealthy (*Ajayapāla*: = धन्य). ⁴ Fit, proper. ⁵ Learned, wise. ⁶ Handsome (*Viśva*: = प्राप्तृष्य). ⁷ Pure, faultless; e. g. in the *Yoga Sūtra*: श्रीशुक्तेरभिजातस्त्वेव मणेर्यहीतु-अहस्ययास्तेषु तत्स्यतदज्ञनतापत्तिः (*Bhojadeva*: अभिजातस्त्वे निर्मलस्त्वे). The *Gāṇarātnamah.* mentions the word in the *Gāṇa* ब्राह्मणादि to *Pān.* V. 1. 124; see *आभिजात.* [In the verses *Bhagavadg.* 16. 3. 4.: तेजः समा धृतिः शीघ्रमद्रोहो जातिमागिता। भवन्ति संपदं देवीमभि जातस्त्वे भारत। द-स्यो दर्पो ऽभिमानश्च क्रोधः पादस्यमेव च। अज्ञानं चाभि जातस्त्वे पार्थ संपदमासुरीम्, it seems more correct to take अभि as the separable preposition than as compounded with जात i. e. 'born in consequence of divine or demoniac fate': *Arjunam.*: देवयोग्यां सात्त्विकीं संपदमभिलक्ष्य तदाभिमुखेन जातस्त्वे आसुरीमभिलक्ष्य जातस्त्वे &c.; in a similar manner *Śrīdharasvāmin*, *Madhusūdana*, the *Vivaraṇa*, *Sa-dānanda*; e. g. the latter in his metrical gloss: शुद्धसत्त्वमयी देवी संपत्तामभिलक्ष्य हि। पुंसो जातस्त्वे वाक्पुंस्वरिते धर्मा भ-वन्त्वपि। रजसमोमयी बुष्टवासना संततिर्मलैः। श-रीरारसकाले ऽभिव्यक्ता तामभिलक्ष्य च। पुंसो जातस्त्वे दग्धा-या दोषा एते भवन्ति वै.] E. अभि and जात.

अभिजातता f. (-ता) ¹ Noble birth, nobility. ² Beauty; e. g. *Hitop.* (where the word may have either sense): प्रसादः कुर्वते पलुः संपत्तिं नाभिजातता। काश्चिमा कासकूटस्त्वे नपिती-श्वरसंगमात् (ed. *Johnson*; नाभिजातताम् ed. *Schlegel-Lassen*; नाभिजातस्त्वे ed. *Seramp.*). E. अभिजात, taddh. aff. त्त्.

अभिजाति Tatpur. f. (-तिः) Nobility, high birth. E. अभि and जाति.

अभिजिघ्रन् Tatpur. n. (-ज्ज्) Smelling or rather touching the head with the nose, as a sign of affection; (not: kissing); e. g. *Gobhila's Gṛihya S.*: स्त्रियासूक्ष्मीं मूर्धन्वभिजिघ्रन्मन्. E. जिघ्र् (comp. घ्रा), with अभि, kṛit aff. ङ्त्.

अभिजित् I. Tatpur. 1. m. f. n. (-त्-त्-त्) Everywhere victorious, a vaidik epithet, or, as a neuter, a name of food; *Vājas.*: अभिजिता तेजसा तेजो विन्व (*Mahīdh.*: अभि सर्वतो जीयते येनेत्यभिजित्सर्वत्रयहेतुरज्ञं तेन).

2. m. (-त्) ¹ The proper name of a Yādava prince, according to the *Vishnu P.* the father, acc. to the *Harivaṇśa*, the son, of Punarvasu. ² The name of a sacrifice, forming part of the गवामयन q. v.; comp. also एकाहः; e. g. अथैतस्ना-ष्टराचक्ष विश्वजिदभिजितावेकाहावभित उभयतो ज्योतिर्मध्ये षडहः पशुकामो ह्येतेन यजेत. ³ (scil. योग) The Yoga- or leading star of the asterism अभिजित् (3. 1), the same as α Lyrae (*Kālasankalita* p. 353); its place is 60° or 62° N., the longitude of its circle of declination, according to different authorities, is 265°, 266° 40', or 268° (*Colebr. Ess.* II. p. 341).

3. n. (-त्) ¹ (scil. नक्षत्र) The name of the twenty-second Nakshatra or asterism, consisting of three stars figured as a triangle; it does not occupy an equal portion of the ecliptic with the other twenty-six Nakshatras, but is carved out of the contiguous divisions (comp. *Col. Ess.* II. p. 341); viz. it is inserted sometimes between the twenty-first (*Pūrvāśādhā*) and twenty-third asterism (*Śravaṇā*), in which case it takes 3° 20' from the former and 1° 40' from the latter, thus consisting of 5°; it is chiefly used for astrological purposes (*Kālasankalita* p. 353 &c.); to be born under it is auspicious (*Koṣṭhīpradīpa*, as quoted by *Rādhāk.*: अतिसुखसितकान्तिः संमतः सञ्जनानां ननु भवति विनीतसा-रकीर्तिः सुवेशः। द्विजवरसुरभक्तो व्यक्तवाङ्मनवः (°ज्ञानसः?) स्नादभिजिति यदि सूतिभूपतिः स्वयंश्रे); it is sacred to Vidhi or (the masc.) Brahman. ² The eighth Muhūrta, the period comprising 24 minutes before and 24 after midday; see *कुतप*; e. g. *Matsya Pur.* (as quoted by *Rādhāk.*): अपराह्नि तु संप्राप्ते अभिजिद्रौहिणीदये। यद्व च दीयते जन्तोस्तद्वचमु-दाहृतम्; comp. also अभिजित. E. अभि and जित्.

II. m. f. n. (-त्-त्-त्) Born under the constellation of the asterism Abhijit. E. अभिजित् with luk of the taddh. aff. ज्.

अभिजित् 1. m. (-तः) The Yoga- or leading star of the asterism Abhijit (see *अभिजित्* I. 2. ३.); अभिजिते योगे, used like अभिजिते मुहूर्ते 'in the eighth Muhūrta' (see *अभिजित्* I. 3. २.); e. g. *Harivaṇśa*: अहं स्वभिजिते योगे नि-शाया यौवने स्मिते। अर्धरात्रे करिष्यामि नर्ममोचं यथासुखम् (*Rāmananda*: अभिजिते योगे निशाया अष्टमे मुहूर्ते).

2. n. (-तम्) The eighth Muhūrta; see the preceding. E. अभि and जित्.

अभिजिति Tatpur. f. (-तिः) (ved.) Complete victory, conquest; (the word is udātta on the second syllable). E. जि with अभि, kṛit aff. तिन्.

अभिज्ञिगुह्यते Karmadh. n. (-तम्) See अभिज्ञित् I. 3. 2. E. अभिज्ञित् and गुह्यते.

अभिज्ञ Tatpur. 1. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Knowing, understanding, conversant with, skilled in; e. g. *Sānkhyat. Kaum.*: इष्टापूर्तेन दाक्षिणः पुष्यतलानभिज्ञो हीष्टापूर्तकारी कामोप-
हृतमना वध्यते; or *Bhāṭik.*: इन्द्रजिद्विक्रमाभिज्ञो मन्वानो
वानरं जितम् . . . जनात् &c.; when not compounded with
a preceding noun, the object of knowledge stands in the
genit. or locat.; thus the comm. of the *Bhāṭik.* explain
वियोगदुःखानुभावाभिज्ञिः, वियोगदुःखस्य यो ऽनुभवः ।
अनुभवमम् । तस्मानभिज्ञिः or तजानभिज्ञिः. E. ज्ञा with अभि,
kṛit aff. क्.

2. f. (-ज्ञा) ¹ Remembrance, recollection (*Kāśikā*: =
स्मृतिः); e. g. *Bhāṭik.*: नाभिज्ञा ते महाराज जेष्यावः शक्र-
पालितम् . . . नाभिज्ञा ते सयचेन्द्रं भक्ष्यावो यक्ष्यं वजात्;
or *Lalitav.*: ध्यानपारमिताधर्मालोकमुखं सर्वज्ञानाभिज्ञोत्पा-
दाय विज्ञिप्रचित्तसत्त्वपरिपाचनतायै संवर्तते. ²(In Buddhistic
doctrine.) Supernatural knowledge, a supernatural faculty
attached to the Arhatship; there are five, or according to
some six, such faculties viz. 1. the faculty of divine sight,
i. e. the faculty of seeing, without obstacle, all beings and
bodies, of whatever kind, in the totality of the worlds;
2. that of divine hearing, i. e. the faculty of understanding
all words of joy or grief uttered by the beings, and all
sounds of whatever kind uttered in all the worlds (or 'the
power to hear all sounds whether distant or near, whether
made by devas or men': *Spence Hardy's Eastern Monachism*);
3. that of knowing the thoughts of other beings; 4. that
of knowing former existences or what births have been
got in former ages; 5. magic power or the power to
assume any shape, to pass without obstacle over seas and
mountains, and to disappear from one world for the sake
of reappearing in another; to these some add: 6. *dśra-*
vakshaya, (which according to *Burnouf* probably means)
the power of destroying defects or vices. (See *Burnouf's*
Lotus de la bonne loi p. 820 seqq.; there is a difference be-
tween this enumeration and that of *Hardy* in his *Eastern*
Monachism (p. 284): he has but five *abhijnās*, identifies the
magic power and the *dśravakshaya* without defining how-
ever either term, omits the first (the faculty of divine
sight) and has an *abhijnā* not named by *Burnouf*: the
power of knowing what births will be received in fu-
ture ages). Compare वदभिज्ञ. E. ज्ञा with अभि, kṛit
aff. क्; (but meaning 2. is probably better analyzed
अभि and ज्ञा).

अभिज्ञान Tatpur. n. (-नम्) ¹ Recollection, remembrance.
² Recognition. ³ A sign or token of recognition; e. g. in
the *Anukram.* of the *Rāmāyaṇa*: संभाषणं च मैथिल्या अभि-
ज्ञानस्य चार्पणम्; or *Bhāṭik.*: अभिज्ञानं मुहीला ते (scil.
वानराः) समुत्पेतुर्गमस्यसम्; or अयं मैथिल्याभिज्ञानं काकुत्स-
ह्याङ्गुरीयकः. ⁴The dark portion in the moon's disk. [A
nom. plur. masc. अभिज्ञानाः is mentioned by *Langlois* in
his transl. of the *Harivaṅśa* as a v. l. of अभिज्ञान q. v.]
E. ज्ञा with अभि, kṛit aff. क्.

अभिज्ञानशकुन्तल Bahuvr. n. (-नम्) The drama Śakuntalā
(liter.: the drama the subject of which is Śakuntalā re-

cognized by the token i. e. by the ring). E. अभिज्ञान (scil.
शकुन्तला) and शकुन्तला, scil. नाटक.

अभिज्ञु Avyayibh. (ved.) ¹ Up to the knees. ² On the knees,
kneeling. E. अभि and ज्ञु (contracted from जानु).

अभिज्ञप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹ Scorched, burnt.
² Afflicted. E. तप् with अभि, kṛit aff. क्त.

अभिज्ञराम् ind. Nearer towards, very much towards. E.
अभि, taddh. aff. तरप् and ज्ञामु (i. e. the acc. fem. of अ-
भिज्ञर, with the udatta on the last syllable).

अभिज्ञत् ind. (used absolutely or with a noun in the accusa-
tive) ¹ Before, in the presence of, towards; e. g. *Kirāṭdrj.*:

अज्ञोदितस्मितमयूखविभासितोऽखिष्ठशुनेरभिमुखं स विक्षीर्ष-
धात्रः । तन्वत्तमिदमभितो गुणमनुवाच सखीमुवाह सख्यस्य
शशाङ्कमूर्तेः (*Mallin.*: अभितो ऽभिमुखं तिष्ठत इति शेषः).

² Near; e. g. *Sāvitrī*: अभितज्ञानतं प्रेम्णा प्रत्याख्यातुं न माई-
सि. ³ On both sides; e. g. *Bhāṭik.*: निराकरिष्यवो मातुं

दिवं वर्तिष्यवो ऽभितः । अक्षकरिष्यवो भान्तस्त्रिष्यवो भान्तस्त्रि-
ष्यवः (*Jayam.*: दिवमभितो वर्तिष्यवः . . . पूर्वपश्चिमयोर्वर्त-
नहेतुत्वात्); or परिजनमभितो विज्ञोक्त दाई दशवदनः प्र-

दिदेश वानरस्य (*Jayam.*: = उभयपार्श्वस्थितान्); comp. also
the quotation s. v. अभिज्ञित् I. 2. 2. where *Mādhava* explains

विज्ञिदभिज्ञितावेकाहावभितः thus: आदौ विज्ञित् । अतो
ऽभिज्ञिदित्थर्थः; i. e. in the beginning — at the end; comp.

also अभितोभाव. ⁴ On all sides, every-where; e. g. *Īṅg.*:

समच गावो ऽभितो ऽनवनेहेह (*Sāyana*: अभितः = सर्वतः);
or *Vājas.*: अपां पृष्ठमसि योनिरपेः समुद्रमभितः पितृमानम्

(*Mahidh.*: समुद्रमभितः । उदकस्य परितः). ⁵ Completely,
throughout; e. g. *Svāmin* on the *Amarak.*: आप्तोत्वभितो रवः;

or *Bharata* on the same: अभितो वनदाहः. ⁶ Quick; e. g. *Bha-*
rata on the *Amarak.*: गच्छाभितः. E. अभि, taddh. aff. तसिञ्.

अभिज्ञादित Tatpur. m. f. n. (-तः-ता-तम्) Struck, beaten; e. g.
Suśruta: प्रायेण मर्मस्वभितादितानु वैकस्यमृच्छन्ति &c. E.
ताड् with अभि, kṛit aff. क्त.

अभिज्ञाप Tatpur. m. (-पः) ¹ Extreme heat, surrounding heat;
e. g. *Nalod.*: मुगकुलमारसदाविग्रममभितापातुरो ममार स-

दायिः (comm. अभि समन्ततो यज्ञापः). ² Great pain (phy-
sically or morally). E. अभि and ताप.

अभिज्ञापण Tatpur. m. f. n. (-णः-णी-णम्) Causing much heat or
pain; e. g. *Suśruta*: तदा स कर्णप्रतिगाहसंज्ञितो भवेद्विकारः शि-

रसो ऽभितापणः. E. तप् in the caus., with अभि, kṛit aff. क्.

अभिज्ञाप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Very red. E. अभि and ताप्त.
अभितिग्मररिम् Avyayibh. Towards the sun. E. अभि and
तिग्मररिम्.

अभितोभाव Tatpur. m. (-वः) The being on both sides; see
the following. E. अभितस् and भाव.

अभितोभाविण् m. f. n. (-वी-विनी-वि) Having its existence
on both sides, being on both sides; *Kāśikā*: अभित इत्यु-

भयतः । अभितोभावो ऽस्त्रास्तीति तदभितोभावि. E. अभि-
तोभाव, taddh. aff. इनि.

अभितोराचम् Avyayibh. (ved.) (Probably.) At the beginning and
at the end of the night. E. अभितस् and राचि, samās. aff. चच्.

अभितो-स्त्रि Bahuvr. m. f. n. (-स्त्रिः-स्त्रिः-स्त्रि) Having bones
on both sides. E. अभितस् and स्त्रि.

अभिज्ञि I. Tatpur. f. (-प्तिः) Not breaking; e. g. *Vājas.*: मि-
चेतां त उखां परिददाव्यभिज्ञा एषा मा भेदि (i. e. not to
break it). E. अ neg. and भिञ्ति.

II. Bahuvr. m. f. n. (-त्ति-त्ति-त्ति) Without a wall; e. g. (a picture in the air which is without a wall, i. e. without a support) in the *Mdghak.*: **विद्योराग्नमनसदः करोत्वमुष्मिन्नाकाशे रचितमभिति विचकर्म** (*Mallindtha*: अभिति । अकुट्यमनाधारमित्यर्थः). E. अ priv. and भिति.

अभिदक्षिणम् Avyayibh. Towards the right. E. अभि and दक्षिण.

अभिदधत् Tatpur. m. f. n. (-न्-ती-त्) Speaking to, addressing; e. g. *Bhattik.*: इति वचनमसौ रजनिकरपतिं बह्वृषमसहस्रसभमभिदधत्. E. धा with अभि, kṛit aff. शतृ.

अभिदधान Tatpur. m. f. n. (-न्-ना-न्म) The same as the preceding. E. धा with अभि, kṛit aff. शानच्.

अभिदर्शन Tatpur. n. (-न्म) ¹ Seeing, sight. ² Appearance, becoming visible; e. g. *Manu*: मोषाभिदर्शने; or comp. the inst. s. v. अभियोग. E. दृश् with अभि, kṛit aff. कृट्.

अभिदष्ट Tatpur. m. f. n. (-ष्ट-ष्ट-ष्टम्) Bitten; e. g. *Susruta*: विश्वभराभिदष्टाणाममदो विषनाशनः. E. दृश् with अभि, kṛit aff. क्त.

अभिदान Tatpur. m. (-न्तः) A proper name: a son of Hfidika (acc. to the text of *Langlois'* transl. of the *Hariv.*; the Calc. ed. reads this name अतिदत्त). E. दम् with अभि, kṛit aff. क्त.

अभिदिषु Tatpur. m. f. n. (-प्सु-प्सु-प्सु) Desirous of deceiving; e. g. *Rigv.*: मा नो दुःशंसो अभिदिप्सुरीशत प्र सुशंसा मति-मिस्वारिषीमहि. E. दृश् in the desider., with अभि, kṛit aff. च्.

अभिदुष्ट Tatpur. m. f. n. (-ष्ट-ष्ट-ष्टम्) Vitiated, contaminated, made impure; e. g. *Medhātithi* (on *Manu*: अभिनिर्मुक्तः =) निष्कौषतिनाभिदुष्टः. E. दुष् with अभि, kṛit aff. क्त.

अभिदूति Avyayibh. Towards a female messenger; e. g. in the *Śiśupālab.*: अभिदूति काचिदिति संदिदिशे 'thus a certain one gave an instruction to a female messenger'. E. अभि and दूती.

अभिसु Bahuvr. 1. m. f. n. (-सु-सु-सु) (ved.) ¹ Going towards heaven, tending heavenward; e. g. the Maruts (*Sāyana*: = सुलोकमभिमताः or = अभिमता दीर्घसि). ² Radiant, splendid, shining around; e. g. the Viśvadevas, the Maruts, sacrificers, a horse &c. (*Sāyana*: = अभिमतादीप्तयः or = अभिमता दीर्घसिर्घेषाम् or = अभितो दीप्सुमानाः).
2. m. (-सुः) (ved.) A half month; in the *Rigv.* verse: प्र वो वावा अभिषवो हविष्मनो घृताच्या । देवाङ्गिनाति सुसुः, where *Sāyana* explains, according to the gloss of the *Taittirīyabr.* (प्र वो वावा इत्यन्वाह मासा वै वावा अर्धमासा अभिषवः &c.), अभिषवः = अभितो षवो दिवसा येषु; and similarly in his comm. on *Śatap.* I. 4. 1. a. (E. I. H. Mss. 657. 1509): षवोः । सुः । (भानुः is omitted) । वासर-मित्त्वहर्णामसु पाठात् । सुशब्दो दिनवचनः । सुनभि दिवसानभि नता इति सुत्यन्वा अभिषव इत्यनेनार्धमासा उच्यते. E. अभि and सु.

अभिद्रवत् Tatpur. m. f. n. (-न्-ती-त्) Rushing upon, attacking. E. द्रु with अभि, kṛit aff. शतृ.

अभिद्रष्टु Tatpur. m. f. n. (-ष्ट-ष्टी-ष्टु) Looking upon. E. दृश् with अभि, kṛit aff. तुच्.

अभिद्रुत Tatpur. m. f. n. (-न्-ता-न्म) Hastened towards, run towards. E. द्रु with अभि, kṛit aff. क्त.

अभिद्रुह Tatpur. m. f. n. (-द्रुह-द्रुह-द्रुह) (ved.) Injuring everywhere (*Sāyana*: = अभितो द्रुग्धा). E. अभि and द्रुह्.

अभिद्रोह Tatpur. m. (-हः) ¹ Offence, injury, oppression; (in the *Rigv.* verse यत्किं चेद् वचस देवे जने ऽभिद्रोहं मनुष्याश्चरामसि, *Sāyana* explains अभिद्रोहम् as if it were an adj. in the acc. of the neuter, referring to चदिदम्, viz.

चदिदं किंचनाभिद्रोहमपकारजातम्; but it is more probable that it is an apposition to चदिदम् and that the combination is a poetical liberty). ² Abuse, curse; e. g. *Manu*: नामजातियहं त्वेषामभिद्रोहेष कुर्वतः । निःशेषो ऽद्योमयः शु-कुर्वन्मत्स्ये दग्नाशुषः (*Kullūka*: अभिद्रोह आक्रोशः). E. द्रुह् with अभि, kṛit aff. चञ्.

अभिधर्म Tatpur. m. (-र्मः) (In Buddhistic doctrine.) The manifested or revealed truth; (*Abhidharmakośa*, as quoted in *Burnouf's Introd.* p. 40: = अभिमुखो धर्मः; therefore not to be rendered: the 'supreme law'; धर्म has been translated here 'truth', instead of 'law', in conformity with the judicious remark of *Spence Hardy*, *East. Mon.* p. 167); i. e. the Buddhistic dogmas and metaphysics, as laid down in the अभिधर्मपिटक q. v. — The first redaction of the Abhidharma is ascribed to *Kāśyapa* or *Mahā-Kāśyapa*, the principal disciple of *Śākyā Muni*; but the redaction of the whole collection of works on this subject seems to belong to different periods the last of which precedes the third Buddhistic synod; (see *Lassen's Ind. Alt.* vol. II. p. 458). *Hodgson* relates of four great *Nepalese* schools divided on account of their views on the Abhidharma: the *Swābhāvika*, *Aiśvarika*, *Kārmika* and *Yātnika* (see *Burnouf's Introd.* p. 441 and the quotation given there); *Csoma de Kőrös* speaks of four other *Tibetan* schools which are divided and subdivided into various sects: 1. the *Vaibhāshikās* which comprise four sects: a. one founded by *Rāhula*, the son of *Śākyā*, and subdivided at the period of the third synod into seven sects: the *Mūla-sarvāsti-vādās*, *Kāśyapiyās*, *Mahīśāsakās*, *Dharmaguptās*, *Bahuśrutiyās*, *Tāmraśātiyās* and *Vibhādyavādinas*; b. one founded by *Kāśyapa*, a *Brāhmaṇa*, and subdivided into six sects, five of which, bearing the collective name of *Mahāsaṅghikās*, were known at the time of the third synod: the *Pūrvasāilās*, *Avaraśāilās*, *Haimavatās*, *Lokottaravādinas* and *Prajnaptivādinas*; c. one founded by *Upāli*, a *Śūdra*, and having the surname *Sammataś*, subdivided into three sects: the *Kaurmakullakās* (?), *Āvantikās* and *Vātsīputriyās*; d. one founded by *Kātyāyana*, a *Śūdra*, and subdivided also into three sects: the *Mahāvihāravāsinās*, *Jyetaṅgīyās* and *Abhayagiriṅgīyās*; 2. the *Sautrāntikās* with two sects; 3. the *Yogācārās*, founded by *Āryasaṅgha* and divided into nine sects; 4. the *Mādhyamikās* owing their origin to *Nāgārjuna* who lived about 400 years after the Buddha, divided into two sects the founders of which are probably *Āryadeva* and *Buddhapālita*. (For these sects and the doctrine itself see *Burnouf's Introd.* p. 437 ff., *Lassen's Ind. Alt.* II. p. 456 ff.; also *Spence Hardy's East. Mon.* where a legend, related p. 197, conveys an idea of the great merit supposed to be acquired by the study of the Abhidharma.) E. अभि and धर्म.

अभिधर्मकोश Tatpur. m. (-शः) The name of a Buddhistic work on the Abhidharma (see the preceding and the following), by *Vasubandhu*; with a commentary called अभिधर्मकोशव्याख्या. E. अभिधर्म and कोश.

अभिधर्मपिटक Tatpur. m. (-कः) 'The basket of the revealed truth': the name of one of the three collections which comprise the sacred books of the Buddhists; (for the two others

see सूत्रपिटक and विनयपिटक); the instructions contained in it were addressed by the Buddha to the Devas and Brahmas of the celestial worlds (while those in the *Sūtra-piṭaka* were addressed to the laity and those in the *Vinayap.* to the priests); its redaction however is not ascribed to Śākya Muni, but to his principal disciple *Kāśyapa*, the chief of the first Buddhistic synod. It contains seven sections, the text with 96,250 stanzas, the commentaries with 30,000, consisting, therefore, in the whole of 126,250 stanzas; its best representative is the work called *Prajñāpāramitā*; (comp. *Spence Hardy's East. Mon.* p. 170 with the quot. given there, and those s. v. अभिधर्म). E. अभिधर्म and पिटक. अभिधर्मण Tatpur. n. (-णम्) Possession by evil spirits. E. अभि and धर्मण.

अभिधा I. Tatpur. m. f. (-धाः-धाः) (ved.) Invoked, praised; *Vājas.*: अभिधा असि भुवनमसि (*Mahidh.*: हे अस्य यस्त्वमभिधा असि । अभिधीयते सूयत इत्वभिधाः). E. धा with अभि, kṛit aff. क्तिप्.

II. Tatpur. f. (-धा) ¹A name, an appellation; e. g. इति त्रीकाक्षिदासविरचितं मेघदूताभिधं महाकाव्यं संपूर्णम्; or *Rājatar.*: काव्यदेवभिधा मूरवधुः; or कस्मान्वस्त्राभिधाधंसि यथा शङ्करवर्मणः 'whose name else has been made to disappear (अभिधा-अधंसि) like that of Śankaravarman?'. ²The literal or original signification of a word; defined by the rhetorical works as the power of a word to express that sense which it has by common consent, or conventionally, whether the word imply the notion of class (जाति, as cow &c.) or of quality (गुण, as white &c.) or of action (क्रिया, as cooking &c.), or whether it be the name of an individual (द्रव्य i. e. a proper name or संज्ञा, as Hari &c.); the term 'conventional sense' is not restricted in this definition to the sense of such words as instanced before, but applies also e. g. to such meanings as the meaning 'bee' of मधुकर, since this word has the latter sense occasionally, or to the explanations of commentators, although the word commented upon may have the given sense only in a particular passage; the term does not extend, however, to the elliptical and constructive or contingent bearing of a word, these latter being considered as the two other powers which a word may possess; (see लक्षणा and व्यञ्जना); *Sāhityad.*: वाचो ऽर्चो ऽभिधा बोधो लक्षो लक्षयता मतः । व्यङ्ग्यो व्यञ्जनया ताः स्वस्वितः शब्दस्य शक्तयः । तत्र संकेतितार्थस्य बोधनादयिमाभिधा । संकेतो नृह्यते जातो गुणद्रव्यक्रियासु च; *Kāvyaṅg.*: साक्षात्संकेतितं यो ऽर्थमभिधते स वाचकः । संकेतितस्य तुर्भेदो आत्मादिर्वातिरेव वा । स मुखो ऽर्थस्य मुखो व्यापारो ऽस्त्राभिधोच्यते; or the same: अत एवाभिधापुच्छभूता सेत्याहुः (सा i. e. लक्षणा). ³A sound; *Śabdaratn.*: शब्दनिर्घोषनिर्घ्रादनिस्वानस्वाननिस्रगाः विरावनादह्रासाः स्युरभिधा चाभिधानकम् । तथा कुञ्जरितं चेति शब्दपर्याय ईरितः. Comp. अभिधान. E. धा with अभि, kṛit aff. चङ्.

अभिधातव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be named, to be expressed; comp. अभिधानीय and अभिधेय. E. धा with अभि, kṛitya aff. तव्य.

अभिधान Tatpur. 1. n. (-णम्) ¹Naming, telling, expressing; e. g. in the *Vārtt.* to *Pān.*: चुम्बं मन्वाभिधान इति वक्तव्यम्; or स्वान्तं मनो ऽभिधान इति वक्तव्यम्; or ध्वान्तं मनो ऽभि-

धान इति वक्तव्यम्; or अवाताभिधान इति वक्तव्यम्; or *Pa-tanj.* to *Pān.*: कः पुनर्वीप्सार्थः । अनवयवाभिधानं वीप्सार्थः । अनवयवेन द्रव्यावामभिधानमेव वीप्सार्थः; or in the *Nyāya S.*: अर्थादापन्नस्य स्वशब्देन पुनरभिधानम्; or in the *Mīmāṃsā S.*: गुणाभिधानात्सर्वार्थमभिधानम्; or *Sāhityad.*: (नाम्नी) पूर्वैरङ्गस्य रङ्गद्वाराभिधानमङ्गमित्युच्यते. — In writings on the *Mīmāṃsā philosophy* अभिधान or अभिधावकत्व are used sometimes in opposition to विधायकत्व, when the former imply such expressions or passages in the Vedas as do not contain a विधि or injunction, but merely a description or explanation; the word becomes in such cases a synonyme of अनुवाद q. v.; e. g. *Mīmāṃsā S.*: विधिमन्त्रयोरैकार्थमैकशब्दात् । अपि वा प्रयोगसामर्थ्यात्कचो ऽभिधानवाची स्यात्; *Jaiminiyanyāyam.*: देवांस्य याभिर्व्यवत इत्याख्यातं तु मन्त्रगम् । विधायकं न वाच्येन समत्वात्तद्विधायकम् । यच्छब्दादेः शीघ्रशक्तिर्न विधिसिद्धिविधं ततः । आख्यातमभिधानं च प्रधानगुणकर्मणी (comm.: अर्थं मन्त्र आख्यायते । देवांस्य याभिर्व्यवते ददाति च ज्योतिष्ताभिः सचते गोपतिः सहेति । तत्र यथा ब्राह्मणगतमाख्यातपदं प्रधानगुणकर्मणोरन्वतरस्य विधायकम् । तथा मन्त्रगतमपीति चेत् । भवम् । यच्छब्दादिना विधिशक्तिः शीघ्रत्वात् । सति हि यच्छब्दे तस्य वाक्यस्यानुवादकत्वं प्रतीयते । न तु विधावकत्वम् । तस्मादाख्यातस्य प्रधानकर्मविधायकत्वं गुणकर्मविधायकत्वं चेत्येवं द्वैव प्रकारी न भवतः । किंत्वभिधावकत्वमित्यप्यसि नृतीयः प्रकारः । ततो न मन्त्रगताख्यातस्य विधायकत्वम्. — Comp. also बहुभिधान (in the sense of बहुवचन). ²A proposition, a rule, an axiom; (this seems to be the sense of the word in the comm. on the *Vājas. Prātiś.* 4. 141., where अभिधान would imply the axiom or law taught by the Sūtra; comp. the preceding words तस्मिन्तदुच्यते). ³The same as अभिधा II. 2.; e. g. *Kāvyaṅg.*: लक्षणात्मकमेव ध्वननम् । तदनुगमेन तस्य दर्शनात् । न च तदनुगतमेव । अभिधानावलम्बनेनापि तस्य भावान्न चोभयानुसायेव. ⁴The being named, the being expressed; e. g. in the *Nyāya S.*: कारणाद्रव्यस्य प्रदेशशब्देनाभिधानात्; or in the *Vedānta S.*: ज्योतिस्वरणाभिधानात्; or हृद्दोःभिधानान्नेति चेन्न &c.; or सुखविशिष्टाभिधानादेव च; or *Jayamangala* in the comm. on the *Bhāṭik.*: समशब्देनोपमाया अभिधानात् &c.; or *Bharatas.* in his comm. on the same: वृद्धिक्रिययोस्तुल्यत्वात्सयोर्व्युध इत्यनेनाभिधानात्. ⁵Speech, discourse. ⁶A vocabulary; e. g. *Vopad.*: छत्तद्वितसमासाणामभिधानं निधायकम्; comp. also *Colebr. Ess.* II. p. 52.

2. m. n. (-नः-णम्) ¹A name, an appellation; e. g. *Kī-rātārj.*: तवाभिधानाद्वाचते नताननः (*Mallin.*: तवाभिधानान्नामधेयान्नामधेयस्मरणात्); or *Śiśupālab.*: अजति सुमनससादादि नूनं दधति परिरुटमर्थतो ऽभिधानम्; or *Jaimini Sūtra*: उक्तं क्रियाभिधानं स्वान्तदभावे प्रसिद्धं स्यात्; comp. also the instance s. v. अभिचारमन्त्र. ²A word; e. g. the *Tīkd* on the *Sāhityad.*: अन्विताभिधानवादिनो (i. e. those who argue that the words of a sentence are logically connected) मीमांसकगुरवस्तु क्रियाकारकयोः प्रथमत एवान्वयबोधो जायते ततः शक्तियहः; or *Kāvyaṅg.*: हिमपयःशङ्कायाश्रयेषु परमार्थतो भिन्नेषु मुक्तादिषु यदशेन मुक्तः मुक्त इत्याद्यभिधानाभिधानप्रत्ययोत्पत्तिः; or *Sūsruta*: व्यक्ताभिधानमखिलेन विधिं निबोध &c.; or *Manu*: स्त्रीणां आशीर्वादाभिधानपत् (scil. नामधेयम्). ³A sound (?); comp. अभिधा

II. 3. and the following article. [The double gender of the word is mentioned by the *Siddhāntak.*, but apparently restricted to the meanings given under 2., for the *Gaṇaratnam.* which mentions the word in the Gaṇa चर्धर्वादि — *Pān.* II. 4. 31. — explains it अभिधानं or अभिधानो नाम शब्दश्च.]

3. f. (-नी) (ved.) A rope, a halter; (thus explained by *Kaiyyāla* when speaking of the meanings of धा with अभि, viz. अभिपूर्वस्वावहृधातिर्वन्वगोच्चारणप्रतिपादनेषु वर्तते । अ-च्चाभिधानीमादत्त इत्यत्र बन्धनवृत्तिः &c.). E. धा with अभि, kṛit aff. कृट्.

अभिधानक n. (-कम्) A sound; see the quotation from the *Śabdaratnāvalī* s. v. अभिधा II. 3. E. अभिधान, taddh. aff. कन्.

अभिधानचिन्तामणि Tatpur. m. (-णिः) 'The gem that yields every word desired'; the name of the first part of *Hemachandra's* vocabulary or of the portion containing the synonyms; the work is commented upon by *Hemachandra* himself and by *Vallabhagani.* (The latter portion of *Hemachandra's* vocabulary bears the title *Anekārthasangraha* or *Nāndrthasangraha* and is similar to, but not identical with, *Maheśwara's Viśvapradāsa*; there must have existed or may still exist an extensive commentary on it, probably by *Hemachandra* himself, as may be concluded from a single Ms. leaf which is happily preserved of it in the British Museum.) E. अभिधान and चिन्तामणि.

अभिधानत्व n. (-त्वम्) The being an expression or explanation of; see the remark s. v. अभिधान 1.; e. g. *Jaimini Sūtra*: भागित्वात्तु नियम्येत गुणानामभिधानत्वात्संबन्धादभिधानव्यवसाधेनुः किशोरेण. E. अभिधान, taddh. aff. त्व.

अभिधानमासा Tatpur. f. (-सा) ¹A vocabulary; comp. नाम-मासा. ²The name of a vocabulary. E. अभिधान and मासा.

अभिधानरत्नमासा Tatpur. f. (-सा) 'The pearl-garland of words'; the name of *Halāyudha's* vocabulary. E. अभिधान and रत्नमासा.

अभिधानी Tatpur. f. (-नी). See अभिधान 3.

अभिधानीय Tatpur. m. f. n. (-यः-या-यम्) To be named, to be expressed; e. g. *Kāvyapr.*: यद्यपि शब्दार्थयोर्निर्णये कृते दीपगुणसंकाराणां स्वरूपमभिधानीयम् &c. Comp. अभिधा-तव्य and अभिधेय. E. धा with अभि, kṛitya aff. ऋणीच्.

अभिधानोत्तरोत्तर Tatpur. n. (-रम्) The name of one of the religious works of the Buddhists, divided into 66 Pāṭalas or chapters and treating of certain esoteric rites and mystic ceremonies of the Buddhists. E. अभिधान and उत्तरोत्तर.

अभिधाभावना Tatpur. f. (-ना) (In the *Mīmāṃsā* philosophy.) That notion inhering in a verb, which conveys in a literal or explicit manner the unseen power अपूर्व; it is considered as residing in, or as being imparted by, the affixes of the potential, let, imperative and participles of the passive future; also called शब्दभावना and distinguished from the चर्धर्भा-वना. See अपूर्व I. 1. 2. 1. p. 199 b, l. 12 ff. E. अभिधा and भावना.

अभिधामूल Bahuvr. m. f. n. (-लः-ला-लम्) (In Rhetoric.) Founded on the literal or original signification of the word or words; see अङ्गना, अङ्गन and ध्वनि; e. g. *Kāvyapr.*: अभिधामूलं त्वाह (scil. अङ्गनम्); or *Sāhityad.*: अभिधास-चक्षामूला शब्दस्य अङ्गना विधेः; comm.: अभिधामूलामाह

&c.; or विवक्षितान्वपरवाच्यत्वमभिधामूलः (scil. ध्वनिः). Comp. अभिधाशब्द. E. अभिधा and मूल.

अभिधायक Tatpur. m. f. n. (-कः-यिका-कम्) Expressing, denominating; e. g. in a *Kārikā* on *Pāṇini's Sūtra* भित्तं शक्यम्: तत्त्वमभिधायकं चेच्छक्यत्वानर्थकः प्रयोनः खात् (Kaiyyāla: भित्तशब्दशक्यशब्दयोः पर्यायत्वात्पुनपदप्रयोगे ह-त्वर्थः); or *Rīgv. Prātik.*: सत्त्वामिधायकं नाम. — Used in *Mīmāṃsā* writings in the sense of अनुवादक; e. g. *Śābara*: मुखा एते प्रयासादयः अभिधायका भवन्ति; see the remark s. v. अभिधान 1. 1., and compare the instance given there. E. धा with अभि, kṛit aff. कृत्, āgama पुञ्.

अभिधायकत्व n. (-त्वम्) The being indicative or expressive of; e. g. *Kāvyapr.*: वाक्यस्त्रासंबन्धत्वस्त्रामिधायकत्वम् &c. — Used in *Mīmāṃsā* writings in the sense of अनुवादकत्व or अनुवाद; see the remark and instance s. v. अभिधान 1. 1. E. अभिधायक, taddh. aff. त्व.

अभिधायम् Tatpur. ind. Having expressed or named, in expressing or naming; e. g. *Bhāṭik.*: चिरं रहित्वा कवचं स-शब्दं नोचामिधायं सरितं समेत &c. (*Jayam.*: नोचामिधायं नामामिधायम्). E. धा with अभि, kṛit aff. यमुञ्, āgama पुञ्.

अभिधायिन् Tatpur. m. f. n. (-यी-यिनी-यि) The same as अभिधायक; e. g. *Kaiyyāla* (on the *Vārttika* to *Pān.*: श्लेः साधनव्यवच उपसंख्यानं कर्तव्यम्) साधनाभिधायिनि सार्ध-धातुके विधानादिकरणः साधनशब्देनाभिधीयते. E. धा with अभि, kṛit aff. ङिनि.

अभिधायक Tatpur. m. f. n. (-कः-यिका-कम्) Running towards, hastening, expeditious. E. धात् with अभि, kṛit aff. कृत्.

अभिधावन Tatpur. n. (-नम्) Running towards, pursuit, chase. E. धात् with अभि, kṛit aff. कृट्.

अभिधाविचार Tatpur. m. (-रः) 'A discussion on the meaning of words', the name of a little logical treatise. E. अभिधा and विचार.

अभिधाश्रय Bahuvr. m. f. n. (-यः-या-यम्) The same as अभिधामूल; e. g. *Sāhityad.*: अनिकार्थस्य शब्दस्य संयोजनाधीर्नियन्ति । एकचार्थे ऽन्यधीहेतुर्व्यञ्जना साभिधाश्रया. E. अभिधा and आश्रय.

अभिधित्सा Tatpur. f. (-त्सा) The desire of expressing or signifying; e. g. *Kāvyapr.*: निषेधो वक्तुमिष्टस्य यो विशेषा-भिधित्तया । वक्ष्यमाणोक्तविषयः स चापेपो द्विधा मतः; or *Jayamangala* in the comm. on the *Bhāṭik.*: यद्योक्तम् । प्र-तिषेध इवेष्टस्य यो विशेषाभिधित्तया । चापेप इति तं सत्तः शंसन्ति द्विविधो यथेति । E. धा, in the desider., with अभि, kṛit aff. ञ्.

अभिधृञ् Tatpur. m. f. n. (-ञ्जुः-ञ्जुः-ञ्जु) Overpowering, mastering; with a noun in the accus.; e. g. *Śatapath.*: त-स्माद्गणज्ञः पशून्अभिधृञ्चतः. E. धृच् with अभि, kṛit aff. क्तु.

अभिधेय Tatpur. 1. m. f. n. (-यः-या-यम्) To be named, to be expressed; comp. अभिधातव्य and अभिधानीय.

2. n. (-यम्) Meaning, sense, signification; e. g. in a *Vārtt.* to *Pān.*: अन्वयाभिधेयस्त्वानित्यत्वाच्छब्दोप्राप्तवानां त-द्विषयवचनम् (*Kaiyy.*: अभिधेयस्त्विति । प्रोक्तवचनस्यार्थस्त्वानित्यत्वादिति); or *Jayamang.* on *Pān.* III. 3. 113.: क्तवकृटो वञ्जसमिति वञ्जवचनादन्वे ऽपि क्ततः प्राप्तमपि स्वाभिधेयं अभिधेरिति; or *Bharatas.* in the comm. on the *Bhāṭik.*: तुञ्जश्रुतीनां भिन्नानामभिधेयैः परस्परम् । तर्कानां यः पुनर्वा-

दो यमकं तन्निश्चये; or *Sāhityad.*: विवक्षिताभिधेयो ऽपि द्विभेदः प्रथमं मतः (scil. धनिः); or *Mitāksh.*: निरर्थं अभिधेयरहितं कषटतपं वदद्वमित्वादि. E. धा with अभि, kṛitya aff. यत्.

अभिधेयता f. (-ता) The being the sense or bearing of; e. g. *Kāvyaṅg.*: यथापदार्थो ऽपि विशेषरूपो वाक्कार्यस्य अभिहितान्वयवादे वा वार्ता ब्रह्मसाभिधेयतायाम्. E. अभिधेय, taddh. aff. तत्.

अभिधेयालङ्कार Tatpur. m. (-रः) (In Rhetoric.) The same as अर्थालङ्कार q. v.; e. g. *Kāvyaṅg.*: शब्दाभिधेयालङ्कारभेदात् &c. E. अभिधेय and अलङ्कार.

अभिधोपाधिक Bahuvr. m. f. n. (-कः-का-कम्) Having the property of अभिधा (q. v. II. 2), expressing a literal sense, as a word; e. g. *Sāhityad.*: अभिधोपाधिको वाचकः (scil. शब्दः). E. अभिधा and उपाधि, samās. aff. कप्.

अभिध्या Tatpur. f. (-धा) ¹ Desire, wish; e. g. (of Brahman) *Vedānta S.*: अभिधोपदेशश्च (*Sankara*: अभिधोपदेशश्चात्मनः कर्तृत्वप्रकृतित्वे गमयति सो ऽकामयत वज्रं स्त्रां प्रजायेयेति तदैवेति च । तथाभिधानपूर्विकायाः स्वातन्त्र्यप्रवृत्तेः कर्तेति गम्यते । वज्रं स्त्रामिति प्रत्यगात्मविषयत्वात् । वज्रभवाभिधानस्य प्रकृतिरित्यपि गम्यते; *Anūpandr.*: सो ऽकामयत वज्रं स्त्रामिति स्वस्य वज्रत्वसंकल्पो ऽभिध्या &c.). See अभिधान. ² Coveting another's property (in employing charms or in scheming, or by means of a robbery). ³ Desire of taking, in general. [Several comm. on the *Amarak.* give merely the meaning: coveting another's property: परधनस्युहा or परद्रव्ये विषयस्युहा; but *Swāmin*: चिन्तापूर्वं परस्वल्पिष्या; *Rāyamukūta*: अभिचारे ऽभिधानमभिध्या । परस्वविषये विषयितया स्युहा विषयस्युहाभिधोच्यते । विषयस्युहेति पाठे विषयेन चौर्यादिना स्युहेत्यर्थः; similarly *Bharatamalla*; the *Kaumūdi*: जिघृक्षामात्रे ऽप्यभिध्या; *Vallabhagani* on *Hemach.*: परस्वेहा द्रव्यविषयवाञ्छा । परस्वे विषयस्युहेत्वेको दोषः । चिन्तापूर्वं परद्रव्यवाञ्छेत्यर्थः । यत्कात्त्वः । विषयप्रार्थनाभिध्या.] E. धी with अभि, kṛit aff. क्त्.

अभिधान Tatpur. n. (-नम्) Desire, wish; e. g. *Vedānta Sūtra*: तदभिधानादेव तु तन्निष्ठात्सः; or पराभिधानासु तिरोहितं ततो ह्यस्य बन्धविपर्ययी; or *Kullūka*: स परमात्मानाविधाः प्रजाः सिसृचुरभिधाय । आपो ज्ञायन्तामित्त्वभिधानमात्रेण अप एव ससर्ज; or *Sankara* (on the *Ved. S.* नेतरो ऽनुपपत्तेः): आनन्दमयं हि प्रकृत्य श्रूयते । सो ऽकामयत वज्रं स्त्रां प्रजायेयेति । स तपो ऽतप्यत स तपसप्ला इदं सर्वमसृजत यदिदं किं चेति । तत्र प्राक्शरीरासुत्पत्तेरभिधानं सृज्यमानानां विकाराणां स्रष्टुरवतिरेकः &c. (*Govindān.*: अभिधानं कामना). See अभिधा 1. E. धी with अभि, kṛit aff. क्त्.

अभिधायत् Tatpur. m. f. n. (-न्-न्ती-त्) Desiring, coveting; e. g. *Yājñav.*: परद्रव्यास्यभिधायन्. E. धी with अभि, kṛit aff. श्त्.

अभिन्द्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Bound, tied round, fastened on or upon. E. नहु with अभि, kṛit aff. क्त्.

अभिन्द्धाच Bahuvr. m. f. n. (-चः-ची-चम्) Blindfolded, hoodwinked; e. g. *Chhānd. Up.*: अभिन्द्धाच आनीतो ऽभिन्द्धाचो विसृष्टः. E. अभिन्द्ध and अचि, samās. aff. च्च्.

अभिन्द Tatpur. 1. m. (-न्दः) A proper name of: ^a a commentary or a commentator on the *Amarakośha*; ^b the author of a compendium of the *Yogavaśiṣṭha*.

2. f. (-न्दा) ¹ A sensation of pleasure, a sensation of voluptuousness; e. g. *Śatapath.* or *Bṛihadār.-Up.*: योषा वा

अभिर्नीतम् तस्मा उपस्य एव समिधोऽग्निं धूमो धोनिरर्धिवदन्तः करोति ते ऽङ्गारा अभिनन्दनविष्फुलिङ्गाः (*Bṛih.*: विष्फुलिङ्गाः); *Dwivedaganga* or *Sankara*: अभिनन्दाः = सुखसत्त्वाः. ² Wish, desire; e. g. *Sūtrata*: दाहप्रपाको विधिराभिनन्दा धूमाद्यनं पिताभिपत्ते गम्यते भवति । उष्णाभिनन्दा गुह्यताविशेषः कल्पपदेही विततातिश्रितम् &c. [It might be possible to look in these instances upon the word as upon a plural of a *masc.* अभिनन्द; but in the quoted passage from *Sūtrata* it is more natural to take it as the singul. of a *femin.*, as has been done by a modern *Pañdit* who explains: अभिनन्दा इच्छा । यथा । अज्ञाभिनन्दा.] E. नद् with अभि, kṛit aff. च्च्; in the *fem.* perhaps, kṛit aff. च् (comp. *Pāñ.* III. 3. 10a).

अभिनन्दन Tatpur. 1. n. (-नम्) ¹ Applauding, greeting, praising. ² Rejoicing, delighting. ³ Wish, desire; e. g. *Sūtrata*: पितामहयनयोर्दाहः कफान्नाभिनन्दनम्.

2. m. (-नः) The name of the fourth Jaina Arhat or deified saint of the present *Avasarpiṇī* (q. v.). E. नद् with अभि, kṛit aff. क्त्.

अभिनन्दीय Tatpur. m. f. n. (-यः-या-यम्) ¹ To be applauded, greeted, praised. ² To be rejoiced at, to be a subject of delight; e. g. *Sakunt.*: काममेतदभिनन्दीयम्. Comp. अभिनन्द्य. E. नद् with अभि, kṛitya aff. ञीयर्.

अभिनन्दित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Applauded, greeted, praised; e. g. *Bhāṭik.*: गुह्यजनद्विजवन्धुभिनन्दितः प्रविशति स्य पुरं रघुनन्दनः. ² Rejoiced, delighted. E. नद् with अभि, kṛit aff. क्त्.

अभिनन्दिन् Tatpur. m. f. n. (-न्दी-न्दिनी-न्दि) ¹ Applauding, greeting, praising. ² Rejoicing, delighting. E. नद् with अभि, kṛit aff. णिनि.

अभिनन्द्य Tatpur. m. f. n. (-न्द्यः-न्द्या-न्द्यम्) The same as अभिनन्दीय. E. नद् with अभि, kṛitya aff. यत्.

अभिनन्द्यम् Avyayibh. (ved.) Towards the intermediate region, heavenwards. E. अभि and नन्द्य.

अभिनन्ध Tatpur. m. f. n. (-न्धः-न्धा-न्धम्) Bent, curved; e. g. *Raghuv.* (ed. *Stenzler* and two E. I. H. Mss.): इमां तटाशोकसतां च तन्वीं सनाभिरामसवकाभिनन्धाम् (ed. *Calc.* and four E. I. H. Mss. °कावन्धाम्). E. अभि and नन्ध, or नम् with अभि, kṛit aff. र्.

अभिनय Tatpur. 1. m. (-यः) Action and postures expressive of sentiment, especially when exhibited in a dramatic performance; dramatic representation; it is fourfold: आङ्गिक or conveyed by bodily action, as by attitude, gesture &c., वाचिक by speech, आहार्य by dress, decorations &c. and सात्त्विक by the spontaneous manifestation of feelings, as by perspiration, horripilation, inarticulate speech &c.; e. g. *Vikramorv.*: ललिताभिनयं तमस्य भर्तो मत्तां द्रष्टुमनाः सलोकपासः; or a quotation by the *Sāhityad.*: यस्मादभिनयो ह्यत्र प्राचम्यादवतार्यते । रङ्गद्वारमतो ज्ञेयं वागङ्गाभिनवात्मकम्. The term अभिनय as applying merely to the *means* of a dramatic representation is therefore distinct from the term रूपक (and its subdivisions) q. v. which belongs to the *contents* of the representation or to the drama itself, both being the categories which distinguish the 'poem to be seen' from the 'poem to be heard'; *Sāhityad.*: दृश्यमवलम्बेदेन पुनः काव्यं द्विधा मतम् । दृश्यं तथाभिनयं तदुपातो-

पापु रूपकम् । भवेदभिनयो ऽवस्त्रानुकारः स चतुर्विधः । आ-
ङ्गिको वाचिकश्चैवमाहार्यः सात्त्विकस्तथा; (the *Amarak.* dis-
tinguishes the अभिनय only as आङ्गिक and सात्त्विक; *Hemach.*
has the same definition as the *Sāhityad.*)

[2. n. (-यम्) See the remark s. v. अभिनवत्व.] E. नी with
अभि, kṛit aff. चच्; *Sāngitadarpaṇa*: अभिपूर्वसु शीघ्रातु-
राभिमुखाद्यनिर्दिष्टे । अस्त्राद्योनं नयति तस्मादभिनयः क्षुतः.
अभिनव Tatpur. 1. m. f. n. (-वः-वा-वम्) ¹ New; e. g. *Mi-
tākshara*: अभिनवानि तु वस्त्राणि विभाज्यान्वेव. ² Recent,
fresh, young; e. g. *Amarak.*: अङ्कुरो ऽभिनवोद्भिदि; or
Hemach.: अङ्कुरो ... ऽभिनवोद्भिदि; or the same: प्रवालो ...
ऽभिनवपक्ष्वि; or *Jayam.* (in the comm. on the *Bhāṭik.*):
अभिनवां फलत्रियं ... विततान; or *Bharatas.* (in the same):
अभिनवानां मधुकपुष्पाणां संभवः. Comp. अभिनवशाकटा-
द्यम्. ³ Unexperienced, a beginner; e. g. *Kāśikā* (explaining
the instance प्रथमवैयाकरणः) अभिनववैयाकरणः । संप्रति
वैयाकरणमज्जेतुं प्रवृत्त इत्यर्थः. [⁴ Strange, surprising, mar-
vellous (*Molesworth*).]

2. m. (-वः) The proper name of two soldiers mentioned
in the *Rājataranginī*; कौशाधिकारी वैशोक्तराजनामा इतो
रखे । कप्यामन्तकधात्रियो वीरो ऽभिनवविभिः; and: श-
मासा डामरं घ्नन् प्राक्षिरभिनवाभिधम् । शाखाखले बध्नात्.
E. अभि and नव.

अभिनवचन्द्रार्चविधि Tatpur. m. (-धिः) The ceremony of
presenting the idols of the new moon and of his wife Ro-
hini, placed on the ground in a circle of cowdung, with
flowers, sandal, perfumes, a lamp, fried grain, water,
young *Dūrvā* grass ornamented with jewels, curdled milk
and white cloth, while reciting the prayer: 'thou art ever
new at the end of the month, born again and again; in-
crease for my benefit; hail! hail to thee, Lord of the Somal';
the time of the ceremony is the evening twilight of the
second day of the light half of every month (i. e. of the
second day of the fifteen days of the moon's increase),
when the sun stands in the west with twelve degrees of its
circumference. The rite is performed by a Kshatriya with
his house chaplain, and great boons are promised to him
in this and the future world for the regular fulfillment of
this act of piety; (according to the *Bhaviṣṭyottara-Purāna*,
where the principal passage runs thus: रवेर्दादशभिर्भगिर्वा-
हसां हृक्षते यदि । प्रदोषसमये पार्श्वे (Kṛishṇa speaks to
Arjuna) अर्धं दद्यात्तदा विभो ॥ द्वितीयाद्यां सिते पथे संध्या-
काले ह्युपस्थिते । संस्त्रायाभिनवं चन्द्रं भूम्यां गोमयमण्डले ॥
रोहिण्या सहितं देवं चन्द्रेण सुशोभनम् । पुष्पचन्दनधूपिच
दीपाचतवर्षीः सुभेः ॥ दूर्वाङ्कुरै रत्नधरेर्दम्भा (v. l. रत्नधरेर्दम्भा)
वस्त्रैश्च पाशुरैः (v. l. पाशुरैः) । मन्त्रैश्चानि रविन्द्रः चण्डियः
सपुरोहितः (Ms. °तम्) ॥ नवो नवो ऽसि मासान्ते जायमानः
पुनः पुनः । आष्यायस्व च मे ऽश्विनं सोमराज नमो नमः ॥ अ-
नेन विधिना चार्धं सर्वकामप्रदं सुभम् । यः प्रयच्छति कीर्त्तय
मासि मासि समाहितः ॥ स कीर्त्तो यशसा युक्तः कान्त्वा च भुवि
मानवः । पुत्रपौत्रपरिवृतो गोधान्बधनसंयुक्तः ॥ क्षित्वा वर्षशतं
मर्त्तं ततः सोमपुरं ब्रजेत् &c.) E. अभिनव-चच्-अर्धं and विधि.

अभिनवत्व n. (-त्वम्) ¹ Newness. ² Recentness, freshness.
³ The condition of a beginner, inexperience; (*Kāśikā* in
the explanation of *Pāṇini's* अचिरोपसंपत्ति). E. अभिनव,
taddh. aff. त्व.

अभिनवदिवस Karmadh. m. (-सः) A new day; a day of
novelties or marvels (*Molesworth*). [In the latter sense
probably a Tatpur.] E. अभिनव and दिवस.

अभिनवयौवन Bahuvr. m. f. n. (-नः-ना-नम्) Of tender youth,
very young; e. g. *Hitop.* (ed. *Johnson*): सा पर्यङ्कस्ता विद्या-
धरीभिरभिनवयौवनाभिरुपास्त्रमाना मयावचोकिता. E. अ-
भिनव and यौवन.

अभिनववयस्क Bahuvr. m. f. n. (-स्कः-स्का-स्कम्) Of tender
age, very young; e. g. *Hitop.* (ed. *Johnson*): अस्मि वारा-
गस्तां कर्पूरपटो (ed. *Seramp.* °पटवो) नाम रजकः । स वै-
कदाभिनववयस्कया भार्यया (ed. *Schl. Lass.* कान्तया; ed.
Seramp. बध्ना) सह चिरात्केलिं कृत्वा निर्भरं प्रसुप्तः (ed.
Seramp. चिरं निधुवनं कृत्वा निर्भरमाक्षिप्य प्रसुप्तः). E.
अभिनव and वयस्, samās. aff. कप्.

अभिनववैयाकरण Karmadh. m. (-णः) A beginner in gram-
matical studies; see अभिनव ३. E. अभिनव and वैयाकरण.

अभिनवशाकटायन Karmadh. m. (-नः) A modern grammarian
called *Sākatāyana* (distinct from the old grammarian of this
name), the author of a grammar called *Śabdānūsāsana*
(comp. *Colebr. Ess.* II. p. 44). E. अभिनव and शाकटायन.

अभिनवीभूत Tatpur. m. f. n. (-तः-ता-तम्) Renewed; e. g.
Jayamang. in the comm. on the *Bhāṭik.*: लोकः समाशङ्कि-
तविप्रयोनी ... अभिनवीभूतसुरतेच्छः. E. अभिनव, taddh.
aff. ध्वि, and भूत.

अभिनहन Tatpur. n. (-नम्) Any thing bound or tied over,
a bandage, a blind (for the eyes); e. g. *Chhānd. Up.*: ...
अभिनह्नाचो विसृष्टः । तस्मै यथाभिनहनं प्रमुञ्च प्रमूयादेतां
दिशम् &c. E. नह् with अभि, kṛit aff. क्त्वर.

अभिनिधन Tatpur. n. (-नम्) The ritual name of the follow-
ing *Sāmaveda*-verses, supposed to be composed by *Kāśhva*
(अभिनिधनं काश्वम्): 1. 261. (= I. 3. 2. 2. 9. or 2. 214.), 2. 25.
26. (= II. 1. 1. 9.), 2. 214-216. (= II. 2. 2. 12.), 2. 741-743. (= II.
6. 2. 5.), 2. 865-867. (= II. 7. 1. 11.), 2. 1068-1070. (= II. 8. 3. 3.).
E. अभि and निधन.

अभिनिधान Tatpur. n. (-नम्) ¹ Placing over, putting over;
e. g. *Kātyāy. Śrautas.*: चायुरसीत्तुत्तरयाञ्चस्वार्त्ती संसृञ्च पु-
रुरवा इत्तभिनिधानं तथा; (comm. उत्तरारक्षा अधरारक्षे-
रपरि निधानं करोति). ² (In the *Prāṭisākhya*s) Suppression
or weakening of a sound with regard to, or on account
of, scil. the influence of a preceding or following sound
[the qualification 'with regard to' or 'on account of' seems
to be implied by the prefix अभि], viz. ^a the suppression
of the vowel अ through the influence of a preceding ओ or
ए (comp. अभिनिहित); e. g. in गार्हमानो ऽद्यः of the word
अद्यः, or in वानि ऽवत of the word अवत; ^b the sup-
pression or weakening of the sound or of the vibration of
the voice which naturally follows the pronunciation of a
consonant, if such a consonant is followed by, and has made
sandhi with, another consonant; according to the *Rīgv.*
Prāṭis., such a sound or the vibration of the voice is sup-
pressed, if the consonant is surd (क, च &c.); it is weakened,
if the consonant is sonant (ग, ज &c.) and the sound which
remains, after such weakening is called ध्रुव (q. v.). This
suppression or weakening of the vibration of the voice,
however, takes place only under the following restrictions:
1. in the pronunciation of a सार्धं or चत्तःस्ता (except र्),

if it is followed by a स्यर्ष; e. g. in सर्वाग्देवः or in उत्साम्; 2. of a स्यर्ष, if it stands in a pause; e. g. in वाक्; 3. of an चन्तःखा, if it is followed by another similar चन्तःखा; e. g. in तर्षः; 4. of च्, if it is followed by an जप्पन्; e. g. in शतचक्षुः; 5. of च् in चक्कत्; 6. of च् in विरप्पी; 7. of a स्यर्ष except म् (i. e. च् till म्), if it is followed by च्, र्, व् or an जप्पन्; e. g. in यद्यत्, तद्वासमः, यान्चः, सर्वा-
 क्तपी; (the latter cases 4-7. only in the theory of the Śā-
 kalas). These general rules are subject to exceptions and
 restrictions, and even as such they are not universally re-
 cognized; Śaunaka, for instance, says, that Vyāli does not
 recognize the अभिनिधान, in general, and admits of it only
 when the following consonant is doubled or if a vowel or
 र् precede. — The Vājas. Prātiś. uses instead of the term
 अभिनिधान the explanation खानकरविवोचः 'giving up
 the characteristics of a consonant, viz. the organic dis-
 tinction and the distinction with regard to the effort of pro-
 nunciation'; (comp. the list in Pāṇi. I. 1. 9. where करव
 answers the प्रयत्न; and see Weber's ed. of this Prātiś. Ind.
 Stud. IV. p. 127), but applies it merely to the स्यर्ष at the
 end of a word, if it is followed by another word, and in
 a pause. — The Atharvav. Prātiś. (quoted by Weber l. c.,
 where the masc. अभिनिधानः seems to be an error of the
 Berlin Ms.) admits the अभिनिधान only 1. of a स्यर्ष, if it
 is followed by a स्यर्ष, 2. of a स्यर्ष at the end of a word or
 at an अवयव, 3. of च् before an जप्पन्, 4. of च्, वा, न,
 before ह्. Śākalya, in the cases 4-7. mentioned above, and
 the Atharvav. Prātiś. in its enumeration do not consider
 two consonants, the first of which suffers the abhinidhāna,
 as संयुक्त or combined consonants (Śaunaka: असंयुक्तं शा-
 कलम्; Atharvav. Pr.: अतो ऽन्वत्संयुक्तम् 'संयुक्त is a com-
 bination of consonants other than that in the preceding
 cases'); i. e. they assume such a stoppage of the voice as
 to prevent two consonants to sound together; but Śaunaka
 does not seem to go so far, for he quotes Śākalya apparently
 for the sake of recording his dissent from the opinion of
 the latter. The distinction is probably owing to the dif-
 ference in the observation, by the different grammarians,
 of the phenomena of pronunciation; the supposition of Mr.
 Regnier (Journ. Asiat. 1857, p. 230), that there is a twofold
 abhinidhāna, the one applying to the consonantic groups
 which are the natural effect of the sandhi, the other to such
 groups as are produced by the krama, is very ingenious,
 but does not necessarily follow from the text of this Prātiś.
 (I. 1. 6. and 7.); for similar differences of opinion in the theory
 on the pronunciation of consonantic groups, arising ob-
 viously from different observations, may be gathered also
 from the Sūtras of Pāṇini. [In the preceding explanation
 the term स्यर्ष comprises the 25 consonants क-ख, च-ज,
 ट-ठ, त-न and प-म; the term जप्पन् (q. v.) the sibi-
 lants ह, श, व, ष; and the semivowels य, र, ल, व are
 termed चन्तःखा, because their position in the system of
 the vaidik gramm. is between the स्यर्ष and जप्पन्; (s. v.
 चन्तःखा p. 117 a, l. 49 the words 'vowels and consonants'
 are a mistake for 'स्यर्ष and जप्पन्').] E. धा with नि and
 अभि, kṛit aff. कृट्.

अभिनिधीयमान Tatpur. m. f. n. (-नः-ना-नम्) Suppressed
 (as the sound च् after खो and ए); comp. the preceding.
 E. धा, in the pass., with नि and अभि, kṛit aff. शानच्,
 āgama मुच्.
 अभिनिपीडित Tatpur. m. f. n. (-तः-ता-तम्) Much pained,
 much hurt; e. g. Mahābhār.: कर्णपयासाभिनिपीडिताङ्गाः
 ह्रस्वागतिषु हृदयैर्विभ्रूः. E. अभि and निपीडित, or पीड्
 with नि and अभि, kṛit aff. क्त.
 अभिनियुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Engaged in; e. g.
 Kārikā: अद्यद्यने ऽभिनियुक्तस्य &c. E. युच् with नि and
 अभि.
 अभिनिर्मुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Left, quitted.
² One asleep at sunset. [The last meaning, given by the
 Amarak. and Hemach., owes its origin probably to Manu
 2. 221. or a similar passage, where the word is to be joined
 with the word सूर्येण, both words meaning literally 'one
 left by the sun', scil. while asleep (this ellipsis resulting
 from the preceding verse 2. 220.); the same remark applies
 to the meaning 'one asleep at sunrise', given by the Koshas
 to अभ्युदित, for in Manu 2. 221. the latter word is also to
 be coupled with सूर्येण, when both these words mean liter-
 ally: 'one towards whom the sun has risen' (scil. while
 asleep), the meaning towards of अभि in अभ्युदित resulting
 from the beginning of verse 220., where अभि is karmaprav.
 or the separable preposition, not the verbal prefix; Manu
 2. 220. 221.: तं चेद्भ्युदियात्सूर्यः शयानं कामचारतः (v. l. का-
 मचारतः) । निस्त्रोचेद्वाप्यविज्ञानाज्जपन्नुपवसेद्दिनम् ॥ सूर्येण
 अभिनिर्मुक्तः शयानो ऽभ्युदितश्च यः । प्रायश्चित्तमकुर्वाणो यु-
 क्तः स्नात्स्नानेनसा; and comp. Gotama, as quoted by Kūhika:
 सूर्याभ्युदितो ब्रह्मचारी तिष्ठेद्दहरभुजानो ऽभ्युदितश्च राशिं
 अपन्ताविधीम्. The comm. on the Amarak., however, ap-
 pear to have lost sight of this origin of the meanings 'asleep
 at sunset' and 'at sunrise' of the named words, for Rā-
 yamuk. e. g. gives the etymological meaning of अभि-
 निर्मुक्त 'completely free from feeling, evening work or de-
 sign, i. e. completely insensible or disengaged': अभि सर्व-
 तो भावेन सायन्भावेन कर्मणा निश्चयेन मुक्तः; and he explains
 अभ्युदित as a deriv. of अभ्युदित with taddh. aff. चच्, re-
 ferring it to the Gaṇa to Pāṇi. V. 2. 127., when its literal
 meaning would be 'having a sunrise': अभ्युदितमभ्युदयः सूर्य-
 र्चस्य तयोनादर्शचाचच् । मुक्ता ब्राह्मणा रतिवत् (comp. Siddh.
 Kaum. fol. 186 a, l. 11).] E. मुच् with निर् and अभि, kṛit
 aff. क्त.
 अभिनिर्वाह Tatpur. n. (-हम्) ¹ March in general; (Edman.
 on the Amarak. = गमन; Nilak., Padārthakaum.: विजिगी-
 योः प्रयागे with the addition: उपचारादन्वयापि; and comp.
 Halāyudha's defin. of अभिवेदन, 'अस्मिन्धाभिनिर्वाहं क्षुप्तं
 तदभिवेदनम्). ² March of one who wants to conquer, in-
 vasion; (Rāyamuk., Bharatam., Śārasund. &c. = विजिगीयोः
 प्रयागम्). E. दा with निर् and अभि, kṛit aff. कृट्.
 अभिनिर्वृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Completed, ac-
 complished, effected; e. g. Mahābhār. Adip.: एतस्मान्माभि-
 निर्वृत्तं तस्य देशस्य वै दिवाः (Nilak.: अभिनिर्वृत्तं = निर्वृ-
 त्तम्); or कवेयमभिनिर्वृत्ता भरतानां महात्मनाम्. E. वृत्
 with निर् and अभि, kṛit aff. क्त.
 अभिनिर्वृत्ति Tatpur. f. (-त्तिः) Completion, result, the be-

coming of; e. g. रोगस्य; or in a *Vārtt.* to *Pāñ.*: न वा द्रव्यत्वकर्मचोदनायां द्वयोरैकस्याभिनिर्वृत्तेः (*Patanj.*: एक आदेशो भविष्यति। तद्यथा द्रव्येषु कर्मचोदनायां द्वयोरैकस्याभिनिर्वृत्तिर्भवति।) E. वृत् with निर् and अभि, kṛit aff. क्तिन्।
अभिनिवर्तम् Tatpur. ind. In reverting towards; e. g. *Sāta-path.*: द्वादश मासा भक्षरेव मासानवरुद्धे पुनः पुनरभिनिवर्तमृत्वञ्चो भक्षयन्ति तस्माद्दृत्वश्च मासाश्चान्योन्यमभिनिवर्तन्ते। E. वृत् with नि and अभि, kṛit aff. णमुल् (with the udatta on the penultimate, which accent the word could not have if it were an accus. of the noun अभिनिवर्तः)।

अभिनिविशमान Tatpur. m. f. n. (-नः-ना-नम्) Entering into (possession), occupying, possessing; e. g. *Sābara* on a *Jaim. Sūtra*: सदृशाः शब्दा एकमर्थमभिनिविशमानाः &c. E. विष् with नि and अभि, kṛit aff. शानच्, āgama मुक्.

अभिनिविष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Possessed of, endowed with, conversant with; e. g. *Raghuv.*: नरपतिकुलभूत्वा गर्भमाधत्त राज्ञी गुरुभिरभिनिविष्टं लोकपालानुभावैः (comm. = गर्भं महद्भिलोकपालांशुयुक्तम्). ² Determined, intent, engrossed by; see the following. E. विष् with नि and अभि, kṛit aff. क्तः।

अभिनिविष्टता f. (-ता) ¹ Proficiency, conversancy. ² Intention, determination of purpose, determined resolution, tenacity; e. g. *Sāhityad.*: निन्दाक्षेपापमानादिरमर्षो ऽभिनिविष्टता “not bearing” (i. e. not caring for) censure, abuse, disrespect &c. means (here) determination of purpose’. Comp. the following. E. अभिनिविष्ट, taddh. aff. तल्।

अभिनिवेश Tatpur. m. (-श्ः) ¹ Application of thought, leaning towards, attachment; e. g. *Yājñav.*: एवंवृत्तो ऽविनीतात्मा वितथाभिनिवेशवान् (*Mit.*: वित° = असत्कार्याभिनिवेशवान्; comp. अभिनिवेशिनः); or *Manu*: परद्रव्येष्वभिधानं मनसानिष्टचिन्तनम्। वितथाभिनिवेशश्च त्रिविधं कर्म मानसम् (*Kulbhika*: वित° नास्ति परलोकः। देह एवात्मेति; *Medhātithi*: पूर्वपक्षस्य सिद्धान्तत्वेन ग्रहणम्, i. e. adhering to false doctrines); or *Sakunt.*: बलिअंक्खु मे अहिण्विसो (i. e. बलीयान्खलु मे ऽभिनिवेशः); comm. अहि° = अभिलाषः, i. e. my attachment is indeed very strong; or *Kāśikā*: कल्याणे ऽभिनिवेशः, or पापे ऽभिनिवेशः. ² Intention, determination of purpose, determined resolution, tenacity; e. g. *Kumdrasambh.*: अथानुरूपाभिनिवेशतोषिणा कृताभ्युच्चा गुरुणा गरीयसा जगाम गौरी शिखरं शिखण्डिवत् (quoted also by *Vyādī* on *Hemach.* 6. 136. or v. 1500; *Mallin.*: अभि° = आग्रह); or *Sisupālab.*: अपेतयुद्धाभिनिवेशसौम्यो हरिर्हरिप्रस्थमथ प्रतस्थे (*Mallin.*: = अपेतो युद्धे ऽभिनिवेश आग्रहो यस्य स शान्तक्रोध इत्यर्थः); or *Raghuv.*: जनकात्मजायां नितान्तच्छाभिनिवेशमीशम्। न कश्चन भ्रातृषु तेषु शक्तो निषेद्दुमासीत्; or *Prabodhach.*: ततो देव्या (scil. विष्णुभक्त्या) समुपजाताभिनिवेशमुक्तम् (comm.: = उत्पन्नः अभिमानो यत्र यस्यां क्रियायां यथा स्वात्तथा, i. e. after having taking a proper resolution). ³ (In the *Yoga* philosophy.) The instinctive (but unjustifiable) clinging to life and bodily enjoyment, (‘which is alike in the unthinking worm as in the wise man’); it is one of the five क्लेशाः (*Yoga Sūtra*: अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः) or afflictions of mind which impede the apprehension of true knowledge; comp. विपर्ययः (*Yoga Sūtra*: स्वरसवाही विदुषो ऽपि तथा रूढो — v. l. but apparently less correct: विदुषो ऽपि तन्व-

नुबन्धो — ऽभिनिवेशः; a comm.: सर्वस्य प्राणिन इयमात्माशीर्निवा भवति। मा न भूवं भूयासमिति। न चाननुभूतमरणधर्मकक्षीषा भवत्यात्माशीः। एतथा च पूर्वजन्मानुभवः प्रतीयते। स चायमभिनिवेशः क्लेशः स्वरसवाही छमेरपि जातमात्रस्य प्रत्यचानुमानागमैरसंभावितो मरणचास उक्तेददृष्ट्यात्मकः पूर्वजन्मानुभूतं मरणदुःखमनुमापयति। यथा चायमत्यन्तरूढेषु दूरयते क्लेशस्तथा विदुषो ऽपि विज्ञातपूर्वापरान्तस्य रूढः &c.; *Bhojadeva*: स्वस्व रसेन संस्कारिणैव वहतीति स्वरसवाही। पूर्वजन्मानुभूतमरणदुःखानुभववासनाबलाद्भयरूपः समुपजायमानः शरीरविषयादिभिर्मम वियोगो मा भूदित्यन्वहमनुबन्धरूपः सर्वस्वेवा छमेर्ब्रह्मपर्यन्तं (from the worm up to Brahmā) निमित्तं विना प्रवर्तमानो ऽभिनिवेशाख्यः क्लेशः; *Mallinātha* is therefore wrong in his philosophical explanation on *Sisupāl.* 4. 55., when he renders in the quoted *Yoga S.* अभिनिवेशः = कार्याकार्येष्वग्रहः.) E. विष् with नि and अभि, kṛit aff. घञ्।
अभिनिवेशिन Tatpur. n. (-नम्) Probably the same as अभिनिवेशः; *Lalitavist.*: अनात्मप्रत्यवेक्षाधर्मालोकमुखमात्मानभिनिवेशनतायै संवर्तते ‘... to the condition of not clinging to one’s own self, i. e. to being indifferent of one’s own life’. E. विष् with नि and अभि, kṛit aff. ल्युट्।

अभिनिवेशिन Tatpur. m. f. n. (-शी-शिनी-शि) ¹ Adhering, clinging; e. g. *Yājñav.*: वितथाभिनिवेशी च जायते ऽन्यासु योनिषु, i. e. adhering to false doctrines; (*Mitāksh.*: वितथे ऽसत्यभूते वस्तुत्वभिनिवेशः पुनः पुनः संकल्पस्तदान्; comp. अभिनिवेशिः 1.). ² Intent upon, determined, persevering; e. g. *Daśakumārach.*: तामप्यचिरादयुगमशरः शरशयने शाययिष्यति। स्थानाभिनिवेशिनोश्च वामयत्तसाध्यः समागमः. E. विष् with नि and अभि, kṛit aff. णिनि।

अभिनिष्कारिन Tatpur. m. f. n. (-री-रिणी-रि) (Probably.) Injuring, destroying; e. g. *Atharvav.*: कृत्याद्यतो वल्लगिनो ऽभिनिष्कारिणः प्रजाम् मृणीहि &c. E. क्त with निर् and अभि, kṛit aff. णिनि।

अभिनिष्क्रमण Tatpur. n. (-णम्) Going out or forth, leaving, quitting; e. g. *Lalitav.*: अभिषेकभूमिधर्मालोकमुखमवक्रमणजन्माभिनिष्क्रमणं०००० संदर्शनतायै संवर्तते. In Buddhistic writings it implies moreover the leaving of the house or the renouncing of the world for the sake of becoming an anchorite. (Comp. *Burnouf’s Lotus de la bonne loi* p. 333. 334.) E. क्रम् with निर् and अभि, kṛit aff. ल्युट्।

अभिनिष्क्रान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Gone out or forth, left, quitted; e. g. अभिनिष्क्रान्तगृहवास, one who has left his house in order to become an anchorite; comp. the preceding and *Burnouf’s Lotus* &c. p. 333. E. क्रम् with निर् and अभि, kṛit aff. क्तः।

अभिनिष्ठान Tatpur. m. (-न्ः) ¹ A sound (esp. a vowel) of the alphabet in general; e. g. *Gobhila-Gṛihya S.*: घोषवदावन्तरन्तस्य दीर्घाभिनिष्ठानान्तं कृतं नाम दध्यादेतदतद्वितमयुगदान्तं स्त्रीणाम्; (comp. *Manu* 2. 33.). ² The *Visarga*; e. g. *Aswalyāy. Gṛihya S.*: नाम चास्मै द्युघोषवदावन्तरन्तस्यमभिनिष्ठानान्तं द्युचरं चतुरचरं वा द्युचरं प्रतिष्ठाकामश्चतुरचरं ब्रह्मवर्चसकामः युग्मानि त्वेवं पुंसामयुजानि स्त्रीणाम्; (*Nārāyaṇa* explains: अभिनिष्ठानो विसर्जनीयः। सो ऽन्ते यस्य तत्तथोक्तम् &c., and exemplifies this injunction by the male names: रुद्रदेवः, नागदेवः, भद्रदत्तः, देवदत्तः, शिवदत्तः, देवस्वामी, वसुशर्मा, जनार्दनः, देवघोषः, पुरन्दरः, विष्णुशर्मा, and by the female names: सुभद्रा, सावित्री, सत्यदा, वसुदा; comp. s.v. नामक-

रख). — [The reading अभिनिष्ठान which occurs in Mes., is incorrect. — The Pandits who have published *Pāṇini*, supply in their comm. on VIII. 3. 86. the word अन्तरखान् (= न्) from the preceding Sūtra, and construe thus, besides अभिनिष्ठान, an optional form अभिनिष्ठान; *Patanjali* and his comm. have no gloss on this Sūtra, but neither the *Kāśikā* nor the *Siddhāntak.* admit of an option in the Sūtra 86., nor is a form अभिनिष्ठान given by these works or in the *Dhātucomm.* of *Mādhava*, *Maitreya* &c., or in the *Dhātupārdyaṇa* of *Hemach.* s. r. खन्.] E. खन् with निस् and अभि, kṛit aff. चञ् अभिनिष्पत् Tatpur. m. f. n. (-न्-नी-त्) Going out or forth, issuing; e. g. *Bhāṭik.*: अन्तर्निष्ठोऽन्तरखान् नवाच-
 आक्षरभिनिष्पत्तः. E. पत् with निस् and अभि, kṛit aff. शतृ. अभिनिष्पत्न Tatpur. n. (-वम्) Going forth, issuing, sallying. E. पत् with निस् and अभि, kṛit aff. षुट्. अभिनिष्पत्ति Tatpur. f. (-न्तिः) Completion, consummation, end; e. g. (of the human soul, by the form it assumes after death when absorbed in Brahman) *Śankara* (on the *Vedānta Sūtra*: चितितन्मात्रेण तदात्मकत्वादिस्वीकृतोऽभिः) चित्तमेव स्वस्वात्मनः स्वरूपमिति तन्मात्रेण स्वरूपेणाभिनिष्पत्तिर्मुक्ता. E. पद् with निस् and अभि, kṛit aff. क्तिन्. अभिनिष्पन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Completed, consummated, finished. E. पद् with निस् and अभि, kṛit aff. क्त. अभिनिष्ठान. See the remark s. v. अभिनिष्ठान. अभिनिष्ठत Tatpur. m. f. n. (-तः-ता-तम्) Suppressed; see the following. E. हृन् with नि and अभि, kṛit aff. क्त. अभिनिहित Tatpur. m. f. n. (-तः-ता-तम्) Suppressed. — अभिनिहित is called ^a in the *Rīgv.-Prāṭis.* the सन्धि (q. v.) which is produced when the vowel अ in the beginning of a word is suppressed after a final औ or ए; ^b in the *Rīgv.*, *Vājas.* and *Atharv.-Prāṭisākhya*s the खरित (q. v.) which is produced in consequence of an *anudatta* अ (in the beginning of a word) being suppressed after a final *udatta* औ or ए. The *Taittir.-Prāṭ.* calls the latter अभिनिष्ठत (acc. to *Weber, Ind. Stud.* IV. p. 135). E. धा with नि and अभि, kṛit aff. क्त. अभिनिष्ठव Tatpur. m. (-वः) Denial. — निष्ठव and अभिनिष्ठव (निष्ठवाभिनिष्ठवौ) are the ritual names of the verses of the *Aranyagāna* V. 2. 21. and 22. (not met with in the *Sāmaveda*; acc. to *Benfey's* careful compilation in *Weber's Ind. Stud.* III. p. 222). E. अभि and निष्ठव or ह् with नि and अभि, kṛit aff. चप्. अभिनीत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Brought near or towards; e. g. (fig., to the understanding, intelligible) in a quotation of *Jayam.* on the *Bhāṭik.*: भाविकत्वमिति प्राङ्: प्रबन्धविषयं गुणम् । प्रत्यथा इव दृश्यन्ते यथार्था भूतभाविणः । चिचोदात्तामुतात्थत्वं कथाया स्वभिनीतता (its easy understanding) । शब्दानुकुसला चेति तस्य हेतुं प्रचक्षते. ² Performed (as a drama). ³ Fit, proper, suitable; e. g. *Mah. Śāntip.*: अस्मिन्नेव प्रकरणे धर्मव्यमुदारधीः । अभिनीततरं वाक्यमित्युवाच युधिष्ठिरः. ⁴ Highly ornamented or finished. ⁵ Even-minded, placid, patient. ⁶ Impatient. [The two latter meanings arise from the different manner in which the verse of the *Amarak.*: युक्ते ऽतिसंस्कृते मर्षिष्यभिनीतो &c. may be read, viz. either *ते मर्षिणि or ते ऽमर्षिणि; hence *Bharata*, *Subhūti*, *Ramānātha* &c. = अक्रोधन (or अक्रोध) or = अचमावत्; *Bhanūd.*, however, only = चन्तु (i. e.

मर्षिन्); other Koshas have only the meaning 'impatient'; e. g. *Medini*, *Śabdaratnāv.*: = चन्मर्षिन्, *Ajayapāla*: = अमर्षवत्, probably also *Jaiśdharma*: अभिनीतस्त्रिषु आद्ये संस्कृते ऽमर्षवत्तपि; and *Hemachandra's* अभिनीतसु आद्ये मर्षिषि संस्कृते is probably also to be read आद्ये ऽमर्षवत्, for the *Viśvaprak.* explains: अभिनीतो भवेत्प्राये संस्कृता-मर्षिषोरपि. The meaning 'placid' seems more congenial with the other meanings of the word; and the meaning 'impatient' refers perhaps to an E. अ neg. and निनीत — compare विनीत and the Pref. on the particle अभि —.] ⁷ Friendly, kind (*Wilson*). E. नी with अभि, kṛit aff. क्त. अभिनीति Tatpur. f. (-तिः) ¹ Friendship, civility, kindness. ² Gesture, expressive articulation (*Wilson*). Comp. अभिनय. E. नी with अभि, kṛit aff. क्तिन्. अभिनीयमान Tatpur. m. f. n. (-नः-ना-नम्) Brought near or towards; (see the meanings of नी with अभि); e. g. *Vanap.* of the *Mahābh.*: इहा शरं ज्वामभिनीयमानं यभूव हाहाहृतमन्तरीचम्. E. नी, in the pass., with अभि, kṛit aff. शानच्, āgama मुच्. अभिनीत Tatpur. m. f. n. (-तः-ता-तम्) Very dark; (अभिनीतनेच, 'having eyes of a very dark blue', is one of the thirty-two लक्षण or characteristic signs of a great man, according to the Buddhistic fancy). E. अभि and नीत्. अभिनितव्य Tatpur. m. f. n. (-वः-वा-वम्) To be represented or performed (as a drama). See the following. E. नी with अभि, kṛitya aff. तव्य. अभिनिय Tatpur. m. f. n. (-यः-या-यम्) The same as the preceding; comp. e. g. the quotation s. v. अभिनय. E. नी with अभि, kṛit aff. यत्. अभिन्न Tatpur. 1. m. f. n. (-न्नः-न्ना-न्नम्) ¹ Not cut, not rent, not broken; e. g. *Bhāṭik.*: विद्योदयधारायः कुक्षिशो मम (i. e. of Ravana) यच्चसि । अभिन्नं शतधात्मानं मन्वते वस्त्रिणं वली; or अन्ननिधिमगमन् सत्त्विसमुद्देश्येर्मातर-
 क्तिभुवनभरचमममभिनवेत्तम्; or *Rīgv.*: इन्द्रो भूयोभूयो रथिमिदस्य वर्धयन्नभिन्ने खिले नि दधाति देवयुम् (*Sāyana*: अभिन्ने शत्रुभिरभेधे खिले अन्वेर्भनुमशक्ते खिले, i. e. impenetrable). ² Undivided, one; e. g. (Brahman) *Śankara* in the comm. on the *Taittir.-Up.*: अखौ यो ऽयमेकमभिन्न-
 मात्मतत्त्वं न पश्यति &c.; or (the Soul in) a quotation from the Buddhists by *Vijnānāch.* on the *Sāṅkhya-Prav.*: अभि-
 न्नो ऽपि बुद्ध्यात्मा विपर्यासनिदर्शनेः । याद्ययाहकसंविच्छिन्ने-
 वानिव लक्ष्यते. ³ Not different, same, identical; e. g. *Prabodhach.*: पश्चामि योगाङ्गनमुद्दर्शनो अग्नियो भिन्नमभिन्न-
 मीश्वरात्; or *Bharatas.* on the *Bhāṭik.*: सिद्धमिष्टमनेकार्थ-
 मेककल्पान्वितं वचः । तदभिन्नपदं भिन्नपदप्राथमिति द्विधा.
 2. m. (-न्नः) (In Arithmetic.) An integer, a whole number. E. अ neg. and भिन्न. अभिन्नक m. f. n. (-कः-का-कम्) ¹ Not quite unbroken, not quite entire. ² Not quite identical (*Siddhāntak.*). E. अभिन्न, taddh. aff. कन्. अभिन्नतर m. f. n. (-रः-रा-रम्) Very identical; see the following; (mentioned by the *Gāṇaratnamahodadhī* in the *Gāṇa* यावादि to *Pāṇ.* V. 4. 29.; = अतिशयेनाभिन्न). E. अभिन्न, taddh. aff. तरप्. अभिन्नतरक m. f. n. (-रकः-रिका-रकम्) The same as the preceding; e. g. in a quotation by the *Gāṇaratnam.*: अभि-

अन्तरत्वे नाकाहाणवेभः पराङ्मुखे । अन्तर्त्वे सर्वलोकानामन्त-
तकविकर्मणि । E. अभिन्नतर, taddh. aff. क्त.

अभिन्नता f. (-ता) ¹Unbrokenness, wholeness. ²Oneness, undividedness. ³Sameness, identity. E. अभिन्न, taddh. aff. तत्.

अभिन्नपदसिद्धि Karmadh. n. (-ष्टम्) (In Rhetoric.) A species of paronomasia, considered as an अलङ्कार (q. v.) or elegant mode of expression, viz. a connexion of words which admit of a double interpretation, the sentence consisting chiefly of such words (and not of words which would admit but of one sense); an instance is the following verse of the *Bhāṭik.*: भुवनभरसद्धानलङ्कारधाम्नः पुष्यविरत्नभूतो मुकुन्ददे-
हाय । अमविधुरविलीनकूर्मनक्रान्धतमुदुडभुवो गिरीनहींच
(scil. अलङ्कारिभिमगमन्), where all the compounds are at-
tributes as well of गिरीन् as of अहीन्, according to the
double sense in which they may be taken. See सिद्धि or
श्लेष. E. अभिन्न-पद and सिद्धि.

अभिन्नपरिकर्माष्टक Tatpur. n. (-कम्) (In Algebra.) The eight elementary operations (of addition, subtraction, multipli-
cation, division, square, square-root, cube and cube-root)
as applicable to whole numbers; comp. भिन्नपरिकर्माष्टक
(these operations applied to fractions). E. अभिन्न-परि-
कर्मान् and अष्टक.

अभिन्वास Tatpur. m. (-सः) (Literally: Combination, mix-
ture; esp. in Medicine.) A variety of fever, viz. a mixed
remittent or synochus fever, supposed to be produced by
the morbid state of the three temperamental elements, air,
bile and phlegm collectively; the patient is described by
Suśruta as 'being neither too warm nor too cold, not quite
conscious, wandering in his mind, hoarse, with a sharp
taste, dry throat, void of perspiration and not having the
natural excretions, hiccupping, without appetite, dull, pant-
ing (or sighing), lying prostrate, impeded in speech, drowsy
and with contracted limbs'; the cure of this fever is believed
either very difficult or impossible. It is also called हृत्तौजस,
as the patient loses his strength by this fever, or from the
'combination' of the causes which produce it, सन्निपातज्वर,
सर्वाङ्गज्वर, सर्वदोषसमुत्पन्नज्वर, सर्वज्वर, सर्वज्वर. E.
अस (cl. 4.) with नि and अभि, kṛit aff. अच्; scil. ज्वर.

अभिन्वासज्वर Karmadh. or Tatpur. m. (-रः) The same as
the preceding. E. अभिन्वास and ज्वर.

अभिपच्यमान Tatpur. m. f. n. (-नः-ना-नम्) ¹Cooked, boiled;
e. g. *Suśruta*: तस्य खल्वेवं प्रवृत्तस्य मुक्कशोषितस्त्राभिपच्यमा-
नस्य शीरस्त्रेव सन्तानिकाः सप्त त्वचो भवन्ति. ²Maturing,
ripening; comp. अभिपच्यमान. E. पच् in the pass., with
अभि, kṛit aff. शानच्, āgama मुक्.

अभिपठित Tatpur. m. f. n. (-तः-ता-तम्) Called, named;
e. g. *Suśruta*: मुक्ते यत्पिहितमुपिति वृद्धिमेतत्स्त्राव्यमेवमभिप-
ठितं स्वरं प्रपाङ्क. E. पठ् with अभि, kṛit aff. क्त.

अभिपत्त Tatpur. m. f. n. (-न्-न्ती-त्) Coming near, ap-
proaching, hurrying towards, esp. with the intention of
assailing; e. g. *Daśakumār.*: अभिपत्ततो नागरिकपुरवाणश-
ङ्कमेवावगाह्य तस्कर इति तैरभिह्वयमानो नातिकुपितः; or
Jayamang. on *Bhāṭik.* (अच संपत्ततो भीमान्): संपत्ततो (=)
ऽभिपत्ततः. E. पत् with अभि, kṛit aff. श्तृ.

अभिपत्तन Tatpur. n. (-नम्) ¹Approaching, arrival. ²Going

forth, departure; compare अभिपित्. E. पत् with अभि;
kṛit aff. श्तृ.

अभिपत्तनीय Tatpur. m. f. n. (-यः-या-यम्) To be approached,
to be gone to or reached. E. पत् with अभि, kṛitya aff.
अनीयर्.

अभिपत्ति Tatpur. f. (-त्तिः) Approaching, coming near; e. g.
Śatapath.: अज्ञानिना । न ह्येतस्त्रेतीवाभिपत्तिरसि; [but *Sā-
yana* (E. I. H. 149) reads this passage IX. 4. 2. 4. अज्ञानिना ।
न ह्येतस्त्रेतीवा विपत्तिरसि (i. e. आ विपत्तिः); which is
therefore the more authenticated reading, if the Ms. is cor-
rect: एतस्य वायोरितीवाञ्छादिवत्स्त्रेणादिविपत्तिर्नासि
(Ms. °स्त्रेणादिवत् sic) । आ विपत्तिरिति पदविभाजः]. E.
पत् with अभि, kṛit aff. क्तिन्.

अभिपद्य Bahuvr. m. f. n. (-सः-सा-सम्) ¹Every where beau-
tiful, beautiful in every part of the body. ²Covered or
adorned with a lotus flower; comp. पद्मसाञ्जन. [Both in-
terpretations of this word are given by the comm. on the
Ādip. of the *Mahābh.* v. 7013: इहा तु तावत्तमवेन्द्ररूपान्प-
द्माभिपद्यानिव वारवेन्द्रान्; *Nīlak.*: अभितः पद्मा लक्ष्मीर्वैवां
ताम् । सर्वाङ्गसुन्दरानित्यर्थः; *Arjunam.*: = पद्मविन्दुयुताम्;
both comm. mention moreover, instead of अभिपद्यान्, a
v. l. अतिपद्यान् which *Nīlak.* interprets in the same sense:
अतिपद्यानिति पाठे स एवार्थः, but *Arjunam.*: पद्मः पुष्करी-
कनामा दिग्भवः । तस्मादतिशयानित्यर्थः, i. e. 'surpassing the
elephant-atlas Padma (= Puṇḍarika)'; *Nīlak.* mentions, be-
sides, a bad v. l. अतिमत्तान्.] E. 1. अभि and पद्मा, 2. अभि
and पद्य.

अभिपद्य Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) ¹Come near, run
towards; (*Viśvapr.*, *Śabdaratn.*, *Ajayap.*, *Bhūripṛay.*: = अ-
भिद्रुत). ²Seeking refuge (*Med.*, *Hemach.*, *Trikānd.*: = श-
रवार्यन्). ³Approached by (with a friendly purpose),
protected, saved; e. g. *Ādip.* of the *Mahābh.*: यच्च रावा
मुद्रमेघः परीक्षिन्नाम वै (v. l. स) द्विज । तच्चवेण भुजङ्गेन ध-
ञ्चति किञ्च सो ऽह वै (v. l. किञ्च तच्च वै) । गच्छाम्यहं (i. e.
Kāśyapa) तं त्वरितः सद्यः कर्तुमपञ्चरम् । मयाभिपन्नं (*Nīlak.*:
= चार्तं) तं चापि न सपौं धर्षयिष्यति; or *Suśruta*: तदिदं व-
ज्रगुहार्थं चिकित्सावीजभीरितम् । कुशलेनाभिपन्नं (i. e. culti-
vated by a clever physician) तद्ब्रह्मधाभिप्रोहति. ³Obtained,
appropriated; (*Ajayap.*: = स्वीकृत, *Śabdāmuktām.*: = अ-
ङ्गीकृत). ⁴Overcome, afflicted; (*Amarak.*, *Med.*, *Ajayap.*:
= अभियस्य; *Viśvapr.*, *Śabdaratn.*, *Bhūripṛ.*: = यस्य); e. g.
Suśruta: वाताभिपन्ने नयने, or पित्ताभिपन्ने नयने, or कफा-
भिपन्ने नयने, or वृष्टिर्दोषाभिपन्ना, or केन च प्रसृजति तत्स-
खाभिपन्नः (i. e. one possessed by the *Skandāpasmāra*).

⁵Unfortunate, calamitous (*Amarak.*, *Med.*: = आपन्नत, *Vi-
śvapr.*, *Śabdaratn.*, *Bhūripṛ.*: = विपन्नत). ⁶Guilty (*Ama-
rak.*, *Med.* &c. = अपराह). ⁷Far, remote (*Ajayap.*: = वि-
प्रकृष्ट, *Śabdāmuktām.*: = दूर). ⁸Dead, deceased (i. e. gone
forth; comp. प्रेत); e. g. *Bhāṭik.*: स्वभावहीनिर्मुनपचिचोधिः
क्रन्दन्ति भर्तारमिवाभिपन्नम् (*Jayam.*, *Bharatas.* &c.: अभिपन्नं
= मृतम्). E. पद् with अभि, kṛit aff. क्त.

अभिपरिसृत Tatpur. m. f. n. (-तः-ता-तम्) Overflowed; esp.
fig. overwhelmed, shaken, affected by; e. g. *Ādip.* of the
Mahābh.: मुहूर्तं चिन्तयित्वा तु मन्वुनाभिपरिसृतः; or परस्परं
स्पर्धया प्रेचमाणाः संकल्पजेनाभिपरिसृताङ्गाः. E. सु with
परि and अभि, kṛit aff. क्त.

अभिपरीत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Surrounded by. ² Affected by; e. g. *Suśruta*: तं वातपित्ताभिपरीतसिद्धं ह-
लीमकं नाम वदन्ति तज्ज्ञाः. E. इ with परि and अभि, kṛit
aff. ऋ.

अभिपिल्व Tatpur. n. (-त्वम्) (ved.) ¹ Approach, arrival; e. g.
Rigv.: जुह स्वित्वा जुह वसोरचिना कुहाभिपिल्वं करतः
(*Yāska*: = ज्ञानिप्राप्तिं जुषवः); or *Rigv.* or *Atharv.*: तस्या
इदम्: सुपुमा सुदधमिहाभिपिल्वं करते गृह्णानः (*Sāyana*:
= अक्षदभिनतप्राप्तिं करोतु). ² Approach (of the day), day-
break, dawn; e. g. *Rigv.* or *Sāmav.*: दिवाभिपिल्वे ऽवसा-
ममिष्टा (*Sāyana*: = दिवसस्याभिपतने प्रातःकाले). ³ An oc-
casion to be approached or observed, a solemnity, a sacri-
fice; e. g. *Rigv.* or *Atharv.*: इन्द्रो ऽभिपिल्वेषु रक्षति (*Sāyana*:
तस्य पूर्वोक्तस्य सर्वस्याभिपिल्वेष्वभिप्राप्तिष्विन्द्रो रक्षति। इ-
मते। यथा पूर्वोक्तानां बहिरादीनामभिप्राप्तिषु &c.); or *Rigv.*:
उत न ईं लष्टा क्वच्यथा अत्सुरिभिरभिपिल्वे ख्योषाः (*Sā-
yana*: अभिपिल्वे ऽभिनमन्वे चक्षे); or *Rigv.* or *Vājas.*: अपि
वक्ष्यं जुषानी मत्सथा वो विश्वं जयदभिपिल्वे मनीषा (*Sāyana*:
अभिपिल्वे ऽभियतनीये ऽस्यचक्षे; *Mahābh.* however gives to
the word in this verse the meaning 1., viz. = अभिपतने
प्रागमनकाले). ⁴ A place to be gone to; e. g. *Rigv.*: आनु-
चनेदभिपिल्वं जगाम (*Sāyana*: = अभिप्राप्त्यन्तरेकं जगाम). ⁵ A
near time, a proximate occasion; e. g. *Rigv.*: सनत्कवीर्षो
अभिपिल्वे अहाम् (*Sāyana*: दिवसानां मध्ये ऽभिपिल्वे संनि-
हिते ऽहनि सनत् अभिपिल्वशब्द आसन्नकालकाची प्रपि-
ल्वशब्द इतिवत्). ⁶ Any thing obtained (e. g. wealth); e. g.
Rigv.: वृषाचक्षे अभिपिल्वे अरारयुः (*Sāyana*: ज्ञे मयाभि-
पिल्वे पूर्वोक्ते धने ऽभिप्राप्तिं सति &c.). ⁷ Departure, decline
of the day; e. g. *Rigv.*: आ वः पीतयो ऽभिपिल्वे ऽह्नाग्निमा
अक्षं गवसः इव गमन् (*Sāyana*: अह्नामभिपिल्वे ऽभियतने स-
माप्ती); or *Rigv.*: यो वः सुनोत्वभिपिल्वे अह्नाम् (*Sāyana*:
अह्नामभिपिल्वे ऽभियतने नृतीयसवन इत्वर्थः). E. आप् with
अभि, kṛit aff. ऋन्; but see the E. of अपपिल्व.

अभिपीडित Tatpur. m. f. n. (-तः-ता-तम्) The same as अ-
भिनिपीडित; e. g. *Suśruta*: कृष्णामिपीडितः, or रक्तपित्ता-
भिपीडितः. E. पीड् with अभि, kṛit aff. ऋ.

अभिपुष्प Tatpur. n. (-त्वम्) An excellent flower or an excess
of flowers. (As a Bahuvr. m. f. n. the word may mean:
covered with flowers — comp. अभिपुष्प —, but in the verse
of the *Rāmāy.*: धृतिप्रवालः प्रसवाभिपुष्पसपःफलः श्रौर्ध्वनि-
वक्षुमूलः। रणे महाज्ञाचसराखपुष्पः संवर्तितो राक्षसमास्तेन,
it is a Tatpur.) E. अभि and पुष्प.

अभिपूजित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Honoured, re-
spected. ² Praised, applauded; e. g. *Pāṇini*: अनुज्ञात् प्र-
ज्ञात्ताभिपूजितयोः; or *Vārtt.*: प्रज्ञात्ताभिपूजितः००. E. पूज्
with अभि, kṛit aff. ऋ.

अभिपूज्यमान Tatpur. m. f. n. (-जः-जा-जम्) The same as the
preceding. E. पूज् with अभि, kṛit aff. शानच्, āgama मुक्.

अभिपूरण Tatpur. n. (-णम्) Filling, filling out. E. पूर with
अभि, kṛit aff. ऋट्.

अभिपूर्णा Tatpur. m. f. n. (-र्णः-र्णा-र्णम्) Filled, fraught; e. g.
Rāmāy.: नरीयामभिपूर्णाः (scil. नावः). E. पूर with अभि,
kṛit aff. ऋ.

अभिपूर्वम् Avyayibh. Successively. Comp. अनुपूर्वम्. E. अभि
and पूर्व.

अभिप्रसीत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Brought, attracted.

² Consecrated (with hymns); e. g. *Bhāṭik.*: अस्वाप्त कीव-
क्षितये स राक्षा यथाधरे वहिरभिप्रसीतः (*Jāyam.*: = आ-
भिसुख्येण प्रसीतः मन्वेद्याभिसुखीकृतः; *Bharatas.*: =
मन्वेद्य संसृतः). Comp. प्रसीत. E. पी with प्र and अभि, kṛit aff. ऋ.

अभिप्रतप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Very hot, very
painful; e. g. *Suśruta*: अभिप्रतप्तं वमनं प्रगाढं दुष्टाक्षीवृत्त-
ममादिप्रति. E. अभि and प्रतप्त.

अभिप्रतारिन् Tatpur. m. (-री) The proper name of a descen-
dant of the Rishi Kakshasena. E. अभि and प्रतारिन्; lit.
'a great cheat'.

अभिप्रचन Tatpur. n. (-नम्) Spreading over, throwing over;
e. g. (the Purodāsa over the bowls) *Jaimini Sūtras*: कृपा-
लानि च कुक्षीवचुख्यसंख्यानान्। प्रतिप्रधानं वा प्रकृतिवत्।
सर्वेषां चाभिप्रचनं स्यात्. E. प्रच् with अभि, kṛit aff. ऋट्.

अभिप्रदक्षिणम् Avyayibh. Rightwards; with ऋ 'to keep the
right side towards a person or object, by circumambulat-
ing in a reverential salutation; e. g. *Rāmāy.*: मुदा पर-
मया युक्तश्चकाराभिप्रदक्षिणम्; comp. प्रदक्षिणम्, प्रदक्षि-
णीकृत, and the following. E. अभि and प्रदक्षिण.

अभिप्रदक्षिणावर्तगति Bahuvr. m. f. n. (-तिः-तिः-ति) Having
the gait with a turn rightwards; one of the eighty अनुव-
क्षण or marks of beauty which characterize a great man,
according to the Buddhistic fancy; also प्रदक्षिणवर्तना-
मिन् (?) or प्रदक्षिणवर्तनामिन्. E. अभिप्रदक्षिण-
चावर्त and गति.

अभिप्रचक्षमान Tatpur. m. f. n. (-जः-जा-जम्) The same as
अभिचक्षमान; e. g. *Suśruta*: द्वितीये (scil. मासि) द्वितीया-
निलैरभिप्रचक्षमानानां महाभूतानां संघातो घनः संजायते.
E. चक्ष् in the pass., with प्र and अभि, kṛit aff. शानच्,
āgama मुक्.

अभिप्रपन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Approached, seized,
attained; e. g. *Suśruta*: मुक्ताश्लेषितं वायुनाभिप्रपन्नम्. E.
पद् with प्र and अभि, kṛit aff. ऋ.

अभिप्रभङ्गिन् Tatpur. m. f. n. (-ङ्गी-ङ्गी-ङ्गि) (ved.) Break-
ing, destroying; e. g. *Rigv.*: विभया हि त्वावत् उषादभि-
प्रभङ्गिः (*Sāyana*: = शत्रुनामभिप्रहर्तुः). E. भङ्ग् with
प्र and अभि, kṛit aff. ऋिनि.

अभिप्रसृज् Tatpur. m. f. n. (-सृ-सृ-सृ) (ved.) I. Quite raised,
quited, lifted up.

II. Quite surrounded by; (as a ladle quite surrounded by,
i. e. quite filled with, clarified butter). Either interpretation
is admitted by *Sāyana* on *Rigv.*: अभिप्रसृज् जुह्वा सध्वर
इवः &c. (viz. 1. = अभिप्रः ससृजित- or उष्यत-; 2. = सर्वतो
इविर्भिः संकेष्टित-). E. I. सृज् with अभि, kṛit aff. ऋिण्;
II. सृज् with अभि, kṛit aff. ऋिण्.

अभिप्रयायन् Tatpur. ind. In approaching, having come near.
E. या with प्र and अभि, kṛit aff. ऋसुक्.

अभिप्रवर्तन् Tatpur. n. (-नम्) ¹ Coming forth; e. g. *Suśruta*:
स्वेदस्याभिप्रवर्तनम्. ² Proceeding, acting. E. वृत् with प्र
and अभि, kṛit aff. ऋट्.

अभिप्रवृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) ¹ Proceeding, ac-
tive; e. g. *Bhagavadg.*: कर्मस्यभिप्रवृत्तो ऽपि नैव किंचित्क-
रोति कः. ² Taking place, occurring; e. g. *Jaimini S.*: या-
येत्समुद्भिभूतत्वादिवाचाविचमः स्वात्प्रातःसवनमथस्याच्छिष्टे
चाभिप्रवृत्तत्वात्. E. वृत् with प्र and अभि, kṛit aff. ऋ.

अभिप्रश्चिन् Tatpur. m. f. n. (-श्चि-श्चिनी-श्चि) Having many

questions to ask, very inquisitive; e.g. *Vájas.*: आशिषाये प्रश्नि-
 नमुपशिषाया अभिप्रश्नम् (scil. नियुक्ति). E. अभि and प्रश्निन्.
 अभिप्रहत Tatpur. m. f. n. (-तः-ता-तम्) Struck, hurt; e.g. *Su-*
śruta: वृषाववाभिप्रहतात्पीरिषः पीरमावहेत् । मांसादेव च-
 तात्पिप्र शोषितं संप्रसिञ्चते. E. हन् with प्र and अभि, kṛit aff. क्त.
 अभिप्राशन Tatpur. n. (-नम्) Breathing forth, exhaling (comp.
 अपानन 'inhaling'); e.g. *Śankara* in his comm. on the *Bṛi-*
hadār.-Up.: अभिप्राशनं प्रथमं कृत्वा पश्चादपान्वात्. E. अन्
 with प्र and अभि, kṛit aff. क्तुट्.
 अभिप्रातर् Avyayibh. Towards morning; (in *Śatap.* XIV. 9.
 4. 18. according to *Dwivedag.* with the implied sense 'towards
 the morning of the fourth day'). E. अभि and प्रातर्.
 अभिप्राप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹ Obtained, acquired.
² Arrived, gone towards. E. आप् with प्र and अभि, kṛit aff. क्त.
 अभिप्राप्ति Tatpur. f. (-प्तिः) ¹ Approach, arrival. ² Obtaining,
 acquiring. E. आप् with प्र and अभि, kṛit aff. क्तिन्.
 अभिप्राय Tatpur. m. (-यः) ¹ Intention, purpose, design; e.g.
Rámáy.: नाभिप्रायमभिप्राय ममेवं वक्तुमर्हसि; or *Nyáya S.*:
 अविशेषाभिहिते ऽर्था वक्तुमभिप्रायादधीकारकल्पना वाक्यकर्म;
 or *Vijnánabh.*: यच्छास्त्रेषु शरीरद्वयमेव श्रूयते तस्मिन् शरी-
 राधिष्ठानशरीरयोरेवोन्वयनियतत्वेन सूक्ष्मत्वेन वैकताभिप्राया-
 दिति 'because their oneness is meant to be conveyed by
 &c. '; or *Dandín* (as quoted by *Jayam.*): तं भाविकमिति
 प्रायः प्रबन्धविषयं गुणम् । भावः कवेरभिप्रायः काव्येष्वसीद्ग-
 यक्षितः; or *Bhāṭik.*: यद्यकल्पदभिप्रायो योषुं रचयते: स्व-
 यम् &c. ² 'Goal': a name or epithet of Vishnú; the 871st of
 his thousand names in the *Anusásanap.* of the *Mahábh.*; be-
 cause he is the goal of the world which is finally merged
 in him: *Mahábh.*: अभिप्रायो प्रियाहो ऽर्हः &c. (*Gangádhara*:
 पुष्यार्थेऽभुभिर्निखमभिप्रेयत इत्यसौ । आभिमुख्येनाच अगतीति
 काव्ये ऽच शीयते). ³ Opinion, belief, meaning; e.g. *Sáhyad.*:
 वेदिषु कर्मणि कुशल इति कृदावुदाहरन्ति । तेषामयमभि-
 प्रायः । कुशं वाति । इति व्युत्पत्तिरभ्यः कुश्याहिरूपो मुखो
 ऽर्हः दक्षरूपमर्थं बोधयति; or *Bharatas.* on the
Bhāṭik.: भुङ्क्ते तां ददंश । यतः करं दृष्ट्वा रक्तपद्ममि-
 त्त्वभिसंधिरभिप्रायो यस्व &c.; or *Manu*: तेषां स्वं स्वमभि-
 प्रायमुपलभ्य पुष्यकपृथक् । समस्तानां च कार्येषु विदध्यादित-
 मात्मनः. ⁴ Motive, reason, consideration; e.g. *Jaiminiya-*
nyáyam.: पूज्यानां प्रत्यक्षनामयहणमयुक्तमित्त्वभिप्रायेण (from
 this reason) हतशब्दस्थाने हीतुशब्दः पठति; or *Jayam.* on
 the *Bhāṭik.* (अबोधि दुःखं वैलोक्यम्): वैलोक्यं निहन्ति
 यस्मिन् ह्यवमाने ऽपि सीतादुहो ऽपि नञ्चन्ति । इत्त्वभिप्रायेण
 (from this reason) दुःखमबोधि; or *Ved. Sára*: इदमज्ञानं
 समष्टिबन्धभिप्रायेण (through the consideration of its being
 taken collectively or separately) एकमनेकमिति च व्यवह्रियते ।
 तथा हि यथा वृषाणां समष्ट्यभिप्रायेण वनमित्येकत्वव्यपदेशः
 &c. ⁵ Implied sense, bearing of a word, of a sentence &c.
 (used in the same way as भाव, and in distinction from
 अर्थ, the obvious or literal sense of a word &c.); e.g. *Dá-*
yabh.: विष्णुवचने च वन्मुपदं मातुलायाभिप्रायम्; or *Sáyana*
 (in the comm. on the *Rígv.*): गामश्चमितिवात्त्वभिप्रायमेक-
 वचनम्; or *Bharatas.* on the *Bhāṭik.* (1. 6.): विश्वकर्मणा
 नेदृशी शोभना पुरी निर्मिता । अत इमां विलोकीदृक्पुरी-
 निर्माणे चेष्टा वातेत्वभिप्रायः. ⁶ Reference, relation; e.g.
Pāṇini: स्वरितञितः कर्षभिप्राये क्रियाफले (*Kāśiká*: कर्तारं
 चेत्क्रियाफलमभिप्रेति). ⁷ Any thing meant or intended, but

not real, a semblance; e.g. *Rígv. Prátiś.*: विवृत्वभिप्रायेषु
 च पीवो अन्नो रयिवृधः 'amongst the semblances of hiatus'
 (i. e. amongst sandhis of final vowels and beginning semi-
 vowels, which are not real hiatus, but may be considered
 as such); or अभिप्रायांश्च परिपादयन्ति. E. ह् with
 प्र and अभि, kṛit aff. क्तुट्.
 अभिप्री Tatpur. m. f. n. (-प्रीः-प्रीः-प्रि) (ved.) Pleasing,
 agreeable to; e.g. *Rígv.* or *Vájas.*: अभिप्रियं यत्पुरोक्ता-
 ग्रम् &c. (*Sáy., Mahádh.* = प्रीययितारम्). E. प्री with अभि,
 kṛit aff. क्तिप्.
 अभिप्रीति Tatpur. f. (-तिः) Wish, desire; e.g. *Dhātup.*:
 इच दीप्तावभिप्रीती च (*Mádh.*: अभि° = अभिवाचः). E.
 प्री with अभि, kṛit aff. क्तिन्.
 अभिप्रेत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Intended, designed;
 e.g. *Kumárida* on the *Mánava S.*: यद्युपवसवादि पावमानं
 हविरभिप्रेतं स्नात् &c.; or *Hitopad.*: यथाभिप्रेतमनुष्ठीयताम्.
² Wished, desired, agreeable; e.g. *Pāṇini*: अन्वये ऽयथाभि-
 प्रेतास्त्राणि कृञः क्त्वायमुल्लौ; or *Kāśiká*: द्रव्यमयं मायवकः ।
 अभिप्रेतार्थानां पाचभूत इत्यर्थः; or कूजनमनभिप्रेतं कुर्वन्नसौ
 प्रतिशोभः; or *Rámáy.*: पूर्वैरयमभिप्रेतो गतो मार्गो ऽनुगम्यते;
 or न ते किंचिदभिप्रेतं न कर्तुमहमुत्सहे । आत्मनो जीवितेनापि
 करिष्ये ते प्रियं प्रिये; or *Bhágav. Pur.*: परच्छन्दमविदुषा
 पुष्यमाहो जनेन सः । अनभिप्रेतमापन्नः प्रत्याख्यातुमनीश्वरः.
³ Meant, implied; e.g. *Jaimini S.*: सहस्रं वैककर्म्यं स्नातदे-
 कत्वात्त्वचो ऽनभिप्रेतं प्रकृतित्वात् &c.; or *Mitáksh.*: प्र-
 योगान्तरकरणे द्वैगुणातिक्रमो ऽभिप्रेतः; or the same on a
 penance entailed by the theft of gold: सुवर्षपरिमासाद्द्वौ-
 गपीत्वभिप्रेतम्. ⁴ Believed, assumed; e.g. *Vijnánách.* on the
Sánkhya Prav.: इदानीं नास्त्विकाभिप्रेता अपि बन्धहेतवो नि-
 राकर्तव्याः. E. ह् with प्र and अभि, kṛit aff. क्त.
 अभिप्रेप्सु Tatpur. m. f. n. (-प्सुः-प्सुः-प्सु) Desirous of obtain-
 ing, wishing for; with a noun in the accus.; e.g. *Manu*:
 ऐकं स्थानमभिप्रेप्सुः रावा. E. आप् in the desider.,
 with प्र and अभि, kṛit aff. क्तुट्.
 अभिप्रेर्यमाय Tatpur. m. f. n. (-यः-या-यम्) Driven, instigated,
 impelled; e.g. *Suśruta*: वायुनाभिप्रेर्यमाहो गर्भाशयमनुप्रवि-
 श्चावतिष्ठते. E. ईर in the pass., with प्र and अभि, kṛit aff.
 शानच्, ágama मुक्.
 अभिप्रीचण Tatpur. n. (-णम्) Sprinkling, affusion. E. उच्
 with प्र and अभि, kṛit aff. क्तुट्.
 अभिप्लव Tatpur. m. (-वः) A religious act, forming part of
 the sacrifice गवामयन (q. v.) and consisting of ceremonies
 which last six days; the ceremony of the first and sixth of
 these days is called ज्योतिस्, of the second and fourth गौ,
 of the third and fifth चायुस् (*Kalpavyákhyá*: ज्योतिर्गौरा-
 युर्गौरायुर्ज्योतिरिति षडहो ऽभिप्लव इत्युच्यते); the अभिप्लव
 recurs several times at the various stages of the Gavá-
 mayana and bears its name, according to a legend of the
Śatapatha-Br., because the Ádityás, rivalling with the Angi-
 rasas in the precedence of getting into the paradise, jumped
 into it by means of the hymns which occur in this ceremony
 'अथादिताश्च ह वा अङ्गिरसश्च । उभये प्रावापत्वा अत्यर्धन्
 वयं पूर्वं स्वर्गं लोकमेष्टामो वयं पूर्वं इति । त आदित्वाः । च-
 तुर्भिः सोमैश्चतुर्भिः पृष्ठैर्लघुभिः सामभिः स्वर्गं लोकमभ्यस्रवन्
 यदभ्यस्रवन् तस्मादभिप्लवाः'. E. झु with अभि, kṛit aff. क्तुट्.
 अभिप्लुत Tatpur. m. f. n. (-तः-ता-तम्) Overflowed, overrun;

esp. figur. overwhelmed, strongly affected by, labouring under; e. g. *Manu*: रवसाभिभूतां नारीं नरस्य रूपनक्षतः &c.; or *Yājñav.*: पितरि प्रोषिते प्रेते ब्रह्माभिभूते ऽपि वा &c.; or *Hitop.*: ब्रह्मसुखवरावाधिवेदनाभिरभिभूतम् । संसारम् &c. E. भू with अभि, kṛit aff. क्त.

अभिवक्ष Tatpur. n. (-क्षम्) (In Rhetoric.) An appointment or rendezvous by ruse or disguise; (*Sāhityad.*: अभिवक्षमभिसंधिच्छेदेन च); one of the twelve incidents of that part of a drama which is called **वर्ग** q. v.; an instance, alleged by the *Sāhityad.*, is the meeting of Kānchanamālā with Vasantaka disguised, in the third act of the *Ratnāvalī*. (The first Calc. ed. of the *Sāhityad.* p. 161 and *Bal-lantyne's* ed. v. 365 read this word अभिवक्ष, *Ball's* ed. v. 375 अभिवक्ष and the first ed. p. 163 अभिनय n.; but the latter can be scarcely correct.) E. अभि and वक्ष.

अभिभुवि Tatpur. f. (-विः) An organ of apprehension, of which there are five (according to the philosophical systems), viz. ear, skin, eye, tongue and nose; more usually called **सुहृदिभू** or **आनेन्द्रिय** qq. vv. E. भुष् with अभि, kṛit aff. णिप्.

अभिभङ्ग Tatpur. m. (-ङ्गः) A breaker, a tearer, a destroyer, a vaidik epithet of Indra (as destroying the wealth of enemies); e. g. *Rigv.*: अभिभुवे ऽभिभङ्गाय वम इन्द्राय नोचत (*Sāyāna*: = यजुषां धनानां संभङ्गाय). E. भङ् with अभि, kṛit aff. ङ्.

अभिभङ्गत् Tatpur. m. f. n. (-ङ्गी-त्) Breaking, tearing, destroying; e. g. *Rigv.* or *Sāmav.*, or *Vājus.* or *Atharv.*: देवसेवानामभिभङ्गीनाम् (*Sāyāna*: = अस्मद्भिषाभिभुञ्जेन मर्दयन्तीनाम्; *Mahidh.*: = यजुष्वर्दयन्तीनाम्; on account of the accent of this genit. fem. comp. *Pān.* VI. 1. 178). E. भङ् with अभि, kṛit aff. ण्तु.

अभिभर्तु Aavyayibh. Towards the husband; e. g. *Śiṣupādab.*: प्रतिक्रामिनीति दहसुः सुहृशो ऽभिभर्तु शशिररिमन्वक्ष्वलविन्दुमणिचारुधूम. E. अभि and भर्तु.

अभिभव Tatpur. m. (-वः) ¹ The being overpowered or oppressed, defeat, discomfiture; e. g. *Hitopad.*: ब्रह्मवापि विक्षेपाः क्वच अभिभवासादम्; or *Bhāṭṭik.*: बधेन संक्षेपि शिताशनाणां चपान्तावसाभिभवेन वैव । आकांभविष्णुः &c.; or *न्यायस्य* ब्रह्माभिभवे ऽतिहर्षाद्बुद्धो ऽकारात्वाः; or figuratively: *Sakunt.*: सूर्यानुकूला इव सूर्यकान्तावदन्तेजो-भिभवाद्मन्त्रि 'like as the sun-stones, agreeable to the touch (if left undisturbed in their position) emit fire when they are overpowered by other (i. e. by the sun's) fire', (not: 'when other fire comes to them', as has been proposed to render this passage); or *Atharv.*: अभीक्षती ऽभिभवः यपलक्षयको मन्त्रिः, 'the magic jewel which is defeat', i. e. by which defeat is worked. ² Becoming latent, ceasing apparently to exist; in this sense esp. in philosophical writings; e. g. *Nyāya S.*: अभिव्यक्तौ चाभिभवात्; or *Yoga S.*: व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधलक्षणचित्तान्वयो निरोधपरिणामः; or *Ved. Sūtra*: अनभिभवं च दर्शयति (*Sānkarā*: "एष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दते" ...); or *Sānkhya-kār.*: सौ-क्ष्म्याद्भवधानादभिभवात् ... [*Īśvarak.*: (scil. सतामयर्थानामनुपलब्धिः) यथा सूर्यतेजसाभिभूता ग्रहनक्षत्रतारकादयो नोपलभ्यन्ते]. ³ Humiliation, abatement of pride, (comp.

अभिभूत 4.); e. g. *Bhartrih.*: निरभिभवसाराः परवशाः. E. भू with अभि, kṛit aff. षप्.

अभिभवत् Tatpur. m. f. n. (-ङ्-गी-त्) ¹ Overpowering, oppressing, defeating, mastering. ² Humiliating, surpassing; e. g. the words मन्वे ऽहं त्वां हरतीं शिषं शिवः in the *Bhāṭṭik.* are explained by *Jayam.*: शिषः शिषं रूपसंपदं हरन्तीमभिभवतीं त्वाम् &c.; or **अभिधिपक्षमैषिष्ट** रावणं पर्यतञ्जितम् by *Bharatas.*: पर्यतानां शिषमभिभवत्तम्. E. भू with अभि, kṛit aff. ण्तु.

अभिभवन् Tatpur. n. (-वन्) ¹ Overpowering, the being overpowered, defeat; e. g. *Manu*: जरया चाभिभवन् ... (scil. अवेषेत). ² Humiliation. E. भू with अभि, kṛit aff. ष्टु.

अभिभवनीय Tatpur. m. f. n. (-यः-या-यन्) To be overcome, conquerable. E. भू with अभि, kṛitya aff. षणीयत्.

अभिभवितु Tatpur. m. f. n. (-ता-षी-तु) Overpowering, oppressing, defeating, mastering. E. भू with अभि, kṛit aff. तुष्.

अभिभा Tatpur. f. (-भा) ¹ The being overpowered or oppressed, discomfiture, calamity; e. g. *Rigv.*: सुमङ्गलच शकुने भवाशि मा सा काचिदभिभा विन्वा विदत् 'be ominous, bird, and may no calamity befall thee from any quarter' (*Wilson*); (*Yāska*: = अभिभूति; *Sāyāna*: = अभिभव); or *Atharv.*: मा नो विददभिभा &c.; or **अनीवाः सर्वज्ञातवज्ञा-द्वयदभिभा इतः**. ² Overpowering, mastering (?); see the following. Comp. अभिभव, अभिभवन्, अभिभूति. E. भा ('to be'; for this meaning of the rad. comp. *Jayam.* on *Bhāṭṭik.* 10. 18), with अभि, kṛit aff. ष्टु.

अभिभायतव Tatpur. n. (-वन्) (In Buddhistic doctrine.) 'The basis of mastership or superiority'; अभिभायतवापि or the (eight) bases of superiority are the (eight) mental accomplishments or superior powers of a man who by having internally the idea of form, perceives externally ¹ limited or ² unlimited forms, either with agreeable or disagreeable colours, by having internally the idea of absence of form perceives externally ³ limited or ⁴ unlimited forms, either, too, with agreeable or disagreeable colours, and by having internally the idea of absence of form perceives externally ⁵ dark-blue forms with dark-blue colours, aspect or appearance, ⁶ yellow forms with yellow colours, aspect or appearance, ⁷ red forms with red colours, aspect or appearance, and ⁸ white forms with white colours, aspect or appearance. See *Burnouf's Lotus de la bonne loi*; append. XV. E. अभिभा ² and चायतव; (*Burnouf l. c.* considers the word as a Pāli form representing the Sanskrit अभिभायतव, i. e. अभिभू or अभिभू and चायतव, and renders it accordingly 'the place or region of the conqueror'; but as अभिभा = अभिभूति or अभिभव may also have the active meaning, it seems better to adopt the given E. and to take the word as a pure Sanskrit compound, meaning 'that on which victory rests', and similar in formation to the Buddh. रूपायतव or आकाशा-नस्वायतव).

अभिभार Bahuvr. m. f. n. (-रः-रा-रम्) Overburdened, very heavy; e. g. *Satapath.*: स वा अष्टावैव जलो बुद्धां बुद्धति । चतुष्पभृति तद्वत्तमभिभारं करोति (thus in *Weber's* ed. III. 4. 4. 8; but the E. I. H. Ms. 657 reads in the comma. of *Sāyāna* तद्वत्तमभिभारं करोति, as mentioned also in the various readings of that ed.). E. अभि and भार.

अभिभावक Tatpur. m. f. n. (-वक:-विवा-वकम्) ¹ Overpowering, defeating. ² Suppressing, making latent; e. g. *Viśvanātha* on the *Nyāya S.* (quoted s. v. अभिभव): सुवर्षाद्वि-वत्सर्वहाभिभावकद्रवात्तरकल्पने च गौरवम्. E. भू with अभि, kṛit aff. क्लृप्.

अभिभावन Tatpur. n. (-नम्) Making victorious, giving mastery or superiority; e. g. *Lalitav.*: मेधीधमोक्षोकमुखं सर्वो-पाधिकपुष्पत्रियावस्त्वभिभावनताये संवर्तते. E. भू in the caus., with अभि, kṛit aff. क्लृप्.

अभिभाविन् Tatpur. m. f. n. (-वी-विनी-वि) Overpowering, defeating, victorious. E. भू with अभि, kṛit aff. क्लिप्.

अभिभावुक Tatpur. m. f. n. (-क:-वा-कम्) The same as the preceding; e. g. *Sāyana*: हे अभिभूते शत्रुखामभिभावुकेन्द्र; or शत्रोरभिभूतिमभिभावुकम्; or परकीयं वक्षमभिभावुक च-कम्. E. भू with अभि, kṛit aff. क्लृप्.

अभिभावुक्तेवस् Bahuvr. m. f. n. (-वा:-वा:-जः) The same as अभिभूत्वोवस् of which it occurs as an explanation. E. अभिभावुक and तेवस्.

अभिभाष्य Tatpur. n. (-यम्) Addressing, allocation; e. g. *Vīramitr.*: वाङ्मादिच्छेदनियुरभाषाभिभाषये दृष्टमाह याज्ञ-वल्क्यः; or *Baudhāyana*: अस्त्रिकचगुरपितृव्यमातृवाणां ववी-चयां प्रकृत्वापाभिभाषयम्. E. भाष् with अभि, kṛit aff. क्लृप्.

अभिभाषत् Tatpur. m. f. n. (-न्-शी-त्) Addressing, speak- ing to. E. भाष् with अभि, kṛit aff. शतृ.

अभिभाषमाद्य Tatpur. m. f. n. (-य:-वा-यम्) Addressing, speaking to. E. भाष् with अभि, kṛit aff. शाणच्, āgama मुच्.

अभिभाषित Tatpur. m. f. n. (-त:-ता-तम्) Addressed, spoken to; e. g. *Medhāt.* on *Manu* (2. 121.): सर्वानेव प्रति पूर्वाभिभा-विता चर्चाईमभिवादयशीला: &c. E. भाष् with अभि, kṛit aff. क्लृप्.

अभिभाषिन् Tatpur. m. f. n. (-वी-विनी-वि) Addressing, speaking to. E. भाष् with अभि, kṛit aff. इवि.

अभिभाष्य Tatpur. m. f. n. (-ज:-वा-जम्) To be addressed, to be spoken to. E. भाष् with अभि, kṛitya aff. यत्.

अभिभू Tatpur. m. (-भूः) Overpowering, defeating, a con- queror; e. g. *Atharv.*: तमिमं देवता मखिं मह्यं ददतु पुष्टये ।

अभिभूम &c. Comp. the following. E. भू with अभि, kṛit aff. कु.

अभिभू Tatpur. m. (-भूः) I. ¹ The same as the preceding; e. g. *Rigv.*: स (scil. इन्द्रः) पीक्षेभिरभिभूः; or *Rigv.* or *Sāmav.* or *Atharv.*: विश्वाः पूतना अभिभूतरं (the great con- queror) नरः सवृक्षतपुरिन्द्रम्. ² The name or epithet of one of the divinities invoked in the ceremony अन्नहोम (q. v.) of the Aśvamedha sacrifice. E. भू with अभि, kṛit aff. क्लिप्.

II. Being everywhere; e. g. *Vājas.*: अभिभूरक्षेताक्षे पक्ष दिशः कक्षन्ताम् (*Mahidh.*: हे अक्ष यद्वा हे यजमान त्वमभि- मूरसि । अभिभविता । अभितो ज्ञानासि). E. अभि and भू.

अभिभूत Tatpur. m. f. n. (-त:-ता-तम्) ¹ Overpowered, de- feated, subdued; e. g. *Bhāṭik.*: दैत्याभिभूतश्च युवामचोढं मपक्ष दोर्मिर्भुवनश्च भारम्. ² Overcome with, aggrieved by; e. g. *Mahābh. Vanap.*: इच्छयेनाभिभूतात्मा भीमसेनमवा- मद्यत्; or *Sūtruta*: तमो-भिभूते तखिंसु निद्रा विशति दे- हिषाम्; or पितृनाभिभूते खेहे &c.; or पितृयहाभिभूतः.

³ Made latent; (compare अभिभव २.); e. g. *Gaudapāda* on the *Sāṅkhyakār.*: अदा सत्त्वेव रजसमसी अभिभूते तदा &c.; or तमसाभिभूते सत्त्वरजसी &c. ⁴ Humiliated, humbled, surpassed; e. g. *Bhāṭik.*: तपोवनं प्राध्वयनाभिभूतसमुच्चर- चात्पतचिशिजम्. ⁵ Confused, bewildered, perplexed; Ja-

śādhara (E. I. H. 217): इतिकर्तव्यतामूढे विहस्यवाकुसावुभी । अभिभूतो ऽभिभावश्च विक्रूरो (? *Rādhāk.*: विक्रूरो) विक्रूरो ऽपि च. E. भू with अभि, kṛit aff. क्लृप्.

अभिभूति Tatpur. 1. f. (-तिः) ¹ The being overpowered, de- feat, discomfiture; e. g. *Kīratārj.*: अभिभूतिभयाद्सूनतः सु- खमुज्ज्वलि न धाम मानिनः. ² Overpowering, defeating, victory; in the Veda also used as epithet of a masc., e. g. *Rigv.*: युवं क्षेत्तं पेद्वे अदत्तमश्नम् । जोडपमर्यो अभि- भूतिम् 'the horse which is victory (i. e. victorious) over the enemy'; or *Rigv.* or *Atharv.*: अतः संभुभाभिभूत चा भर '(Indra) who is victory i. e. victorious (over the enemies)'. Comp. the use of अभिचदा; but it is possible, too, to refer the latter instances to अभिभूति 2. ³ Disrespect, humiliation.

2. m. f. n. (-तिः-तिः-ति) (ved.) Overpowering, defeat- ing, victorious; e. g. *Rigv.* or *Vājas.*: आ चास्त्रिको ऽवस उप शीर्षे चचमभिभूति पुष्पात् (*Sāyana*: अभिभूति पर- कीयं वक्षमभिभावुकं चर्च स्वकीयं वक्षं तेजो वा पुष्पात्; *Ma- hidh.*: कीदृशं चकम् । अभिभूति । अभिभवनशीलं शूरम्; or यो नो दुरेवो वृकतिर्दभीतस्त्रिभिमिमाचामभिभूत्वोवः (where अभिभूति and चोवः are not to be mistaken for a com- pound; *Sāyana*: अभिभूत्वभिभावुकमोक्षो वक्षम्). See also the instances s. 1. 2. E. भू with अभि, kṛit aff. क्लिप्.

अभिभूत्वोवस् Bahuvr. m. f. n. (-वा:-वा:-जः) ¹ Having the power of defeating or having victorious power; e. g. *Rigv.*: उयसुराषाठभिभूत्वोवाः इन्द्रः (*Sāyana*: अभिभूत्वोवाः शत्रुखामभिभवनपराक्रमोपितः); or तमु हुहि यो अभिभूत्वोवाः (scil. इन्द्रः; *Sāyana*: = अभिभावुकतेवाः). ² Having the power of those who overcome or oppress, having the power of enemies; being equal to them; e. g. *Rigv.*: स्वष्टा ... ततश्च वक्षमभिभूत्वोवसम् (*Sāyana*: = शत्रुखामभिभविनुखामोवसा वक्षेन युक्तम्; but the word may in this passage well be ren- dered like in the foregoing instances). E. अभिभूति and चोवस्.

अभिभूय Tatpur. n. (-यम्) (ved.) Mastership, predominance; e. g. *Atharvav.*: अभिभूयाय त्वा राष्ट्रभूयाय पर्युहामि शत- शारदाय. E. अभि and भूय (भू, kṛitya aff. क्वप्), i. e. 'the being अभि or superior'; (an E. भू with अभि, kṛitya aff. क्वप् would be against the interpretation of *Patanj.* on *Pān.* III. 1. 107., since अभि would be then उपसर्ग).

अभिभूवन् Tatpur. m. f. (-वा-वरी) (ved.) Overpowering, victorious; e. g. *Rigv.*: समक्षेमिमा अहं सपत्नीरभिभूवरी. E. भू with अभि, kṛit aff. क्लिप्, the व् being changed to र् in the feminine.

अभिमत Tatpur. 1. 1. m. f. n. (-त:-ता-तम्) ¹ Wished, desired, agreeable; e. g. *Rāmāy.*: इदामि यत्ते ऽभिमतं क्षोपं मा च कृथाः प्रिये; or *Bhāṭik.*: अभिमतफस्यंसी चाव पुस्कोर वाङ्; or *Īśvarakr.* on the *S.kār.*: प्राप्तिरभिमतं चक्षु यच्च तपापक्षितः प्राप्नोति; or *Vishnu*: अभिमतगुणसंपन्नसुभयानुमतस्त्वेको ऽपि. ² Agreed, approved, (generally) admitted; e. g. a *Vārtt.* of the *Bhāradvajiyas* on *Pān.*: सिद्धं तु कुवाख्याम्भो लोके गो- चाभिमताम्भः; or *Sāṅkara* on a *Ved. S.*: प्रसिद्धमाहात्याभि- मतानामपि तीर्थकराणां कपिलकक्षभुवप्रभृतीनां &c.; or *Hi- top.*: तन्नवतु । भवतो ऽभिमतमेव; or *Kumārila* on a *Mānava S.*: तदयुक्तम् । न ह्यपीषीमीयेन सहोपाकक्षो जरन्नवस्त्राभिमतः; or *Sāṅkhyak.*: नव तुष्टयो ऽभिमताः. ³ Conceived, believed, fancied; e. g. *Viśvanātha* on the *Nyāya S.*: असत्सु मेचेषु न वृष्टि- रित्वेन सति मेचे वृष्टिरिति तच्च च वृष्ट्या मेचज्ञानमभिमतम्.

2. n. (-तम्) Wish, desire; e. g. *Yoga Sūtra*: चचाभिम-
तध्यानाद्वा. E. मन् with अभि, kṛit aff. क्त.
II. m. f. n. (-तः-ता-तम्) Much honoured, much respected;
e. g. *Anuśāsanap. Mahābh.*: अभिमतवजवत्सखा हि मङ्गा ज-
नति युगति सुखैश्च भक्तिमन्त्रम्. E. अभि and मत.
अभिमन्त्र Tatpur. n. (-न्त्रम्) The same as अभिमान q. v. E.
मन् (cl. 4) with अभि, kṛit aff. क्तुट्.
अभिमन्त्र Bahuvr. m. f. n. (-नाः-नाः-न्त्रः) Wishing for, long-
ing for; e. g. *Sisūpalab.*: भवतो ऽभिमन्त्राः समीहते सद्यः
कर्तुमुपेत्य माननाम् (*Mallin.*: अभिमन्त्रा उत्कण्ठितचित्तः).
Comp. the following. E. अभि and मन्त्रस्.
अभिमन्त्रात् denom. ātm. (-यते) To be longing for, to wish
for, to be pleased with; e. g. *Bhāṭik.*: कामिं नाभिमन्त्रायते
को ना ज्ञानुसमो ऽपि ते (*Jayam.*: = सचेता भवेत्; *Bhara-*
tas.: = प्रीतमना भवेत्). E. अभिमन्त्रस्, denom. aff. क्तुट्.
अभिमन्त्राच्च Tatpur. m. f. n. (-न्त्रः-न्त्रा-न्त्रम्) 'To be desired,
to be wished, desirable. 'To be agreed upon, to be ad-
mitted. E. मन् with अभि, kṛitya aff. यत्.
अभिमन्त्रु Tatpur. m. f. n. (-न्त्रा-न्त्री-न्त्रु) Referring the objects
of existence to one's own self (the quality of चाहंकार);
e. g. *Manu*: उद्भवर्हात्मनश्च मनः सदसदात्मकम् । मनसश्चा-
हंकारमभिमन्त्रारमीश्वरम्; (*Kullika.*: = चाहमित्त्वभिमाना-
हंकारार्थयुक्तम्; *Medhātithi.*: चाहमित्त्वभिमानिता चाहंकारश्च
वृत्तिः). Comp. for the explanation of this term अभिमान.
E. मन् with अभि, kṛit aff. तुच्.
अभिमन्त्रोस् Tatpur. ind. (ved.) (Probably.) To hurt, to in-
jure, to destroy, (comp. *Nilak.* s. v. मन् with अभि); e. g.
Satapath.: अथ ईक उल्लुक्केन दहन्ति । तदु तथा न कुर्यादेष
थे इन्द्रियो ऽपिः स ह्येनमीश्वरः सपुत्रं सपशुमभिमन्त्रोः 'for it
is capable to injure (or to destroy) him with his sons and
cattle'; (for the construction of ईश्वर comp. *Pān.* III. 4. 13).
E. मन् with अभि, kṛit aff. तोसुन् (i. e. the genitive of
an obsolete base अभिमन्त्रु, in the sense of the infinitive,
which in the classical dialect would be अभिमन्त्रुम्; but with
the udātta on the second syllable, which accent the word
would not have, if it were the sixth case of a regular word
अभिमन्त्रु; comp. *Pān.* VI. 2. 50).
अभिमन्त्रय Tatpur. n. (-यम्) 'Calling, addressing, in-
voking, inviting. 'Consecrating, making sacred or charm-
ing by reciting (over the object) mantras or vaidik for-
mulae; e. g. *Yājñav.*: दत्त्वाहं पुषिषी पाचमिति पाचाभिमन्त्र-
याम्; or *Mitāksh.*: हविषो ऽभिमन्त्रयाम्; comp. the following
articles. E. मन् with अभि, kṛit aff. क्तुट्.
अभिमन्त्रयामन्त्र Tatpur. m. (-न्त्रः) A mantra or vaidik for-
mula used for consecrating or charming an object; e. g.
Mitākshara on *Yājñav.*: अतश्च भूर्भुवःस्वरित्वादिभिर्नोतमोत्ति-
रनुमन्त्रयामन्त्रैः सहास्य विद्वयः । Comp. अभिचारमन्त्र. E.
अभिमन्त्रय and मन्त्र.
अभिमन्त्रित Tatpur. m. f. n. (-तः-ता-तम्) Consecrated, charmed,
made sacred by a formula pronounced over it; e. g. *Yama*:
अङ्गुलये स्थितं पिष्टं नायत्र्या चाभिमन्त्रितम् । प्राज्ञाचन्वे-
त्युनः कुर्यादन्वखाप्यभिमन्त्रयाम्; or *Mitāksh.*: अपिमभिमन्त्रय
तप्तमयःपिष्टं संदंशेन मृहीत्वा कर्षभिमन्त्रितं तस्माज्जसौ निद-
ध्यात्; or *Rāmāyana*: कृतस्वस्त्वयनं मङ्गलैरभिमन्त्रितम्;
or *Sūtrata*: अग्निश्च नायत्र्यभिमन्त्रिताभिः &c. Comp. अभि-
चारित. E. मन् with अभि, kṛit aff. क्त.

अभिमन्त्र Tatpur. m. (-न्त्रः) A disease of the eye; probably
the same as अभिमन्त्र. E. अभि and मन्त्र.
अभिमन्त्र Tatpur. m. f. n. (-न्त्रः-न्त्रा-न्त्रम्) (Perhaps.) To be
honoured; (in the Buddhistic Sanskrit) e. g. *Lalitav.*: ज-
तवेदिताधर्मासोकमुखं पराभिमन्त्रतायै संवर्तते. E. मन् with
अभि, kṛit aff. क्तुट् (?).
अभिमन्त्रमाण Tatpur. m. f. n. (-न्त्रः-ना-न्त्रम्) Having an erroneous
conception, fancying; e. g. *Vijñānabh.* on the *S. Prav.*: अवि-
द्रावपुत्रो अक्षपुराग्निःसारितः श्वरेव केनचित्पोषितो ऽहं श-
वर इत्यभिमन्त्रमाणसं द्विषं ज्ञात्वा अविदमात्सः प्रबोधयति च
त्वं श्वरो ऽपि रावपुत्रस्यैवा रावासीति स च झटित्वेव चा-
स्तासाभिमानं त्वत्का सात्त्विकमेव रावभावमात्मन्ते रावाह-
मसीति. (Comp. also the meanings of मन् with अभि.) E.
मन् with अभि, kṛit aff. शानच्, āgama मुच्.
अभिमन्त्रु Bahuvr. m. (-न्त्रुः) A proper name of: 'A son of
the Manu Chākshusha by Navalā; 'A son of Arjuna by
Subhadra; 'A king of Orissa, who reigned after Vichi-
travirya (comp. *Lassen's Ind. Alt.* II. p. 31); 'A king of
Kashmir, who reigned after Nāgārjuna (comp. *Lassen's Ind.*
Alt. II. p. 413); 'Another king of Kashmir, who reigned
after Kshemagupta. E. अभि and मन्त्रु.
अभिमन्त्रुपुर Tatpur. n. (-रम्) The name of two towns in
Kashmir: the first founded by Abhimanyu, the successor
of Nāgārjuna, the second by the wife of Kshemagupta, in
commemoration of the reign of his successor Abhimanyu.
E. अभिमन्त्रु and पुर.
अभिमन्त्रुस्वामिन् Bahuvr. m. (-मी) The name of a sanctuary
built by the wife of Kshemagupta in commemoration of the
reign of his successor Abhimanyu. E. अभिमन्त्रु and स्वामिन्.
अभिमर् Tatpur. m. (-रः) 'Killing, slaughter. 'War, combat.
'Danger from one's own army, treachery. 'A binding, a
tie or fetter; (the three first meanings in several Koshas,
the last in *Jatādhara*: अभिमर्तो वधवन्धयोः). E. मृ with
अभि, kṛit aff. क्तुट्, or अभि and मर्.
अभिमर्द Tatpur. m. (-र्दः) 'Rubbing, friction. 'Devastation
of a country &c. by an enemy, invasion. 'War, battle.
'Spirituos liquor (? *Hemach.*: मद्य). E. मृह् with अभि,
kṛit aff. क्तुट् or क्तुट्.
अभिमर्दन Tatpur. 1. m. f. n. (-नः-नी-नम्) Oppressing.
2. n. (-नम्) The same as अभिमर्द 2. E. मृह् with अभि,
kṛit aff. क्तुट्.
अभिमर्दिन् Tatpur. m. f. n. (-र्दि-र्दिनी-र्दि) Oppressing, act-
ing cruelly. E. मृह् with अभि, kṛit aff. इनि.
अभिमर्श Tatpur. m. (-र्शः) Touching, contact with; e. g. *Śa-*
kunt.: कृताभिमर्शमनुमन्त्रमाणः सुतां त्वया 'the daughter
who has had contact (i. e. sexual intercourse) with thee'.
See also अभिमर्ष. E. मृम् with अभि, kṛit aff. क्तुट्.
अभिमर्शक Tatpur. m. f. n. (-र्शकः-र्शिका-र्शकम्) Touching,
having contact with; (comp. अभिमर्श). Also अभिमर्षक.
E. मृम् with अभि, kṛit aff. क्तुट्.
अभिमर्शेन Tatpur. n. (-यम्) Touching, contact with. Comp.
अभिमर्श and अभिमर्षक. E. मृम् with अभि, kṛit aff. क्तुट्.
अभिमर्शिन् Tatpur. m. f. n. (-र्शि-र्शिनी-र्शि) Touching, hav-
ing contact with (comp. अभिमर्श); e. g. *Dasakumārach.*:
असु सकामं स्वत्कञ्चभिमर्शी वैरास्यदं धनमिषः. E. मृम्
with अभि, kṛit aff. इनि.

अभिमर्ष Tatpur. m. (-र्षः) The same as अभिमर्श which is, however, the more correct form; e. g. *Manu*: परदारामि-
मर्षेषु प्रवृत्तान्नुचहीपतिः.... प्रवासयेत्; or *Sántip. Mahábh.*:
लोभस्य वशमापन्नाः सर्वे भरतसत्तम । अप्राप्तस्याभिमर्षे तु कुर्व-
न्तो मनुजास्ततः । कामो नामापरस्त्रव प्रत्यपद्यत वै प्रभो. E.
मृष् (= मृष्) with अभि, kṛit aff. घञ्.

अभिमर्षक Tatpur. m. f. n. (-र्षकः-र्षिका-र्षकम्) The same as
अभिमर्शक, which is, however, the more correct reading.
E. मृष् (= मृष्) with अभि, kṛit aff. खुल्.

अभिमर्षण Tatpur. n. (-णम्) ¹The same as अभिमर्शन, which
is, however, the more correct reading; e. g. *Nārada*: मनु-
ष्य मारणं स्त्रियं परदारामिर्षणम् । पारुष्यमनृतं चैव साहसं
पञ्चधा स्मृतम्; or *Kumārila* on a *Mánava S.*: चातुर्मास्त्रादा-
वुत्कर्षादभिर्षणम्. ²Licking the lips as an indication of guilt
or prevarication. E. मृष् (= मृष्) with अभि, kṛit aff. ल्युट्.

अभिमाति I. Tatpur. m. f. n. (-तिः-तिः-ति) (ved.) Doing
injury, hurting, offensive, inimical; e. g. *Rigv.*: स हि ष्मा
विश्वचर्षणिरभिमाति सहो दधे (*Sáyana*: अभिमाति शत्रूणां
हिंसकम्). E. मन् (cl. 4) with अभि, kṛit aff. क्तिन्.

II. Tatpur. or Bahuvr. f. m. (-तिः-तिः) (ved.) A wicked
man, a foe, an enemy; e. g. *Rigv.*: न सं दिप्सन्ति दिप्सवो
न द्रुह्याणो जनानाम् । न देवमभिमातयः (*Sáyana*: अभिमा-
तयः पाप्मानः । पाप्मा वा अभिमातिरिति श्रुत्यन्तरात्); or
Rigv. or *Vájas.*: अये सहस्र पृतना अभिमातीरपास्य (*Sá-
yana*: अभिमातीररातीन्.... अभितो मानं येषां त इति
बहुव्रीहौ पूर्वपदप्रकृतित्स्वरत्वम् — cf. *Pán.* VI. 2. 1. —; *Ma-
hidh.*: स्त्रीत्वमाषेम् । अभिमतीञ्छत्रून्); or *Rigv.* or *Sámas.*:
मा न स्तरभिमातये (*Sáyana*: अभिमन्यत इत्यभिमातिः शत्रुः).
Comp. अभिमातिन्. E. मन् (cl. 4), with अभि, kṛit aff.
क्तिन्, or (*Bahuvr.*) अभि and माति (मा, kṛit aff. क्तिन्);
the latter Etym., according to *Sáyana*, but less probable
than the former alluded to equally by this comm., since the
accent of the word — udátta on the second syllable — would
follow not less from *Pán.* VI. 2. 2. than from VI. 2. 50.; the use of
the word in the femin. is considered by *Mahidh.*, in the given
quotation, as a vaidik archaism, but it is probably more cor-
rect to assume that the word was originally a fem., meaning
injury, hostility, and became as such afterwards personified as
a masc. in the sense *enemy*; comp. अभिचदा, अभिभूति &c.

अभिमातिजित् Tatpur. m. f. n. (-त्-त्-त्) Conquering the
enemies; a vaidik epithet of Agni. E. अभिमाति and जित्.

अभिमातिन् Tatpur. m. (-त्ति) (ved.) A foe, an enemy; e. g.
Rigv.: बाधन्ते विश्वमभिमातिनमप. Comp. अभिमाति and
अभिमानिन्. E. सन् (cl. 4) with अभि, kṛit aff. णिनि (?),
and न् changed to त्; or मा with अभि, aff. तिन्; (comp.
अभियातिन् and the remark s. v. अभिमाति).

अभिमातिषाह् Tatpur. m. (-षाट्) (ved.) A conqueror of the
enemies or of the wicked; e. g. *Rigv.*: त्वद्विप्रो जायते....

अभिमातिषाहः (*Sáyana*: = शत्रूणामभिभवितारः); or *Rigv.*
or *Vájas.*: सं ते पयांसि समु यन्तु.... अभिमातिषाहः (*Sá-
yana*: = शत्रूणां हन्तुः; *Mahidh.*: अभिमातिं पाप्मानं सहते
ऽभिमवतीत्यभिमातिषाट्); or *Rigv.*: सुवीरासो अभिमाति-
षाहः &c. (*Sáy.*: = वैरिणां पापादीनां सोढारः). Comp. the
following. E. अभिमाति and साह्.

अभिमातिषाह् Tatpur. m. (-हः) (ved.) The same as the pre-
ceding. E. अभिमाति and साह्.

अभिमातिहन् Tatpur. m. (-ह्) (ved.) A destroyer of the
enemies or of the wicked. E. अभिमाति and हन्.

अभिमाद् Tatpur. m. (-द्) Ebriety, intoxication. E. अभि
and माद्.

अभिमाद्यत् Tatpur. m. f. n. (-द्-दी-त्) Inebriated, intoxi-
cated; comp. the following. E. अभि and माद्यत्.

अभिमाद्यत्कं m. f. n. (-त्कः-त्का-त्कम्) Half inebriated, half
intoxicated; e. g. *Satapath.*: अथ यत्पुरापाद्यमास । ततः क-
वचिक्कः समभवत्तस्मत्सो ऽभिमाद्यत्क इव यद्व्यभिमाद्यन्निष
हि सुरां पीत्वा वदति. E. अभिमाद्यत्, taddh. aff. क्.

अभिमान Tatpur. m. (-नः) ¹(In Philosophy.) Conceiving
objects with the notion that they refer to one's own self:
the mental process which is the essential characteristic of
अहङ्कार (of the conception of 'I' or of the notion of per-
sonality) q. v.; e. g. *Sánkhya Sūtra*: अभिमानो ऽहङ्कारः
(*Vijnānch.*: अहं करोतीत्यहङ्कारः कुम्भकारवत् । अतः अह-
ङ्कारं स च धर्मधर्मभेदादभिमान इत्युक्तः); or *Vedānta Sāra*:
अभिमानात्स्विकानाः अस्मिन्निहङ्कारः; and therefore in cor-
rect writing not identical with the philosophical term अहं-
कार itself, although some authors use both words some-
times apparently as synonymes: *Vijnānch.*: अहङ्कारश्चाभि-
मानवृत्तिकमन्तः अहङ्कारं च स्वभिमानमात्रं इत्यखीय बोधि
द्रव्योपादानत्वेदर्शनात्. Yet as the notion of personality
in the orthodox philosophical systems is not our notion
of self-consciousness, but the notion based on that con-
dition of the mind which identifies the *bodily personality*
or *individual existence* with the Absolute, and as this
mental condition is held to lead to an erroneous concep-
tion of the absolute Truth, the terms अहङ्कार and अ-
भिमाद्य have generally a *negative* bearing, the latter imply-
ing: 'conceiving the *wrong* or *erroneous idea* that the ob-
jects of the world refer absolutely to one's own *bodily* or
individual self'; e. g. *Viśvan.* (on the *Nyāya S.* दोषनिमि-
त्तानां तत्त्वज्ञानादहङ्कारविवृत्तिः): अहङ्कारो ऽहृदियमभिमानः
स च शरीरादिविषयको मिथ्याज्ञानमुच्यते (comp. the *Sid-
dhāntamuktāv.*: अहङ्कारो ऽहृदिति प्रत्ययः । तस्मात्तयो विषय
आत्मनि शरीरादिरिति); or *Sánkhyatattwak.*: यत्स्वस्वाधी-
चित्तं मतं च तत्राहमधिकृतः । अहङ्कारः स्वस्वहमच । मद्दोषो एवा-
मी विषयाः । मत्तो नान्यो ऽवाधिकृतः कश्चिदस्त्वतो ऽहमस्मी-
ति यो ऽभिमाद्यः सो ऽसाधारणव्यापारत्वादाहङ्कारः. ²Con-
ception in general, but (like the preceding meaning) usually
with an implied *negative* bearing: erroneous conception or
belief, imagination, fancy; e. g. *Nyāya Sūtras*: स्फटिकान्-
त्वाभिमानवत्तदन्वत्त्वाभिमाद्यः 'as crystal is *fancied* to be-
come different (from the proximity with objects it comes
in contact with) so the mental activity is *fancied* to vary';
or स्वप्नविषयाभिमानवद्दं प्रमाद्यप्रमेयाभिमानः 'like the
conceit of things in a dream, is the *conceit* of means of
proof and objects of proof'; or मिथोपसम्भिविनाशस्व-
ज्ञानात्स्वप्रविषयाभिमानप्रमाद्यप्रवृत्तिबोधे 'false conception
ceases through the knowledge of the Truth as the *imagin-
ation* of objects in a dream vanishes on awaking'; or *Bho-
jadeva* (on the *Yoga S.* विवेकख्यातिः): प्रविषयभावना-
त्वादविषयप्रतिषेधे निवृत्तवर्तुस्वज्ञानुत्वाभिमानाया रजस्यो-
मज्ञानभिभूतया मुचिरन्तर्मुखाया सा चिच्छायासंक्रान्तिः सा
विवेकख्यातिरित्युच्यते '... of the intellect in which the con-

ceit of being agent or knower has ceased'; or *Sá-hityad.*: उत्साहादिसमुद्धोधः साधारणाभिमानतः । नृणामपि समुद्रादिलङ्घनादौ न दुष्यति '... from imagining that the hero of a poem possesses universal powers'. Comp. also the inst. s. v. अभिमन्यमान. (This use of the word reconciles its rendering ज्ञान by the *Amarak.*, *Hem.*, *Bhūrip.* &c., and अज्ञान by the *Medini.*) ³Arrogance, self-conceit, pride (of family, wealth, superior qualities &c.; *Ramāndha* on the *Amarak.*: आदिना कुलपशुगुणादियहः); comp. अहङ्कार; e. g. *Śringāratil.*: प्रायो मुखैः परिभवविधौ नाभिमानं पिधन्ते; or *Bhāttik.*: परामृशन्तः प्रथिताभिमानाः प्रोचुः प्रहस्तप्रमुखा दशास्यम्. ⁴Affection, (*Amarak.* &c. = प्रणयः; *Mukula.* = प्रीतिः). ⁵Affectionate solicitation; (*Ramāndha.* = प्रेम्णा प्रार्थनम्). ⁶Solicitation in general, wish, desire; (*Sudmin.*, *Nīlak.* = प्रार्थना); e. g. *Vijñānāch.*: मयानेन्द्रियेणैदं रूपादिकं भोक्तव्यमिदमेव सुखसाधनमित्याद्यभिमानादेवादिसर्गेष्विन्द्रियतद्विषयोत्पत्त्याहंकार इन्द्रियादिहेतुः. ⁷Injury, hurting, killing, desire of doing injury &c. (*Amarak.*: = हिंसा, *Bharata.* = हनन; *Sāyana* on the *Śatap.*: = हिंसेच्छा). E. मन् (cl. 4) with अभि, kṛit aff. घञ्; or in the meanings 1-3, perhaps मा with अभि, kṛit aff. ल्युट्; for the affinity of both radicals see s. vv.

अभिमानता f. (-ता) Pride, arrogance. E. अभिमान, taddh. aff. तल्.

अभिमानवत् m. f. n. (-वान् -वती -वत्) ¹(In Philosophy.) Possessing the अभिमान 1. q. v., consisting of it, (as अहंकार); e. g. *Vijñānāch.* (on the *Sāṅkhya Sūtra.*: वाह्याभ्यन्तराभ्यां तैश्चाहंकारस्य): तन्नात्रेन्द्रियाण्यभिमानवद्ब्रह्मोपादानकान्यभिमानकार्यद्रव्यत्वात्. ²Proud, arrogant; e. g. *Kīrātārj.*: अभिमानवतो मनस्विनः प्रियमुच्चैः पदमारुहन्तः &c. (The word may have also the sense: affectionate &c., see अभिमान 2.4-7., but occurs usually only in the two given meanings.) E. अभिमान, taddh. aff. मत्प्.

अभिमानवृत्तिक Bahuvr. m. f. n. (-कः-का-कम्) (In Philosophy.) Having the characteristic property of अभिमान 1. q. v.; as अहंकार q. v.; e. g. *Vijñānāch.* (on the *Sāṅkhya S.* चरमोऽहंकारः): यः सो हं करोतीत्यहंकारोऽभिमानवृत्तिकः; or (on the *Sāṅkhya S.* अहंकारो कर्ता न पुरुषः): अभिमानवृत्तिकमन्तःकरणमहंकारः; comp. also the quotation s. v. अभिमान 1. and अभिमानात्मक. E. अभिमान and वृत्ति, samāsānta aff. कप्.

अभिमानशालिन् Tatpur. m. f. n. (-ली-लिनी-लि) Proud, arrogant; e. g. *Kīrātārj.*: प्रभवन्त्यभिमानशालिनां मदमुत्तम्यितुं विभूतयः. E. अभिमान and शालिन्.

अभिमानात्मक Bahuvr. m. f. n. (-त्मकः-त्मिका-त्मकम्) The same as अभिमानवृत्तिक; comp. the instance s. v. अभिमान 1. E. अभिमान and आत्मन्, samās. aff. कप्.

अभिमानित I. Tatpur. n. (-तम्) Copulation, sexual intercourse. E. (probably) अभि and मानित.

II. f. (-ता) The same as अभिमानित्व q. v.; comp. the quotation s. v. अभिमन्तु. E. अभिमानिन्, taddh. aff. तल्.

अभिमानित्व n. (-त्वम्) ¹(In Philosophy.) The condition of one who conceives objects with the notion that they refer exclusively to one's own self. ²Personification, personation; e. g. *Jaimintyanydy.*: पृथिवी होतित्यादिको मन्त्रश्चतुर्हीता । तस्मिन्मन्त्रे यच्चाङ्गानां चतुर्णां श्रुतत्वात् । अथवा तस्य म-

न्त्रस्याभिमानित्वेनात्मभूतः कश्चित्पुरुषः प्रजापतिना चतुर्वार-
मामन्त्रितः प्रत्युत्तरमुवाचेति स पुरुषश्चतुर्हृतः. ³Pride, ar-
rogance. Also अभिमानिता. E. अभिमानिन्, taddh. aff. ल्.
अभिमानिन् Tatpur. 1. m. f. n. (-नी-निनी-नि) ¹(In Philo-
sophy.) Conceiving objects with the notion that they refer
exclusively to one's own self; esp., however, with the im-
plied sense that such conception is erroneous; (comp. अभि-
मान 1.); e. g. (in the *Vedānta.*, the inferior degrees of the
absolute Spirit, each of which conceives the world as re-
ferring exclusively to itself) *Ved. Sāra.*: एतत्समव्युपहितं चै-
तन्यं वैश्वानरो विराडिति चोच्यते सर्वनराभिमानित्वाद्विविधं
राजमानत्वाच्च 'he is called Vaiśvānara, because he conceives
the whole of mankind as referring to him exclusively &c.'
(where the affix ल् belongs to the whole compound सर्वनर-
अभिमानिन्). ²Conceiving (in general), but esp. with the
implied sense: conceiving erroneously, fancying, imagining;
e. g. *Udyogap. Mahābh.*: प्रज्ञाभिमानो प्रतिबुद्धवादी त्वाज्यः
स तादृक्त्वरथैव भूत्वः. ³Personifying, personating; e. g. *Śan-
kara* in his comm. on the *Chhānd. Up.*: ... ते सर्वे ऽर्चिषम्
(i. e.) अर्चिरभिमानिनीं देवतामभिनिविशन्ति (i. e. प्रतिपद्य-
न्ते) &c. । ते धूमं (i. e.) धूमाभिमानिनीं देवतामभिमु-
ख्येन संभवन्ति &c. । नैते कर्मिणः प्रकृताः संवत्सरं (i. e.)
संवत्सराभिमानिनीं देवतामभिप्राप्नुवन्ति; or *Mahīdh.* in the
comm. on the *Vājas.*: शाखादीनामचेतनत्वे ऽपि तदभिमानि-
नां देवतानां सत्त्वाद्देवतात्वम् । अभिमानिव्यपदेशस्त्विति व्या-
ससूत्रोक्तेः; or संवत्सराभिमानो प्रजापतिः स्तूयते; or *Sāy.*: यद्य-
पि तिस्र एव देवता इत्युक्तत्वात्त्वित्याद्यभिमानिन्यो देवतास्तिस्र
एव &c.; or *Prabodhāch.*: मधुमत्या च भूमिमापन्नः स्थानाभिमा-
निनीभिर्देवताभिरुपच्छन्वते '... by the deities who personated
the place', i. e. who created in Purusha's mind the illusion that
it was mount Meru; or *Vedānta-Sūtra.*: अभिमानिव्यपदेशस्तु
विशेषानुगतिभ्याम् (*Śankara.*: न खलु मृदद्रवीदित्वेवंजातीय-
कया श्रुत्या भूतेन्द्रियाणां चेतनत्वमाशङ्कनीयम् । यतो ऽभि-
मानिव्यपदेश एषः । मृदाद्यभिमानिन्यो वागाद्यभिमानिन्यश्च चे-
तनादेवता वदनसंवदनादिषु चेतनोचितेषु व्यवहारेषु व्यपदि-
श्यन्ते न भूतेन्द्रियमात्रम्); or *Daśakumārāch.*: कश्चिन्नरेन्द्रा-
भिमानो मां निवर्ष्य &c. 'somebody personating a doctor &c.'.
⁴Proud, not bearing a slight, haughty; e. g. *Rāmāy.*: अभि-
मानिनमुज्ज्वान्तमात्मसंभावितं शठम् । घ्नन्ति वैरिणः; or
Gītāgov.: हरिरभिमानो रजनिरिदानीमियमपि याति विरा-
मम् । कुरु मम वचनं &c. (comm. लघुत्वं न सहते). ⁵Wishing,
desiring; e. g. *Vijñānāch.* on a *Sāṅkhya S.*: ... अहंकार
इन्द्रियादिहेतुः । लोके भोगाभिमानिनैव रागद्वारा भोगोपक-
रणनिर्माणदर्शनात् (v. l. भोगोपकरणकरणदर्शनात्). ⁶Do-
ing injury, hostile, an enemy; e. g. *Sāyana* (in the comm. on
अभिमाति): अभिमातीरभिमानिनः कर्मविघ्नकारिणः शत्रून्.
2. m. (-नी) ¹A name of Agni as the eldest born of
Brahman (masc.); according to the *Vishṇu Purāna.* ²The
name of a son of the Manu Bhautya who presides over the
fourteenth Manwantara. (There is probably an allegorical
connexion between the name of these personages and the
Sāṅkhya doctrine which makes अहंकार originate in the prin-
ciple of intellect.) E. मन् with अभि, kṛit aff. णिनि; 1. 4.
perhaps not a Tatpur., but अभिमान, taddh. aff. इनि.
अभिमानुक Tatpur. m. f. n. (-कः-का-कम्) (ved.) Capable of do-
ing injury, of killing; e. g. *Śatapath.*: अभिमानुको ह हृद्:

पशुस्वात्; (*Sāyana*: = अभिमनुं वाधितुं शक्तः स्वात्). E. मन् with अभि, kṛit aff. उक्ञ्.

अभिमाद्य Bahuvr. m. f. n. (-यः-या-यम्) Confused, perplexed, bewildered; see the quotation s. v. अभिभूत. E. अभि and माद्य.

अभिमिद्य Tatpur. m. f. n. (-द्याः-द्या-द्यम्) (ved.) To be urined upon; e. g. *Satap.*: पृथिवी देवी देवयवनी सा दीक्षितेन नाभिमिद्या. E. मिद् with अभि, kṛitya aff. क्वाप्.

अभिमुख I. Bahuvr. or Tatpur. 1. m. f. n. (-सः-सा or -सी; see *N. B.*; -सम्) ¹ With the face directed towards, facing, fronting; e. g. *Nalop.*: शार्दूलो ऽभिमुखो ऽभ्येति; or in the locat. used adverbially, *Rāmāy.*: कृताञ्जलिर्वाचेदं चञ्चुम-

भिमुखे खिताम्. ² Near, approaching; e. g. *Raghuv.*: यु-
वोच पाकाभिमुखेर्भुवान्विज्ञापनाफलेः; comp. also अभिमु-

खीकरस्य, अभिमुखीभूत. ³ Disposed towards, engaged in, ready for; e. g. *Raghuv.*: प्रातः प्रयासाभिमुखाय ... तस्य

वृष्टिं शशंसुः; or स्वसारमादाय विदर्भराजः पुरप्रवेशाभिमु-

खो बभूव. ⁴ Kindly disposed, favourable, propitious; e. g. *Rāmāy.*: न नास्ति केनाभिमुखो युधः स्वात्; or *Lalitav.*: ये

(scil. बोधिसत्त्वाः) तुषितवरभवनस्त्राः सर्वे चरमभवाभिमु-

खाः &c. ⁵ With the face upwards; e. g. *Sūsruta*: आमुषो ऽभिमुखः श्रुते गर्भो गर्भाश्रये स्त्रियाः । स योनिं शिरसा याति

स्वभावात्प्रसवं प्रति; comp. also the comm. of the *Nalodaya*

on the word जनवाक्, viz.: जनवाक् । अधोमुखः । न जनवाक् ।

जनवाक् । अभिमुखः. [N. B. According to a *Kārikā* on *Pān.* IV. 1. 54. the fem. of this word must end in ई (कीच्),

if it is applied to a living being, otherwise in आ; thus e. g. *Rāmāy.*: राजानमेवाभिमुखी कैकेयी वाक्यमब्रवीत्; or प्रयातु

चतुरङ्गिणी । अयोध्याभिमुखी सेना; or *Sank.* on *Chh. Upan.* 4. 6. 1: ताः श्वैश्चरन्व आचार्यकुशाभिमुखः प्रखिताः; but *Kā-*

śikā: अभिमुखा श्राप्ता; comp. e. g. चन्द्रमुखी and similar

compounds (said of a woman) but सूर्यमुखी श्राप्ता.]

2. f. (-सी) One of ten earths stepped upon by Buddha, in Buddhistic mythology; (in the classical Sanskrit this fem.

in ई instead of in आ would be doubly wrong; comp. the foregoing remark and *Pān.* IV. 1. 58.)

II. Avyayibh. (-सम्) ¹ With the face towards, in the direction towards; e. g. *Manu*: आस्रतामिति चोक्तः सप्ता-

सीताभिमुखं सुरोः; or *Kirātārj.*: व्यक्तोदितस्मितमयूखविभा-

सितोऽस्मिहसुनेरभिमुखं स विकीर्यधाब्जः; or *Ritusāmh.*: वृ-

तवृषान् । अभिमुखमभिधीक्ष; or in the *dramas*: नेपथ्याभि-

मुखमवलीक्ष. ² Near; e. g. *Hitop.*: स्वगृहाभिमुखं प्रयातः; or *Śihupālab.*: अभिमुखपतितेर्गुणप्रकर्षाद्दक्षितम् &c.; or *Me-*

ghad.: अर्चिसुङ्गाभिमुखगतान्प्राथ रत्नप्रदीपान्. [अभिमुख

is udātta on the last syllable; this accent follows for the *Aoyayibh.* from *Pān.* VI. 1. 223., for the *Tatpur.* from VI.

2. 155., and for the *Bahuvr.* from the same *Sūtra*, since the rule VI. 2. 177. (exception to VI. 2. 155.) concerns only such

Bahuvr. ending in मुख, as express a permanent condition of the face (comp. प्रमुख), not a transitory one like 'facing', and applies moreover only to the literal meaning of मुख, not to the figur. sense it has e. g. in अभिमुखा as epithet of श्राप्ता; (but VI. 2. 177. applies probably also to अभिमुख I. 1. 5.); *Kāśikā*: वज्रप्रीहिरयम् । प्रादिसमाखो वा । अक्षथी-

माये तु समासात्तोदात्तत्वेनैव सिद्धम् । उपसर्गात्स्वाङ्गमिति सिद्धे वचनमवज्रप्रीहिरयम् । अधुवार्थम् । अस्वाङ्गार्थं च; comp. the quotation from *Patanj.* s. v. अपमुख.] E. अभि and मुख.

अभिमुखता f. (-ता) or अभिमुखस्य n. (-स्यम्) Presence, proximity &c.; see अभिमुख. E. अभिमुख, taddh. aff. तच् or ल्.

अभिमुखीकरण Tatpur. n. (-सम्) Making to come near, calling. E. अभिमुख, taddh. aff. च्चि, and करच्.

अभिमुखीभूत Tatpur. m. f. n. (-तः-ता-तम्) Being in front or presence of, near; e. g. *Sankara* on the *Bṛhaddr. Up.*:

वाह्यकरणविषयात्मसंबन्धे सत्त्व्यभिमुखीभूतं विषयं न गृह्णाति; or *Ratndvālī*: आनीय द्युटिति घटयति विधिरभिमतमभिमु-

खीभूतः. E. अभिमुख, taddh. aff. च्चि, and भूत्.

अभिमुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Touched, rubbed; e. g. *Bhāṭik.*: मुष्टर्द्धाना परस्त्वमन्वा कान्तापि कान्तेन्दुकरा-

भिमुष्टा &c. E. मुष् with अभि, kṛit aff. ङ्.

अभिमेधिका Tatpur. f. (-का) (ved.) An imprecation, a malediction; e. g. *Satapath.*: यदभिमेधिकाः सर्वे कामा अचमेधे

&c. E. मेच् with अभि, kṛit aff. स्तुच्, fem. aff. टाप्.

अभिमेहत् Tatpur. m. f. n. (-न्-नी-त्) The same as अभिमे-

हत् q. v. E. मिह् with अभि, kṛit aff. श्तु.

अभिमीद् Tatpur. m. (-द्) See अभीमीद्.

अभिस्नात Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Quite withered, quite faded. (The classical form is अभिस्नान.) E. अभि

and स्नात; accord. to *Ujjvalad.* on the *Uṇṅḍis.*, स्नि with अभि, un. aff. तच्.

अभिस्नातवर्ष Bahuvr. m. f. n. (-र्षः-र्षी-र्षम्) (ved.) With quite faded colours, dim, not luminous; comp. अनभिस्ना-

तवर्ष. E. अभिस्नात and वर्ष.

अभिस्नान Tatpur. m. f. n. (-नः-ना-नम्) The same as अभि-

स्नात, of which it is the classical form; comp. अनभिस्नान. E. अभि and स्नान; or perhaps स्नि with अभि, kṛit aff. ङ्.

अभिधा Tatpur. m. f. (-धाः-धाः) Coming near, approaching, esp. with a hostile intention; attacking, assailing; e. g. in the following महायमक of the *Bhāṭik.*: अभिधाता वरं गुह्रं

भूभूतं रश्चिरं पुरः । कर्कशं प्रथितं धाम ससत्त्वं पुष्करे चयम् । अभिधातावरं (or अभिधाता वरं) गुह्रं भूभूतं रश्चिरं पुरः । कर्कशं प्रथितं धाम ससत्त्वं पुष्करे चयम्; where अभिधाता-

वरम् in the second *Śloka* is analyzed by the commentators either अभिधा (instrum. sing. of अभिधा or of अभी 'fear-

less', scil. हनुमता) and धातावरम् (धात 'wind, sun &c.' and आवरम्) or अभिधाता (instrum. sing. of अभिधात) and वरम्. E. धा with अभि, kṛit aff. क्तिप्.

अभिधाचना Tatpur. f. (-ना) A solicitation, a request; e. g. *Rāmāy.*: सत्त्वाभिधाचनः श्रीमात्प्रयोधो हरितच्छदः. Comp. अभिधाञ्जा. E. धाच् with अभि, kṛit aff. युच्.

अभिधाचित Tatpur. m. f. n. (-तः-ता-तम्) Asked, requested, solicited; e. g. *Rāmāy.*: अस्वर्कश्चापि राजर्षिर्प्राह्वयेनाभिधा-

चितः । प्रदायोत्कृत्य नेत्रे स्त्रे नाकपुष्टमितो मतः; or अहं हि राज्ञं दारांश्च प्राणानिष्टान्धनानि च । स्वयमेव प्रयच्छेयं भरता-

द्याभिधाचितः. E. धाच् with अभि, kṛit aff. ङ्.

अभिधाञ्जा Tatpur. f. (-ञ्जा) The same as अभिधाचना; e. g. *Mallināth.*: प्रार्थयते इति । अभिधाञ्जावरोधयो रित्त्वभिधानात्. E. धाच् with अभि, kṛit aff. ङ्.

अभिधात् Tatpur. 1. m. f. n. (-न्-ती or -नी-त्) Coming near, approaching, esp. with a hostile intention; attacking, assailing; comp. अभिधा.

2. m. (-न्) An enemy, an aggressor; (a various, but less correct reading of अभिधाति in *Hemachandra*); comp. अभिधातु. E. धा with अभि, kṛit aff. श्तु.

अभिघात Tatpur. m. f. n. (-तः-ता-तम्) Approached, esp. with a hostile intention; attacked, assailed. E. घा with अभि, kṛit aff. ङ.

अभियाति Tatpur. m. (-तिः) A foe, an enemy. Comp. the following and अभिघात. (Perhaps the abstract femin. in the sense 'aggression' personified as a masc., like in अभिभूति &c.) E. घा with अभि, kṛit aff. ङिण्.

अभिघातिन् Tatpur. m. (-ती) The same as the preceding; (according to *Rāyamuk.*, *Bharata* &c. on the *Amarak.*). E. (according to *Rāyam.*) यत् with अभि, kṛit aff. ङिणि; but it seems plausible to connect the E. of this word with that of अभियाति and to derive it from घा with अभि by an aff. तिण्; comp. अभिमातिन्.

अभिघातु Tatpur. m. (-ता) An aggressor, an enemy; comp. अभिघात. E. घा with अभि, kṛit aff. तुच्.

अभिघान Tatpur. n. (-नम्) ¹ Approaching; e. g. *Sāntip. Mahābh.*: अभियाति तु पार्श्वे नरैर्नरवादिभिः । नगरं रावमार्गं च यथावत्समस्तं । ² Aggression, assault. E. घा with अभि, kṛit aff. ङुह्.

अभियाचिन् Tatpur. m. f. n. (-ची-चिनी-चि) Approaching, going towards, esp. with a hostile intention; aggressing, assaulting. E. घा with अभि, kṛit aff. ङिणि, āgama युच्.

अभियुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Diligent, intent, studiously engaged in; e. g. *Sānkyakār.*: स्वकर्मस्वभियुक्तो यः सङ्कल्पेविवर्जितः । पूजितस्तद्धिषेर्नित्यमाप्तो ज्ञेयः स तादृशः; also applied to *religious meditation*, i. e. engaged in meditation; e. g. *Bhagavadg.*: जगन्नाथिन्यथो मां ये जनाः पर्युपासते । तेषां शिवाभियुक्तानां योगधर्मं वहाम्यहम् (निष्ठा^०: *Arjunam.*: = सर्वदा मदेवनिष्ठानाम्; *Sankara*: = सतताभिव्योचिनाम्; *Sadananda* in his metrical gloss: = आदरेण सदा ध्याने व्यापृतानाम् &c.). ² Versed in, instructed; e. g. *Kumārila's Mim. Vārtt.*: शास्त्रार्थेष्वभियुक्तानां पुद्गलाणां हि सर्वदा । सोकेनाप्यन्वयात्वेन शास्त्रार्थो निष्फलो भवेत्; also used absolutely in the sense of *learned, a scholar*, e. g. *Kumārila*: अभियुक्तानभियुक्तज्ञानयोश्चाभियुक्तज्ञानं बलवदितरस्य सुखभाषवादत्वात् । अतः शास्त्राभियुक्तत्वादार्यावर्तनिष्ठासिनाम् । या मतिः शेष धर्माङ्गद्वयार्थत्वप्रमा मता । हतेनार्थावर्तनिष्ठासिनाम् एषि । अभियुक्ततरा ये ये बह्वशास्त्रार्थवेदिनः । ते ते च प्रयुजीरन्सो ऽर्षस्वस्तो भवेत्; or *Rāmātrītha* on the *Vedānta S.*: तदुक्तमभियुक्तिः । मुञ्चं तु ब्रह्मदशकं प्रवर्तं हि सिद्धमिति. Comp. also अभियोग. ³ Attacked, assailed, assailed; e. g. *Sihupdāb.*: अभियुक्तं लघेनं ते बन्तारस्वामतो ऽपरे (*Mallin.*: अभियुक्तम् । अभियातम्); or *Hitop.*: अभियुक्तो यदा पक्षेन किंचिद्विषयमात्मनः । युध्मानसदा प्राप्नोति सिद्धते रिपुणा सह; or बलीयसाभियुक्तसु युधो ऽबन्धप्रतिक्रियः । चापन्नः संधिमन्त्रिच्छेत्कुर्वाणः काशयापनम्; or *Bharatas* on the words मुषा ते मयि दुःखमुचिः of the *Bhāṭṭik.*: मखसद्विषये दुःखो ऽयमरिभिरभियुक्तो ऽवमिति ते तव बुद्धिर्मुषा मिच्छा. ⁴ Blamed, rebuked (*Wilson*). ⁵ (In Law.) Charged, prosecuted, defendant; e. g. *Yājñav.*

अभियोक्त्वमिच्छीर्यं नैनं प्रत्यभियोक्थेत् । अभियुक्तं च बाधेन &c.; or *Nārada*: अभियुक्तस्य बाधेन रावकर्मोक्तस्य वा (v. l. रावकार्यो^{००}) । विषमस्वात् नालेधा न चैतान्नाद्वये-मूयः; or *Vyavahārat.* on *Vrihasp.*: अवाभियुक्तेन शपथः कर्तव्य इत्युत्तरः. Comp. अभियोक्. E. युज् with अभि, kṛit aff. ङ.

अभियुग्वन् Tatpur. m. (-ग्वन्) (red.) ¹ Assailing, attacking,

overpowering; e. g. *Ṛigv.*: स रणेन रचीतमो ऽस्वायेनाभियुग्वना । जेषि जिष्णो हितं धनम्; (*Sāyāna*: अभियुग्वनाभियोक्ता शत्रूणामभिभविचा). ² The name of a Marut (in the *Yajurveda*); *Vājas.*: उग्रश्च भीमश्च ध्वान्तश्च धुनिश्च । सासङ्गांश्चाभियुगवा च विचिपः स्वाहा. E. युज् with अभि, kṛit aff. क्तिण्.

अभियुज् Tatpur. m. f. (-क्-क्) (ved.) Attacking, assailing, an enemy, (when used absolutely in the femin., with the ellipsis of प्रजा or सेना); e. g. (masc.) *Ṛigv.*: उत स्वास्व तन्यतो रिच योर्ध्वघायतो अभियुजो भयन्ते; (*Sāyāna*: अभियुजो ऽभियोक्तारो ऽसुराः); or प्रवृण्वन्तो अभियुजः &c. (*Sāyāna*: अभियुजो ऽभियोजयितारः); (fem.) *Ṛigv.*: आभिर्विश्वा अभियुजो विषुचीरार्थाय विशो ऽव तारीर्दासीः; or fem. absolutely: *Ṛigv. Sāmav.*: साङ्गान्विश्वा अभियुजः अपिः (*Sāyāna*: अभियुजो ऽभियोक्तीः सेनाः); or वि षु विश्वा अभियुजो वञ्चिन्विष्वग्यथा वृह (*Sāyāna*: अभियुजो ऽभियोक्तीः प्रजाः). E. युज् with अभि, kṛit aff. क्तिण्.

अभियुज्यमान Tatpur. m. f. n. (-नः-ना-नम्) (In Law.) One who is charged, prosecuted, defendant; e. g. *Vyavahārat.*: प्रौढिवादेनाभियुज्यमानात् &c. Comp. युज् with अभि, and the meanings of अभियुक्त. E. युज् in the pass., with अभि, kṛit aff. शानच्, āgama मुक्.

अभियोक्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be prosecuted, indictable; (comp. युज् with अभि); e. g. *Manu*: यः स्वयं साधयेदर्थमुत्तमणो ऽधमर्णिकात् । स राज्ञाभियोक्तव्यः स्वकं संसाधयन्धनम्. Compare अभियोज्य. E. युज् with अभि, kṛitya aff. तव्य.

अभियोक्तृ Tatpur. 1. m. f. n. (-क्ता-क्ती-क्तृ) Attacking, assailing; comp. the instances s. v. अभियुज्.

2. m. (-क्ता) ¹ An assailant, an enemy; e. g. *Hitop.*: अभियोक्ता बलीयस्त्वादलब्धा न निवर्तते; or *Jayam.* on the *Bhāṭṭik.*: परो द्विविधः । अभियोक्ता तद्विशिष्टबलो ऽपरो अन्य इति. ² (In Law.) A plaintiff, an accuser; e. g. *Kātyāyana*: न कश्चिदभियोक्तारं दिवेषु विनियोजयेत्; or *Nārada*: अभियोक्ता शिरोवर्ती सर्वत्रैव प्रकीर्तितः. E. युज् with अभि, kṛit aff. तुच्.

अभियोग Tatpur. m. (-गः) ¹ Connexion, application; e. g. *Chaurapanch.*: अद्यापि तत्कनककुण्डलघृष्टगण्डमास्त्रं क्षरामि विपरीतरताभियोगे (*Gaṇapati*: अभियोगः संबन्धः). ² Energetic effort, exertion; (*Hemach.* = उद्यम); e. g. *Jayamang.* on the *Bhāṭṭik.*: कृतमारणाभियोगा राचिचरी. ³ Instructedness, learning, scholarship; e. g. *Śabara*: अनभियोगश्च शब्दार्थेष्वभिष्टानाम् । अभियोगश्चेतरेषाम्; or *Mim. Sūtra*: तच्च तत्त्वमभियोगविशेषात्स्यात् (*Śabara*: कथं पुनस्तच्च तत्त्वं शक्यं विज्ञानम् । शक्यमित्याह । अर्थिनो ह्यभियुक्ता भवन्ति दृश्यते चाभियुक्तानां गुणवतामविस्मरणमुपपन्नम्; *Kumārila*: कः पुनरभियोगः को वा तद्विशेषः कथं वा तेन वाचकत्वरूपणमिति । तदुच्यते । लक्षणश्रवणाभ्यासादभियोगः प्रवर्तते &c.).

⁴ Imputing, ascribing; e. g. *Nyāya S.*: अनियहस्त्वाने नियहस्त्वानाभियोगो निरनुयोज्यानुयोगः. ⁵ Attack, onset, battle; (the same as अभियुह 1. q. v. and see there the explanation of *Rāyam.* &c.); e. g. *Bhāṭṭik.*: नराभियोगं नभुजां प्रधानमन्वोक्तुः किं नचसे नुपत्तम्; or *Kirātārj.*: अभियोक्त्व इमाञ्चहीभुवो भवता तस्य कृतः कृतावधिः प्रविघाटविना. ⁶ Challenge; (the same as अभियुह 2. q. v. and see there the explanation of *Nīlak.* &c.). ⁷ Defeat, destruction (?); e. g. *Bhāṭṭik.*: यदा न येनः चयदाचारणां मयोरणा रामवचा-

अभियोगे (Bharatas.: = रामबलस्य हनने); see the closing remark.
 8 Curse, reproof (? see the closing remark). 9 (In Law.) An
 offence as subject of an accusation, a charge; e. g. *Mitikshara*
 on *Yājñav.*: अभियुज्यत इत्यभियोगो ऽपराधः; or कथमभि-
 योगस्य निह्वे ऽभियुक्तेन कृते यद्यभियोगो साक्षादिभिर्भा-
 वितो ऽभियुक्तस्तदा तत्समं दद्यात्; or *Nārada*: अभि-
 युक्तो ऽभियोगस्य यदि कुर्यादपहवम् &c.; or *Yājñav.*: तुला-
 गन्यापो विषं कोषो दिव्यानीह विशुद्धये । महाभियोगेऽतानि
 शीर्षकस्ये ऽभियोगरि कुर्यात् (*Raghunand.*: महाभियो-
 गेषु महापातकादिगुरुतराभियोगेषु). — An अभियोग is, ac-
 cording to *Nārada*, either a शङ्काभियोग, a charge on sus-
 picion, or तत्त्वाभियोग, a charge founded on positive in-
 dications of guilt (द्व्यभियोगस्तु विज्ञेयः — scil. व्यवहारः —
 शङ्कातत्त्वाभियोगतः । शङ्कासतां तु संसर्गात्तत्त्वं होडाभिदर्श-
 नात्); and the latter may be again, according to *Vijñāne-*
śvara, either of a negative kind (प्रतिषेधात्मक), as when a
 person is accused not to have restored property received
 by him, or of a positive kind (विध्यात्मक), as when a
 person is charged with a robbery. The objects or topics
 of a charge are arraigned by *Manu* &c. under eighteen
 heads, which are subdivided again by *Nārada* so as to
 comprise 108, and by *Kātyāyana* so as to comprise 1008
 cases; see व्यवहारपद and for the judicial procedure व्यव-
 हार. [N. B. The meaning 'curse, reproof' is given on the
 authority of a quotation by *Mallinātha* to *Kirātārj.* 2. 46.
 from the *Viśwaprak.*, and this quotation would seem also
 to countenance the meaning 'destruction' given by *Bharatas.*,
 viz. अभियोगस्तु शपथे स्यादाहवपराभवाविति विश्वः; the
 Mss. of this Kosha, however, in the library of the E. I. H.
 and of the R. S., do not contain an explanation of the word
 अभियोग, but have the following: अभिषङ्गो ऽथ शपथे स्या-
 दाक्रोशे पराभवे; comp. also *Hemach.*: ... अभिषङ्गः परा-
 भवे । आक्रोशे शपथे च, the latter omitting equally a com-
 ment on अभियोग.] E. युज् with अभि, kṛit aff. घञ्.
 अभियोगपत्र Tatpur. n. (-त्रम्) A petition or writing of com-
 plaint (*Wilson's Glossary*). E. अभियोग and पत्र.
 अभियोगिन् Tatpur. 1. m. f. n. (-गी-गिनी-गि) 1 Intent, en-
 gaged in meditation; comp. the explanation of *Śankara* s. v.
 अभियुक्त 1. 2 Assailing, attacking.
 2. m. (-गी) (In Law.) A plaintiff, a prosecutor; e. g.
Yājñav.: मिथ्याभियोगी द्विगुणमभियोगाद्धनं वहेत्. E. युज्
 with अभि, kṛit aff. णिनि.
 अभियोग्य m. f. n. (-ग्यः-ग्या-ग्यम्) Fit for an attack; (the
 correctness of the word seems doubtful to me; comp. अ-
 भियोग्य). E. अभियोग, taddh. aff. यत्.
 अभियोजन Tatpur. n. (-नम्) Adding to, putting on (a horse
 to a harnessed horse); *Sāyana* on the *Satap.*: अभियोजनं नाम
 युक्ते पुनर्योजनम्. E. अभि and योजन.
 अभियोजयित् Tatpur. m. f. n. (-ता-ची-तृ) The same as अ-
 भियुज् q. v. of which it is given as an explanation by *Sā-*
yaṇa. E. युज् in the caus., with अभि, kṛit aff. तृच्.
 अभियोग्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) 1 To be attacked,
 assailable; e. g. *Hitop.* (ed. *Johnson*, &c.): संत्वज्यते प्रकृति-
 भिर्विरक्तप्रकृतिर्युधि । सुखाभियोग्यो भवति विषयेष्वतिसक्ति-
 मान् (ed. *Schlegel-Lassen*: सुखाभियोग्यो which seems
 less correct). 2 To be prosecuted, indictable; e. g. *Vyava-*

hārat.: अत्राभियोगः शिरोवर्तित्वोक्तेरभियोग्यस्य दिव्यकर्तृत्वं
 प्रतीयते. E. युज् with अभि, kṛitya aff. यत्.
 अभिरक्षा Tatpur. f. (-क्षा) Protection in every quarter or in
 every respect, universal or complete protection; e. g. *Kirā-*
tārj.: उदारकीर्तेरुदयं दयावतः प्रशान्तबाधं दिशतो ऽभिर-
 क्षया । स्वयं प्रदुग्धे ऽस्य गुणैरुपस्तुता वसूपमानस्य वसूनि मे-
 दिनी; or *Bhātik.*: प्रयाणमात्रेण परे प्रसाधे वर्तेत यानेन क्त-
 ताभिरक्षः. E. अभि and रक्षा.
 अभिरक्षित Tatpur. m. f. n. (-तः-ता-तम्) Protected, guarded,
 ruled, governed; e. g. *Bhagavadg.*: अपर्याप्तं तदस्माकं बलं
 भीष्माभिरक्षितम्; or *Draupadisway.*: प्रयातास्ये दक्षि-
 णपञ्चालान्द्रुपदेनाभिरक्षितान्. E. रक्ष् with अभि, kṛit aff. क्त.
 अभिरक्षितृ Tatpur. m. f. n. (-ता-ची-तृ) Protecting, guarding;
 ruling, a protector, a ruler; e. g. *Manu*: वर्षानामाश्रमाणां
 च राजा सृष्टो ऽभिरक्षिता. E. रक्ष् with अभि, kṛit aff. तृच्.
 अभिरक्ष्य Tatpur. m. f. n. (-क्ष्यः-क्ष्या-क्ष्यम्) To be protected,
 to be ruled. E. रक्ष् with अभि, kṛitya aff. यत्.
 अभिरञ्जित Tatpur. m. f. n. (-तः-ता-तम्) 1 Coloured, tinted;
 e. g. *Rāmāy.*: निःक्षिप्तमात्रे गर्भे तु तेजोभिरभिरञ्जितम् । सर्वं
 पर्वतसंनद्धं सौवर्णमभवद्वनम्. 2 Affected, filled with affection;
 e. g. *Rāmāy.*: त्वया यतः प्रजाश्रेयाः स्वगुणैरभिरञ्जिताः । त-
 स्मात्त्वं पुष्ययोगेन यौवराज्यमवाप्नुहि. E. रञ्ज् in the caus.,
 with अभि, kṛit aff. क्त.
 अभिरत Tatpur. m. f. n. (-तः-ता-तम्) 1 Pleased, contented
 with, satisfied; e. g. *Anuśasanap. Mahābh.*: आश्रमाभिरता
 देव तापसा ये तपोधनाः । कर्मणा केन भगवन्प्राप्नुवन्ति
 महाफलम्; or *Jayamang.* on the words आकार्ययत्तुसुकहंस-
 नादान्त्वस्ये समाधिं न दधे मृगावित् of the *Bhātik.*: तत्राभि-
 रतचित्तकत्वात्. Compare also the instance s. v. अभिरत.
 2 Engaged in, performing, actively intent on; e. g. *Mitāksh.*:
 अष्टाचत्वारिंशत्संस्कारैः संस्कृतस्त्रिषु कर्मस्वभिरतः &c.;
 or *Vasishthasamh.*: न शब्दशास्त्राभिरतस्य मोक्षो न चापि लो-
 के ग्रहणे रतस्य. E. रम् with अभि, kṛit aff. क्त.
 अभिरति Tatpur. f. (-तिः) 1 Pleasure, delight. (2 Occupation,
 practice.) 3 The name of a Buddhistic world situated in
 the east. E. रम् with अभि, kṛit aff. क्तिन्.
 अभिरमण Tatpur. n. (-णम्) 1 Delighting in, finding pleasure
 in. 2 Causing delight or pleasure. Comp. the following. E.
 रम् (2. in the caus.), with अभि, kṛit aff. ल्युट्.
 अभिरमणीय Tatpur. m. f. n. (-यः-या-यम्) Delightful, agree-
 able, pleasant; e. g. *Jayam.* on the *Bhātik.*: तुल्ययोगि-
 ता । न्यूनस्य लक्ष्णस्य रामेण सहाभिरमणीयगुणसान्धविवच-
 याभिरमणतुल्यक्रियायोगात्. E. रम् with अभि, kṛitya aff. यत्.
 अभिराज Tatpur. m. (-जः) The proper name of a Burmese
 king; he is, according to the legend, the founder of one of
 the oldest dynasties and belongs to the family of the Śākya
 in Kapilavastu; he emigrated from the latter city after its
 destruction by a king of Kośala and, having reached the
 banks of the Irawaddy, built the city of Tagoung. E. अभि
 and राजन्, samās. aff. टच्; literally: reigning everywhere.
 अभिराद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Propitiated (by penance
 &c.); e. g. *Śisupālab.*: दशाननादीनभिराद्धदेवतावित्तीर्षीवी-
 र्यातिशयान्दसत्यसीः. E. राध् with अभि, kṛit aff. क्त.
 अभिराम I. Tatpur. 1. m. f. n. (-मः-मा-मम्) Pleasing, agree-
 able, beautiful; e. g. *Kirātārj.*: ततः शरच्चन्द्रकाराभिरामि-
 दत्सर्पिभिः प्रांगुभिर्वांशुजालैः &c.; or *Bhātik.*: च्युतघनवसनं

मनो-भिरामम् &c. (scil. महेन्द्रम्); or *Meghad.*: चक्षानोप-
गतयमुनासंगमेवाभिरामा; or *Chaurapanch.*: काक्ताप्रणीतप-
रिहासविचित्रवृत्ति क्रीडाभिराम इति यातु मदीयकावः; or
comp. the quotation s. vv. अपशुब्, अभिनज.

2. m. (-मः) A name of Śiva (in the *Padmapurāna*:
अभिरामाय तत्त्वाय वाक्यव्याचते नमः).

II. Avyayibh. (-मम्) Concerning Rāma; comp. the fol-
lowing. E. अभि and राम.

अभिरामकाव्य Tatpur. n. (-कम्) The name of a poem re-
ferring to the history of Rāma, by Ramānātha or Laramā-
nātha. E. अभिराम (II.) and काव्य.

अभिराद्र Bahuvr. m. f. n. (-द्रः-द्रा-द्रम्) (ved.) Having ob-
tained power or dominion; e. g. *Rigv.*: असपन्नः सपन्नहा
अभिराद्रो विषासहिः (*Sāyāna*: अभिराद्रो ऽभिगतराद्रः प्रा-
प्तराव्यः). E. अभि and राद्र.

अभिरुचि Tatpur. f. (-चिः) ¹ Desire, relish or taste for,
pleasure, delight; e. g. *Hitop.*: वरं प्राखत्वागो न च पिशुन-
वाक्शेषभिरुचिः (ed. *Schlegel-Lassen*: पिशुनवादेश्वभिरुचिः);
or *Sūhāna*: भिक्षे चाभिरुचिर्धनेषु विरतिः श्रद्धत्समाधौ
रतिः (i. e. finding pleasure in living upon alms &c.). ² Ambition,
a strong desire; e. g. *Hitop.*: यशसि चाभिरु-
चिर्व्यसनं श्रुती प्रकृतिसिद्धिर्भवेद् हि महात्मनाम्. ³ Splendour (?).
E. 1. रुच्, with अभि, kṛit aff. रुच् (*Mādh. Dhātuvr.* on
रुचि in reference to *Pāṇi*. III. 3. 108. v. 8.); 2. अभि and रुचि.

अभिरुचित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Pleased, delighted.
² Delighting, finding pleasure in; e. g. *Mahābh. Vanap.*: असक्री-
डाभिरुचितं वाराहं रूपमस्मरत्. E. रुच् with अभि, kṛit aff. क्त.

अभिरुचिर Tatpur. m. f. n. (-रः-रा-रम्) Very pleasing,
very bright, very beautiful. E. अभि and रुचिर.

अभिरुत् Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Sounding, uttering;
e. g. *Āśvām. Mahābh.*: संशयाभिरुत्तं मूढं शरीरमिति धारणा
(*Nīlak.*: = संशयोद्घोषकं विनाशवीजमित्यर्थः; a v. l. in this
passage is संसर्गाभिरुत्तं मूढं &c.). ² Sounded, sounding with;
e. g. *Vanap. Mahābh.*: अपस्मत् ... नदीः सारसाभिरुताः; or
पस्मन् वनानि वह्निर्वाभिरुतानि.

2. n. (-तम्) Any cry, noise, sound; e. g. *Rāmādy.*: कौकि-
लाभिरुतेन च प्रगीतमिव तद्वनम्. E. रुच् with अभि, kṛit aff. क्त.

अभिरूप Bahuvr. or Tatpur. 1. m. f. n. (-पः-पा-पम्) ¹ Pleas-
ing, agreeable, beautiful; (*Mathureśa, Bhānuḍikshīta* &c.:
अभि सख्यं रूपमस्य; *Vardhamāna*: शोभनं रूपमस्य । रूपम-
भिगत इति वा); e. g. *Nal.*: अभिरूपं महात्मानं परब्रूहवि-
नाशनम् । यमन्वेषसि राजानं नसं पद्मनिषेधयम्; or *Patanj.* on
a *Vārtt.* to *Pāṇi*: वक्षा अभिरूपः '(a man like) a beautiful straw-
puppet' (*Kaiyyāla*: तुषमयः पुष्पवक्षा तत्सदृशो मनुष्यवक्षा ।
संज्ञायामिति विहितस्तन्न मनो रूपम् । मनुष्य इति रूपम्). ² Re-
sembling, conform; e. g. *Satap.*: ऐन्द्रो ऽभिरूपा द्वादश भ-
वन्ति &c. ³ Learned, wise; e. g. *Mahābh. Śāntip.*: अभि-
रूपेः कुले जातिर्दधीर्भक्तिर्बहुश्रुतिः । सर्वा बुद्धीः परीषेधास्तापसा-
अभियामपि (*Arjunam.*: अभिरूपेः पण्डितेः). [For the ab-
stract noun comp. आभिरूपक and आभिरूप्य.]

2. m. (-पः) ¹ A name or epithet of: ^a Kāma, ^b Vishṇu,
^c Śiva. ² The moon. [*Śabdaratnādv.*: अभिरूपो बुधे रश्मि
कामिन्दुहरविष्णुषु; but amongst the thousand names of
Vishṇu in the *Mahābhārata* this name does not occur, nor
amongst the same amount of names of Śiva in the *Padma-
purāna*.] E. अभि and रूप.

अभिरूपक m. f. n. (-कः-का-कम्) The same as अभिरूप (m.
f. n.) 1. 1. 2.; e. g. *Kāśikā* to *Pāṇi*. (VIII. 1. 2., a *Sūtra* ridi-
culed by *Patanjali* on account of its verbosity): अभिरूप-
काद् अभिरूपकं रिक्तं त आभिरूप्यम्, or अभिरूपकाद् अभि-
रूपकं शोभनः स्वस्वसि माणवक. — According to a *Gaṇa* to
Pāṇi. it may form a *Karmadh.* with a word of the *Gaṇa*
इतादि (II. 1. 28.); it does not occur, however, in the cor-
responding *Gaṇa* of the *Gaṇaratnamahodadhī*; comp. similar
Karmadh. such as अध्यायकोदित, पण्डिताद्यात, कुञ्जाद्यात,
निपुणोदाहृत &c. See also कुमारभिरूपक. E. अभिरूप,
taddh. aff. कन्.

अभिरूपपति Bahuvr. m. (-तिः) The name of a fast observed
in order to obtain a desirable master in a future world or
birth; *Mṛichchhak.*: नटी । अज्य उववासो नहिदो (i. e. चार्थ
उपवासो नृहीतः) । सूचधारः । किलामधेषो अर्थ उववासो
(i. e. किं नामधेषो ऽयमुपवासः) । नटी । अहिस्त्ववदी याम
(i. e. अभिरूपपतिर्नाम) । सूचधारः । अज्य इहसोदधो चादु
पारसोदधो (i. e. चार्थे ऐहसौकिको ऽथवा पारसौकिकः) ।
नटी । अज्य पारसोदधो (i. e. चार्थे पारसौकिकः) &c. E.
अभिरूप and पति, scil. उपवास.

अभिरुद्द Tatpur. m. f. n. (-दः-दा-दम्) (ved.) (Probably.)
Causing violent weeping; *Atharvav.*: इदं स्वनामि भेषवं वा-
म्यस्मभिरुद्दम्. E. रुद्, in the caus. of the intens. with
यद्गुक्, with अभि, kṛit aff. चच्.

अभिलषपित्य Karmadh. (?) A large species of the hog-plum
(*Spondias mangifera*); (*Mahr.* चोर चांवाडा). E. अभिलष (?)
and कपित्व.

अभिलषित Tatpur. m. f. n. (-तः-ता-तम्) Marked, bearing
signs or symbols; e. g. *Yājñav.*: अप्रमत्तश्चरेन्नैवं साचाह्नि
ऽभिलषितः (*Mit.*: अनभिलषितः । ज्योतिर्विज्ञानोपदेशादि-
ना चिह्नितः). E. लष् with अभि, kṛit aff. क्त.

अभिलक्ष I. Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) Notable, re-
markable. E. लष् with अभि, kṛitya aff. यत्.

II. Avyayibh. (-क्षम्) Towards the aim. E. अभि and लक्ष.

अभिलङ्घन Tatpur. n. (-जम्) Jumping over; *Medhatithi* on
Manu (अधस्तात्प्रोपद्धाद्य न चैनमभिलङ्घयेत्, scil. अपिमः):
अभिलङ्घनमुत्सृज्य नमनम्. E. लङ् with अभि, kṛit aff.
कृद्.

अभिलषय Tatpur. 1. n. (-यम्) Wishing, desiring. E. लष्
with अभि, kṛit aff. कृद्.

2. m. f. n. (-क्षः-का-क्षम्) Covetous (?) (according to
Hemach.'s *Dhātupar.* s. v. लष्: भूषाक्रोधार्थेत्वे अभिलषयः,
the quoted *Sūtra* corresponding with *Pāṇi*. III. 2. 151.; but
it does not appear how the radical लष् with अभि belongs
to the category भूषार्थे or क्रोधार्थे). E. लष् with अभि, kṛit
aff. कृष्.

अभिलषणीय Tatpur. m. f. n. (-यः-या-यम्) Desirable (*Ja-
yam.*: प्रियाणि = अभिलषणीयानि). E. लष् with अभि,
kṛitya aff. षणीयर्.

अभिलषित Tatpur. 1. m. f. n. (-तः-ता-तम्) Desired, wished;
e. g. *Mahābh. Ādip.*: यत्ते ऽभिलषितं प्राप्तुं फलं तस्मान्नृपोत्त-
मात् । अहमेव प्रदास्यामि &c.; or the modern Pandits on
Pāṇi. (अथवाभिप्रितास्यानि) = अथवाभिलषितार्थास्यानि.

2. n. (-तम्) Desire, wish; e. g. *Hitop.*: एतावता भव-
तामभिलषितं संपन्नम्; or *comm.* on the *Nalod.*: नक्षत्र इम-
यस्तीमनो-भिलषितं समपूरयत्. E. लष् with अभि, kṛit aff. क्त.

अभिलष्यत् Tatpur. m. f. n. (-न्-न्ती-त्) Desirous of; e. g. *Bhāṭik.*: मानुषानभिलष्यन्ती स्वतन्त्रा कथमञ्जसि. E. लष् with अभि, kṛit aff. शृत्.

अभिलाप Tatpur. m. (-पः) Speech, expression; e. g. *Sāhityad.*: (रसः) अभिलापसंसर्गयोग्यत्वविरहात् ... सविकल्प-कसंवेद्यः (comm. सविकल्पकज्ञानसंवेद्यानां हि वचनप्रयोगयोग्यता न तु रसस्य); or *Ved. Sūtras*: न च स्मार्तमतद्वर्माभिलापः (*Śankara*: यद्यद्यदृष्टत्वादिव्यपदेशः प्रधानस्य संभवति तथापि न द्रष्टृत्वादिव्यपदेशः संभवति अदृष्टो द्रष्टा अश्रुतः श्रोता अमतो मन्ता अविज्ञातो विज्ञाता इति हि वाक्यशेष इह भवति); or संस्कारपरामर्शात्तदभावाभिलापाच्च (*Anūpanār.*: न संस्कारो न व्रतानि शूद्रस्येति तदभावात्-क्तेश्च न शूद्रे ऽधिकारः); or अन्याधिष्ठिते पूर्ववदभिलापात् (*Śankara*: को ऽभिलापस्य तद्वद्भावः । कर्मव्यापारमन्तरेण संकीर्तनम्); or *Prakramādhikarāṇa* (as quoted by *Rādhā-kāntad.*): काम्याभिलापसहितः कुशतिलजलत्यागरूपः संकल्पः शास्त्रार्थः 'the intention (of performing a vow) implies the enunciation of the voluntary rite (to be performed); it consists in such oblations as those of kuśa, oil and water, and is founded on the sacred precepts' (comp. *Mādh. Jaiminiyanyāyam.*: संकल्पो ऽचानुष्ठेयत्रतत्वेन विधीयते). See अभीलाप and comp. अभिव्याहार. E. लष् with अभि, kṛit aff. घञ्.

अभिलाव Tatpur. m. (-वः) ¹ Cutting, destroying; e. g. *Bhāṭik.*: (Sugriva speaks to Hanumat and his monkeys:) यात यूयं वनाभिलावान्कुर्वन्तः स्वेच्छया चारुविक्रमाः (*Jayam.*: वनाभिलावान् = वनविध्वंसान्, *Bharatas.*: = अरण्यविध्वंसान्). ² Mowing (*Rāyam.*, *Bharatam.* &c. on the *Amarak.*: = धान्यादिकेदन). E. लू with अभि, kṛit aff. घञ्.

अभिलाष Tatpur. m. (-षः) Desire, craving, covetousness; e. g. *Vijñāneśvara* on *Manu* (कामाद्दृशुणं, scil. दृष्ट्या; &c.): कामः स्त्रीव्यतिकराभिलाषः; or *Kirātārj.*: यस्त्यक्तवान् स वृथा बलाद्वा मोहं विधत्ते विषयाभिलाषः; or *Nyāya S.*: प्रेत्याहाराभ्यासकृतात्स्न्याभिलाषात्; or *Sāṅkhya Prav.*: यथा दुःखाद्वेषः पुरुषस्य न तथा सुखादभिलाषः; or *Daśakumārach.*: नृत्योत्थिता च सा सिद्धिभोगाधिनी किं विलासात्किमभिलाषात्किमकस्मादेव न जानि &c.; or an *Aśvasāstra*: अश्ववाहनाद्यभिलाषिः श्वेताश्वः सर्वकामदः. — Amongst the works on poetry which distinguish in their definition of Love (see शृङ्गार), Love under difficulties (see विप्रलम्भ) and Love the course of which runs smooth (see संभोग), the *Kāvya-prakāśa* mentions अभिलाष or longing as one (the first in the given enumeration) of the five erotic conditions of the first kind; the *Sāhityadarp.* which subdivides 'Love under difficulties' into four categories, names longing (अभिलाषः स्यूहा) as one (the first in the given enumeration) of the ten erotic conditions of the पूर्वराग or 'affection arising from hearing or sight before the lovers meet', which is the first of those subdivisions; either work quoting as an instance the verse of the *Mālatīm.*, ed. Calc. p. 76, line 4 &c. Similarly the *Sāngitadmodara.* *Bharata* as quoted by *Śankara* on the *Śākuntala*, calls 'longing' the commencement of love (प्रथमे लभिलाषः स्यात्, and in the same words the *Sāngitad.*) when *Śāk.* v. 22. (ed. *Boehlingk*) or v. 24. (ed. *Williams*) would be an instance. An example, however, of अभिलाष as belonging to the other description of the Erotic (the संभोग), is in the verse of the *Bhāṭik.*: आलिङ्गितायाः सहसा चपा-

वांस्त्रासाभिलाषानुगतो रतादौ विश्वासिताया रमणेन बध्वा विमर्दरम्यो मदनो बभूव. — [An objectionable reading is अभिलास, for the word is given in the form अभिलाष not only in the commentaries on the *Dhātupāṭhas* s. r. लष् (not s. r. लस्), but as an अन्वयमूर्धन्य in the chapter on orthography of the *Viśvapr.* and amongst the words that contain a ष only in a similar treatise by *Purushottama.*] E. लष् with अभि, kṛit aff. घञ्.

अभिलाषक Tatpur. m. f. n. (-षकः-षिका-षकम्) Desirous; wishing; e. g. *Rāmāy.*: अतीव रोषणश्चण्डः संग्राममभिलाषकः. E. लष् with अभि, kṛit aff. खुल्.

अभिलाषिन् Tatpur. m. f. n. (-षी-षिणी-षि) Wishing, desiring; covetous; e. g. *Vikram.*: अहो दुर्लभाभिलाषी मदनः. [A reading of this word, अभिलासिन् is objectionable; comp. the remark s. v. अभिलाष.] E. लष् with अभि, kṛit aff. घिनुष्.

अभिलाषुक Tatpur. m. f. n. (-कः-का-कम्) The same as the preceding; with a noun in the accus.; e. g. *Kirātārj.*: जयमचभानूनमरातिष्वभिलाषुकः. E. लष् with अभि, kṛit aff. उकञ्.

अभिलास Tatpur. m. (-सः) The same as अभिलाष of which it is given as a various reading; this form, however, is objectionable; comp. the remark s. v. अभिलाष. [*Bharatam.* on the *Amarak.*: अभिलाषः । अभिलासो ऽपि दन्त्यान्तः; *Nārayaṇa*: अभिलाषः । अभिलासः; *Nilak.*: अभिलाषः । अभिलासो ऽपीत्येके.]

अभिलासिन् Tatpur. m. f. n. (-सी-सिनी-सि) The same as अभिलाषिन् of which it is a various but objectionable reading; see the remark s. v. अभिलाष.

अभिलिखित Tatpur. m. f. n. (-तः-ता-तम्) Written upon, inscribed. E. लिख् with अभि, kṛit aff. क्त.

अभिलीन Tatpur. m. f. n. (-नः-ना-नम्) Adhering, embracing, shrouding; e. g. *Meghad.*: पश्चादुच्चैर्भुजतरुवनं मण्डलेनाभिलीनः सान्ध्यं तेजः प्रतिनवजवापुष्परक्तं दधानः । नृत्यारम्भे हर पशुपतेरार्द्रनागाजिनेच्छाम्. E. ली with अभि, kṛit aff. क्त.

अभिलुप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) The same as the following. E. लुप् with अभि, kṛit aff. क्त.

अभिलुलित Tatpur. m. f. n. (-तः-ता-तम्) Agitated, disturbed, injured, inconvenienced; e. g. *Śākuntala*: अनभिलुलितज्याघाताङ्कं मुङ्गर्मणिबन्धनात्कनकवलयं स्रस्तं मया प्रतिसार्थते (v. l. अनतिलुलित° which seems less correct) 'the golden bracelet slipping from the wrist while the scars produced by the friction of the bow-string remain unhurt &c.'. E. लुल् with अभि, kṛit aff. क्त.

अभिलूता Tatpur. f. (-ता) A kind of spider, the bite of which is curable; e. g. *Suśruta*: साध्याभिरभिलूताभिर्दृष्टमात्रस्य देहिनः । वृद्धिपचेण मतिमान्स्वयगादंशमुद्धरेत्. For the other kinds of spiders see लूता. E. अभि and लूता.

अभिलेखन Tatpur. n. (-नम्) Writing upon, inscribing. E. लिख् with अभि, kṛit aff. ल्युट्.

अभिवन्दन Tatpur. n. (-नम्) Addressing, allocution. E. वद् with अभि, kṛit aff. ल्युट्.

अभिवत् m. f. n. (-वान्-वती-वत्) Containing the word अभि (as a verse); *Satap.*: अभि त्वा देव सवितरित्वनुचरो ऽभिवानभिभूत्यै रूपम्. E. अभि, taddh. aff. मतुप्.

अभिवन्दन Tatpur. n. (-नम्) Saluting respectfully; e. g. *Ma-*

hābh. Sāvitr.: उभयोरेव शिरसा चने पादाभिवादनम्. See
अभिवादन. E. वद् with अभि, kṛit aff. कृद्.
अभिवयस् Bahuvr. m. f. n. (-या-या-यः) Having obtained food
 (ved.), an epithet of Soma; *Rīgo.:* तीव्रस्याभिवयसो अस्
 पाहि (*Sāyana:* वय इत्यङ्गनाम । अभिगतं चरुपुरोडाशाद्यन्नं
 यस्त तादृशस्त । अस्त सोमस्येति त्रिवायहसं कर्तव्यम्). E. अभि
 and वयस्.
अभिवर्ग. See अभीवर्ग.
अभिवर्ग. See अभीवर्ग.
अभिवर्तिन् Tatpur. m. f. n. (-ती-तिनी-ति) Going towards,
 approaching. E. वृत् with अभि, kṛit aff. चिनि.
अभिवर्षय Tatpur. n. (-यम्) Raining upon, sprinkling with
 rain, rain; e. g. *Mīmāṃsā Sūtra:* स्वप्नदीतरयाभिवर्षयामि-
 च्छप्रतिमन्त्रेषु विवम्; or *Rāmāy., ed. Gorresio:* यवामृतस्य
 संप्राप्तिर्वया काले ऽभिवर्षयम् &c. Comp. अभिवृष्ट. E. वृष्
 with अभि, kṛit aff. कृद्.
अभिवर्षिन् Tatpur. m. f. n. (-षी-षिणी-षि) Raining upon,
 sprinkling, raining. E. वृष् with अभि, kṛit aff. चिनि.
अभिवह Tatpur. m. f. n. (-हः-हा-हम्) Carrying towards,
 conveying; comp. the following; e. g. *Sūtrata:* यदा तु ना-
 डीषु विमार्जमानतः (scil. deranged air) स एव शब्दाभि-
 हासु तिष्ठति । शृणोति शब्दान्विविधासदा नरः प्रबादेन
 कथयन्ति चामयम्. E. वह् with अभि, kṛit aff. च्च.
अभिवहत् Tatpur. m. f. n. (-न्-न्ती-त्) The same as the pre-
 ceding; e. g. *Sūtrata:* ऊर्ध्वगः (scil. धमन्ः) शब्दस्यार्थपर-
 रसन्धप्रसासोच्छ्वासवृत्तितुल्यसितकथितदितादीन्विशेषान-
 भिवहत्तः शरीरं धारयन्ति. E. वह् with अभि, kṛit aff. श्नु.
अभिवहन Tatpur. n. (-नम्) Carrying towards, conveyance,
 transmission; e. g. *Nirukta:* अभिवहनश्रुतिं . . . मन्वन्ते (viz.
 the *Rīgo.* verse: शंसावाधर्यो प्रति मे &c.; *Durga:* सोम
 एव हि देवानां वोढा भवति । एवमियमभिवहनश्रुति-
 रेवमेतच्छ्रमाभिमुख्यवामि). Comp. the comm. on अभि-
 वाह्य. E. वह् with अभि, kṛit aff. कृद्.
अभिवा. See the E. of अभिवाव्यवस्ता.
अभिवातम् Avyayibh. Windwards. E. अभि and वात्.
अभिवाद Tatpur. m. (-दः) ¹ The same as अभिवादन. ² Op-
 probrious or harsh speech. The same as अतिवाद of which
 it occurs as a v. l. in the *Amarakosha*. E. वद् with अभि,
 kṛit aff. च्च.
अभिवादक Tatpur. m. f. n. (-दकः-दिका-दकम्) ¹ One who
 salutes or makes the अभिवादन q. v.; e. g. *Kullūka* on
Manu: अभिवादको विप्रदिराशुष्मान्भव सोम्येति वाचः.
 [Like other nouns formed with the kṛit aff. कृत् it may
 have the same sense as the infin. of the corresponding verb
 (i. e. = अभिवादितुम्), if it is logically connected with an-
 other verb; e. g. *Nalop.:* चावतो ऽस्मीसुवाचिनं भवत्समभि-
 वादकः '... to salute thee'.] ² One who has the habit of
 making salutations, civil, polite (*comm.* on the *Amarak.* :
 = अभिवादनशील). E. वद् (in the caus.) with अभि, kṛit
 aff. कृत्.
अभिवादन Tatpur. n. (-नम्) Respectful salutation of a superior
 or elder, especially of a Guru, by a junior or inferior for the
 sake of obtaining his blessing; (*Vīramitr. Āchāraprak.:* अ-
 भिवादननाम षडोरानामभि नुरोरानीर्वचनाशुक्लो व्यापा-
 रः). It consists of three acts, viz. 1. the प्रस्तुत्या or rising
 from the seat, 2. the उपसंयह्य or पादोपसंयह्य, the peculiar

mode of Hindu obeisance, and 3. the अभिवाद or the ut-
 tering of the formula of salutation.
^a The first act is indispensable on the part of the person
 whose duty it is to make the salutation, whatever be the
 quality of the person saluted (*Āpastamba:* सर्वत्र तु प्रस्तुत्या-
 याभिवादनम्); but the two other acts undergo various
 modifications according to the rank or quality of the person
 saluted and the person saluting.
^b With regard to the उपसंयह्य or the obeisance, the
 general rule is, according to *Manu*, that the saluter should
 with crossed hands (*comm.:* the right hand being placed
 over the left) clasp the feet of his *Guru*, touching the left
 foot with his left, and the right foot with his right, hand;
 (*Manu:* अक्षपाणिना कार्यमुपसंयह्यं नुरोः । सन्नेन सन्वः
 स्पृष्टव्यो दक्षिणेन च दक्षिणः); the same injunction is given
 by *Āśwalyāna* and *Baudhāyana* with the addition that he
 should first touch, with composure of mind, his own left
 ear with his left and his right ear with his right, hand,
 and then make his bow, in the indicated manner, by
 touching his *Guru* from the knees to the feet; (*Āśwalyā.:*
 वामं वामेन संसृज्य दक्षिणेन तु दक्षिणम् । हस्तेन कर्ष्यं हस्ताभ्यां
 नुरोः अभिवादनम् । वामोपरि करं कृत्वा दक्षिणं नाम चो-
 च्चरेत् । आशुप्रभृति पादान्मारभ्य पादोर्ध्वमेतः; *Baudhāy.:*
 श्रोत्रे संसृज्य मनः समाधायाधस्ताञ्चान्वोरा पश्चात्सुपसंय-
 ह्यम्); according to some, his hands must be made
 hollow, when he touches the feet of the *Guru* and he
 is forbidden, under the threat of losing the benefit of all
 his pious actions, to perform this act only with one hand
 (*Paithinasi:* उत्तानाभ्यां पाणिभ्यां दक्षिणेन दक्षिणं सन्नेन सर्वं
 पादमभिवादयेत्; *Vishnu:* अवाक्येन विदुषां मूर्खायानेकपा-
 णिना; *Vīramitr.* on the latter: श्रोत्रसमी करी कृत्वा पुनर-
 वाक्यवत्संपुटितेन करद्वयेनेत्सर्षः; *Vishnu:* अक्षप्रभृति चत्वि-
 षिञ्चेतसा धर्ममाचरेत् । सर्वं तन्निष्कलं याति एकहस्ताभिवा-
 दनात्); *Āpastamba* enjoins, on his part, that a *Brāhmaṇa*
 when saluting should raise his right arm as far as his ears,
 a *Kshatriya* as far as his breast (or according to a v. l. as
 far as his shoulder), a *Vaiśya* as far as his navel and that
 a *Sūdra* making his obeisance should hold it down (*Āpast.:*
 स्वं दक्षिणं बाहुं श्रोत्रसमं प्रसार्य ब्राह्मणो ऽभिवादयेत्तोरःसमं
 राजन्वो मध्यसमं वैश्वो गीषिः शूद्रः प्राञ्जलिः; *Vīram.* on the
 latter: चंससमं राजन्व इत्यपि पाठः । मध्यं नामिः; *Atri*, how-
 ever, seems to reserve this mode of salutation for a learned
Brāhmaṇa in general, while he enjoins the touching of the
 feet, if the person saluted is a *Guru*; दक्षिणं पाणिमुपुल
 प्रकाममभिवादयेत् । श्रोत्रिये लज्जतिः कार्यः पादोपसंयह्यं नु-
 रोरिति). If the person to be saluted is a woman, the
 politeness of touching her from the knees to the feet is sub-
 ject to some restrictions: if she is the wife of the *Guru*,
 but not of the same class as her husband, *Manu* and other
 legislators dispense with it altogether; if she is of the same
 class and the student is young, he must pay her that re-
 spect only when he returns from a journey, on other oc-
 casions he prostrates himself before her at his daily salu-
 tation, (*Vīram.* on *Manu* 2. 217. and *Gautama:* विप्रोऽप्येति व-
 चनात् प्रवहमिति नम्यते); but if she is young and the young
 man knows already to distinguish right from wrong which

is the case when he has completed his twentieth year (according to *Manu*; or his sixteenth year, according to the *Vīram*. on *Gautama*) he must never touch her feet but always prostrate himself before her; *Manu* enjoins further that the sister of his mother, the wife of his maternal uncle, his own wife's mother and the sister of his father must be treated by him like the wife of his Guru, equally so the wife of his brother (*comm.*: the eldest wife, of the same class), and that the sister of his father and of his mother as well as his own elder sister must be saluted in the same manner as his mother, but that his paternal and maternal kinswomen are to be greeted by touching their feet only on his return from a journey. *Gautama's* rule that the wives of a brother and one's own wife's mother are never to be touched in this manner is restricted by the *Vīramitrodaya* to the wives of the same class (*Gaut.*: नोपसंग्रहं भ्रातृभार्याणां श्रद्धाच्च; *Vīram.*: यज्ञोप० इति नौतमवाक्यं तदसवर्थाविषयम्), and when the same legislator enjoins that with the exception of a mother, the wife of a paternal uncle and a sister, no woman must be touched by her feet in being greeted except on the return from a journey, the same commentator infers that this ceremony is obligatory on the latter occasion (*Gautama*: नाविप्रोक्षस्त्रीखाममातृपितृभार्याभामिनीनाम्; *Vīram.*: अविप्रोक्षेति वचनादिप्रोक्ष तु पादोपसंग्रहं कर्तव्यमेव).

^c The formula of salutation consists in general, if the person greeted is a man, of the word अभिवाद्ये 'I greet', followed by the declaration of the saluter's own name and ending with the reverential word भोः (*Manu*: अभिवादात्परं विप्रो ज्ञायांसमभिवाद्यन् । असौ नामाहमस्तीति स्वं नाम परिकीर्तयेत् । भोःशब्दं कीर्तयेदने स्वस्व नामो ऽभिवाद्ये । नामां स्वरूपमावो हि भोभाव अविभिः स्मृतः); e. g. अभिवाद्ये देवदत्तो ऽहं भोः, or अभिवाद्ये इन्द्रवर्माहं भोः, or अभिवाद्ये इन्द्रपाशितो ऽहं भोः, or (if a woman greets) e. g. अभिवाद्ये गार्ग्यहं भोः; according to the *Vīram.*, some combine with the declaration of the name also that of the family and the descendants when the word अभिवाद्ये is placed at the end of the salutation, e. g. अमुकप्रवरो ऽमुकगोत्रो ऽमुकशर्माहं भो भिवाद्ये 'father of such and such a son, descendant of such and such a family, I, such and such a sarman, (e. g. कृष्णशर्मन्) Sir, greet (thee)'; if husband and wife salute there is no other restriction (*Gaut.*: स्त्रीपुंयोगे ऽभिवाद्यतो ऽनियममेवे), but the formula becomes shortened in this way: अभिवाद्ये गार्ग्यहं गार्ग्यशर्माहं भोः. If the person saluted is a woman or a Śūdra or a man who either does not understand the Sanskrit meaning of the proper name or does not know the proper manner of protracting the final vowel of the name in the return of the salutation or is otherwise ignorant of the proper manner of returning it (see g.), the formula of the saluter is simply thus: 'अभिवाद्ये ऽहम्' 'I greet', such an address being not considered an अभिवादन; (*Vīram.* on *Manu* 2. 128. and 129.: नामधेयस्त्राभिवादनिकस्त्राभिवादनमभिवादनवाक्यार्थत्वं ये न जानते तान्स्त्रीं च प्रवहमिति स्त्रीकिकं नाम चोच्चरेत्प्राज्ञो न पूर्वोक्तमभिवादनवाक्यम् । यदा नामधेयस्त्राभिवादनकाञ्चो ऽने ऽभिवादनं सुताकारारिकं न जानते तान्प्रतीति देधा मेधातिथिर्वाचस्त्री; *Medhātīthi* re-

fering to the Śūtra and Vārttikas of *Pāṇini* VIII. 2. 83.). [*Medhātīthi* and *Govindarāja* take the word नाम in the passage of *Manu* quoted above in its literal sense and give the formula; e. g. *Medhāt.*: अभिवाद्ये देवदत्तनामाहं भोः, but this mode of salutation is not approved of by other authorities; e. g. *Kullūka* in reference to this use of नामन्: मेधातिथिर्वाचस्त्रीराजयोरभिधानमप्रमाणम्.]

^d The general rule that prevails at a salutation is that the person who receives it must be an 'elder' or what is technically termed a *Guru* and that the person who pays it must be a 'youth' or an inferior; such a salutation may be of course occasional, but it is a duty of a youth to salute his 'elders' or 'Gurus' every morning after he has managed the consecrated fire (*Yājñav.*: अतिकार्यं ततः कुर्यात्संधीपभयोरपि । ततो ऽभिवाद्येदुष्मानसावहमिति युवन्; *Yama*: ततो ऽभिवाद्येदुष्मानभिकार्यादनकारम्; *Gautama*: गुरोः पादोपसंग्रहणं प्रातः). — For the persons comprised under the name गुरु and their relative superiority or inferiority see s. v., it may suffice here to give the definition of *Devala* who enumerates as male Gurus: the teacher (see उपाध्याय), the father, the eldest brother, the king, the maternal and paternal uncle, the father-in-law, an initiated householder, the maternal and paternal grandfather, and the eldest of the same class; as female Gurus: the mother, the maternal and paternal grandmother, the sisters of father and mother, the mother-in-law, and the old nurse; and to add from the definition of others the priest (see अस्त्रिज्) and the spiritual teacher (see आचार्य). If there are several persons present who have a claim to a salutation, the teacher who has given instruction either on worldly or ritual or spiritual matters, has precedence before all others, according to *Manu* (स्त्रीकिकं वैदिकं चापि तथाध्यात्मिकमेव च । आददीत यतो ज्ञानं तं पूर्वमभिवाद्येत), and, in general, every superior Guru has precedence before the one next to him in degree. [In the passage of *Gautama*: पादोपसंग्रहं गुरुसमवाये ऽन्वहम् । अभिगम्य तु विप्रोक्ष मातृपितृतद्गुरूणां (i. e. mother, father, maternal uncle and aunt, paternal uncle and aunt &c.) पूर्वजानां (i. e. elder brothers &c.) विश्वानुगूणां (i. e. the Upādhyāya, Āchārya &c.) तत्तद्गूणां च (i. e. their maternal or paternal grandfathers &c.) सनिपाते परस्त्र, the last word (परस्त्र) does not imply that each following precedes in rank each preceding, but means each superior; *Vīram.*: मातादीनां पुरा यत्सनिपाते समानमे परस्त्रोत्कृष्टस्त्र प्रथममुपसंग्रहं कर्तव्यम्.] The term 'youth' mentioned above is not to be taken in its literal, but in its metaphorical sense; for *Manu* rules that fellow citizens are equal (as to age) for ten years, dancers and singers for five, learned theologians for three, but persons related by blood for a very short time; again, that one must consider a Brāhmaṇa though but ten years old, as if he were the father of a Kshatriya though aged a hundred years; therefore a friend, e. g., is not to be addressed with the words भोः or भवत्, unless he be older than ten years, and a Brāhmaṇa must never salute first a Kshatriya or a man of a lower class, however distinguished he be (*Vīram.*: दशवर्षाधिककः स्वस्त्रा मोभवच्छब्दाणां संबीजः; *Sātdāpa*: नाभिवाद्यासु वि-

प्रेष चपियायाः कथंचन । ज्ञानकर्ममुखोपेता यद्येति वज्रमु-
ताः); for if he does so, he incurs severe spiritual penalties.

6. Persons not to be saluted are, according to *Manu*, *Gau-
tama*, *Baudhāyana*: a priest (*Īitvij*), a wife's father, a maternal
and paternal uncle, learned and pious persons, if they are
younger; they are merely to be addressed with the words 'I, so
and so, am here' असावहम्, and to be honoured by rising from
the seat; this ceremony does not constitute, therefore, an
अभिवादन. [In *Manu* 2. 130. the word गुह्य is to be taken
in the sense of 'an elder by learning and piousness'; it
does not occur in the corresponding passages of *Gautama*
and *Baudh.*; the former: अस्त्रिक्वचपुरपितृव्यमातुलानां तु य-
वीयसां प्रत्युत्थानमनभिवाद्याः; the latter with the same words
except for the last, प्रत्युत्थायाभिभाषणम्.] In law courts, in
houses of penance and palaces where Brāhmaṇas are assem-
bled, the latter are not to be saluted individually, but the words
सर्वेभ्यो नमः 'respect to all' are to be addressed to the whole
assembly; this mode of address is called the नमस्कार which
is different therefore from the अभिवादन; (*Vishṇu*: सभासु
चैव सर्वासु यज्ञरात्रगृहेषु च नमस्कारं न कुर्वीत ब्राह्मणं ना-
भिवादयेत्; *Viram.* on those words: सर्वासु धर्मव्यवहारप्रा-
यश्चित्तादिनिर्णयसभासु नमस्कारं न कुर्यात् । प्रत्येकमिति श्रे-
षः । किं तु सर्वेभ्यो नम इतिव वक्तव्यम्; *Vṛihadvishṇu*: सभां
नाभिवादयेत्); *Āpastamba* forbids to salute a man who
carries fuel, flowers, kuśa grass, fire, water and rice in
his hands and one who performs the Japahoma; *Kātyāyana*:
a wicked man, a cripple, a stranger, one who has enemies
after him, a diseased person, a Yogin, one bent upon do-
ing penance and a youngster (similarly *Vṛihadspati*); *Śātā-
tapa*: a heretic, an outcaste (पतित), a Vratya (q. v.), a
person while his head is oiled, while eating, yawning,
cleansing his teeth, performing his natural functions &c.;
the *Vṛihadnāradya*: an atheist, a libertine (भिन्नमर्याद), an
impious man, a thief and a cheat, a man fond of litigation,
a drunken man, one who vomits or stands in water, one
who carries rice given to him as alms or one who is in a
lying position, one who performs a Śrāddha, a vow or a
sacrifice; amongst women *Śātātapa* forbids to greet: one in
her courses, one recently delivered, one who has killed her
husband and one who has miscarried.

7. A man must not salute, according to *Āpastamba*, while
he has his shoes on, while his head is covered (वेष्टितशि-
राः) and while his hands are stretched out; according to
Śankha, while he carries water in his hands, while he is
unclean, performs funeral rites or is in a lying position
....., according to *Baudhāyana*, while he carries fuel, a
water-jug, flowers or rice.

8. The return of the salutation or the प्रत्यभिवादन con-
sists, generally, in uttering first the words आयुष्मान्भव
सौम्य 'long mayst thou live, friend' or similar words to
the same effect; (*Manu*: आयुष्मान्भव सौम्येति वाच्यो विप्रो
ऽभिवादने, where the word इति indicates, according to *Me-
dhātīthi* and the *Viramitrodaya*, that the preceding words are
merely an illustration of the phrase to be used; thus the
address may be worded also in this manner: आयुष्मानेधि
or दीर्घायुर्भूयाः or चिरं जीव &c.); these words are followed

by the name of the person who has greeted first and, if
the latter is a Brāhmaṇa, the last vowel of his name, which
at the same time is the last vowel of the whole phrase, be-
comes protracted (according to the general rules on making
vowels सुत q. v.); some require moreover, that the name
should always receive the addition of the word शर्मन्, others,
however, consider this addition unnecessary (*Manu*: अक्वा-
रखास्व नाम्नो ऽने वाच्यः पूर्वाचरः सुतः; *Viram.*: तत्र नामि-
वेति केचित् । शर्मानामिदपरै); the return of the salute to
a Brāhmaṇa would therefore run on the following pattern:
आयुष्मान्भव सौम्य देवदत्ताऽ, or आयुष्मान्भव सौम्य देवद-
त्तशर्माऽ न्, or आयुष्मान्भव पिशाकपाशाऽ इ (= पिशाक-
पाशे), or विष्णाऽ उ (= विष्णो), or आयुष्मानेधि
.... &c.; (the omission of the word शर्मन् when it originally
belongs to the name, or the omission of the name altogether
are rebuked by *Kullūka*). If the person thus addressed is
a Kshatriya or Vaiśya or if the word भोः is added after
the name (which seems permitted according to *Kātyāyana*
on *Pān.* VIII. 2. 88., although *Patanjali* observes that other
authorities do not approve of the combination of the name
and भोः, but allow only the enunciation of the one or the
other), the protraction of the vowel is optional; e. g. in
returning the salute to a Kshatriya: आयुष्मानेधीश्वरमौऽ न्
or शर्मन्, to a Vaiśya: आयुष्मानेधीश्वरपाशिताऽ or
.... पाशित; or with भोः, आयुष्मानेधि देवदत्त भोःऽ or
.... भोः (but the latter phrase should be, according to the
above mentioned observation, either आयुष्मानेधि भोःऽ or
.... देवदत्ताऽ); if the person addressed is a woman or a
Śūdra or spoken to in contempt or derision, no protraction
of the vowel takes place, e. g. a woman: आयुष्मती भव
गार्गि; a Śūdra: आयुष्मानेधि तुषकः; or in contempt: आ-
युष्मानेधि खालिन् (*Patanjali*: असूयकस्त्वमसि आख । न त्वं
प्रत्यभिवादमर्हसि । भिषस वृषस खालिन्; *Kaiyyāta*: असू-
यकः प्रत्याष्टे । प्रत्यभिवादवाक्शान्तस्वस्य नाम्नो गोचस्य च
सुत इत्येते नान्यस्तेति यौगिकस्य सुतो न विधेयः । तत्र प्रत्य-
भिवादयिना खालिशब्दं संज्ञां मत्वा सुतो विहितः । यदा तु-
पहासार्थमसूयकसमाचिपति तदासौ प्रत्यभिवादं नार्हत्वाश्री-
र्वचनं हि प्रत्यभिवादो गृह्यते । प्रतिसंभाषणमात्रं तु प्रत्यभिवादं
मत्वा वार्त्तिककृतासूयकं प्रतिषेध उक्तः; in phrases such as
देवदत्त कुशब्दसि, देवदत्त आयुष्मानेधि which are not word-
ed in the proper manner in which the return of a salutation
should be made, since the name does not stand at the end
of the sentence, the protraction of the vowel is equally
prohibited). — If the person to whom the salutation is to
be returned, has performed the preparatory observances of
a sacrifice, his name should not be enounced but in its
place the reverential word भोः; and to the wife of another
or to any woman not related by blood the epithet of address
should be भवति or सुभगे or भगिनि (according to *Manu*).
After the person has returned the greeting, he may put
the usual polite questions, after the saluter's health &c.;
(it is not therefore the latter who asks after the health &c.
of the person who returns the salute, for *Govindarāja* who
expresses that opinion, is rebuked for it by *Kullūka*); the
model, however, laid down by *Manu* and *Āpastamba*, that
a Brāhmaṇa must be asked whether he prospers, a Ksha-

trīya whether he is quite well, a Vaiśya whether he is happy, and a Śūdra whether he is free from disease (*Manu*: ब्राह्मणं कुशलं पृच्छेत्पुत्रवन्धुमनामयम् । वैश्यां चैवं समानस्य शूद्रमारोग्यमेव च; *Āpastamba*: कुशलमवरवयसं समानवयसं वा विप्रं पृच्छेत् । अनामयं चचियं चैवं वैश्यामारोग्यं शूद्रम्) is not to be taken in its literal sense, as the commentators observe and as may be inferred from instances in the epic and dramatic literature; thus in the *Sabhāparvan* of the *Mahābhārata*, *Nārada* after having returned the salute of *Yudhishtira* does not content himself with the question whether the king is quite well, but overwhelms him with an interrogatory of 110 Slokas (v. 151-260) which is perhaps the completest of its kind, though probably an overdone illustration of this part of a Hindu greeting.

^b The object of the प्रत्यभिवादन being a blessing (*Vishnu*: शिवायामाशिशं दद्यात्पादोपग्रहणो मुखः and compare the commencement of this article), a person who omits to return the salutation is threatened by *Yama* to become guilty of all the sins of the person he ought to have greeted (अभिवादे तु चः पूर्वमाशिशं न प्रयच्छति । यदुक्तं भवेत्तस्मै तस्मान्नागं प्रपद्यते), by *Angiras* to fall into hell and by the *Bhaviṣhya-Purāna* moreover, if the person thus slighted is a Brāhmaṇa, to be reborn in a future life as a tree on a cemetery which will be inhabited by vultures and crows; (*Bhav.-Pur.*: अभिवादे कृते यस्तु न करोत्यभिवादनम् । आशिशं वा न कुर्वीत स याति नरकं ध्रुवम् । अभिवादे कृते यस्तु तं विप्रं नाभिवादेत् । रमशने जायते वृषो गृध्रकाकनिषेवितः). —

¹ As a reward for performing properly and habitually the ceremony of a salutation *Manu* promises an increase of life, wisdom, fame and strength (अभिवादनशीलस्तु निखं वृद्धोपसेविनः । चत्वारि संप्रवर्धन् आयुर्विद्या यशो बलम्) and the Buddhist work *Dhammapāda* which has modified the quoted verse, an increase of life, beauty, happiness and strength (अभिवादनशीलस्तु निखं वज्रापवायिनो । चत्वारो धम्मा वृद्धन्ति आयु वल्लो सुखं बलं). Comp. अभिवन्दन. E. वद् in the caus., with अभि, kṛit aff. क्त्.

अभिवादनशील Bahuvr. m. f. n. (-लः-ला-लम्) In the habit of making the अभिवादन q. v., civil, polite; e. g. *Manu*: अभिवादनशीलस्तु निखं वृद्धोपसेविनः । चत्वारि संप्रवर्धन् आयुर्विद्या यशो बलम्. E. अभिवादन and शील.

अभिवादनीय m. f. n. (-यः-या-यम्) I. Tatpur. The same as अभिवाच. E. वद् in the caus., with अभि, kṛitya aff. ञनीयर्. II. Concerning or referring to, the respectful salutation (see अभिवादन); e. g. *Āśwalyā. Gṛihya S.*: अभिवादनीयं च समीचेत तस्मात्पातरी विद्यानामोपनयनात्. E. अभिवादन, taddh. aff. छ.

अभिवाद्यत् Tatpur. m. f. n. (-न्-नी-त्) Saluting respectfully, making the अभिवादन q. v. E. वद् in the caus., with अभि, kṛit aff. श्तु.

अभिवाद्यितु Tatpur. m. f. (-ता-ची) One who salutes respectfully, one who makes the अभिवादन q. v.; e. g. *Kullūka* on *Manu*: अभिवाद्यिता ऽभिवाद्ये ऽहमित्थं ब्रूयात्. E. वद् in the caus., with अभि, kṛit aff. तृच्.

अभिवादित Tatpur. m. f. n. (-तः-ता-तम्) Saluted respectfully; (comp. अभिवादन); e. g. *Mahābh.*: कांश्चिदभ्यवदन्त्येवा वैश्विदमभिवादितः. E. वद् in the caus., with अभि, kṛit aff. ङ्.

अभिवादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Telling, enouncing, representing (in words); e. g. *Nirukta*: तस्मिन्नुते प्रस-खन्दिर आपः । तदभिवादिन्वेवर्भवति (*Durga*: तस्मार्धस्त्रा-भिमुखेन वादिनी एषा ऋभवति). E. वद् with अभि, kṛit aff. णिनि.

अभिवाच Tatpur. m. f. n. (-चः-चा-चम्) To be saluted respectfully, deserving an अभिवादन q. v.; e. g. *Manu*: यो न वेत्त्यभिवादस्तु विप्रः प्रत्यभिवादनम् । नाभिवाचः स विदुषा यथा शूद्रस्यैव सः. E. वद् in the caus., with अभि, kṛitya aff. खत्.

अभिवाचता f. (-ता) The being worthy of a respectful salutation (comp. अभिवादन). E. अभिवाच, taddh. aff. तच्.

अभिवाचमान Tatpur. m. f. n. (-जः-जा-जम्) Saluted respectfully (comp. अभिवादन). E. वद् in the caus., with अभि, kṛit aff. शानच्, āgama मुक्.

अभिवान्वा Bahuvr. f. (-न्वा) (ved.) A cow who (has lost her own calf and) suckles another; comp. अभिवान्ववत्सा). The word occurs in the *Mānava Kalpa Sūtras* where it is rendered by *Kumārila* विवत्सा, and twice in a quotation of *Mādhava's Jaiminiyanyāyam*. from a passage referring to the Mahāpitṛiyajna: महापितृयज्ञ एवं श्रूयते । पितृभ्यो ऽपि-ष्वात्तेभ्यो ऽभिवान्वाद्ये दुग्धे मन्वमिति; when *Mādhava* says on one occasion: अथ वत्सरहिताया अभिवान्वाशब्दाभिधे-याया धेन्वा दुग्धे &c. and on another: मृतवत्सा धेनुरभि-वान्वा &c.; but while all the Mss. of this work within my reach coincide in reading अभि^०, the corresponding passage in *Weber's* ed. of *Śatap.* II. 6. 1. 8. runs: अथ पितृभ्यो ऽपि-ष्वात्तेभ्यः । निवान्वाद्ये दुग्धे सङ्गदुपमथित एकशस्त्राकया मन्वो भवति, and the E. I. H. Ms. 657 of *Sāyana's (Mādhava's)* comm. of the *Śatap.* has also the reading निवान्वा without any further remark. It is probable, however, that the quotation of the *Jaiminiyanyāyam*. belongs to a school of the black *Yajurveda* and that अभिवान्वा and the reading of the *Śatapathabr.* निवान्वा are synonymous terms. Comp. अभिवान्ववत्सा. E. doubtful, perhaps अभिवा and अन्व.

अभिवान्ववत्सा Bahuvr. f. (-त्सा) (ved.) A cow who (has lost her own calf and) suckles another; *Aitareya Br.*: अभि-वान्ववत्सायाः पयसा सुङ्ग्यादन्वदिवैतत्पथो यदभिवान्ववत्सा-या अन्वदिवैतदभिहोचं यत्नेतस्मै (*Sāyana*: वा गतिगन्धयो-रिति धातोरभिपूर्वस्त्राभिवा इति रूपम् । अन्वद्यासी वत्सद्या-न्ववत्सः । अभिप्राप्तो ऽन्ववत्सो यस्तु गोः सेयमभिवान्ववत्सा पोषणादिप्रकारेणोपस्थितेवर्धः). Comp. अभिवान्वा. A less correct reading is अपिवान्ववत्सा. E. doubtful; acc. to *Sāyana* as quoted: अभिवा (i. e. obtained) and अन्व-वत्स.

अभिवास Tatpur. m. (-सः) Covering; see the quotation under the following word. [A reading अभिवासगृहेषु in the verse 36 (37) of the *Chaurapanch.*: अद्यापि धावति मनः कि-महं करोमि सार्धं सखीभिरभिवासगृहेषु कान्ते is incorrect instead of सखीभिरिति वास^० (comm. वासगृहे । अति अत्यर्थम् &c.).] E. वस् cl. 2, in the caus., with अभि, kṛit aff. चञ्.

अभिवासन Tatpur. n. (-नम्) Covering; comp. the preceding; e. g. *Mādh. Jaiminiyanyāyam.*: पुरोडाशाभिवासात्सत्पा-कर्षो ऽस्ति दर्शके । न वावो ऽस्त्वपद्यथा वेदेर्वैगुण्यहानये । अभिवासात्परा वेदिरिति तत्क्रमबोधतः । प्रागेव विहितता दर्शो वेदिनातो ऽपकर्षणम् ॥ दर्शपूर्णमासयोः पुरोडाशस्तु कपा-लेषु स्थापितस्याच्छादनमात्रातम् । भस्मनाभिवासयतीति ।

पूर्वैश्वरमावासायां वेदिं करोतीति । तत्र वेदेः पूर्वमाविषो
ऽभिवासनात्सामान्यसमुद्भापकः कर्तव्यः । वेदि-
पदार्थमाभिवासनाद्ध्ये दर्शपूर्वमावसाधारणेनास्मात्; or *Ku-*
mārila's Kalpabh.: अभिवासनात्ते मा भूदिति पूर्वैश्वर्यहसम्;
or वाचं च यच्छ्रुत्वाभिवासनात् (i. e. सा अभिवासनात्; *Ku-*
mārila: आह्वयद्वो ऽभिविधी). E. वस् cl. 2, in the caus.,
with अभि, kṛit aff. ल्युट्.

अभिवासस् Avyayibh. On or over the garment or cloth; e. g. *Śatap.*: स वा अभिवासः संनह्यति. E. अभि and वासस्.

अभिवाह्य Tatpur. 1. m. f. n. (-ह्यः-ह्या-ह्यम्) To be carried towards, to be brought near.

2. n. (-ह्यम्) The carrying towards, conveyance, transmission; e. g. *Manu*: तं (scil. ब्राह्मणं) हि स्वयंभूः स्वादा-
स्नात्तपस्त्वादितो ऽसृजत् । हव्यकवाभिवाहाय &c. (*Medhā-*
tithi: यहिवानुद्दिश्य क्रियते तद्व्यम् । पितृनुद्दिश्य तत्कथम् ।
तयोरभिवहनाय देवान्पितृन् प्रति प्रापणाय । अभिवाहायिति
मवि ह्यः कर्षचिद्दृष्टः; comp. *Pān.* III. 4. 70). E. वृह्
with अभि, kṛitya aff. क्त्.

अभिविज्ञप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Made known, mani-
fested; e. g. *Lalitav.*: अथ तस्मिन्समये ऽथं चिसाहस्रमहासाह-
स्रलोकधातुः स्वरेणाभिविज्ञप्तो ऽभूत्. E. जप् with वि and
अभि, kṛit aff. क्त.

अभिविधि Tatpur. m. (-धिः) Comprehension, complete per-
vasion, inclusion of the point of limit; e. g. frequently used
as the interpretation of the meaning 'until (inclusively)' of
आ (आह्) and in contradistinction from the rendering म-
र्यादा of its meaning 'until (exclusively)'; thus *Kaivy.* on a
Kār. to *Pān.*: आह् मर्यादाभिविधोरिति समासविधी कि-
न्निर्दिष्टः । विना तेनेति मर्यादा । सह तेनेत्यभिविधिः; or *Kās.*
on *Pān.* III. 2. 134: अभिविधी चायमाकारः; or on *Pān.* V.
1. 19: अभिविधी चायमधिकारः (i. e. the *Sūtra* V. 1. 63. in-
clusively); or *Kumārila* on the words आ चतुर्धात्मर्षणः
of a *Mānava-Kalpas.*: अभिविधिपथे संगमनादेः । मर्यादा-
पथे ऽनुमार्जनादेः (comp. also s. v. अभिवासन); or *Kās.* (on
Pān. अभिविधी भाव इनुष) : अभिविधिरभिव्याप्तिः । क्रि-
यानुष्ठाभ्यां कात्स्न्येन संबन्धः (i. e. when completeness of act
and properties are implied); or *Kās.* (on *Pān.* अभिविधी
संपदा च) : यवैकदेशेनापि सर्वा प्रकृतिर्विकाररूपं संपद्यते सो
ऽभिविधिः (i. e. when the complete or thorough transformation
of the original substance is implied). E. अभि and विधि.

अभिविनीत Tatpur. m. f. n. (-तः-ता-तम्) Well trained, well
schooled in the performance of duties; e. g. *Mit.* on *Yā-*
jñav.: त्रिषु कर्मस्वभिरतः षड् वा सामयाचारिकेष्वभि-
विनीतः; or *Rāmāy.*: (Rāma is) वृद्धैरभिविनीतस्य द्विविध-
मार्गदर्शिभिः. E. अभि and विनीत.

अभिविमान Tatpur. m. (-नः) The same as अभिमान 1. q. v.
and therefore used in the *Chhândogya Upanishad* as an epi-
thet of *Vaiśvānara* or the worldly form of the Supreme
Soul, since he conceives the whole of mankind as referring
to him exclusively (viz. 'I am Brahman'); *Chh. Up.*: यस्त्वे-
तमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु
लोकेषु सर्वेषु भूतेषु सर्वेष्वाम्स्वन्नमन्ति (*Śankara*: प्रत्यगात्मत-
याभिविमीयते ऽहमिति ज्ञायत इत्यभिविमानः 'because it is
conceived as Supreme Soul under the notion of I, it is called
Abhivimāna'; and comp. the passage of the *Vedānta Sāra*
where *Vaiśvānara* is defined as the Supreme Soul conceived

as wordly Totatily: एतस्मिन्मुपहितं चैतन्वं वैश्वानरो विरा-
डिति चोच्यते सर्वैश्वर्याभिमानीत्वात्, this passage and esp.
the latter word being founded on the quoted words of the
Chh. Upan.; as *Vaiśvānara* is the Supreme Soul in its re-
ference to the world there is a tendency to equivocation in
the *Upan.*, for प्रादेश which means there 'space' in general,
might convey the notion of limitedness — in its sense 'span'

— and अभिविमान remind of विमान 'absence of measure';
or अभिविमान might be taken in the sense 'creator', scil.
of the universe; these possibilities are alluded to by *Śan-*
kara in his commentary on the *Vedānta Sūtras*, but the
first explanation is clearly that adopted in preference by
him and the Vedāntists; comp. *Śank.* on the *Vedānta Sūtra*
(I. 2. 24): वैश्वानरः साधारणशब्दविशेषात् where the given
passage is alleged, and on the *Ved. Sūtra*: आमनन्ति चैन-
मस्मिन् (I. 2. 32) where he observes: अभिविमानश्रुतिः प्रत्य-
गात्मताभिप्राया । प्रत्यगात्मतया सर्वैः प्राणिभिरभिविमीयत
इत्यभिविमानः (i. e. 1. as above) । अभिगतो वायं प्रत्यगात्म-
त्वाद्विमानश्च मानवियोगादित्यभिविमानः (i. e. 2. 'resorted to,
because he has the nature of the Supreme Soul, and illimited, be-
cause he is devoid of measure'). अभिविमीयते वा सर्वे जगत्का-
रणादित्यभिविमानः (i. e. 3. 'creator') । तस्मात्परमेश्वरो वै-
श्वानर इति सिद्धम्; *Govindānanda*: आभिमुखेनाहं ब्रह्मेति वि-
मिमीयते ज्ञायत इत्यभिविमानः प्रत्यगात्मा (i. e. 1.) । अभिगत-
श्चासौ विमानः सर्वस्वरूपत्वे सत्यानन्त्यात् । मानमत्र परिमाणम्
(i. e. 2.) । अभिविमीयते इति निर्मिमीते (i. e. 3.) । तस्माद्वै-
श्वानरवाक्यमुपास्ते ब्रह्मणि समन्वितमिति सिद्धम्. E. 1. (and
3.) मा with वि and अभि, kṛit aff. ल्युट्; (2. अभि and विमान).

अभिविश्रुत Tatpur. m. f. n. (-तः-ता-तम्) Celebrated, widely
known; e. g. *Rāmāy.*: नानासत्त्वगणावासः श्याम इत्यभिवि-
श्रुतः; or *Mahābh.*: अरिष्टायास्तु यः पुत्रो हंस इत्यभिविश्रुतः.
E. अभि and विश्रुत.

अभिवीक्षित Tatpur. m. f. n. (-तः-ता-तम्) Beheld, seen;
e. g. *Bhāṭik.*: उदपतद्विद्यदाकुललोचनैर्नृरिपुभिः सभयैरभि-
वीक्षितः (scil. वानरः). E. ईक्ष् with वि and अभि, kṛit aff. क्त.
अभिवीर Bahuvr. m. (-रः) Surrounded by heroes, a vaidik
epithet of Indra; *Rigv.*, *Sāmav.*, *Yajurv.*: अभिवीरो अभि-
सत्वा सहोजा जैत्रिमिन्द्र रथमा तिष्ठ गोवित्. E. अभि and वीर.

अभिवृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Going towards;
e. g. *Rāmāy.*: जाह्नवीमभिवृत्तायास्तस्याः (scil. सरयुः) शब्दो
ऽयमीदृशः; comp. अभिवर्तन्. E. वृत् with अभि, kṛit aff. क्त.
अभिवृद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Grown, increased.
E. वृध् with अभि, kṛit aff. क्त.

अभिवृद्धि Tatpur. f. (-द्धिः) Growth, increase, augmentation;
e. g. *Manu*: मानदृष्टी प्रशंसन्ति नित्यं राष्ट्रमभिवृद्धये; or
Sūruta: तेनोपलेहेनास्माभिवृद्धिर्भवति; or *Jaimintyananyāyam.*:
इतरौषधविनाशवाले ऽभिवृद्धिर्दीर्घशुक्लेषु वृद्धते न तु शिष्येषु.
E. वृध् with अभि, kṛit aff. क्त.

अभिवृष्ट Tatpur. 1. m. f. n. (-ष्टः-ष्टा-ष्टम्) Rained upon,
sprinkled with rain; e. g. *Rigv.*: मण्डुको यदभिवृष्टः अभि-
वृष्टः (*Sāyana*: अभिवृष्टः पर्जन्येनाभिषिक्तः); or *Mahābh.*:
तेषां क्षिप्रानि नापायि विवृणक्ति क्व शोषितम् । प्रावृषीवा-
भिवृष्टानि शृङ्गास्तस्य धराभृताम्.

2. n. (-ष्टम्) The same as अभिवर्षण; e. g. *Śabara* (on
the *Mīm. S.* quoted s. v. अभिवर्षण): तत्राभिवृष्टस्य । उन्-
तीरोजो धत्त इति. E. वृष् with अभि, kṛit aff. क्त.

अभिवेन Tatpur. m. (-वः) Determination, intention; *Rigv.*: असत्सु मे वरितः साभिवेनो वत्सुन्वते ववमानाव शिचम (*Sāyana*: हे वरितः स्रोतः। मे मम। सु श्रोमनः। स तादृशः। अभिवेनो ऽभिवमन मनसो वृत्तिविशेषः। असत्। अस्ति विद्यते। यत् &c.; the irregular Sandhi सभिवेनः instead of सो ऽभिवेनः is noticed by the *Prātis.*) E. विञ् with अभि, kṛit aff. वञ्.

अभिव्यक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Revealed, made manifest, distinct, apparent; e. g. *Mīm. Sūtra*: तपोत्पत्तिरभिव्यक्ता स्यात्; or *Ved. S.*: मायामात्रं तु कात्स्न्येनानभिव्यक्तस्वरूपत्वात्; or *Nyāya S.*: न प्रदीपात्तिः संतत्यभिव्यक्त्यहणवत्तद्गहणमनवस्थायित्वे ऽपि; or *Kaiyy.* on *Pān.*: यदा तु प्राक्संबोधनपदं प्रयुज्यते। तदा हेहयोर्व्योत्याभावादानर्थक्यम्। यदा तु तयोः प्राक्प्रयोगस्तदामन्वणादभिव्यक्तार्थत्वादर्थवत्त्वम्; or *Bhojad.* on the word प्रादुर्भाव in a *Yoga S.*: प्रादुर्भावो वर्तमाने ऽध्वन्यभिव्यक्तरूपतयावस्थानम्; or *Raghuv.*: ततः परमभिव्यक्तसौमनस्त्रनिवेदितैः। युयोज पाकाभिसुखैर्भूत्वान्विज्ञापनाफलैः; or *Sāhityad.*: चुम्बनमनुभावः। लज्जाहासौ व्यभिचारिणौ। एतैरभिव्यक्तः सहृदयरतिभावः शृङ्गाररूपतां भजते; or *Susruta*: गर्भहृदयप्रयत्नभावाच्चैतनाधातुरभिव्यक्तो भवति. E. अञ् with वि and अभि, kṛit aff. क्त.

अभिव्यक्ति Tatpur. f. (-क्तिः) Revelation, manifestation, appearance, the making or becoming of a thing evident to the senses; (therefore 'belonging to the present time, and not applicable to wisdom or knowledge': *Vijnānāch.* — on the *Sāṅkhya Sūtra* नाभिव्यक्तिनिबन्धनी व्यवहाराव्यवहारौ —: अभिव्यक्तित उत्पत्तिव्यवहारो ऽभिव्यक्त्यभावाच्चोत्पत्तिव्यवहाराभावः। न त्वसतः सत्तयेत्यर्थः। अभिव्यक्तिश्च न ज्ञानं किं तु वर्तमानावस्था; or the same — on the *Sāṅkhya S.* सत्कार्यसिद्धान्तश्चेत्सिद्धसाधनम् —: अभिव्यक्तिर्यथागततावस्थात्वागेन वर्तमानावस्थालाभ इत्युच्यते &c.); e. g. *Sāṅkhya Sūtra*: नानन्दाभिव्यक्तिर्मुक्तिर्निर्धर्मत्वात्, *Vijnānāch.*: आत्मन्यानन्दरूपो ऽभिव्यक्तिरूपश्च धर्मो नास्ति स्वरूपं च नित्यमेवेति न साधनसाध्यम्। अतो नानन्दाभिव्यक्तिर्नोच इत्यर्थः; or *Yoga Sūtra*: ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासना; or *Nyāya Sūtras*: वाह्यप्रकाशानुग्रहाद्विषयोपलब्धेरनभिव्यक्तितो ऽनुपलब्धिः ॥ अभिव्यक्तौ चाभिभवात् (*Viśvan.*: अभिव्यक्तौ प्रत्यक्ष उद्भूतत्वे); or *Ved. Sūtra*: अभिव्यक्तेरित्याश्रमरथ्यः (*Śankara*: अतिमात्रस्यापि परमेश्वरस्य प्रादेशमात्रत्वमभिव्यक्तिनिमित्तं स्यात्); or *Jaiminiyanydy.*: एवं फलमित्यस्मिन्प्रथमैकवचने नृपुंसकाभिव्यक्तिः; or *Anandag.* on *Śank.* on the *Kenop.*: प्रत्यगात्मतया ब्रह्मणो यथाभिव्यक्तिः स्यात्तथोपदिश्यते; or *Pān.*: इन्द्रं रहस्यमर्थादा००० अभिव्यक्तिषु; or *Sāhityad.*: लेख्यप्रस्थापनैः स्तिग्धैर्वीक्षितैर्मृदुभाषितैः। दूतीसंप्रेषणैर्नार्या भावाभिव्यक्तिरिच्यते. E. अञ् with वि and अभि, kṛit aff. क्तिञ्.

अभिव्यङ्ग्य Tatpur. m. f. n. (-ङ्ग्यः-ङ्ग्या-ङ्ग्यम्) To be made manifest, to be made out; e. g. *Dāyabhāga*: अविभक्तधने हि स्वत्वं गुटिकापाताभिव्यङ्ग्यम्। तथा चास्मिन्भागे यदि मम गुटिकापातो नैतन्नम धनम्. E. अञ् with वि and अभि, kṛitya aff. ख्यत्.

अभिव्यञ्जक Tatpur. m. f. n. (-ञ्जकः-ञ्जिका-ञ्जकम्) Making clear, revealing, manifesting, evidencing; e. g. *Sāyana* (on the *Rigv.*: गोमातरौ यच्छुभयन्ते अञ्जिभिः): अञ्जिभी रूपाभिव्यञ्जकैराभरणैः; or *Viramitr.*: अनयोश्च साक्षिलेखयोः शब्दाभिव्यञ्जकत्वाच्छब्दप्रमाणे ऽन्तर्भावः; or *Sāhityad.*: गुणशब्दो ऽत्र गुणाभिव्यञ्जकशब्दार्थयोरुपचर्यते। अतश्च नृणाभि-

व्यञ्जकाः शब्दा रसश्लोत्कर्षकाः. E. अञ् with वि and अभि, kṛit aff. ख्यत्.

अभिव्यञ्जव Tatpur. n. (-नम्) The making clear, manifesting, revealing, evidencing. E. अञ् with वि and अभि, kṛit aff. ख्यट्.

अभिव्यादान Bahuvr. n. (-नम्) (In vaidik Grammar.) A suppressed sound; viz. such a long vowel आ, separated from a preceding आ by a hiatus, as becomes wrongly absorbed by the protracting beyond the legitimate measure of such a preceding आ; as if in the pronunciation of ता आपः, अवसा आ, या आपः, ता आ (in verses of the *Rigveda*), the speaker commits the fault of allowing the final आ of ता, अवसा, या to absorb, by unduly protracting it, the beginning आ of आपः and आ. [In the *Rik-Prātis.-Sūtra* अभिव्यादानं च विवृत्तिपूर्वे कथ्ये ता आपो ऽवसा एति दीर्घे it would seem more natural to look upon अभिव्यादान as a Tatpur. and render it 'absorption'; but as व्याह्व means 'enouncing, pronouncing' and as a negative value of अभि is but seldom admissible in a Tatpur., it appears better to adopt *Uvāta's* comment which represents the word as a Bahuvr. and supplies अचर, viz.: आदानमारथः। विविधं विपुत्रं विशालं वादानमचवादानमिव व्यादानम्। किंचिदभिव्याप्तमभिभूतं वा व्यादानं तस्य तद्विदमभिव्यादात् अवलचरम्; and since the condition of this defect of pronunciation is the meeting of two आ, there seems equally no choice left but to adopt the elliptical interpretation of this comm., as regards विवृत्तिपूर्वे कथ्ये दीर्घे, which words he renders as neuters in the dual accus., for in giving them the apparently more natural value of a locat. sing. the rule would not necessarily imply the meeting of two long vowels आ.] E. अभि and व्यादान, scil. अचर.

अभिव्याधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Wounding excessively; *Atharv.*: मा नो विदन्विव्याधिनी नो अभिव्याधिनी विदन्। आराधरवा अस्मिन्निषीरिञ् पातय (comp. *Vājas.*: शूर इषव्यो ऽतिव्याधी). E. अभि and व्याधिन्.

अभिव्यापक Tatpur. m. f. n. (-पकः-पिका-पकम्) Comprehending, including, surrounding, absorbing; e. g. *Bharatam.* (on *Bhāṭik.*: प्रोक्षुविचीं दिवसच पुरीं दृश्य च काश्चनीमः) प्रोक्षुविचीम् = अभिव्यापिकाम्; or *Siddh.* (on *Pān.* II. 3. 36.): औपक्षेपिको वैषयिको ऽभिव्यापकश्चेत्याधारस्त्रिधा। कट आस्ते। स्वास्त्रां पचति। मोच इच्छास्ति। सर्वस्मिन्नात्मास्ति; (this definition is taken from *Patanj.* on *Pān.* VI. 1. 72. where व्यापक stands in the room of अभिव्यापक; *Bhāṭoj.* might have done better, too, to copy the six instances of *Kaiyyāya* (two for each category) instead of giving four odd ones: *Patanj.*: अधिकरत्वं नाम चिप्रकारं व्यापकमीपक्षेपिकं वैषयिकमिति ॥ *Kaiyy.*: व्यापकमिति। यथा। दग्नि सर्पिः। तिलेषु तैलमिति ॥ औपक्षेपिकमिति। यथा। कटे तिष्ठते। मधुरायां वसतीति। सर्वाषयव्याप्यभावात्कटादेर्व्यापकत्वाभावः ॥ वैषयिकमिति। यथा। से ह्यकुपयः। नुरी वसतीति). E. आप् with वि and अभि, kṛit aff. ख्यत्.

अभिव्यापिन् Tatpur. m. f. n. (-पी-पिनी-पि) The same as the preceding. E. आप् with वि and अभि, kṛit aff. खिनि.

अभिव्याप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹ Comprehended, included, absorbed; e. g. *Susr.*: दुर्षिरेखा हि मधुमेहिनी भवति मेदो-भिव्याप्तशरीरत्वात्. ² Comprehending, including, absorbing; e. g. *Śankara* (on the *Chhānd. Up.* सर्व-

मिदमभासः): सर्वमिदं जगदभासो ऽभिव्याप्तः । अततेर्वा-
प्यर्षस्य वर्तति मिहा. E. आप् with वि and अभि, kṛit aff. ऋ.
अभिव्याप्ति Tatpur. f. (-प्तिः) Universal pervasion, compre-
hension &c. The same as अभिविधि q. v.; e. g.: *Kāśikā*
(on *Pāṇi*. आङ् मार्यादावचने): अवधिर्मर्वादा । वचनयह-
वाद्भिव्याप्तिः परिगृह्यते; the same (on *Pāṇi*. अभिविधी
संपदा च): अभिविधिरभिव्याप्तिः; *Rāyam.*, *Ramān.* &c. on
the *Amarak.*, *Vallabhag.* on *Hemach.*: = सर्वतो वृत्तिः. E.
आप् with वि and अभि, kṛit aff. ऋ.
अभिव्याप्य Tatpur. m. f. n. (-प्यः-प्या-प्यम्) To be compre-
hended, to be included; e. g.: *Sūtrata*: अभिव्याप्यापकर्ष-
मपवर्गः 'apavarga is the removal of what ought to be in-
cluded' (i. e. excepting that which otherwise would be in-
cluded in a general rule &c.). E. आप् with वि and अभि,
kṛitya aff. यत्.
अभिव्याहरण Tatpur. n. (-णम्) The same as the following.
E. ह् with आ, वि and अभि, kṛit aff. ऋट्.
अभिव्याहार Tatpur. m. (-रः) ¹ Enouncing, pronouncing,
uttering, speaking; e. g. *Chhand. Up.*: यो वेदेदमभिव्याह-
रायीति स आत्माभिव्याहाराय वाक् (*Sankara*: यो वेदेदं
वचनमभिव्याहरायीति वदित्वायीति स आत्माभिव्याहरणक्रि-
यासिद्धये करणं वागिन्द्रियम्); or *Nirukta*: निष्पन्ने ऽभिव्या-
हारे ऽभिविचारयति प्रवनात्पृथिवीत्वाङ् (*Durga*: अभिव्या-
हरणमभिव्याहारः). ² An uttered word or speech; e. g.
Mitāksh. (on *Yājñav.*): वाचिकसु (scil. स्त्रीकारः) मनेदमि-
त्वावभिव्याहारोऽस्ती सविकल्पकः प्रत्ययः. E. ह् with आ,
वि and अभि, kṛit aff. ऋञ्.
अभिव्याहारिन् Tatpur. m. f. n. (-री-रिणी-रि) Uttering,
pronouncing, speaking; e. g. *Patanj.*: कौकिलाभिव्याहारी
'one who talks like a cuckoo'. E. ह् with आ, वि and
अभि, kṛit aff. ऋिनि.
अभिव्याहृत Tatpur. m. f. n. (-तः-ता-तम्) Uttered, pro-
nounced, spoken. [This word is mentioned in a *Kārikā* of
Patanj. on *Pāṇini* as being among those past partic. which
may be used, also, in the sense of a partic. of the present
tense.] E. ह् with आ, वि and अभि, kṛit aff. ऋ.
अभिव्यङ्ग Tatpur. m. (-ङ्गः) (ved.) Attack, assault; *Rīgv.*:
यासां तिस्रः पञ्चाशतो ऽभिव्यङ्गैरपावपः (*Sāyana*: अभि-
व्यङ्गैरभिमनैः); comp. अभियान. E. व्यङ्ग् with अभि, kṛit
aff. ऋञ्.
अभिशांसक Tatpur. m. f. n. (सकः-सिका-सकम्) The same as
अभिशांसिन्. E. शंस् with अभि, kṛit aff. खुञ्.
अभिशांसन Tatpur. n. (-णम्) Abusing, blaming, insulting,
uttering an accusation whether founded on truth or not;
e. g. *Manu*: पञ्चाशद्वाक्यो दृश्यः अभियन्ताभिशांसने; or
Vṛihaspati: विप्रैः शतार्थं दण्डसु चत्रियस्त्राभिशांसने; or *Mit.*
on *Yājñav.*: एतच्च ब्राह्मणस्यैव ब्राह्मणेनाभिशांसने कृते द्रष्ट-
व्यम् । यदा तु ब्राह्मणः चत्रियादेरभिशांसनं करोति &c.; or
(an accusation not founded on truth) *Yājñav.*: शतं स्त्रीदू-
षणे (if the abuse is founded on truth) दद्याद्द्वे तु मिष्ठाभि-
शांसने; comp. अभिशाप and the remark s. v. अभिशप्त. E.
शंस् with अभि, kṛit aff. ऋट्.
अभिशांसिन् Tatpur. m. f. n. (-सी-सिनी-सि) Abusing, blaming,
insulting, accusing (more esp. falsely accusing), comp. the
preceding; e. g. *Yājñav.*: मिष्ठाभिशांसिनो दोषो द्विसमो
भूतवादिनः । मिष्ठाभिशांसदोषं च समादत्ते मृषा वदन्; or

Mit. on *Yājñav.*: भूताभिशांसिनसु पूर्वोक्तार्थवादानुसारेण
दृष्टानुसारेण च तदर्थं कल्पनीयम् । तथातिपातकाभिशांसिन
एतदेव व्रतं पादोर्ण पातकाभिशांसिनस्त्वर्थम् । उपपातकाभि-
शांसिनसु पादः. E. शंस् with अभि, kṛit aff. ऋिनि.
अभिशङ्का Tatpur. f. (-ङ्का) Fear, alarm, doubt, anxiety;
e. g. *Rāmāy.*: हरणं च परस्मानां परदारानिमर्षणम् । सुह-
दानभिश्चङ्का (doubting one's own friends) च चवो दोषाः
चयावहाः; or *Sūtrata*: अभिचाराभिशापाभ्यां मनोभूताभि-
श्चङ्काया.... अरो प्रवर्तते. E. शङ्क् with अभि, kṛit aff. च.
अभिशङ्कित Tatpur. m. f. n. (-तः-ता-तम्) Alarmed, frighten-
ed, doubtful; e. g. *Bhāṭik.*: प्रविभयांचकाराखी वाकुत्वाद्-
भिश्चङ्कितः. E. शङ्क् with अभि, kṛit aff. ऋ.
अभिशपण Tatpur. n. (-णम्) The same as अभिशाप q. v. E.
शप् with अभि, kṛit aff. ऋट्.
अभिशप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹ Cursed, imprecated.
² Falsely accused, calumniated; e. g. *Rāmāy.*: न कुत्सवभि-
शप्तो ऽपि क्रोधनीयानि वर्धयन्; or *Hariv.* (ed. Calc.): आ-
सो ऽभिशांसवाग्याव्यमपुमानिति राजनि । सो ऽभिशांसददा
राजमनरे स्ववित्तवधे । शिष्युः पुत्रं ततो नत्वा तपसेपि सुदाह-
यम् (a v. l., however, सो ऽभिशांसददा &c. quoted also by
Vallabhag. on *Hemach.* s. v. अभिशप्त is preferable). E. शप्
with अभि, kṛit aff. ऋ.
अभिशब्दित Tatpur. m. f. n. (-तः-ता-तम्) Said, declared,
named; e. g. *Manu*: धानिकं सर्वमेवैतच्चदेतदभिशाब्दितम्;
or *Mahābh.*: दक्षस्य दुहिता या तु सुरभीत्वभिशाब्दिता. E. शब्
with अभि, kṛit aff. ऋ.
अभिशस Tatpur. f. (-शः) (ved.) (Probably.) Asking, soli-
citation; *Rīgv.*: यदाशसा निःशसाभिशासोपारिम जायतो
यत्सपत्नः (v. l. *Atharvav.*: अवशसा निःशसा यत्पराशसो-
पारिम &c.). [The Ms. comm. of *Sāyana* on the *Rīgv.* at
my disposal omits the gloss on this word; it renders आ-
शसा = अभिशासिष and निःशसा = निर्गताभिशासिष.] E. शंस
with अभि, kṛit aff. ऋिप्.
अभिशस्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) I. ¹ Insulted, blamed,
accused, whether rightly or wrongly, but esp. wrongly;
hence, calumniated; e. g. *Baudhāyana*: पातकाभिशांसने क-
च्छसदर्थमभिशांस्य; or *Manu*: यत्सस्य ह्यभिशांस्यस्य पुरो
धाया यवीयसा । नापिर्दहाह रोमापि सखेन जनतः खुशः;
or *Kātyāy.*: इच्छस्ये ऽभिशांसानां महापातकिनां नृषाम् ।
नृपद्रोहे प्रवृत्तानां राजद्वारे प्रथोचयेत्; or *Yājñav.*: अभि-
शांसो मृषा कच्छं चरेदापेयमेव वा &c.; compare also the
quotation s. v. अभिशप्त. — According to *Yājñavalkya*
3. 285 ff. a man exonerates himself from a false accusation
by undergoing the penance *Kṛichchhra*, or by sacrificing
to *Agni* the *Purodáśa*, or to *Váyu* a sacrificial animal
(compare the legend in *Manu* 8. 116. and in the *Hariv.*
6428 &c.; *Vijñāneśvara* holds that the term अपाङ्गा, when
used by *Manu* 11. 300., comprises the अभिशप्त); whoever
makes a false accusation becomes twice as guilty as if he
had divulged the real blemish of a person, and assumes,
moreover, all the other evils that may arise to the slan-
dered person; he undergoes, besides, the penalty of fasting
during a whole month, muttering the *Suddhavati* prayers
and abstaining from sensual enjoyments. The civil liabi-
lities for an insult or slander are regulated according to
the nature of the offence and relative caste, sex &c. of the

parties; comp. *Manu* 8. 267-270; *Yājñav.* 2. 204-211. and the synopsis of the various law authorities as given by the *Mitākshara* on the named verses of *Yājñav.*, by the *Vīramitrod.* p. 148 a ff., the *Vivādashint.* p. 69 &c. &c. — ² Ill-famed, defamed, of doubtful character; e. g. *Manu*: पाप-रोम्भभिज्ञस्य दाशिको रसविक्रयी (scil. वर्णाः) (*Medhāt.*: अभिज्ञस्यः पातकयोः कर्तेति लोके प्रसिद्धः । असत्यकर्तृत्वनिश्चये; *Kull.*: अभिज्ञीति ऽपि तस्मिन्महापातकादौ चाताभिज्ञापः); or नियम्य प्रथतो वाचमभिज्ञसांस्तु वर्जयेत् (*Medh.*: वा = छतपातकत्वे प्रसिद्धानदृष्टपातकानपि); or the *Mit.* when it explains in a verse of *Kātyāy.* the word संदिग्धः = अभिज्ञस्यः. Several commentators on the *Amarak.* restrict the sense of the word to the meaning 'a married man or woman slandered on the score of chastity', others however take it in the general sense of the first meaning: *Rāyam.*, *Bharatam.*, *Padārthak.*, *Nīlak.*, *Bhanūjid.*, &c. मीढुर्न प्रति मिथ्यादूषितयोः परस्त्रीपरपुरुषयोः, or मिथ्यामीढुर्नपरिवादयुक्ते, but also: परस्त्रियां परपुरुषे वा मिथ्यादूषिते मीढुर्न प्रति चाहृत इति केचित् । उपपन्नपातक इति केचित् । मिथ्यादूषितमात्र इति केचित् (*Bharatam.*); thus *Sārasund.* = मिथ्यावाक्यदूषितः, *Kāshirasw.* अस्त्रीकोत्पन्नपातकव्यपदेशः. E. शस् with अभि, kṛit aff. क्त.

II. Hurt, struck, inflicted; e. g. *Rāmāy.*: देवि केनाभिज्ञसासि केन वासि विमानिता; or *Manu*: आतुरामभिज्ञसां वा चीरव्याघ्रादिभिर्भेदिः । पतितां पङ्कजपां वा सर्वोपाधिर्विमोचयेत् (*Kull.*: = आधितां चीरव्याघ्रादिभयहेतुभिः; but, besides सर्वप्राणैर्विमोचयेत् instead of the latter words, there is a v. l. अभिज्ञस्यम् in the place of अभिज्ञस्यम्, which is also adopted by *Medhātith.*: अभिज्ञसां = गृहीताम्); or *Nārada*: बधाकृते ब्राह्मणस्य न बधं ब्राह्मणो ऽहेति । शिरसो मुखेन दण्डस्य निर्वसनं पुरात् । ललाटे वाभिज्ञसाङ्कः (a mark of infamy stamped on his forehead) प्रयाणं नदेभ्यश्च. E. शस् with अभि, kṛit aff. क्त.

अभिज्ञस्यक m. f. n. (-स्यकः-स्तिका-सकम्) The same as the preceding: I. e. g. *Yājñav.*: भूतकाध्यापकः क्लीवः कन्यादूष्यभिज्ञस्यकः (scil. निन्दिताः) (*Mit.*: सतासता वा ब्रह्महत्यादिनाभियुक्तो ऽभिज्ञस्यः i. e. one rightly or wrongly accused of a crime); or स्त्रीवासवृद्धकितवमत्तोत्ताभिज्ञस्यकाः scil. असाक्षिणः (*Mit.*: अभिज्ञस्यः । अभियुक्तो ब्रह्महत्यादिना; *Vīram.*: = महापातकाभिज्ञस्यः). II. e. g. *Susruta*: देवबलप्रवृत्ता ये (scil. आधयः) देवद्रोहादभिज्ञस्यकाः 'the diseases which proceed from divine power are those inflicted through the wrath of the gods'. E. अभिज्ञस्य, taddh. aff. क्त (स्वार्थे).

अभिज्ञसि Tatpur. f. (-सिः) I. ¹ Abuse, calumny, scandal, defamation (*Med.*, *Hemach.*, *Vīswapr.*, *Bhūripur.*, *Ajayap.*, *Śabdaratnāv.*, &c. = अपवाद or लोकापवाद); e. g. *Rīgv.*: उवाचा हो अभिज्ञसेः सोम (*Sāyana*: अभिज्ञसेरभिज्ञसनादभिज्ञापकान्निन्दनात्); or *Vājas.*, *Atharv.*: अमुच भूयादध (v. l. •धि) यद्यमस्य बृहस्यते ऽभिज्ञसेरमुधः (*Mahidh.*: अभिज्ञसेः । अभिज्ञापादपि लोकापवादादपि); hence personified: (ved.) a slanderer, an enemy; e. g. *Rīgv.*: अही भिक्षित्वो अभिज्ञसिमेताम् (*Sāy.*: = एनमभिज्ञसकम्); or त्वं देवो अभिज्ञसेरमुधः (*Sāy.*: = अभिज्ञसकाच्छत्रोः); in the verse of the *Rīgv.*: युवं सिन्धूरभिज्ञसेरववादीषीषोमावमुधतं गृभीतान् it is probably more correct to take अववात् as an apposition to अभिज्ञसेः than to consider अभिज्ञसेः as a masc.

or as an adject. referring to अववात् i. e. 'you have liberated the rivers from that crime, the slander', (but *Sāy.* from 'that notorious crime': अभिज्ञसेरभिज्ञसनादादमितः प्रकृतितादववात्तस्मात्पापादमुधतम्). ² Asking, begging; (according to the various Koshas mentioned above; some comm. of the *Amarak.* however restrict its sense to the 'religious begging'; thus *Rāyam.*, *Rāmān.*, *Nīlak.*, &c.: भिषामाषे, *Bharatam.*: व्रतभिषायाम्). E. शस् with अभि, kṛit aff. क्त.

II. Injury, destruction (ved.); e. g. *Rīgv.*: नभो न रूपं चरिमा मिनाति पुरा तस्मा अभिज्ञसेरधीहि (*Sāy.*: अभिज्ञसेर्हिंसाहेतोः); or सोम्यासः... तितितचने अभिज्ञसिं जना-नाम् (*Sāy.*: अभिज्ञसिं = हिंसाम्; but *Mahidh.* takes the word in the latter instance, when it occurs in the corresponding verse of the *Vājas.*, in the sense and etym. of I. 1. viz. = दुर्वचनम्); or *Vājas.*: समिदसि सूर्यस्त्वा पुरसात्पातु कस्माच्चिदभिज्ञस्त्वे (*Mahidh.*: = हिंसायाः); also personified in this sense: an enemy; when *Sāyana* however, and probably wrongly, analyzes it as a Bahuvr. m.; comp. अभिज्ञसिपा, अभिज्ञसिपावन् and the following. E. शस् with अभि, kṛit aff. क्त.

अभिज्ञसिचातन Tatpur. m. (-नः) (ved.) Destroyer of enemies (acc. to *Sāyana*, of the evil genii which impede the sacrifice: अभिज्ञसिनामरातीनां यज्ञविघ्नकारिणां रचसां चातयिता नाशयिता); an epithet of Agni. E. अभिज्ञसि (II.) and चातन.

अभिज्ञसिपा Tatpur. m. (-पाः) (ved.) ¹ Protecting against calumny or abuse; e. g. as an epithet of ājya or clarified butter, *Vājas.*: अमभिज्ञस्यस्त्वभिज्ञसिपा अमभिज्ञसेन्वम् (*Mahidh.*: अभिज्ञसिर्क्षत्विनां परस्परविरोधेन निन्दनं तस्माः पाति रचतीत्यभिज्ञसिपाः; or protecting against slanderers; e. g. as an epithet of Soma, *Rīgv.*: किमङ्ग त्वा ब्रह्मणः सोम गोपां किमङ्ग त्वाङ्गरभिज्ञसिपां नः (*Sāy.*: = अभिज्ञस्यकेभ्यः पास्यितारम्). ² Protecting against injury or destruction; e. g. as an epithet of Soma, *Rīgv.*: सोम... सुवीरो अभिज्ञसिपाः (when *Sāyana* analyzes the latter word instead of अभिज्ञसि-पा, into अभि and स्य-पा which seems unnecessary: अभितो हिंसातो रचकः; comp. the following word and its explanation); or protecting against those who inflict injury, against enemies; e. g. also as an epithet of Soma, *Sāy.*: अभितः स्यिर्हिंसा येषां ते ऽभिज्ञस्ययः श्चवः तेभ्यः परिरचकः (comp. the remark s. v. अभिज्ञसि II.). Comp. the following. E. अभिज्ञसि I. and II., and पा.

अभिज्ञसिपावन् Tatpur. m. (-वा) (ved.) The same as the preceding; as epithet of Agni, e. g. protecting against calumny or abuse, *Vājas.*: अपावभिष्यरति प्रविष्ट ऋषीणां पुषो अभिज्ञसिपावा (*Mahidh.*: = अभिज्ञापस्तस्मात्पाति); or protecting against injury: *Rīgv.*: प्र सु विश्वान्नचसो धक्ष्ये भवा यज्ञानामभिज्ञसिपावा (*Sāy.*: अभिज्ञसेर्हिंसायाः पाता रचिता); or protecting against slanderers or enemies: *Rīgv.*: मनुष्यदम इह यच्चि देवान्भव नो दूतो अभिज्ञसिपावा (*Sāy.*: अभिज्ञसकाच्छत्रवात्पावा रचिता). E. अभिज्ञसि and पावन्.

अभिज्ञस्यु Tatpur. m. f. n. (-सा-स्त्री-स्यु) Hostile, an enemy. E. शस् with अभि, kṛit aff. क्त.

अभिज्ञस्त्व m. f. n. (-स्त्वः-स्त्वा-स्त्वम्) (ved.) Blameable, reproachable. Comp. अमभिज्ञस्त्व. E. अभिज्ञसि, taddh. aff. क्त.

अभिज्ञमान Tatpur. m. f. n. (-जः-जा-जम्) Divulged, notorious (? comp. the explanation of **अभिज्ञस्ति** I. 1. by *Sāyana*: **अभिज्ञमानात्** = **अभितः प्रकटितात्**). E. अभि and ज्ञ-मान. [The word may mean the same as **अभिज्ञस्** 'inflicted, injured' and would then be derived from **ज्ञस्** with अभि, kṛit aff. शाजच्, āgama मुच्.]

अभिज्ञान्स्व. See **अभिसान्स्व**.

अभिज्ञान्स्वयत् Tatpur. m. f. n. (-न्-जी-त्) Appeasing, comforting, reconciling; e. g. *Rāmāy.*: उवाच च तदा रामस्य नार्यमभिज्ञान्स्वयन्. Also **अभिसान्स्वयत्**. E. ज्ञान्स्व with अभि, kṛit aff. श्तु.

अभिज्ञाप Tatpur. m. (-पः) ¹Charge, accusation; more esp. a heavy charge, and one from which the accused is able to exonerate himself; hence a false imputation, a calumny; e. g. *Yājñav.*: नृपार्थेऽप्यभिज्ञापि च वहेयुः शुचयः सदा (*Mit.*: नृपद्रोहेषु महापातकाभियोगे च); or साहस्योपपादयगो-भिज्ञापान्तये स्त्रियाम् । विवादयेत्सव एव कासो ऽन्वेषेच्छया सृतः (*Mit.*: अभिज्ञापः पातकाभियोगः); or *Kātyāy.*: अभिज्ञापि समुत्तीर्षे प्रायश्चित्ते कृते बुधेः । विमुञ्चिपचकं देयम् &c.; or the same उत्तमेषु समस्येषु अभिज्ञापि समावते । वृत्तानुवाद-लेखं यत्तन्त्रेयं संधिपचकम्; or *Vyāsa*: भागाभिज्ञापसंहिग्धे यः सम्यन्विवर्षी भवेत् । तस्मै राज्ञा प्रदातव्यं जपपत्रं मुनि-चितम्. ²A curse, an imprecation (esp. uttered by a Brāhmaṇa, a Guru, an old man and a magician; *Vijaya-rakshita* as quoted by *Rādhākāntad.*: = **ब्राह्मणमुखवृद्धसिद्धा-नामनिष्ठाभिज्ञसनम्**; *Chakrapānidatta* in his comm. *Bhānu-mati* on *Suśruta*: अभिज्ञापो मुखवृद्धसिद्धाचार्यादिभिरभिज्ञ-पनम्); e. g. *Nalop.*: यस्माभिज्ञापाहःखातो दुःखं विन्दति शेषधः । तस्मै भूतस्य नो दुःखाहःखमप्यधिकं भवेत्. According to the medical superstition, a kind of fever is produced by the imprecation of a Brāhmaṇa &c. the symptoms of which are delirium and thirst and otherwise like those of the fever produced by incantation (comp. **अभिचारज्वर**); e. g. *Suśruta*: अभिचाराभिज्ञापाभां... ज्वरो प्रवर्तते; and **अभि-चाराभिज्ञापाभां मोहसृष्ट्याभिजायते**. — Also **अभीज्ञाप**. E. ज्ञप् with अभि, kṛit aff. चञ्.

अभिज्ञापज्वर Tatpur. m. (-रः) Fever produced by imprecation; see the preceding. E. **अभिज्ञाप** and **ज्वर**.

अभिज्ञीत Tatpur. m. f. n. (-तः-ता-तम्) Cold; e. g. **अभि-ज्ञीतो वायुः**. [This form is given by the *Kāśikā* on *Pān.* VI. 1. 28, besides **अभिज्ञात**; but neither form occurs in the *Siddhk.* or in the commentaries on the Dhātus by *Mādhava*, *Hemach.*, &c.; nor is there a Vārtt. or a Bhāshya on the named Sūtra, to countenance these past partic. of ज्ञी with अभि, ending in त.] E. ज्ञी with अभि, kṛit aff. ङ, with samprasār. of the semivowel.

अभिज्ञीन Tatpur. m. f. n. (-जः-जा-जम्) Coagulated; e. g. *Kāśikā*: अभिज्ञीवं घृतम्. Also **अभिज्ञान**. E. ज्ञी with अभि, kṛit aff. ङ with samprasār. of the semivowel and final न instead of त.

अभिज्ञोक् Tatpur. m. (-क्) (ved.) (Probably.) Excessive grief; *Atharv.*: यदि शोको यदि वाभिज्ञोको यदि वा राशो वद-वस्त्रासि पुत्रः । द्रुङ्गुर्नावासि हरितस्य देव स नः संविद्याभ्यरि वृद्धि तक्मन्. E. अभि and शोक्.

अभिज्ञोच Tatpur. m. (-चः) (ved.) (Probably.) One causing much pain or grief; *Atharv.*: अचक्षादाचभिज्ञोचान्प्रु ऋतोत्थमान-

वान् । पिशाचान्सर्वाजीवधे प्र मृषीहि सहस्र च. E. मुच् with अभि, kṛit aff. चच्.

अभिज्ञोचन Tatpur. n. (-जन्) Pain, grief or excessive pain, excessive grief; e. g. *Atharv.*: नैनं प्राप्नोति शपथो न कृत्वा जाभिज्ञोचनम् । नैनं विष्कम्भमभ्युते यत्स्वा विभर्त्साञ्जन. E. मुच् with अभि, kṛit aff. ञुद् or अभि and शोचन. (The word is udātta on the third syllable; a derivation with kṛit aff. ञुच् according to *Pān.* III. 2. 150. and a meaning 'one who causes pain' is therefore not admissible.)

अभिज्ञोचयिष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) Causing pain or grief; e. g. *Atharv.*: अयं यो अभिज्ञोचयिष्णुर्विद्या रूपा-णि हरिता कृषोधि । तस्मै ते ऽह्णाय वधवे नमः कृषोमि वन्वाय तक्मने. E. मुच् in the caus. with अभि, kṛit aff. ह्णुच्.

अभिज्ञीरि Avyayibh. Towards Krishna; e. g. *Māghak.*: अभि-ज्ञीरि काचिदग्निमेवकृष्टिना पुरदेवतेव वपुषा व्यभावत्. E. अभि and शीरि.

अभिज्ञात Tatpur. m. f. n. (-तः-ता-तम्) Cold; e. g. *Kāśikā*: अभिज्ञातो वायुः; comp. the remark s. v. **अभिज्ञीत** and the following. E. ज्ञी with अभि, kṛit aff. ङ.

अभिज्ञाच Tatpur. m. f. n. (-जः-जा-जम्) Coagulated, thick; e. g. *Kāśikā*: अभिज्ञातं घृतम्; comp. the preceding and **अभिज्ञीन**. E. ज्ञी with अभि, kṛit aff. ङ, with न instead of त.

अभिज्ञवच Tatpur. n. (-जन्) Repeating a portion of the Veda, or sitting down to food at a Śrāddha (*Molesworth*). E. ज्ञु with अभि, kṛit aff. ञुद्.

अभिज्ञाव Tatpur. m. (-वः) The becoming universally heard, renown, fame; e. g. *Rigv.*: अतं दिवे तदवीचं पुष्टिवा अभि-ज्ञावाय प्रचमं सुमेधाः. E. अभि and ज्ञाव.

अभिज्ञिच् Tatpur. f. (-ट्) (ved.) A bandage, a ligature; *Rigv.*: च ऋते चिदभिज्ञिचः पुरा जजुभ्य आनुदः । संधाता संधिं मघवा पुरुवसुरिष्कर्ता विहुतं पुनः (*Sāyana*: य इच्छो ऽभिज्ञिषो ऽभिज्ञिषो ऽभिज्ञिषणात्संधानद्रव्यादृते चित् विना-यि &c.; to judge from an E. I. H. Ms. of *Sāyana*'s comm. on the *Sāmav.*, which however is very indifferent, the cor-responding verse in the *Sāmav.* seems to have been read by *Sāyana*: च ऋते चिदभिज्ञिचः पुरा &c., for the comm. runs there: च इच्छ ऋते यज्ञे.... । अभिराभिसुखेन अयति अचकार्थः । आभिसुखेन सुतः (sic) । अभिसुतस्य (sic) अभि-मुषः (sic) यज्ञे । आभिसुतस्य महावीरस्यैतर्थाः). E. ङिच् with अभि, kṛit aff. ङिप्.

अभिज्ञी (ved.) I. Tatpur. m. f. (-ञीः-ञीः) ¹Approaching, having recourse to; e. g. *Rigv.*: एवा त इन्दो सुभ्यं सुपेक्षं रसं तुज्जन्ति प्रथमा अभिज्ञियः (*Sāyana*: प्रथमा सुखा या-वाणो ऽध्वर्यवो वा । अभिज्ञिचः । अभिज्ञयन्तः सन्तः); or अचक्षतः । शतधारा अभिज्ञियो हरिं नचन्ते ऽव ता उह्णुवः (*Sāyana*: अभिज्ञयः । अभितः सोमं अचक्षतः); or *Rigv.*, *Sāmav.*, *Vājas.*: जा सुते सिद्धत त्रियं रोदस्योरभिज्ञियम् । रसा इधीत नृपभन् (*Sāyana*: अभिज्ञियमभिज्ञियन्तम्; but comp. II.). ²To be had recourse to, to be respected or venerated everywhere; e. g. *Rigv.*, *Sāmav.*, *Vājas.*: घृतवती भुवनानामभिज्ञियोर्वी पृथ्वी मधुदुधे सुपेक्षसा (*Sāyana* and *Mahidh.*: अभिज्ञिया = अभिज्ञयणीये or आश्रयणीये); or *Rigv.*, *Vājas.*: वैश्वानरस्य सुमतौ खाम राजा हि कं भुवनानामभि-ज्ञीः (*Sāyana*: अभिज्ञीरभिज्ञयणीय आभिसुखेन सेवितव्यः;

Mahidh.: = चात्रपवीषः । अभि समन्तात् । शीयते सेवते ऽभित्रीः); or *Rigo.*: एनी त एते बृहती अभिषिषा हिरण्यवी वक्त्ररी बर्हिराशाने (*Sāyāna*: = अभितः सेवे; but comp. II.). E. शी with अभि, kṛit aff. झिप्.

II. Bahuvr. m. f. (-त्रीः-त्रीः) ¹ Splendid or shining everywhere; e. g. in the verse चा सुते &c. quoted above (p. 272, col. b, line 49), where *Mahidh.* explains अभिषियम् as epithet of वृषभम्, viz. अभि सर्वतः त्रीः शोभा यस्य सो ऽभित्रीः । तम्. ² Omnipotent, all-powerful; e. g. in the verse एनी त एते quoted above (line 2) where *Sāyāna* says that the word might mean also प्राप्तिर्चर्ये. E. अभि and त्री.

अभिषिष्व Tatpur. f. (-ञ्) The same as अभिषिष् (of which it is given as an explanation by *Sāyāna*). E. शिष् with अभि, kṛit aff. झिप्.

अभिषिष्व Tatpur. n. (-ञम्) The same as अभिषिष् (of which it is given as an explanation by *Sāyāna*); comp. अनाःसेषश्च. E. शिष् with अभि, kṛit aff. झुट्.

अभिष्व Tatpur. m. (-ञ्) (ved.) One who breathes towards; e. g. *Rigo.*: भीमस्य वृष्णे जठराद्भिष्वसो द्विषे द्विषे सङ्गिरि सन्नवाहितः (*Sāy.*: अभिष्वसः । आभिमुखेन वसतः । जठरात् । उदरात् । अन्तरिचात्). E. ष्वस् with अभि, kṛit aff. झिप्.

अभिष्वस Tatpur. m. (-ञः) Breathing towards, blowing into (e. g. a flame); e. g. *Kātyāy. Śrautas.*: तस्माभिष्वसः प्रा- ष्वजनुते इध इति (*Karka*: अभिष्वसेन च प्राश्वते ऽपिः). E. ष्वस् with अभि, kṛit aff. षञ्.

अभिषक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Defeated, humiliated; e. g. *Mahābh. Vanap.*: यदि न खुर्मानुषेणु अभिषः पुथि- वीक्षमाः । न स्वात्संधिर्मनुष्याणां क्रोधमूलो हि विग्रहः । अभि- षक्तो (*Chaturbhuj.*: = परिभूतो) इभिषवेदाहव्याहृषणा इतः । एवं विनाशो भूतानामधर्मः प्रथितो भवेत्. ² Possessed by evil spirits; e. g. *Suśruta*: तद्विचिकित्सेत्स्वर्याभिषक्तमवेदनं मृषुवशप्रयातम्. Compare also the meanings of अभिषङ्ग. E. सङ् with अभि, kṛit aff. ञ्.

अभिषङ्ग Tatpur. m. (-ङ्गः) ¹ Contact, union, connexion, attachment; e. g. *Māghak.*: मुञ्जरिति वनविधम्नाभिषङ्गादतमि तदा गितरां गितस्त्रिणीभिः (*Mallin.*: वन* = वषधमणसङ्गात्); also figur., e. g. *Suśruta*: सात्त्विकानु (scil. गुणाः) चानु- श्चं.... स्मृतिर्धृतिरनभिषङ्गः (i. e. want of attachment).

² Embracing, copulation; (*Halāyudha*: संसर्गाभिभवान्क्रोशे- ष्वभिषङ्गः प्रकीर्तितः). ³ Possession by evil spirits or pas- sions; *Chakrapānidatta* on the *Sūtrasth.* of *Suśruta*: अभि- षङ्गो देवादीनां विपर्यायानुप्रवेशः; a modern medical comm.: = भूतानां कामादीनां च शरीरे मनसि वा संबन्धः; e. g. *Suśruta's Uttarāt.*: केचिभूताभिषङ्गोत्वं भ्रुवते विषमञ्जरम्; or भूताभिषङ्गादुद्दिग्गहास्वकम्पनरोदनम्. See also अभिषङ्ग- ज्वर.

⁴ An oath (= शपथ *Trik.*, *Hem.*, *Viśvap.*, *Med.*, *Sābdaratnāv.* of *Mathureśa*, *Bhūrip.*; = शपथ *Ajayap.* and comm. on the *Amarak.*). ⁵ Curse, imprecation (= आक्रोश *Amarak.*, *Hem.*, *Viśvap.*, &c.); e. g. *Mahābh. Śāntip.*: विषा- षासमभिषङ्गवशीकं निगूणाति ज्वलितं यद्य मनुम् । अदुष्टवेता मुदितो ऽग्रसूयः स चादत्ते मुक्तं वै परिषाम्. ⁶ False accusation, calumny; (*Mathureśa* on the *Amarak.*: = शपि सिष्याभिषङ्गने).

⁷ Defeat, misfortune, calamity (= पराभव *Amarak.*, *Hem.*, *Viśvap.*, *Sābdar.*, &c.); = अभिषव *Halāy.*, *Ajayap.*); e. g. *Śābhyad.*: कीर्त्याभिषङ्गप्रभवेण वृत्तिं कीर्त्तेन संस्रव्यतेऽपि या- दान् । अघातमर्गुसना मुह्यते कृतोपकारेण रतिर्वभूव; or

Raghuv.: ततो ऽभिषङ्गानिषविविधा.... धरणीं क्लेश सी- ता सहसा जनाज; or नुहरावनाभितः । अभिषङ्गवड विषयिवाण् (comm.: = अभिषङ्गेण दुःखेन जडम्). Also अभीषङ्ग and in the three first meanings probably also अभि- षङ्ग or अभीषङ्ग (*Sārasund.* on the *Amarak.* 3. 3. 6. reads अभिषङ्ग, and *Bharatam.*: द्वे शपि । अभेरितो दीर्घः । बलम् । अभीषङ्गः । अभिषङ्गश्च । इधमपि निर्वकारः). E. सङ् with अभि, kṛit aff. षञ्.

अभिषङ्गज्वर Tatpur. m. (-रः) (In Medicine.) A kind of fever supposed to be produced by evil spirits; its symptoms are, according to *Suśruta*, alternate agitation, trembling, laughing and crying, and, according to others, moreover, loss of bashfulness, of consciousness and of sleep; this kind of fever belongs to the class of the 'accidental fevers' (see आगन्तु) and is called also भूताविशज्वर. E. अभिषङ्ग and ज्वर.

अभिषङ्गन Tatpur. n. (-नम्) The same as अभिषङ्ग (of which it occurs as an explanation). E. सङ् with अभि, kṛit aff. ल्युट्.

अभिषव Tatpur. l. m. (-वः) ¹ The religious act of pressing out the juice of the Soma plant or *Asclepias acida* (see also सोमाभिषव), or in default of this plant, of its substi- tute, the *Pūtikā* or *Cæsalpinia bonducella* (see also पूती- काभिषव); it constitutes an essential ceremony of the Soma sacrifices (see ज्योतिष्टोम), and is performed the day after the sacrificial acts called उपसद् (q. v.), by means of stones (यावन्) which press on two boards (called अधिषवण); the act takes place in the southern part of a building erected in the western part of the Uttaravedi near a cart which is placed there and bears, like the building, the name हविर्धान. (Comp. e. g. *Mādhava vv. II.*: यदि सोमं न विन्देत पूतीकानभिषुणुयादिति श्रूयते; — दीक्षादि- वसादूर्ध्वं सोमाभिषवदिवसात्पूर्वं कर्तव्या होमा उपसद्ः; — *Mahidhara*: अध्वर्युभिः सुता अभिषवधर्मेण यावभिः द्रवीभा- वमापादिताः; *Mādhava*: सोमाभिषवाधारयोरधिषवणफल- कयोः संतर्दनं कार्यम्; — उत्तरवेद्याः प्रतीचीने मण्डपे ऽभि- षवः; — हविर्धाने यावभिरभिषुत्वाहवनीये ङ्त्वा सदसि भक्षयन्ति; — ज्योतिष्टोमे श्रूयते । उत यत्सुन्वन्ति सामिधेनी- स्तदन्वाङ्गरिति । हविर्धानमण्डपगतयोर्दक्षिणोत्तरभागयोर- वस्थितयोर्हविर्धाननामकयोः शकटयोर्मध्ये दक्षिणं शकटमत्र यत्तच्छब्दाभ्यामभिधीयते । तत्र समीपे सोमस्त्राभिषवः).

² ^a Religions bathing, ablution preparatory to religious rites; ^b Drinking the juice of the Soma plant. [Some of the comm. on the *Amarak.* 2. 7. 46. give only the first meaning (2. a.), others both meanings; *Rāyam.*, *Tarkavāgīśa*, *Ramān.*, &c. = यज्ञस्नाने; *Bharatam.*, *Sārasund.*, *Nilak.*: यज्ञस्नाने सोमलतापानि च.] ³ Sacrifice in general (*Med.*, *Sābdar.*, *Bhūrip.*, *Viśvap.* = यज्ञ; *Hem.* = क्रतु; *Trik.* = याग).

⁴ Bathing in general (*Med.*, *Trik.*, *Hem.*, &c. &c.). ⁵ Ferment, yeast, any substance producing vinous fermentation (*Ama- rak.* = संधान; *Rāyam.* on this word: = मद्यकल्के; *Ramān.* = मद्यसञ्जीकरणे; *Bhānud.* = आम्रादिसंधाने; *Sābdamuktām.* = वंशाङ्कुराम्रफलादिजनितचिरस्थापितमद्योत्पादकद्रव्यविशेषे; *Ajayap.* = मद्यसंहती; *Sābdar.* = मद्यसंधाने; *Bhūrip.*, *Jalādh.* = शीघुसंधाने; a meaning 'distillation' given to this word elsewhere is therefore erroneous).

⁶ Sour gruel; comp. अभिषुत; (*Halāy.*, *Rāja- nigh.* = काञ्जिक). E. सु (षुञ्) with अभि, kṛit aff. अप्.

⁷ Sour gruel; comp. अभिषुत; (*Halāy.*, *Rāja- nigh.* = काञ्जिक). E. सु (षुञ्) with अभि, kṛit aff. अप्.

⁸ Sour gruel; comp. अभिषुत; (*Halāy.*, *Rāja- nigh.* = काञ्जिक). E. सु (षुञ्) with अभि, kṛit aff. अप्.

⁹ Sour gruel; comp. अभिषुत; (*Halāy.*, *Rāja- nigh.* = काञ्जिक). E. सु (षुञ्) with अभि, kṛit aff. अप्.

¹⁰ Sour gruel; comp. अभिषुत; (*Halāy.*, *Rāja- nigh.* = काञ्जिक). E. सु (षुञ्) with अभि, kṛit aff. अप्.

अभिषव Tatpur. 1. n. (-वम्) The same as **अभिषव** 1. q. v.; e. g. *Nirukta*: **अभिषहनक्षुतिमभिषवप्रवादां क्षुतिं मन्वते.**

2. f. (-क्षी) (ved.) Probably; the juice of the Soma plant pressed out for sacrificial purposes (comp. **अभिषव** 1. 1.); *Atharv.* (where it occurs among sacrificial implements besides **अक्षीष**, the stale Soma or the remains of the plant, after its juice has been extracted): **सूर्यं पवित्रं तुषा अक्षीषाभिषवक्षीरापः.** E. सु (सुञ्) with **अभि**, kṛit aff. कृद्.

अभिषवक्षीय Tatpur. m. f. n. (-यः-या-यम्) Fit for a Soma sacrifice, (said of the juice of the Soma plant). E. सु (सुञ्) with **अभि**, kṛitya aff. कनीयर्.

अभिषवदिन Tatpur. n. (-नम्) The day on which the **अभिषव** (q. v. 1. 1.) takes place. E. **अभिषव** and **दिन**.

अभिषवदिवस Tatpur. m. (-सः) The same as **अभिषवदिन**. E. **अभिषव** and **दिवस**.

[**अभिषष्टि**. A bad reading in the printed edition of the *Śeshās* of *Hemach.* for **अभिषष्टि** 'begging'; in a similar manner **अभिषस्त** *Hem. nān.* 4. 123., which occurs in Mss., is a bad reading for **अभिषस्त**.]

अभिषहमाज Tatpur. m. f. n. (-जः-जा-जम्) Overpowering, defeating. E. सह् with **अभि**, kṛit aff. शानच्, āgama मुञ्.

अभिषाच Tatpur. m. f. n. (-ञ्-ञ-ञ्) (ved.) ¹Revering, paying attention (to sacrifices), pious; e. g. *Rigv.*: शमभिषाचः शसु रातिषाचः &c. (*Sāyana*: **अभिषाचो यज्ञमभितः सेवमाणाश्च न शं शान्तिं भवन्तु.**) ²Overpowering, defeating; e. g. *Rigv.*: शतक्रतुमर्षवं शाकिनं नरं गिरो म इन्द्रमुप यन्ति विश्वतः । वाजसनिं अभिषाचं स्वर्विदम् (*Sāyana*: **अभिषाचं शत्रूणांमभिभवितारम्**); or शाखो दाक्षिरणिगः स्याद्दिष्टीन्द्रश्च वशासो अभिषाचश्चाञ्ज् (*Sāyana*: **च° = शत्रूणांमभिभावुकान्**). E. सच् in the caus., with **अभि**, kṛit aff. क्तिप्.

अभिषावक Tatpur. m. (-कः) One who presses out the juice of the Soma plant. Compare the following. E. सु (सुञ्) with **अभि**, kṛit aff. क्त्वच्.

अभिषावकीय denom. parasm. (-यति) To have a desire for one who presses out the juice of the Soma plant. [This denom. is an example to the *Vārtt.* न वानुपसर्गत्वात् to *Pān.* VIII. 3. 65.; the latter *Sūtra* enjoins that स् of the rad. सु (सुञ्) when preceded by certain prefixes, e. g. by the upasarga **अभि**, becomes ष्; e. g. **अभिषुयोति**; thereupon a *Vārtt.* (नामधातोस्तु प्रतिषेधः) observes that if a denomin. is formed of a deriv. of सु (e. g. **सावकीय** of **सावक**) and such a denom. is preceded by a prefix like **अभि**, the change of स् into ष् does not take place; thus **सावकीय** when prefixed with **अभि**, remains, for instance, **अभि सावकीयति**; the mentioned *Vārtt.* न वा° then limits the generality of this restriction by adding that स् remains unchanged, only if e. g. **अभि** is not उपसर्ग to सु; for **अभि** being upasarga to सु in the derivat. **अभिषावक**, स् becomes ष् not only in the latter, but also in its denom. **अभिषावकीय**; the case being different from that of **अभि सावकीयति** where **अभि** is not upasarga to सु but to **सावकीय**; forms like **अभिसावकीय** or **परिसावकीय** are therefore not simple denom., but must, like other radicals with upasargas prefixed, be looked for under the simple form, i. e. under **सावकीय**. *Patanj.*: नामधातोस्तु प्रतिषेधो वक्तव्यः । सावकमिच्छति । अभि सावकीयति । परि सावकीयति । (*Vārtt.*: न वानुपसर्गत्वात्) । न वा वक्तव्यः । किं कारणम् । अनुपसर्ग-

त्वात् । यत्किंचानुक्तासं प्रति मनुपसर्गसंज्ञे भवतः । न चाच सुयोतिं प्रति क्रियाद्योः । किं तर्हि सावकीयतिं प्रति; *Kaivy.*: न वेति । अभिः कर्तृत्वस्येच्छाया विशेषणत्वाद्नुपसर्गो न सुयोतिः । सुयोत्तुपसर्गस्ये त्वभिषावकमिच्छति । अभिषावकीयति । भवत्येव षत्वं नासाविकमिति.] E. अभिषावक, denom. aff. क्त्वच्.

अभिषाह. See **अभीषाह**.

अभिषिक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Sprinkled over; e. g. *Chaurapanch.*: **अवापि तां चक्षुर्विद्योमविषोपमेवां सङ्घे पुनर्बहुतराममृताभिषिक्ताम् क्षरामि.** ²Sprinkled over with consecrated water &c. (as an idol or a king), inaugurated, solemnly invested, enthroned, see **अभिषेक**; e. g. *Hariv.*९ मुत्वाभिषिक्तं राजेर्षु वहुभिर्वसुधाधिपिः &c.; or *Bhāgavata Pur.*: यदाभिषिक्तः पुषुरङ्ग विप्रिरामन्वितो जगतायाश्च पाक्षः; or *Hitopad.*: अहं भगवता वन्देवतवा स्वहस्तेनारक्षराज्ये सर्वोपधिरसेनाभिषिक्तः; or *Vīramitr.*: पार्थिवो ऽभिषिक्तश्चयिः. E. सिच् with **अभि**, kṛit aff. क्त.

अभिषिक्तवंश m. (-ञ्जः) One who belongs to the family of a Kshatriya inaugurated as king; e. g. *Kāśikā* (on *Pān.* राजन्वयवचनद्वन्द्वे ऽन्वयवृष्टिषु): राजन्वयवहसमिहाभिषिक्तवंशानां चक्षियाणां यद्वर्षार्थं । एते च (viz. the द्वेष and the हेमायन) नाभिषिक्तवंशाः. E. **अभिषिक्त-वंश**, taddh. aff. वत्.

अभिषिच्यमान Tatpur. m. f. n. (-न्-ना-नम्) The same as **अभिषिक्त**; e. g. *Satapath.*: शोर्वतो वा अभिषिच्यमानो ऽभिषिच्यत उपरि धार्यमाणः. E. सिच् with **अभि**, kṛit aff. शानच्, āgama मुञ्.

अभिषिचिषत् Tatpur. m. f. u. (-न्-क्षी-त्) ¹Desirous of sprinkling over; e. g. (figur.) *Bhāṭik.*: वसान्वाभिषिचिषन्तं तदभिः कपिवारिदम् । विजिगीषुः पुनसक्ते वृहं दुर्वयमिच्छति. ²Desirous of enthroning, of inaugurating as a king. E. सिच् in the desider., with **अभि**, kṛit aff. शनु.

अभिषिचिषान Tatpur. m. f. n. (-न्-ना-नम्) (ved.) The same as **अभिषिक्त**; e. g. *Satapathabr.*: वरुणाश्च वा अभिषिचिषानाम्-गो ऽपचक्राम (*Sāy.*: = पूर्वमभिषिच्यमानस्य); or *Aitar. Br.*: नैतस्याभिषिचिषानस्याशान्ता आपो वीर्यं निर्हस्यति (*Sāy.*: = **अभिषेकं प्राप्तस्य**; comp. s. v. **अभिषेक** p. 276, col. a, l. 16. 17). E. सिच् with **अभि**, kṛit aff. कानच्, as ādeśa of क्तिट्.

अभिषेकयिषु Tatpur. m. f. n. (-षुः-षुः-षु) Desirous of attacking with an army; e. g. *Māghak.*: **अभिषेकयिषुं भुवनानि यः क्षरमिषाश्चत सोध्रवस्ययः । सुभितसेवपरावविपाङ्कुरसुतिरयं तिरयसुद्भूद्भिः.** E. सेनि (सेना, denom. aff. णिच्), in the desider., with **अभि**, kṛit aff. च्.

अभिषुक m. (?) (-कः?) The name of a fruit supposed to remove disorders of bile and phlegm; *Suśruta*: वायामाचो-डाभिषुकनिचुलपिचुनिकोचकोरमाणप्रभृतीनि । पित्तक्षेपह-राखाङ्गः &c. E. **अभिषु**, taddh. aff. क्.

अभिषुत Tatpur. 1. m. f. n. (-तः-ता-तम्) Pressed out (as the juice of the Soma plant; see **अभिषव** 1. 1.).
2. n. (तम्) Sour gruel; comp. **अभिषव** 2. E. सु with **अभि**, kṛit aff. क्त.

अभिषुविक्रात Tatpur. n. (-नम्) Spirituous liquor; see **माधवी** (*Nigh. Prak.* = **माधवीमद्य**). E. **अभिषु** and **विक्रात**.

अभिषेक Tatpur. m. (-कः) *Sprinkling over*; hence 1. Sprinkling consecrated liquid over a sacrificer, *inaugurating* or *consecrating* him; e. g. (in reference to the sacrifice **अभिषेचनीय** q. v.) *Satapathabr.*: षट्पुरस्तादभिषेकस्य जुहोति; or *Mādhy. Jaim.nyāy.*: राजसूये सोमयागस्याभिषेचनीयस्य संनिधी विदेवनशौनःशेषाख्यानभिषेकाः क्रमेणाह्नाताः. The term ap-

plies especially to a ceremony performed by a king and a military commander and concerns, as such, the rites of the second caste only; (comp. *Sáyana* on the *Aitar. Br.* chap. 33 seqq.: उक्तं द्वाविंशद्धापि: कर्म वर्षवधान्वितम् । चक्षुःस्वष्टभिरध्याधिर्वर्षन्ते राजकर्तुं कर्म, the ceremony being described in the chapters 37-39). The general object of the ceremony is attainment of supreme power in this and the future world, as well as long life and happiness. (A detailed account of this purpose, as given in the *Aitar. Br.* is subjoined p. 278 a, l. 32 ff.; for the post-vaidik period comp. e. g. *Mahābh. Anuśāsanap.*: ये राजानो राजसूयाभिषिक्त्वा धर्माज्ञानो रक्षितारः प्रजायाम् । ये चाश्वमेधावभुवे मुताङ्गादीषां शोका धृतराष्ट्रो न तत्र; or *Harivansā*: भवान् राजासु भाव्यो मे यद्गुणमयसीः प्रभुः । विजयायाभिषिञ्चस्व स्वाराज्ये राजसत्तम; or राजसूयाभिषिक्तसु पृथुरेभिर्नराधिपैः वेददृष्टेन विधिना राजराज्ये नराधिप ॥).

A. INAUGURATION OF A KING. This ceremony is either part of a *Rājasūya*, and performed by a king at the end of this sacrifice — when it is called पुनरभिषेक or second inauguration, since the *Abhisheka* or first inauguration of a king must have taken place previously —; or it is not part of a sacrifice and occurs at a king's accession to the throne — then it is the अभिषेक proper. [Both ceremonies are described in the *Aitareya Brāhmaṇa*, first the *Punarabhisheka*, then the *Abhisheka*; in conformity with this authority the same order has been preserved in the following account, since the *Abhisheka* ceremony refers in many respects to that of the *Punarabhisheka*.]

a. The *Punarabhisheka* is performed by a king at the end of a *Rājasūya*, after he has undergone preliminary purification (दीक्षा), when he has risen from the *Avabhṛitha* ceremonies, has performed the *Anubandhya* sacrifice and completed the final rite, the *Udavasaniyā*. There must have been prepared for the occasion a throne-seat (आसनी) of the wood of the *Udumbara* (*ficus glomerata*), resting on four legs a span (प्रादेश) high, with boards placed on them (शीर्षक; see below page 277 b, line 6 ff.) and side boards (अनुष; see *ibid.*) of the dimension of a cubit (or two spans; अरत्नि, *Sáyana*: प्रादेशयुग्मरत्नि); the whole well fastened together with a texture made of cords of *Munja* grass (*Saccharum munja*), a tiger skin which is placed on the seat with the hairs upwards and the neck to the east, a large (four cornered) ladle (चमस; *Sáy.* at a later occasion: = चतुष्कोशो दण्डयुक्तः पात्रविशेषः) of *Udumbara* wood and a branch of the same; in the ladle have been put eight things: curd (दधि), honey (मधु), clarified butter (सर्पिस), water proceeding from rain during sunshine, before it has fallen down (आतपवर्षा आपः; *Sáy.*: = आतपयुक्तवर्षभवाः); blades of *Syāma* grass (श्यामि; *Sáy.*: = ज्ञानतृखानि), sprouts (तोक्मानि; *Sáy.*: = अङ्कुराणि), spirituous liquor (सुरा) and *Dūb* grass (दूर्वा, *Panicum dactylon*). (To prepare a site for the throne three lines have been drawn on a place of sacrifice with the sacrificial implement called *Sphya* (q. v.), one southwards, another westwards and a third northwards); the one to the south is that on which the throne is to be placed with its front towards the east, so that the two

feet to the north come to stand within the *Vedi* or sacrificial ground and the two to the south without; this latter spot occupied by the throne-seat is called *Śri*; (as a type of happiness or prosperity; *Sáy.*: त्रीर्वै संपदूषिव). The place within the *Vedi* being small, but that without being illimited, this position of the throne indicates that the sacrificer may obtain definite and indefinite wishes within and without the *Vedi*. The tiger skin is the type of increase of *Kshatriya* power, for the tiger is the *Kshatriya* or hero of the wild beasts; the *Udumbara* wood of the throne, ladle and branch is the type of essential juice (अर्घ्य *Sáy.*: = चीरादिरसः) and of food (which the sacrificer is supposed to acquire by this symbol); curd, honey and clarified butter typify the essence of water and plants; (curd and butter, as *Sáyana* observes, because they originate in grass and water which are the food of cattle; honey, because it originates in the juice of plants collected by bees); water proceeding from rain during sunshine, before it has fallen down typifies (on account of the sunshine) lustre (or energy; तेजस) and (rain being the consequence of oblations to the gods) holiness (ब्रह्मवर्षसम्; *Sáy.*: = मुताध्ययनसंपत्तिः); grass and sprouts typify food (हरा; they being the food of cattle), hence prosperity (पुष्टि, increase) and progeny (प्रजा); spirituous liquor is the type of a *Kshatriya*'s power (on account of its fierceness or hotness; *Sáy.*: सुरया चचियक्षिव मद्योनात्चक्षुपत्वम्) and of the essence of food (or rice, liquor being made of rice; comp. अन्नरस; अन्नस रस; *Sáy.*: अन्नवन्वत्वाद्गन्नरसत्वम्); *Dūb* grass (being the *Kshatriya* of the plants and firmly established in the soil with its many roots) is the type of *Kshatriya*-power and of a firmly established rule. — The principal features of the ceremony itself are the following. The king who performs the sacrifice kneels down at the back part of the throne-seat with his face to the east and his right knee touching the ground (while his left knee remains upwards); he then touches with his hands the throne-seat and invites the gods to ascend it together with various metres: *Agni* with the metre *Gāyatrī*, *Savitri* with the *Ushnih*, *Soma* with the *Anuśtubh*, *Brihaspati* with the *Bṛihati*, *Mitra* and *Varuṇa* with the *Pankti*, *Indra* with the *Trishṭubh*, the *Viśve-Devās* with the *Jagati*, for the purpose of obtaining kingly power (राज्यम्; *Sáy.*: = देशाधिपत्वम्), righteous government (साम्राज्यम्; *Sáy.*: = धर्मेण पातनम्), increase of enjoyment (भौज्यम्; *Sáy.*: = भोगसमृद्धिः), independent rule (स्वाराज्यम्; *Sáy.*: = अपराधीनत्वम्), attainment of more distinguished qualities than those possessed by other kings (विराज्यम्; *Sáy.*: = इतरेभ्यो भूपतिभ्यो वैशिष्ट्यम्), coming (after death) into the world of *Brahman* (पारमेष्ठ्यम्; *Sáy.*: एतद्गुणमैहिकम् — i. e. what precedes — अद्यामुष्मिकमुच्यते । पारमेष्ठ्यां प्रजापतिलोकप्राप्तिः) and obtaining there dominion (राज्यम्; *Sáy.*: = तत्र राज्यमैश्वर्यम्), a mighty rule (माहाराज्यम्; *Sáy.*: = तत्रत्विभ्य इतरेभ्य आधिक्यम्), mastership (आधिपत्यम्; *Sáy.*: = तानितरान्प्रति स्वामित्वम्), independence (स्वावश्यम्; *Sáy.*: = अपारतन्त्र्यम्) and a long residence there (आतिष्ठम्; *Sáy.*: चिरकाशवासित्वम्). [Of the metres mentioned before each following metre has four

syllables more than each preceding one; the invitation itself which is addressed to the gods is founded on the *Rigv.* 10. 130. 4.; and the company of the gods is solicited by the king in order to ensure the attainment of what was before unattained by him (योगः; *Sáy.*: = अग्रामस्य लाभस्य प्राप्तिः) and the preservation of what he has obtained (धेनः; *Sáy.*: = अग्रामस्य वस्तुषु रक्षयम्.) The gods have arrived and the king now ascends himself the throne-seat, first with his right and then with his left knee. — The next ceremony is the propitiation of the liquid in the ladle, which is performed by the priest who will pour it over the king, by reciting the hymn: 'waters behold me with a favourable eye, with a favourable body touch my skin; all fires, for they reside in water, I invoke on your account; do you produce in me beauty, bodily strength and energy'; and by the king repeating these words after him. If this propitiation did not take place, the liquid would destroy the vigour of the king. (The quoted-verse occurs, though with some variations, in the *Atharvav.* 10. 1. 12 and 13.) After this, the priest covers the head of the king with the *Udumbara*-branch and pours the liquid over him while reciting the following three *Rigveda*-verses: 'These waters are most propitious, they have healing power to free from all disease (*Sáy.* 'poverty and other diseases': दारिद्र्यादिरोक्ता भेषजी:); they are the augmenters of kingly power, and (therefore) its supporters; they are immortal.' 'With which Prajapati sprinkled Indra, the king Soma and Manu, with these I sprinkle thee, that thou becomest king of kings in this world.' 'The queen, thy mother, bore thee to be great amongst the great, and a righteous ruler over men; an auspicious mother bore thee'; and this *Yajurveda*-verse: 'The divine Savitri has given his consent, therefore I pour (this liquid) over thee with the arms of the *Aśvins* (*Sáyana*: not with my own), with the hands of *Púshan*, with the beauty of *Agni* (तेजस्; *Sáy.*: = शारीरकान्तिः), with the radiance of *Súrya* (वर्षस्; *Sáy.*: = वायुप्रकाशः) and with the (sharp) senses of *Indra* (दृष्टियम्; *Sáy.* 'with the sharpness of the eyes' &c.: = चक्षुरादिपाटवम्), for the sake of strength (बलम्), prosperity (श्रीः; *Sáy.*: = हस्तवादिस्पर्ह), glory and increase of food (अन्नम्; *Sáy.*: = अन्नसमृद्धिः)'. If the priest wishes that the king may enjoy good health (lit. may eat food), he must, after these verses, utter the sacred word *Bhūr!* (earth!). If he wishes that the king may enjoy good health and live to see a son and a grandson (द्विपुत्र) he must utter the sacred words: *Bhūr! Bhuvā!* (earth! intermediate region between earth and sun!), and if he wishes him to enjoy good health and live to see three generations (त्रिपुत्र), or if he wishes him to remain unrivalled, he must utter the sacred words: *Bhūr! Bhuvā! Svar!* (earth! intermediate region! heaven!). [The text of the *Aitar. Br.* mentions on this occasion that some authorities object to the enunciation of the latter words; but it quotes, too, the opinion of the *Ṛishi Satyakāma*, the son of *Jábdā*, who maintains that a king who is not inaugurated with these *Vyāhritis* or sacred words, will die before the due term of his life, and that of *Uddāka*, the son of *Arsna*, who says

that a king who is inaugurated with these words, will arrive at the full term of his life and conquer his enemies.] Since at the pouring of the liquid the essence of water, holiness and the other boons which are conferred on the king by the ingredients placed in the ladle, are shed and go away, as it were, from the king, he must, to secure them, before the liquid is poured over him, make two oblations (while uttering the words: ब्रह्म प्रपद्ये स्वाहा चर्ष प्रपद्ये स्वाहा i. e. I am obtaining holiness, Swáhá! I am obtaining power, Swáhá!). After the liquid has been poured over the king, the priest places in his hand a goblet of spirituous liquor and recites the following verse (*Rigv.* 9. 1. 1. = *Sāmav.* 2. 39. = *Vájas.* 26. 25.): 'Soma with thy most sweet exhilarating drops purify (this sacrificer), for thou wast poured out for *Indra* to drink.' Then he recites and makes the king repeat after him the following invocation: '(Soma and spirituous liquor), because a separate residence has been allotted to you by the gods, therefore do not combine in the lofty æther; liquor, thou art powerful, but thou, Soma, art a king; do not harm him (the king), when you enter into your several receptacles (i. e. into his stomach).' [This verse occurs with some variations in the *Vájas.* 19. 7.] By the recital of these verses spirituous liquor and Soma become identified; compare page 279a, line 52 ff. Having drunk the king then presents the rest to a man whom he considers his friend, for drinking out of the same cup is the mutual practice of friends. He then places the *Udumbara* branch on the ground as a symbol of essential juice (जर्ष) and food, and prepares himself for descending from the throne-seat; but while he is still seated and puts his feet on the ground he says: 'I firmly stand on heaven and earth, I firmly stand on exhaled and inhaled air (प्राण and अपान), I firmly stand on day and night, I firmly stand on food and drink; on what is *Brahmaña*, on what is *Kshatriya*, on these three worlds stand I firmly.' He then descends, sits down on the ground with his face towards the east, utters thrice the words 'adoration to what is *Brahmaña*' and offers a gift (*Sáy.*: a cow) to a *Brahmaña*; the object of this gift is the attainment of victory in general (वितिः), of victory everywhere (अभिवितिः; *Sáy.*: = अभितः सर्वेषु देशेषु वितिः); of victory over strong and weak enemies (विजितिः; *Sáy.*: = प्रवसदुर्वसश्चक्षुर्षां तारतम्येण विजिधो जयः) and of complete victory (संवितिः; *Sáy.*: = शत्रुस्वराहिस्राय सम्बजयः); and his threefold expression of adoration to what is a *Brahmaña* implies that a kingdom prospers and has valiant men when it is under the control of the *Brahmañas*, and that a valiant son will be born to him. After this ceremony the king rises and puts fuel into the *Áhvaniya* fire while uttering the words: '(wood) thou art fuel, bestow on me sharpness of sense and strength of body'. Then he is going to take three steps to the east, north (and as *Sáy.* explains), to the north-east, but previously to doing so points to the region, and addresses the step he is about to take with these words: 'thou subduest for me the regions; enable me therefore to adore the gods, and may attainment of my desires and preser-

vation of what I have attained be granted to me; may there be no danger (or fear) to me'. [The injunctions which follow in the text of the *Aitar. Br.* are merely incidental and refer to the conduct of a king and the ceremonies he has to perform, when his assistance in warfare is sought for by another king.] Upon this and having recited the *Rigveda*-verse (10. 131. 1.), with the purpose of freeing himself from enemies, he returns to his palace, when he will be without foes and peril and day by day increase in prosperity, authority and sovereignty. There he sits down by the domestic fire and the Adhwaryu priest makes for him, out of a goblet, four times three oblations with clarified butter to Indra while reciting the three *Rigveda*-verses 9. 110. 1-3. or *Sāmav.* 2. 714. 716. 715. [The recital of these verses takes place in a peculiar manner, called *प्रपदम्*, which consists in inserting between the syllables of some word in the second Páda of either of these verses certain other words which are foreign to the text of the *Rigv.*-hymn, viz. the words भूर्ब्रह्म प्राणममृतं प्रपद्यते ऽयमसौ शर्म वर्माभयं स्वस्वये सह प्रजया सह पशुभिः between the second and third syllables of the word बुधाणि in the second Páda of *Rigv.* 9. 110. 1.; the words भुवो ब्रह्म &c. पशुभिः between the second and third syllables of the word समर्थराज्ये in the second Páda of *Rigv.* 9. 110. 2.; and the words स्वर्ब्रह्म &c. पशुभिः between the first and second syllables of the word शकना in the second Páda of *Rigv.* 9. 110. 2.; the sense of these words is: 'he (the king) seeks the protection of earth (भूर; in the second verse ... of भुवस् or the intermediate region; in the third of स्वर् or heaven), of the Veda, of life, of Amṛita; for the sake of his bliss grant him (o Indra) happiness, armour and safety with his children and his cattle'.] A king for whom these libations are made to Indra in the indicated manner becomes free from disease, cannot be injured by enemies, is exempt from poverty, everywhere protected against danger, and thus becomes victorious in all the quarters, and after death established in Indra's heaven. — At the end of the whole ceremony the king prays for increase in cows, horses and progeny and more especially to obtain a son who would be liberal towards the priests at his sacrifices and a powerful protector of his subjects. — Priests who understand well how to perform the whole rite will raise the king to an exalted position; those on the contrary who are ignorant of the manner in which it is to be performed, will bring him unto perdition. (As an instance of the efficacy of this part of the Rájasúya sacrifice when performed by priests who well understand their duties, the text of the *Aitar. Br.* quotes the instance of *Janamejaya*, the son of *Parikshit*.)

b. The rites of the *Abhisheka* which is not part of a Rájasúya sacrifice, but a ceremony performed at a king's accession to the throne, are similar to, but not identical with, those of the *Punarabhisheka*; they are founded on the proceedings which took place when Indra was consecrated by the gods as their supreme ruler, and which form the subject of the 38th chapter of the *Aitareya Bráhmaṇa*. It is there told that the throne-seat which served at Indra's

inauguration was made of *Rigveda*-verses, its eight parts consisting of *Sāmaveda*-verses, viz. the two fore-legs of the *Bṛihat* and *Rathantara*, the two hind-legs of the *Vasurúpa* and *Vairája*, the two top boards of the *Śákvara* and *Raivata*, and the two side boards of the *Naudhasa* and *Káleya*. [In the corresponding passage of the *Punarabhisheka*, *Sáyana* speaks of several शीर्षक and renders the word 'boards placed on the legs of the throne-seat': तेषां पादानां शिरसुपरिभवि ऽवस्थितानि शीर्षकानि; in the present passage the text has the dual शीर्षके which *Sáyana* explains as the board where the head of Indra and, by implication, as the board where his feet rest upon: आसन्नां शयानस्त्रेभ्यश्च शिरोदेशं फलकं शीर्षकम् । तच्च पाददेशविद्धतश्च फलकस्यायुपलक्षणम्; *Sáyana* likewise speaks in his comm. on the first passage of several चतुष्के, while the text of the latter mentions distinctly two, viz. चतुष्के; the former explanation of शीर्षक seems more natural, since the latter is at variance with the dimensions of the throne-seat stated before, but it is probably more correct to view the compound शीर्षकानुष्कानि which occurs in the chapter on the *Punarabhisheka*, as representing two duals]; of the threads of the texture which was to hold this structure together, those that went lengthwise were made of *Rigveda*- and those that went crossways of *Sāmaveda*-, the intervals being *Yajurveda*-verses; the covering of the throne was (the goddess of) *Glory*, the pillow (*Sáy*: where his head rested upon) *Śri* (the goddess of Happiness). *Savitri* and *Bṛhaspati* supported the fore-legs, *Váyu* and *Púshan* the hind-legs, *Mitra* and *Varuṇa* the two top boards and the two *Asvins* the two side boards of the throne-seat, while Indra ascended it after having invited the *Vasus* to take place on it with the metre *Gáyatri*, the *Stoma* (q. v.) *Trivṛit* and the *Sáman* (q. v.) *Rathantara* for the sake of obtaining righteous government (साम्राज्य), the *Rudras* for increase of enjoyment (भोज्य), the *Adityas* for independent rule (स्वाराज्य), the *Viśve-Devas* for the attainment of distinguished qualities (वैराज्य), the *Sádhyas* and *Aptyas* for dominion (राज्य), the *Maruts* and *Angirasas* for coming into the world of Brahman (पारमेज्य), superiority (माहाराज्य), mastership (आधिपत्य), independence (स्वाव्यय) and a long residence there (आतिष्ठ), these divinities being accompanied severally, like the *Vasus*, with various metres, *Stomas* and *Sámans* (as specified in the text of the *Ait. Br.*). All these gods having then proclaimed the high qualities of Indra, to strike terror, by their panegyric, into the mind of his enemies, and *Prajápati* who performed the function of inaugurating priest, having recited the *Rigveda*-verse 1. 25. 10. (where between the ending words साम्राज्याय and सुकतुः the words भोज्याय, स्वाराज्याय &c. &c. are inserted), the latter placed himself before (i. e. east of) the throne with his face towards the west, covered the head of Indra with a moist *Udumbara* branch (i. e. with an *Udumbara* branch the leaves of which had been wetted) and a gold *Pavitra* (q. v.) and sprinkled him with the liquid, while reciting the three *Rigveda*-verses 'these waters &c.', the *Yajurveda*-verse 'the divine *Savitri* &c.' and uttering the three sacred words,

Bhūr, Bhūvas, Swar (see above page 276 a, line 22 ff.). Thirty-one days after this inauguration by Prajāpati, the divine *Vasus* sprinkled him in the East with the same liquid while reciting the same verses and uttering the same sacred words, to ensure his righteous government (साम्राज्य), hence the inaugurated kings of the Eastern peoples are called *Samrāj*; next in thirty-one days the *Rudras* performed the same ceremony in the South to ensure his increase of enjoyment (भौज्य), hence the inaugurated kings of the *Satvats* in the South are called *Bhoja*; then in other thirty-one days the *Ādityas* performed this ceremony in the West, to ensure his independent rule (स्वाराज्य), hence the inaugurated kings of the *Nichyas* and *Apāchyas* in the West are called *Swarāj*; then in other thirty-one days, the *Viśve-Devas* in the North, to ensure his attainment of higher qualities than those possessed by others (वैराज्य), hence the inaugurated kings of the *Uttarakurus* and *Uttaramadras* are called *Virāj*; afterwards in other thirty-one days the *Sādhyas* and *Āptyas* performed the same ceremony in the central region (which is the 'fixed' region, since east, west &c. become determined through it, and which at the same time is the region where the *vaidik* rites are established), for the sake of his rulership (राज्य), hence the inaugurated kings of the *Kurus* and *Panchdās* and of the *Vāsas* and *Uśinaras* in that region are called *Rājan*. Lastly, in further thirty-one days the *Maruts* and the *Āngirasas* performed this ceremony in the upper region (or *Swarga*) to ensure his attainment of the supreme abode (पारमेष्ठ्य), his mighty rule there over every one (माहाराज्य), as well as his mastership (आधिपत्य), independence (स्वावश्य) and long residence there (आतिष्ठ), hence he attained the supreme abode (परमेष्ठिन) and became united with Prajāpati (प्राजापत्य). 'Thus inaugurated by that great inauguration Indra conquered all conquerable battle grounds (जिती; *Sāy.*: = जेतव्याः सर्वा युद्धभूमीः), took possession of all worlds, obtained the highest dignity amongst gods (अश्व्यम्; *Sāy.*: = अतिशयेन प्रशस्तत्वम्), transcendent rank (अतिष्ठाम्; *Sāy.*: = सर्वानतिक्रम्यावस्थानम्) and preeminence (परमताम्; *Sāy.*: = उत्कृष्टत्वम्), conquered righteous government, increase of enjoyment, absolute dominion, distinguished qualities, supreme abode, rulership and mighty rule and mastership there; and thus he became in this world a Prajāpati, an absolute king, long-lived (अमृतः; *Sāy.*: = इतरमनुष्यवदल्पकाले मरणरहितः), and in the other world having obtained all his desires, he became entirely exempt from death' (or liberated; अमृतः; *Sāy.*: = मरणरहितो मुक्तः).

The purpose for which the inauguration of a mortal king takes place, is defined by the *Aitar. Br.* in precisely the same terms as those contained in the preceding passage, [with the obvious alteration of 'amongst kings' instead of 'amongst gods'. This definition occurs ch. 39. 5; in the commencement of ch. 39. 1. the purpose of the ceremony is worded somewhat differently at the end of the passage but its bearing is similar, viz.: if he (i. e. a priest) wishes that a king should conquer all conquerable battle grounds &c. &c. . . . (up to the words: 'and mastership there'), that

he should attain (every thing) in space and time (अयं समन्तपर्यायी स्यात्; *Sāy.*: देशतः कालतः सर्वव्यापी स्यात्), all land up to the seashore and all life to infinity (lit. to the amount परार्ध; सार्वभौमः सार्वयुष आन्तादा परार्धात्; *Sāy.*: समुद्रतीरपर्यन्तं सार्वभौमत्वं देशव्याप्तिः। आ परार्धात्परार्धशब्दाभिधेयकालसंख्यापर्यन्तं सार्वयुषत्वं कालव्याप्तिः), and that he should become a sole ruler over the whole earth up to the ocean (पृथिवी समुद्रपर्यन्ताया एकराट्), let him &c. &c. . . . and: if a king wishes, that he should conquer &c. &c., let him &c.]. — The ceremony as practised at the *vaidik* period, is thus described in the *Ait. Br.* The priest in the commencement of the solemnity causes the king to take the following oath: 'if I (the king) do ever harm to thee, thou (the priest) mayst deprive me of all pious acts (इष्टापूर्तम्; *Sāy.*: श्रौतस्मार्तद्वयम्) which I have done from the time of my birth up to that of my death, of heaven and whatever else good has been accomplished by me, of long life and offspring'. He then orders his attendants to bring four kinds of fruits: the fruit of the *Nyagrodha* (*ficus Indica*), of the *Udumbara* (*ficus glomerata*), of the *Āśvattha* (*ficus religiosa*) and of the *Plaksha* (*ficus infectoria*); besides, four kinds of grain (श्रीषधानि तोक्नन्नतानि; *Sāy.*: अङ्गुरनिमित्तान्यौषधिद्रव्याणि): rice with small grain (त्रीहीणाम्; *Sāy.*: सूक्ष्मवीजरूपा त्रीहयः), rice with large grain (महात्रीहीणाम्; *Sāy.*: प्रौढवीजरूपा महात्रीहयः), *Priyangu* and barley. Next they bring, at his command, a throne-seat of *Udumbara* wood (made in the manner as described above, page 275 a, line 34 ff.), a (four-cornered) ladle of *Udumbara* or, instead of the latter, a vessel of *Udumbara* (or, acc. to *Sāyaṇa*, an earthen vessel of an arbitrary shape) and an *Udumbara* branch. Then they put the four kinds of fruit and grain in the ladle or vessel and pour over them curds, honey, clarified butter and water proceeding from rain during sunshine, before it has fallen down; afterwards, having placed the ladle or vessel on the ground, they address the throne-seat with a Mantra which recalls the component parts of Indra's throne and thus tends to identify both: 'may thy front legs be *Bṛihat* and *Rathantara* &c. &c.; may *Savitri* and *Bṛihaspati* support thy fore-legs &c. &c. (see above page 277 b, line 1 ff.)'. Then the priest asks the king to ascend the throne-seat, inviting the *Vasus*, *Rudras*, *Ādityas* and the other divinities which were invited by Indra at his inauguration (see page 277 b, line 31 ff.), to ascend his throne with the same metres, *Stomas* and *Sāmans* and for the same purposes as mentioned above. Upon this the relatives of the king (literally: 'the king-makers', राजकर्तारः; *Sāy.*: = पितृभावादायः 'father, brother &c.'), proclaim his high qualities in the same words as the gods proclaimed the greatness of Indra; the priest recites the *Rigveda*-verse 1. 25. 10. (with the same modifications as mentioned above) and, placing himself before the throne with his face towards the west, covers the head of the king with the *Udumbara* branch, the leaves of which have been wetted, and with a gold *Pavitra*, and sprinkles him with the liquid (in the ladle or vessel), while reciting the three *Rigveda*-verses, the *Yajurveda*-verse and uttering the

three sacred words mentioned above (page 276 a, line 22 ff.). Lastly he addresses the king with the prayer that the Vasus, the Rudras and the other divinities who performed this ceremony for Indra in the East, South &c. may severally do the same for him in thirty-one successive days and to the same effect as mentioned before (page 278 a, line 1 ff.). — The ingredients of the sacred liquid used at this Abhisheka differ in some measure, as will have been seen, from those used at the *Punarabhisheka*; they differ from the latter also in their typical qualities. The *Nyagrodha* being on account of its wide spread the Rájan of the trees, and rice with small grain being among plants principally productive of strength, the fruit of the former and the grain of the latter are the type of the qualities of a Kshatra (क्षत्रम्), which the king is supposed to acquire by these ingredients; and in a similar manner the fruit of the *Udumbara* and the grains of *Priyangu* are the type of increase of enjoyment (भौज्यम्), the fruit of the *Ásvattha* and rice with large grains the type of righteous government (साम्राज्यम्), the fruit of the *Plaksha* the type of independent rule (स्वाराज्यम्) and attainment of more distinguished qualities than those possessed by other kings (वैराज्यम्), barley the type of military commandership (सैन्याज्यम्); curds typify the sharpness of senses (इन्द्रियम्; *Sáy.*: 'because they make the senses sharp': इन्द्रियपाटवहेतुत्वात्), honey typifies the essence of plants and trees (रस औषधिवनस्पतिषु; *Sáy.*: 'because it originates in flowers': पुष्पजन्यत्वेन); clarified butter, the brightness of cattle (तेजः पशूनाम्; *Sáy.*: 'on account of its oily gloss': त्विग्धभास्करत्वेन) and the water, freedom from death or long life (अमृतम्; *Sáy.*: 'because it nourishes' आध्यायनहेतुत्वात्). — The ceremony having been completed, the king has to make a present to the inaugurating priest, viz. a thousand (Nishkas) of gold, a field and cattle (चतुष्पाद्; *Sáy.*: गवादिकम् cows &c.); but this amount seems merely to constitute a minimum acknowledgement of the exertions of the priest; for the text of the *Aitareya* adds that 'they say, a king should give innumerable, illimited presents, since a king is illimited (in wealth) and thus will obtain illimited benefit to himself'; and the author of the *Aitar. Br.* seems rather inclined to adopt the latter opinion, for, amongst the instances he gives of royal inaugurations which have been performed in this fashion, he does not mention such at which the Bráhmañas received the 'limited' gifts, but tells, e. g., that *Udamaya*, the son of *Atri*, promised to his priest ten thousand elephants and ten thousand female slaves and gave each of the sons of that priest every day at the noon-oblation two thousand cows out of a thousand millions; that *Anga* gave his priest eighty thousand young white horses fit for carrying burdens on their back &c.; that *Bharata* distributed in *Mashúara* a hundred and seven thousand millions of black elephants with white tuks and decked with gold &c. &c. (comp. also *Colebr. Ess.* I. p. 41 ff.). — After the priest has received the gift, he hands to the king a goblet of spirituous liquor in reciting the verse: 'Soma with thy most sweet exhilarating drops &c.' (see above p. 276 b, line 13 ff.), and the king drinks

of it after having recited this verse: 'what is left (in this goblet) of the tasteful liquid and what Indra (drank when it was consecrated by) various rites, that portion of it I consume now with a placid mind, (as if it were) the royal Soma', and this verse: 'to thee, supreme (Indra), I offer this liquid for drink, for it has been poured out on thy behalf, rejoice in it until thou art happy'; [the former of these mantras occurs with a few variations in the *Vájas.*, 19. 35., the other in the *Rígv.*, 8. 45. 22. or *Sámv.*, 1. 161.]. By this manner of drinking, the spirituous liquor becomes a kind of Soma, and it is the Soma not the spirituous liquor that is drunk by the king. Lastly the king recites the two *Rígvéda*-verses 8. 48. 3. and 4. [What follows in the text of the *Aitareya Br.* up to the end of the 39th ch. are illustrations of the happiness which is felt by a king in consequence of such an inauguration, and historical instances of kings who had this ceremony performed for them and bestowed liberal gifts on the functioning priests; for this portion of the text compare also the literal translation of it in *Colebrooke's Essays* I. p. 39 seqq. —

Inaugurations of a purely mythical nature are mentioned in the *Upanishads*, *Epic poems* and in the *Puránas*; thus the *Harivaṅsa* reports, ch. 109, an inauguration of *Krishna*, the *Śatyap.* of the *Mahábh.*, ch. 48, that of *Varuṅa*; a whole list is given in the *Vishṅup.* 1. ch. 22 (where a note of *Wilson* refers to the corresponding passages in other *Puránas*); compare also *Bṛihadár. Up.* 1. 4. 11. One of the completest lists of this kind is that which occurs in the 4th chapter, and is varied in the 227th chapter, of the *Harivaṅsa*. According to the former, *Soma* was inaugurated as king of the Bráhmañas (द्विजानाम्; comm.: = ब्राह्मणानाम्), plants, constellations, planets, sacrifices and austerities; *Varuṅa* as king of the waters; *Kuvera* as king of the kings; *Vrihaspati*, of the *Angirasas*; *Kavya*, of the *Bhrigus*; *Vishṅu*, of the *Ádityas*; *Pávaka*, of the *Vasus*; *Daksha*, of the *Prajápatis*; *Vásava*, of the *Maruts*; *Prahráda*, of the *Daityas* and *Dánavas*; *Yama*, the son of *Vivaśwat*, of the defunct ancestors (or *Manes*); *Śiva* (with the trident) of the *Yakshas*, *Rákshasas*, serpents (पार्थिवानाम्; comm.: = भूधराणाम् । नागाः सर्पाश्चानेकफणले भिन्नाः), *Pisáchas* and all other evil genii (and, acc. to a v. l., of the *Mátris* or female energies of the gods, the religious vows, the *vaidik* hymns and the cows); *Himavat*, of the mountains; *Ságara*, of the rivers; *Náráyana*, of the *Sádhyas*; *Śiva* (with the bull in his banner), of the *Rudras*; *Viprachitti*, of the *Dánavas* (*sic*); *Váyu*, of odours, winds, and beings that are incorporeal, have the property of sound and reside in the æther; *Chitraratha*, of the oceans, rivers, clouds, rain and *Gandharvas*; *Vásuki*, of the *Nágas*; *Takshaka*, of the serpents (सर्प); *Śesha*, of all the reptiles with large teeth; *Airásvata*, of the elephants; *Uchchaiśravas*, of the horses; *Garuḍa*, of the birds; the tiger, of the wild beasts; the bull, of the cows; the *Plaksha* (*ficus infectoria*), of the large trees; *Káma*, of the *Gandharvas* and *Apsarasas*; *Samvatsara* (the year), of the seasons, months, days, half-months, nights, hours, lunar-days (तिथि) and holy days (पर्वण), minutes, seconds, the two *Ayanas* (q. v.) and the

astronomical *Yogas* (q. v.); besides, *Sudhanwan*, son of the *Prajapati Vairāja*, was inaugurated as king of the East; *Śankhapāda*, the son of *Kardama*, of the South; *Ketumat*, the son of *Rajas*, of the West; and *Hiranyaroman*, the son of *Parjanya*, of the North; all these kings inaugurated *Prithu* as king of kings. — The other list (ch. 227) is similar, but it represents *Śiva* as becoming the inaugurated king of the *Piśāchas* and other evil genii, of the *Matris*, cows, meteors, planets, diseases, pests, calamities and ghosts; *Vaiśravaṇa*, of the *Yakshas*, *Rākshasas*, *Guhykas*, of wealth and jewels; *Parjanya*, of the oceans, rivers, clouds, rain and *Ādityas*; *Chitraratha*, of the *Gandharvas*; *Kāmadeva*, of the *Apsarasas*; the bull (the emblem of *Śiva*), of all beasts of burden and quadrupeds in general; *Hiranyāksha*, of the *Daityas* (his *Yuvarāja* being *Hiranyakaśipu*, comp. page 281 b, line 46 ff.); *Viprachitti*, of the *Dānavas* and *Asuras*; it mentions besides that *Mahākāla* was inaugurated as king of the *Kālakeyas*; *Vritra*, of the sons of *Anáyushā*; *Rāhu*, of inauspicious meteors; *Aruṇa*, of the *Yogas* and *Sādhyas*; *Viratha*, as guardian-king of the East; *Yama*, the son of *Āditya*, of the South; *Amburāja*, the son of *Kāśyapa*, of the West, and *Pingala*, the one-eyed son of *Pulastya*, of the North; comp. also *Mahābh. Śāntip.* v. 4494 ff.]

The type of the inauguration ceremony as practised at the *Epic period* may probably be recognized in the history of the inauguration of *Rāma*, as told in the *Rāmāyaṇa*, and in that of the inauguration of *Yudhishthira*, as told in the *Mahābhārata*. Neither ceremony is described in these poems with the full detail which is given of the *vaidik* rite in the *Aitar. Br.*; but the allusion that *Rāma* was inaugurated by *Vasishtha* and the other *Brāhmaṇas* in the same manner as *Indra* by the *Vasus* (*Yuddhakānda*: वसिष्ठो वामदेवश्च &c. . . . अभ्यषिञ्चन्नरवरं प्रसन्नेन सुगन्धिना । सल्लेन सहस्राच्च वसवो वासवं यथा) and the observation which is made in some passages that a certain rite of the inauguration was performed 'according to the sacred rule' (*Yuddhak.*: शास्त्रदृष्टेन विधिना स तदा विधिवद्भिजः राघवस्याभिषेकार्थं स द्विजेभ्यो न्यवेदयत्; *Śāntiparv.*: जुहाव पावकं धीमान्विधिमन्त्रपुरस्कृतम् or पूजयामास तांश्चापि विधिवद्भूरिदक्षिणः), admit of the conclusion that the ceremony was supposed to have taken place in conformity with the *vaidik* injunction. This inference is confirmed moreover by another passage of the *Śāntip.* (v. 2496) which says 'that inaugurating a king is a chief duty of the people of a country . . . for the *Veda* states: because they chose *Indra* for their king &c. . . .' (राष्ट्रस्वितकृत्यतमं राज्ञ एवाभिषेचनम् . . . इन्द्रमेव प्रवृणुते यद्राजानमिति श्रुतिः &c.; *Arjunam.* राष्ट्रस्य = अस्य देशवासिनो लोकस्य). Yet it results from the description given in the *Epic* poems that the *vaidik* ceremony had undergone various modifications at the time of their composition. — As the inauguration of *Rāma* was intended and the necessary preparations for it were made, when his father *Daśaratha* was still alive, but as the ceremony itself, through the intrigues of his step-mother *Kaikeyi*, did not take place then, but fourteen years later, after the death of *Daśaratha*, an account of the pre-

paratory ceremonies is given in the *Ayodhyakānda* as well as in the *Yuddhakānda* of the *Rāmāyaṇa*, but an account of the complete ceremony in the latter book alone. According to the *Ayodhyak.* on the day preceding the intended inauguration *Rāma* and his wife *Sītā* held a fast, and in the night they performed this preliminary rite: *Rāma*, having made his ablutions, approached the idol of *Nārāyaṇa*, took a cup of clarified butter, as the religious law prescribes (विधिवत्), made a libation of it into the kindled fire and drank the remainder while wishing what was agreeable to his heart. Then, with his mind fixed on the divinity, he lay, silent and composed, together with *Sītā*, on a bed of *Kuśa*-grass, which was spread before the altar of *Vishṇu*, until the last watch of the night, when he awoke and ordered the palace to be prepared for the solemnity. At day-break, reminded of the time by the voices of the bards, he performed the usual morning devotion and praised the divinity. In the mean time the town *Ayodhyā* had assumed a festive appearance and the inauguration implements had been arranged: a beautiful golden throne-seat (भद्रासन or सिंहासन, also called in other passages भद्रपीठ; the *vaidik* term is आसन्दी) covered with a tiger-skin, water taken from the confluence of the *Ganges* and *Jumna* as well as from other sacred rivers in all directions and from all oceans, golden jars filled with shoots of the *Udumbara* tree and various lotus flowers (पद्मोत्पल), *Ruchakas* (citrons?) and *Rochanas* (pomegranates?), clarified butter, honey, milk, curd, as well as soil, water and other propitious objects taken from places of pilgrimage (तीर्थ), a white pearl sceptre, a *chowri* (चामर), a fan, and a white parasol decorated with beautiful garlands; besides, a white bull, a white horse and a splendid, furious elephant (मत्तो गजवरः), also eight beautiful damsels in fine attire, all kinds of musical instruments and bards in festive dress. [This is the account according to the text of the *Rāmāyaṇa* in Mr. *Goresio*'s edition; the edition of *Schlegel*, mentions (2. 15. 4-12) the following implements and in the following order: golden waterjars, an ornamented throne-seat, a chariot covered with a splendid tiger-skin, water taken from the confluence of the *Ganges* and *Jumna*, as well as from other sacred rivers, tanks, wells, lakes and from all oceans, honey, curd, clarified butter, fried grain (लाजाः), *Kuśa* grass, flowers, milk; besides, eight beautiful damsels and a splendid, furious elephant; golden and silver jars, filled with water, covered with *Udumbara* branches (क्षीरिभिस्कुन्नाः) and various lotus flowers; besides a white, jewelled *chowrie* (बालव्यजन), a white splendid parasol, a white bull, a white horse, all manners of musical instruments and bards. A similar enumeration occurs in the preceding chapter v. 32 ff. of the same edition where the throne-seat is defined as 'made of *Udumbara* wood', the chariot as 'drawn by four horses', the bull as 'accoutred with golden ropes, full-grown (lit. having its hump) and white', and the horse as 'strong and having four large teeth'; there are mentioned also two white *chowries*, instead of one, and all kinds of seeds, perfumes and jewels, a scimitar (निस्त्रिंशः), a

bow, a litter (वाहनं नरसंयुक्तम्; comm. = शिविकादि), a golden vase (भुङ्गारं हिरण्यमयम्) and a blazing fire, and amongst the living implements of the pageant, instead of the bards, gaudy courtizans, and besides the eight damsels: 'professors of divinity (आचार्याः), Brāhmaṇas, cows and pure kinds of wild beasts and birds, the chiefs of town- and country-people and the citizens with their train'. — The whole passage however (2. 14. 32-39.) seems to be an interpolation in the speech of *Vasishtha*, at variance with the hurry of his message to the king and made superfluous by the narrative of the following chapter.] The *Yuddhākānda* mentions of implements only a jewelled throne-seat (रत्नमयं पीठम्) and four golden jars ornamented with jewels in which four monkey chiefs, the allies of *Rāma* in his war against *Rāvaṇa*, carried water from the ocean of the four regions; *Āshabha* carried it from the southern ocean, his jar being filled with red sandal branches, *Jāmbavat* from the western ocean, his jar being ornamented with aloe shoots; *Vegadarśin* from the northern ocean, his jar being decorated with large branches (of what tree, is not said), and *Susheṇa* from the eastern ocean, his jar being ornamented with bracelets (? अङ्गदकेयूरैः). — Of the ceremony itself it is said that it was performed in the fashion of *Indra's* inauguration, but a first difference which, to judge from the scanty detail of the text, appears to exist between the manner in which the ceremony was conducted at the epic and that in which it is conducted in the *vaidik* period, is that the wife of *Rāma* shares in a portion of the ceremonies and in a seat on the throne with her husband, while a participation of the wife of the king in the ceremony is not mentioned in the *Aitar. Br.*; and a second and still more important difference results from the circumstance that not merely *Vasishtha*, the officiating priest, sprinkled *Rāma* with the consecrated liquid, but after him '*Vāmadeva*, *Jāmbāli*, *Vijaya*, *Kāśyapa*, *Gotama*, *Kātyāyana*, *Viśvāmitra* and other eminent Brāhmaṇas; moreover, after them, in succession, the assistant priests, the damsels, the military chiefs and the citizens, the gods shedding over him from the sky the essence of all plants'; for although the *Vasus* and other gods sprinkled *Indra* with the liquid, to inaugurate him as king of the several heavenly quarters, no mention is made in the *vaidik* ceremony, as applied to a mortal king, that any one else but the officiating priest inaugurated the king with the sacred liquid, or that the active share of the assembly in the ceremony goes beyond their eulogizing the good qualities of the king. A comparison, besides, between the implements of inauguration at the two periods and between the ingredients which constitute the consecration-liquid of the *vaidik* and that of the epic ceremony, show that the typical quality of the former had, in a great measure, been lost sight of at the period of the epic poems. — The same and other deviations are apparent in the account which is given in the *Śāntiparvan* of the *Mahābhārata*, of *Yudhishthira's* inauguration: 'Free from anger and pain the royal son of *Kuntī* sat down joyfully on the golden throne-seat (परमासन),

his face turned towards the east; in front of him took their seat on a beautiful golden stool (पीठ) the valiant *Sātyaki* and *Vāsudeva*; at either side of him, on fine-shaped jewelled stools the noble *Bhīmasena* and *Arjuna*; on a sumptuous ivory throne-seat embellished with gold (but acc. to a comm. 'on a sumptuous solid throne-seat'; दान्ते सिंहासने, *Arjunam.*: दान्ते संहर्षचमे), *Prithā* with *Sahadeva* and *Nakula*, and on seats as brilliant as fire separately *Sudharman* (the priest of *Duryodhana*) *Vidura*, *Dhaumya* and *Dhṛitarāshira*, as well as the pugnacious *Sanjaya* and the illustrious *Gāndhārī*, all entering from the side whence came *Dhṛitarāshira*. But the righteous king having taken his seat, touched with his fingers white flowers, auspicious emblems (स्वस्तिकान्), fried grain (अन्नतान्), the soil, gold, silver and a pearl; when all his subjects, headed by the house priest, became aware that he had thus possessed himself in an auspicious manner of earth, gold and the various kinds of jewels. The implements of the inauguration prepared and ready, were: filled jars made of gold, *Udumbara* wood, silver and clay, flowers, fried grain (लाजाः), sacrificial grass (बर्हिस्), cow's milk, fuel of *Śāmi* (*Acacia sumatana*), *Asvattha* (*Ficus religiosa*), and *Palāśa* (*Butea frondosa*)-wood, honey and clarified butter, a ladle (शुव) made of *Udumbara*-wood, and a conch (शङ्ख) ornamented with gold. Then, in obedience to the orders of *Kṛishṇa*, *Dhaumya*, the family priest, marked the sacrificial ground with a line in the direction of north-east (प्रागुदक्प्रवने वेदीं लक्षणेनोपलिख्य च), requested the noble king and the dark daughter of *Drupada* to be seated on the white, solid-legged throne-seat (सर्वतोभद्र आसने; comp. भद्रासन, भद्रपीठ) which was brilliant like fire and covered over with a tiger-skin, and made a libation into fire while reciting the appropriate mantras (जुहाव पावकं धीमान्विधिमन्त्रपुरस्कृतम्). Upon this *Kṛishṇa* took his venerated conch and sprinkled (with its contents) *Yudhishthira*, the son of *Kuntī*, (inaugurating him thus) as lord of the earth, and after him *Dhṛitarāshira*, the royal *Ṛishi* (sprinkled the king) and then all his subjects'. — The present made at this occasion by *Yudhishthira* consisted of a thousand *Nishkas* he gave to the Brāhmaṇas (somewhat in conformity with the injunction of the *Aitar. Br.*); but the liberality of *Rāma* was more remarkable: he gave the Brāhmaṇas a million milch cows, ten thousand bulls and three hundred millions *Nishkas*, besides carts, ornaments, cloths, beds and seats, and numerous villages; he made liberal presents, too, to the monkey chiefs and the monkeys, his allies. — It is, worthy of note, that a custom is met with, in the epic poems, the origin of which cannot with certainty be traced to the injunctions of the *Aitareya Brāhmaṇa*, viz. a king's having a son or relative of his inaugurated as युवराज (also युवराजन्) or 'junior king'. For, although *Sāyana's* commentary speaks of 'a father, brother &c.' who eulogize the king before the priest sprinkles him with the sacred liquid, and although the presence of the father at the ceremony might countenance the inference that the *vaidik* text implies also the inauguration of a *Yuvarāja*, it must be observed that the text

of the Bráhmaña does not contain the quoted words but in their stead the term **राजकर्तारः** 'king-makers', which may or may not comprise the paternal relationship. On the other hand it must be admitted that the vaidik injunction is not at variance with this ceremony, which, once performed, seems to hold good for the inauguration of the prince at his accession to the throne, after the father's death, since no mention is made, in the epic poems, of a repetition of the ceremony. The object of the inauguration of a prince as *Yuvarāja* is to secure to him the right of succession, and, besides, the advantages supposed to arise from the religious ceremony, as mentioned before, a share in the government, or perhaps all the privileges of a reigning king. For when *Dasaratha* intends to make his son *Rāma* a *Yuvarāja*, he addresses him with these words (in the *Āyodhyakānda*): 'Rāma, I am old; I have lived long and enjoyed every pleasure I desired; hundreds of sacrifices I have performed when I distributed food and liberal presents; thou wast born the son of my desire, for no one is equal to thee on earth; thus I have paid my debt to the gods, the Rishis, my deceased ancestors, the Bráhmañas and my own self; nothing remains for me to be done save inaugurating thee; therefore what I am about to tell thee, thou must do. To day all my subjects want thee for their king; therefore, my son, I shall inaugurate thee as junior king'; and *Rāma* reports to his mother: 'mother, I am ordered by my father to undertake the government of the country; to-morrow my inauguration will take place, for such is the behest of my father'. Another instance of the installation as *Yuvarāja* is that of *Yudhishtira* by *Dhritarashtra* (*Ādip.* v. 5517), or of *Bhīmasena* by his brother *Yudhishtira* (*Sāntip.* v. 1475); one of a simultaneous inauguration of a king and of his son, is that of *Dyumatsena* as king and of his son as *Yuvarāja*; (*Vanap.*: ततो ऽभिषिचिषुः प्रीत्या कुमत्सेनं पुरोहिताः । पुंश्चास्त्र महात्मानं यौवराज्ये ऽभिषेचयन् ।)

The inauguration ceremony at the *Paurānic* period has but little affinity with the vaidik rite; it is a series of proceedings which are founded on late superstitions and reflect scarcely any of the ideas which are the groundwork of the ceremony of the *Āitar. Br.* A description — though a loose and desultory one — of the *Paurānic Abhisheka* occurs in the 209th chapter of the *Agni-Purāna*. It commences with the injunction that a king should before his inauguration choose his astrologer (**सांख्य**), his family-priest (**पुरोहित**), his officiating-priest (**ऋषि**), his ministers (**मन्त्रिण**) and his queen (**महिषी**). [*Comp. Manu* 7. 77 &c.] The astrologer fixes the proper time for the inauguration (*comp. page 284 b, line 51 ff.*); the king takes a bath prepared with Sesamum and white mustard seeds (**तिलैः सिद्धार्थकैः स्नानम्**); the astrologer and the family-priest hail the king with the cry of 'victory', and he being seated on a throne-seat (**भद्रासन**) makes a proclamation of peace or public safety and grants freedom to his prisoners. Then before his inauguration by the family-priest takes place, he addresses a propitiatory prayer to Indra, and fasting on the

day of the inauguration makes libations to the *Manus* &c. (?) and pays respect to a sacrificial jar which is placed on the right or southern side of the sacrificial fire, with perfumes and flowers. [The text of this passage in the two *Mss.* of the *Agni-P.* at London, that alone contain a description of the ceremony and could be consulted by me, is very corrupt; the *Ms.* of the Royal As. Soc. in Devan. char. reads: पुरोधसाभिषेकसु कार्येऽग्नीशान्तिरेव च । उपवासाभिषेकहि वैशापु कुञ्जयाकनून् । वैश्वानरेन्द्रमंशासु सावित्र्यान्विशदेवतान् । सौम्यान्सस्त्रयन् धर्मं चायुष्याभयदाकनून् । अपराजितां च कसत्रं वहेर्दक्षिणपार्श्वे । शय्या च वंशं हिमं च पूजयेन्नभपुष्पकैः; the *Ms.* of the Royal S. in Bengali char.: पुरोधसाभिषेक प्राकार्येऽग्नीशान्तिरेव च । उपवासाभिषेकाद्वैशपी कुञ्जयाकनून् । वैश्वानरेन्द्रमंशासु सावित्र्यान्विशदेवतान् । सौम्यावस्त्रयन् धर्मं चर्मायुष्याभयदाकनून् । अपराजितां च कसत्रं वहेर्दक्षिणपार्श्वे । सदाभरयहिमश्च पूजयेन्नभपुष्पकैः. — This extract may serve at the same time, as a specimen of the indifferent state of both *Mss.* — that of the R. S. being however the better of the two — which made it necessary to renounce a *literal* translation of the *whole* chapter.] The flame of this fire should go rightwards, it should be bright like melted gold, crackle like carts or thunder (?), be clear (or smokeless); scent the air, be like the sign Swastika, have an uninterrupted, large flame and be free from sparks; no cats, wild beasts or birds should pass over the sacrificial ground [*Mss.*: प्रदक्षिणावर्तशिखसु तप्तजाम्बुनदप्रभः । रथीचक्षोषनिर्घोषो (R. A. S. रथीचक्षोषनिर्घोषो) विधूमश्च उताशनः । अनुक्षोमः सुगन्धिश्च स्वस्तिकाकारसंनिभः । प्रसन्नाचिर्मेहाज्वालः (R. A. S. प्रसन्नाचिर्मे०) स्युस्त्रिपुरहिती हितः (R. A. S. ऽर्चितः) । न प्रवेयुश्च मध्येन माञ्जरमुनपक्षिः]. — The king, to prepare himself for the inauguration, purifies his head with soil taken from the top of a mountain, his ears with soil from the top of an ant-hill (**वक्षीकायमुदा**), his mouth with soil from a temple of Vishnu, his neck with soil from a temple of Indra, his breast with soil from a royal court yard (**नृपाञ्जिरात्**), his right arm with soil thrown up by the horns of a bull (**वृषमुङ्गीवृत्तमुदा**), his back with soil from a lake, his belly with soil from the two banks of a river, his hips with soil taken from the door of a brothel (**वेष्ठाद्वारमुदा राक्षः कटिशौचं विधीयते**), his thighs with soil from a sacrificial spot (**यज्ञस्थानात्**; but *Ms.* R. A. S. from a cowpen: **गोस्थानात्**, which word however occurs immediately again), his knees with soil from a cowpen, his legs with soil from a horse-stable, his feet with soil from a cart-wheel; and the soil itself he washes off with *Panchagavya* (a compound of five articles derived from the cow: milk, curd, clarified butter, cow's urine and cow-dung). After this purification four ministers sprinkle the king who is seated on the throne: first the Bráhmaña minister with clarified butter out of a golden jar which stands east of the throne, then the Kshatriya minister with milk out of a silver jar which stands south, next the Vaiśya minister with cards out of a copper jar which stands west, and lastly the Śúdra minister with water out of an earthen jar which stands north of the throne [... भद्रासनगतं नृपम् । अभिषिद्धिमात्मानां चतुष्टयमघो वटैः । पूर्वतो हेमकुशेन वृत्-

पूर्वेण ब्राह्मणः । ह्यकुशेन चान्नेन चीरपूर्वेण चपियः । इभा
 च तापकुशेन वैश्वः पविमयेन च । मृकयेन वसिषोदकपुत्रा-
 मासौ ऽभिषेचयेत् । After them a Brāhmaṇa versed in the
 Rīgveda sprinkles him with honey and one who knows
 how to chant the Sāmaveda with Kuśagrass-water. Then
 the family-priest goes to the golden jar (mentioned above
 page 282b, line 2) and commits the sacrificial fire in the
 prescribed manner and with the appropriate hymns to the
 care of the Brāhmaṇas who assist him. [Ms. R. S.: संपी-
 तवर्णं कनकं तथानलं पुरोहितः । विधाय वज्रिरथां तु सद्-
 क्षेपु चषाविधि । राजस्त्रियाभिषेके च ये च मन्त्राः प्रकीर्तिताः ।
 तेषु दद्यात्सहाभागब्राह्मणानां श्रुतिकाया; sic. — R. A. S.:
 श्रुत्यातर्पतं कनकं तथा नत्वा पुरोहितः । संविधायांनरथां तु
 सद्क्षेपु चषाविधि । राजस्त्रियाभिषेकाय ये मन्त्राः परिकीर्ति-
 ताः । तेषु दद्यात्सहाभागब्राह्मणानां श्रुतिकाया; sic.] Having
 done so, he repairs to the part of the sacrificial ground
 where the throne stands (? , liter. to the वेदिमूलम्, root
 of the sacrificial ground), and sprinkles the head of the
 king with the liquid out of a golden vase perforated with
 hundreds of holes while reciting verses referring to the sub-
 stances which together with water, constitute the liquid,
 viz. herbs, perfumes, flowers, seeds, jewels (or pearls,
 probably reduced to powder) and Kuśagrass; and his throat
 (Ms. R. A. S.: his hip) with water taken from various
 places of pilgrimage and mixed with Rochaná; the Brāhma-
 ñas holding before the king, while the music plays, the
 jar which contains the annuals, together with the *chourie*,
 the fan and the other emblems of royalty. [The greater
 portion of the passage describing this rite is again so cor-
 rupt in both Mss. that the meaning of some words and the
 exact nature of the verses alluded to by the quotation of
 their beginning words: या जोषधीः, ... पुष्यवती, ब्राह्मणं,
 आसु शिशानः, ये देवाः &c., is open to doubt; Ms.: ततो
 पुरोहितो गच्छेदिमूलं तदेव तु (R. A. S.: *मूलं तु देवितुं) ।
 शतच्छिद्रेषु सौवर्षेणाभिषेकेषुपोत्तमम् (R. A. S.: अतः छि-
 द्रेषु पाषेण सौवर्षेणाभिषेचयेत्) । या जोषधीजोषधीभिरथे
 चाश्वेन गन्धकैः (R. A. S.: जों या जोषधीजोषधीभिरथे
 चषेति गंधकैः) । रश्मिः (R. A. S.: पुष्यैः) पुष्यवतीत्वे च ब्राह्मणेति
 च वीजकैः । रत्निरासु (R. A. S.: रत्निरासुः) शिशानश्च ये
 देवाश्च कुशोदकैः । यजुर्वेदवर्षवेदी (R. A. S.: यजुर्वेदश्च च-
 क्रादी) गन्धद्वारेति संसृशेत् । शिरः कण्ठं (R. A. S.: कटिं)
 रोचनाया (sic in both Mss.) सर्वतीर्षोदकैर्विवाः । नीतवा-
 चादिनिर्घोषिषामरत्नजनादिभिः । सर्वोषधीमयं कुम्भं धारये-
 चुर्जुपायतः; sic.] Then the king having looked on clarified
 butter and other auspicious objects placed before a looking
 glass (? comp. page 286a, line 29), his family-priest, after a
 prayer to Vishṇu, Brahman and other divinities and having
 prepared dishes of curds, clarified butter, honey &c., binds
 the head of the king with a fillet and fastens on it the
 tiara, while the king is seated on a couch covered over
 with a tiger-skin. He then orders a (white?) bull, a white
 horse (?) and an elephant to be led in, caparisoned severally
 with a panther- (?), a lion- and a tiger-skin. [Mss.: तं
 पञ्चैर्हर्षं राजा घृतं चै मङ्गलादिकम् । अमर्षं विष्णुं ब्रह्मणं
 मन्त्रादींश्च यज्ञकर्म (R. A. S.: अमर्षं विष्णुमिन्द्राद् ब्राह्म-
 णांश्च यज्ञांश्च) । ब्राह्मणमौत्तरां श्रुत्यामुपविष्टं पुरोहितः ।

अधुपर्कोदिकं कृत्वा पटुवर्णं प्रकारयेत् । राज्ञो मुकुटवर्णं च
 पञ्चमौत्तरं हृदि (R. A. S.: तरहृदि) । प्रवाचाविति च वि-
 श्वेषुषमं विषदं नवम् (R. A. S.: ध्रुवाद्या इति च विश्वेत् वृषदं
 वृषदं श्रवं) । द्वीपिषं सिंहं व्याघ्रवार्तं चर्मं तदासने; sic.]
 Presently the door-keeper ushers in the ministers, coun-
 sellors &c.; the king presents the astrologer and the family-
 priest with cows, goats, sheep and similar gifts, offers to
 the other Brāhmaṇas gold and such like presents, circum-
 ambulates the fire in keeping his right side towards it and
 makes a bow before his Guru. He further salutes respect-
 fully the bull, in patting it on the back, also the elephant,
 which he does not mount; but the horse he mounts, and
 having rode on it round his city (in keeping his right side
 towards it), while the royal passage is lined with soldiers,
 he enters it and dismisses gracefully all the people with
 marks of his favour. [The Ms. of the R. S. however con-
 denses the latter passage thus: 'the door-keeper ushers in
 the ministers, counsellors &c. and he dismisses gracefully
 all the people with gifts of cows, goats, sheep &c.'];
 अमात्यसचिवादींश्च प्रतीहारः प्रदशयेत् । गोवावियहदानाथैः
 प्रार्थं सर्वान्विसर्षयेत्; Ms. R. A. S.: अमात्यसचिवादिषु प्रति-
 हार प्रदशये (sic) । गोवावियहदानाथैः सांवत्सरपुरोहिती
 पूजयित्वा द्विजान्प्रार्थं (*न्रार्थं?) ह्यन्वाभुंजोतुमुष्यथैः (sic) ।
 वज्रिं प्रदक्षिणीकृत्य गुरुं नत्वा च पृष्टतः । वृषमात्रं मां मं
 पूजयित्वा च मंषितं (sic) । अथमात्रं नाम तु पूजयेत्तु (पूज-
 येत्तु?) समाहृतेत् । परिधत्ताजामर्षं (sic) वलपुत्रं प्रदक्षिणः ।
 पुरं विश्वे च दानाथैः प्रार्थं (प्रार्थं?) सर्वान्विसर्षयेत्.] — The
 following, 210th chapter of the *Agni-Purāna* contains the
 invocations or, as the text calls them, *mantras* which are
 to be recited at the inauguration (राजदेवायभिषेकमन्त्रान्वेषे
 ऽघमर्दनान् । कुम्भात्कुशोदकैः — R. A. S.: कुम्भात्कुशोदकैः —
 सिधेत्तेन सर्वं हि सिधति). These *mantras* have nothing in
 common with those recited at the vaidik ceremony; they
 contain merely an enumeration of gods, demons, saints,
 mountains, rivers &c. even of literary works, which are
 asked to sprinkle the king, to grant him victory and to
 protect him; the order in which all these beings and objects
 are paraded, is of the same senseless kind, and the nomen-
 clature of the same tedious description as they not uncom-
 monly occur in those works which exhibit a caricature of
 the ancient Hindu religion, — in the Purānas. It will suf-
 fice to give as a specimen the following verses of the forty
 and some Ślokas which form the subject of this chapter:
 'may the gods sprinkle thee, and Brahman, Vishṇu, Śiva,
 Vāsudeva, Sankarshana, Pradyumna, Aniruddha; may the
 ten elephants of the regions give thee victory, and Rudra,
 Dharma, Daksha, the Sun, religious Belief (अज्ञा), Bhṛigu,
 Atri, Vāsishtha &c. &c.; may the sons of Kriśāśwa
 protect thee, and the wives of Arishānemin, of Chandra
 and of Pulastya, Bhūtā (a female goblin), Kapidanshṛī
 Syenī (a female hawk), Bhāsi (a water-fowl), Kraunchī
 (a curlew), Dhṛitarāshṛī (a goose); Śukī (a female parrot;
 this and the preceding being probably names of female
 imps); the Gandharvas Hāhā, Hūhū, Nārada, Viśwā-
 vasu, Tumburu; the Apsarasas Anavadyā, Sukeśī,
 Menakā, Sahajanyā, Kratusthalā, Ghṛitāchī, Viśwāchī

Punjikasthalá, Pramlochá, Urvasí, Rambhá, Panchachúdá, Tilottamá, Chitralkhá, Lakshmaná, Puñdariká and Váruñi; the Rishis Bálakhilyas, Vyása, Valmiki &c., the kings Prithu, Dilípa, Bharata, Dushyanta (written Ms. R. A. S. तूर्णतः and दुष्कृतः); the mountains Himavat, Hemakútá, Nishadha, Níla, Sweta, Śringavat, Meru, Mályavat, Gandhamádana, Mahendra, Malaya, Sahya, Śuktimat (v. l. Śaktimat), Rikshavat (v. l. Vīkshavat), Śivi (?), Vindhya and Páripátra; the four oceans; the following sacred places of pilgrimage (तीर्थ): Pushkara, Prayága, Prabhása, Naimisha, Gayásirsha, Brahmasíras, Uttaramánasa (v. l. Uttamamánasa), Kálodaka, Nandikuñda, Panchanada (the Panjab), Bhṛigutirtha, Prabhása, Amara-kañtaka, Jambumárga, Vimala, the hermitage of Kapila (कपिलसूत्रमः), Gangádwára, Kuśávrta, Vinduka (v. l. Vilwaka), the mountain Níla (नीलपर्वतः), the mountain Varáha, Kanakhala (v. l. Kanashala), Kálanjara, Kedára, Rudrakóti, Váránasi (Benares), Badaryásrama (v. l. Pada-ryásrama), Dwáráká, Śrigiri, Purushottama, Śaligráma (v. l. Śalagr.), Váráha, the mouth of the Indus (सिन्धुसा-गरसंगमः), Phalgutirtha, the lake Vindu, the hermitage of Karavira; the rivers Gangá, Saraswati, Śatadru, Gañdákí, Achchhodá, Vipásá, Vitastá, Deviká, Káveri, Va- radá, Níschirá, Gomati, Pára, Charmanwati, Rúpá, Mandá- kini, Tápi (v. l. Nípá), Payoshní, Vená, Gauri, Vaitarañi, Godávari, Bhimarathí, Tungabhadrá, Rañi (? v. l. Prani), Chandrabhágá, Śivá and Gauri, may they sprinkle thee.' The Sanskrit works which are invoked to protect the king stand, in the text, between the mountains and the oceans, in the following order and selection: the Rīg- and the other Vedas, the six Angas, Itihásas and Puráñas, the Upa- vedas, viz. Áyurveda, Gandharvaveda, and Dhanurveda, the Angas, viz. Śikshá, Kalpa, Vyákaraña, Nirukta, the science of the luminous bodies (ज्योतिषां गतिः) and Chhandas [see s. v. चङ्ग], the Vedas [here mentioned again, like the Angas], the Mímánsá- and Nyáya-systems (मी- मांसान्वायविक्षरः), and the old Dharmaśástra (धर्मशास्त्रं पुराणं च); for these are the fourteen sciences [i. e. the four Vedas, the six Angas, the Puráñas as eleventh, the Mímánsá, Nyáya and law]; the Sánkhya- and Yoga-systems, the system of the Pásupatas, the Vedánta and the system of the Páncharátras (पाशुपतं वेदाश्च — sic — पाञ्चरात्रकम्), for these are the five doctrines; the auspicious verse Gá- yatri (q. v.), the Durgá-science and the science of music (?); (ऊतान्तपञ्चकं ह्येतन्नायत्री च शिवा तथा । दुर्गाविद्या च गा- न्धारी पान्नु त्वां शान्तिदाश्च ते). —

Another account of a royal inauguration, which is similar to that of the Agni-Puráña and perhaps belongs to a still more recent period than the latter, is that of the *Mánasára*, a work on Architecture and reputedly the com- pletest of its kind. [The high antiquity which is ascribed by the Hindus to this work will become more than doubt- ful, from a comparison, for instance, of this portion of it with the 209th ch. of the Agni-P. The only Ms. of this work, I could consult, is hopelessly incorrect and does not permit to make a reliable translation of it; it is a copy

of an ancient Ms. in Tamul characters which was discovered at Trichinopoly, is imperfect at the beginning and at the end, was written out under the direction of Mr. Ch. P. Brown and is now in possession of the E. I. H.; its ex- treme rareness in India as well as in Europe makes it ad- viseable to draw attention to some particulars of its de- scription of a royal inauguration which may be rendered in a safe manner.] The *Mánasára* puts forward two per- sonages in the inauguration ceremony who do not make their appearance in the foregoing accounts: the *Sthapati* or the architect, and the *Sthápaka* or (probably) the master of the ceremonies. According to this work, the throne is placed in a handsome sacrificial building where the inau- guration takes place (वानमण्डपे सीम्बे तु सिंहासनस्य चो- परि । नृपालं तत्र संस्थाप्य अभिषेकं समारभेत; some such building seems to be implied also by the description of the Agni-Puráña, since a 'door-keeper' is mentioned, but it is not expressly named); the inauguration liquid, which consists of river and sea-water is consecrated by chanting hymns from the Atharvaveda, Sámaveda and other sacred works; (सरित्समुद्रसखिलकुम्भीः पूर्वविमाधवेः (sic) । चत्वार्ष- सामगीतिश्च चाग्निज्ञानमन्त्रवैः); the king marks his fore- head with the sign Tripuñdra (q. v.: पश्चात्तु होमनिष्ठं च दर्भं दत्त्वा त्रिपुरङ्कम् । सत्ताटसारणं कुर्यान्नूपतिसु यथावि- धि), anoints his body with sandal and saffron, and the *Sthapati* purifies him with the compound called *Pancha- gavya* (see above page 282b, line 45); then the family-priest places on his head the tiara, and this toilet being com- pleted, the *Sthapati* and the *Sthápaka* invite the king to take place, with his queen, on the throne when the sacred liquid is sprinkled on his forehead while he bears the jewelled tiara (रत्नसंतुष्टमुकुटमूर्ध्नि राजोपधारयेत्). This ceremony having been performed under 'benedictions and all manner of auspicious noises' (सर्वमङ्गलघोषैश्च स्वस्तिवा- चनपूर्ववत्) the king mounts on an elephant and, under the sounds of a similar music, rides round his city, keeping his right side towards it, and distributes gifts amongst the spectators (कुर्यादातोह्यं पश्चाद्वाजा खैरावतोपरि । जनरी- प्रदक्षिणं कुर्यात्सर्वमङ्गलघोषवैः). These gifts which consist in corn and the like, cow's and other milk, weapons, and generally in any thing whether auspicious or not, the king should throw before himself and touch with his own hand, for in doing so he will not merely acquire strength, victory and glory but abundance of food &c. [A modern treatise on the royal inauguration, called *Rájyábhishhekapaddhati*, — with- out either date or name of the author — is very prolix in the enumeration of the mantras; it quotes the *Śatapathabr.* and, among the Puráñas, chiefly the *Agni-P.*; but it is rather an uncritical compilation from various books, than an au- thoritative source of information.]

The time of the inauguration must be an auspicious one. *Ráma* was inaugurated when the moon entered the asterism *Pushya*, in the hour *Abhijit*; (*Yuddhak.*: ततः प्रभाते विमले मुहूर्ते ऽभिजिति प्रभुः । वसिष्ठः पुष्ययोगेन ब्राह्मणैः परिवारितः । रामं रत्नमये पीठे उपवेश्य &c.). — The *Agni-P.* merely forbids the inauguration to take place at night

time, but makes no further restriction (सावत्सरो नृपं काले संसभारो ऽभिवेचनम् । कुर्यादृते रात्रिकालं कालस्य नियमः स्मृतः). — According to the astrological work *Jyotisharatanmāld*, the inauguration of a king may take place when the moon enters either of the following asterisms: *Anurādhā* (17th), *Hasta* (13th), *Pushya* (8th), *Rohini* (4th), *Śravana* (23^d) and the three next to it (viz. *Dhanishthā*, *Śatabhishā*, *Pūrvabhādrapādā*), *Revati* (28th), *Mṛigaśiras* (5th) or *Āśvini* (1st); (मित्रशाक्रकरपुष्यरोहिणीवैष्णवेषु तिसृषुत्तरासु च । रेवतीमृगशिरौ-श्विनीष्वपि च्छाभुजां समभिवेक इष्यते). — Another astrological work, the *Muhūrtachintāmañi*, lays down the following rules: 'the inauguration of a king is auspicious, if it takes place at the period of the sun's progress to the north of the equator, when Jupiter, the Moon and Venus have risen or those powerful planets: Mars, the Sun, the predominant or the minor planet which rule the (king's) nativity; but not on the fourth, ninth or fourteenth day of the month Chaitra, on a Tuesday, during the night or in an intercalary month. If it is performed at the conjunction of ill-omened planets with the first asterism (reckoned from that under which the king is born) their influence brings him illness; with the eighth, death; with the fifth, affliction of his sons; with the twelfth, poverty; with the tenth, it deprives him of energy; with the seventh or fourth, it destroys his sovereign power. All is auspicious, however, if an auspicious planet enters into the circle. If Jupiter enters into conjunction with the ninth or fifth asterism (reckoned from that under which the king is born) or Mars with the sixth, or Venus with the tenth, the king will always enjoy royal happiness; if Saturn enters into conjunction with the third, the Sun with the eleventh or Jupiter with the tenth or fourth asterism (and the inauguration then takes place), his empire will remain firm'; [राजाभिवेकः शुभ उत्तरायणे गुर्विन्दुशुक्रैरुदितैर्वलान्वितैः । भौमार्कलपेशदशेशजन्मपिनो चैत्ररिक्तारनिशामलिन्नुचैः ॥ १ ॥ पापिस्तनौ रुमिधने मृतिः सुते पुत्रार्त्तरर्थव्ययगैर्दरिद्रता । स्वात्वे ऽलसो भ्रष्टपदो बुनाम्बुगैः सर्वं शुभं केन्द्रगतैः शुभग्रहैः ॥ २ ॥ गुरुर्लपकोणे कुजो ऽरौ सितः खे स राजा मोदते राजलक्ष्या । तृतीयायगो सौरिसूर्यो खबन्धोर्गुरुश्चैत्ररित्री स्थिरा स्थानुपस्य ॥ ३ ॥ इति राजाभिवेकप्रकरणम् ॥; the technical terms are rendered, in the given translation, according to the comment of the author, *Daivajnarāma*].

B. INAUGURATION OF A MILITARY COMMANDER. This ceremony, the object of which is to ensure to the chief of an army victory over his enemies, does not appear to have been performed before the period of the *Mahābhārata*, where the inauguration of *Kārtikeya* as commander of the divine hosts is mentioned as the type of such a rite; comp. e. g. the words addressed by *Duryodhana* to *Śalya*, the king of Madra, when he chose him for his military chief: सेनापत्येन वरये त्वामहं मानुलानुलम् । सो ऽस्मान्पाहि युधां श्रेष्ठ स्कन्दो देवानिहाहवे । अभिविच्यस्व राजेन्द्र देवानामिव पावकिः । जहि शत्रून्ने वीर महेन्द्रो दानवानिव. — The proceedings at such an inauguration are not fully detailed in the description given in the *Śalyaparvan* of the *Mahābh.* (ch. 46), of the inauguration of *Kārtikeya*; but from the

rites which are mentioned, it may be inferred, that they were substantially the same as those which took place at the inauguration of a king; (comp. e. g.: ततो ऽभिवेकसंभारान्सर्वान्संभृत्य शास्त्रतः । वृहस्पतिः समिद्धे ऽप्री जुहावापिं यथाविधि । ततो हिमवता दत्ते मणिप्रवरशोभिते । दिव्यरत्नाचिते पुखे निषखं परमासने । सर्वमङ्गलसंभारैर्विधिमन्त्रपुरस्कृतम् । आभिवेचनिकं द्रव्यं गृहीत्वा देवतागणाः &c. । वज्रलत्वाच्च नोक्ता ये विविधा देवतागणाः । ते कुमारभिवेकार्थं समाजगमुस्ततस्ततः । जगुञ्जस्ते तदा राजन्सर्व एव दिवोकसः । आभिवेचनिकं भाण्डं मङ्गलानि च सर्वशः । दिव्यसंभारसंयुक्तिः कलसैः काञ्चनैर्नृप । सरस्वतीभिः पुण्याभिर्दिव्यतोयाभिरिव तु । अभ्यपिञ्चन्कुमारं वै संप्रहृष्टा दिवोकसः । सेनापतिं महात्मानमसुराणां भयंकरम् । पुरा यथा महाराज वरुणं वै जलेश्वरम् । तथाभ्यपिञ्चन्नुगवान्त्रह्णा लोकपितामहः &c.); the text (as results from the last quotation) professes at least that they are analogous to those at the inauguration of *Varuṇa* as king of the waters, and at the latter ceremony (mentioned *Śalyap.* chap. 48) reference is made to the inauguration of *Indra*, which is the type of a royal inauguration; (वरुणं देवताः सर्वाः समेत्येदमथानुवृण । यथास्मान्पुरराट्शक्रो भयेभ्यः पाति सर्वदा । तथा त्वमपि सर्वासां सरितां वै पतिर्भव । अभिविक्तस्ततो देवैर्वरुणो ऽपि महायज्ञाः । सरितः सागरांश्चैव नदांश्चापि सरांसि च । पालयामास विधिना यथा देवाञ्छतक्रतुः ।). There seems to have been that difference, however, that the military commander, his installation having been performed, did not give but receive presents, for the *Mahābh.* exhibits a long list of presents that were offered to *Kārtikeya* by the gods who assisted at his consecration. — The time deemed auspicious or inauspicious is the same for the inauguration of a military chief as for that of a king, except that *Tuesday* is considered also amongst the lucky days of the former, Mars being himself a military chief; (according to *Daivajnarāma* in his comm. on the quoted first verse of the *Muhūrtachintāmañi*: कुचचिञ्जौमवारो ऽप्युक्तः । स सेनापत्यभिवेकपरो ज्ञेयः । भौमस्य सेनापतित्वात्).

2. The water or liquid used at the ceremony of inauguration; e. g. *Kātyāy. Śrautas.*: कण्डुयन्थाभिवेकेण प्रलिम्पते (*Śrideva*: अभिवेकेण = अभिवेकोदकेन); or *Ādip. Mahābh.*: कर्णो ऽभिवेकार्द्रशिराः शिरसा समवन्दत. 3. The name of the sacrificial building where the inauguration of a king takes place; (*Mānasāra*: सर्वालंकारसंयुक्तमभिवेकाख्यमण्डपम् &c.). 4. Bathing, washing; e. g. *Sānkhyā Prav.*: दुःखादुःखं जलाभिवेकवन्न जाड्याविमोचः (*Vijnānāch.*: यथा जाड्यार्त्तस्य जलाभिवेकाद्दुःखानिवृत्तिरिव भवति न तु जाड्याविमोच इत्यर्थः); esp. for religious purposes, ablution; e. g. *Śātātapa*: सुरापः शर्करायास्तुला सप्त दद्यात्पापविशुद्धये । जपित्वा तु महारुद्रं दशांशं जुहुयात्तिलैः । ततो ऽभिवेकः कर्तव्यो मन्त्रैर्वरुणदेवतैः &c.; or *Vanap. Mahābh.*: स्रवा देवी स्मृता राजन्पुण्या देवी सरस्वती । तत्राभिवेकं कुर्वीत वल्मीकान्निःसृते जले । अर्चयित्वा पितुन्देवानश्चमेधफलं लभेत; or *Anuśāsanap. Mahābh.*: स्कन्द उवाच । ममाप्यनुमतो धर्मसंश्रुणुध्वं समाहिताः । नीलषण्डस्य शृङ्गाभ्यां गृहीत्वा मृत्तिकां तु यः । अभिवेकं त्र्यहं कुर्यात्तस्य धर्मं निबोधत &c.

5. Washing the image of a divinity, purifying it with ablutions. This ceremony takes place either at a festival

held in honour of a divinity or at the installation of an idol as a domestic and tutelary divinity; it consists in rubbing it over with ointments and washing it with liquids prepared of different substances under the recital of appropriate mantras. (According to the given quotation from the *Agni-Pur.*, the invocations mentioned in the latter, are the same for the consecration of an idol as for that of a king.) At the *Dola* festival held in honour of the juvenile *Kṛishna* the following materials are used, according to the *Utkalakhanda* (as quoted by *Rādhākāntadeva*): cold water, cow-dung, cow's urine, cow's milk, curds, clarified butter (i. e. the five substances of the Panchagavya), infusions of Kuśa-grass (कुशोदकम्), of Śankha (a perfume, apparently a dried shell-fish; शङ्खोदकम्), of sandal (चन्दोदकम्), of saffron (कुङ्कुमोदकम्), of fruits and flowers (फलोदकम् and पुष्पोदकम्), an unguent prepared of the powder of sandal wood and of emblic myrobalan (चन्दनपिष्टम-सकुद्वर्तनम्); scented water (सुगन्धिवज्जलम्) with which the idol is washed eight times, milk, clarified butter and honey being added severally at the second, seventh and eighth ablution; an infusion of perfumes (गन्धोदकम्) with which five ablutions are made; water taken from places of pilgrimage (तीर्थवज्जलम्), Ganges-water, water proceeding from an ant-hill, infusion of small annuals (सर्वोषधिवज्जलम्), Sahasradhārā-water (सहस्रधारावज्जलम्), various kinds of water in jars (according to some, in 108 jars). — At the *Durgā* festival, according to the *Vṛihannandikeśwara-Purāna* (also quoted by *Rādhāk.*) the image of the goddess is rubbed over before a looking glass (दर्पणप्रतिबिम्बे) with an ointment prepared of turmeric and powder of emblic myrobalan and then washed with the following things one after the other, under the recital of mantras, with: pure water, an infusion of Śankha, Ganges-water, an infusion of perfumes, each article of the Panchagavya (successively, as mentioned before), an infusion of Kuśa-grass, Panchāmṛita (a mixture of milk, curds, sugar, clarified butter and honey), ice-water, honey, an infusion of flowers, sea-water mixed with the juice of the sugar-cane (रसुरससागरोदके), an infusion of small and large annuals mixed together (सर्वोषधिमहीषधिवज्जलम्), water containing five kinds of extracts (पञ्चकषायोदकम्), eight sorts of earth (अष्टमृत्तिका: ? probably अष्टौ मृ०), infusion of fruits, hot water, Sahasradhārā-water, various kinds of water in eight jars, viz. atmospheric water in one jar (व्योमगङ्गासुपूर्णावकलसः), cloud-water in a second (मेघतोयपूर्णं), water of the Saraswati in a third (सारस्वततोयपूर्णं), sea-water in a fourth (सागरोदकपूर्णं), water mixed with lotus-pollen (पद्मरेसु-मिश्रितवज्जलपूर्णं) in a fifth, cascade-water in a sixth (निम्न-रोदकपूर्णं), water from various places of pilgrimage in a seventh (सर्वतीर्थोत्सुपूर्णं) and pure water in an eighth jar (सुखवज्जलपूर्णोत्सुमकलसः). Besides these substances, other ritual works mention: river-water, infusions of cocoa-nuts and of (pounded) pearls, rain-water, infusions of camphor and of sandal, aloe, gold, silver, *Gorochandā*, saffron, *Śriphala*, corn, *Dūb-grass*, sugar, lake-water, Ganges- and sea-water mixed together, an infusion of five kinds of grain (पञ्च-

शखवज्जलम्), of sesamum, tank-, lotus-pond-, and well-water, infusions of fruits and roots, Arghya (q. v.) -water, other kinds of water in four jars, and cold water; sesamum-oil and fragrant-oil; earth from river-banks, earth stirred up by the teeth of a boar (वराहदन्तमृत्तिका), earth from the door of a brothel (वेशाद्वारमृत्तिका), from the gate of a palace (राजद्वारमृत्तिका), earth stirred up by the horns of a bull, earth from an ant-hill, from a quadrivium, from the near and opposite banks of a stream (पारावारमृत्तिका), from the door of a temple and from the Ganges; and according to some, earth stirred up by the teeth of an elephant, earth from a river, from its two banks, from a town-gate (नागरमृत्तिका), from a cowpen and a trivium; others name infusions of the five articles of Panchāmṛita severally, of the small and the large annuals severally (सर्वोषधिमहीषधी पृथक्), of the five kinds of extracts severally, or infusions only of two articles of the Panchāmṛita (viz. honey, butter and milk excepted); again some name an ointment made of turmeric only, some one prepared of sesamum-oil and turmeric, and others add an aromatic powder and one made of five kinds of grain. In the ritual works founded on the *Kāli-* and *Devi-Purānas* there are mentioned, besides, infusions of (pounded) corals, emeralds, rubies, pearls, lapis lazuli, several varieties of lotuses (पद्म, कलार, कुमुद), of sugar-cane, lac (लक्ष्मणक), red sandal, turmeric, flour, rice and white mustard, as well as pool-water and water from various places of pilgrimage; earth from five such places; oil made of the Vishṇu plant, an ointment made of emblic myrobalan together with sesamum-oil and turmeric. — The ritual works founded on the *Purānas* mention moreover eight melodies which are severally played when the idol is washed with the eight kinds of water in the eight jars (see above col. a, line 43), as well as the instruments with which they are played. At the washing with the atmospheric water the melody is (acc. to the ritual of the *Vṛihannandikeśwara-Pur.*) *Mālasī*, played with the instrument *Mangalotsava*, or (acc. to the ritual of the *Devi-Pur.*) *Vārādī*, played with the instrument *Indravijaya*, or (acc. to the ritual of the *Kāli-Pur.*) *Mālava*, played with the instrument *Vijaya*; at the washing with the cloud-water, the m. is *Devakiri*, p. w. the instr. *Bhuvanavijaya* (*Vṛih.-Pur.*), or *Mālavagauḍa*, p. w. the instr. *Mangalavijaya* (*D.-Pur.*), or *Lalitā*, played with the large kettle drum *Dundubhi* (*K.-Pur.*); at the washing with the water of the Saraswati, the m. is *Vārādī*, p. w. the instr. *Vijaya* (*Vṛih.-Pur.*), or *Mālava*, p. w. the instr. *Devotsava* (*D.-Pur.*), or *Vibhāshā*, p. w. the drum *Dundubhi* (*K.-Pur.*); at the washing with the sea-water, the m. is *Deśāla*, p. w. the instr. *Rājābhisheka* (*Vṛih.-Pur.*), or *Deśāla*, p. w. the instr. *Ghanatāla* (*D.-Pur.*), or *Bhairavi*, p. w. the flute *Vanśī* (*K.-Pur.*); at the washing with the lotus-pollen-water, the m. is *Dhānushi*, p. the instr. *Madhuri* (*Vṛih.-Pur.*), or *Mālavī*, p. w. the instr. *Madhukara* (*D.-Pur.*), or *Kodā*, p. w. the instr. *Indrābhisheka* (*K.-Pur.*); at the washing with the cascade-water, the m. is *Bhairavi*, p. w. the cymbal *Karatāla* (*Vṛih.-Pur.*), or *Bhairavi*; p. w. the double drum

Dhakká (D.-Pur.), or *Várdá*, p. w. the conch *Śankha* (K.-P.); at the washing with the Tirtha-water, the m. is *Gujjari*, p. w. the flute *Vandí* (Vrih.-Pur.), or *Vasanta*, p. w. the conch *Śankha* (D.-Pur.), or *Vasanta*, p. w. the instr. *Panchasabda* (K.-Pur.); at the washing with the pure water the melody is *Vasanta*, p. w. the instr. *Panchasabda* (Vrih.-Pur.), or *Kodá*, p. w. the drum *Mridanga* (D.-Pur.), or *Dhánushi*, p. w. the instr. *Vijaya* (K.-Pur.). See *Rádhák*. s. v. **अभिषेक** — At the installation of a domestic idol (देवप्रतिष्ठा) the following articles are recommended for the ablation by the *Devapratishihattwa* (as quoted by *Rádhák*): river-, torrent-, sea-, cascade- and cloud-water, a mixture of milk, curds, sugar, clarified butter and honey, *Panchagavya* mixed with an infusion of *Kuśa*-grass; earth stirred up by the hoofs of a horse and the teeth of an elephant, earth from a mountain, from *Kuśa*-grass and an ant-hill, sesamum-oil, clarified butter, an infusion of five extracts (पञ्चकषायोदकम्), flowers of the mango-tree, of the *Champaka* (*Michelia champaca*), of the *Acacia suma*, lotusses and *Oleander*; leaves of holy basil, jasmin and *Śrīphala* (*Aegle marmelos*), a cleansing powder prepared either of the refuse of *Sesamum* (तिलकक्क), or of rice (श्राविततद्दुल), or of *Vilva* (*Aegle marmelos*)-leaves, or of emblic myrobalan (आमलक); hot water, water from places of pilgrimage. To prepare the liquid either a hundred and eight, or fifty four, or twenty jars are required, or one jar may suffice; the water is taken in the proportion of a hundred and eight Pala-weight — such is the *vaidik* (!) quantity — or, commonly, in the proportion of three hundred and sixty Tola-weight, and the substances named are mixed and shaken with it in each jar separately. — If a person, however, cannot afford to provide all these articles, he may take merely earth from an ant-hill, new cowdung, dry cowdung, some water mixed with ashes and scented water. (Comp. *Rádhák.*, *Śabdak.* s. v.). — E. सिच् with अभि, kṛit aff. चञ्. Comp. also अभिषेचनीय.

अभिषेकभूमि Tatpur. m. (-मिः) (In Buddhistic doctrine.) (Perhaps.) The place of ablation or purification, one of the 108 धर्मालोकमुख q. v.; *Lalitav.*: अभिषेकभूमिधर्मालोकमुखमवक्रमणव्याभिनिक्रमणदुष्करचर्याबोधिमण्डलोपसंक्रमणमारधंसनबोधिविबोधनधर्मचक्रप्रवर्तनमहापरिनिर्वाणसंदर्शनतापै संवर्तते. E. अभिषेक and भूमि.

अभिषेक्ता Tatpur. m. (-क्ता) One who inaugurates or consecrates by means of the rite अभिषेक q. v.; e. g. *Śatapath.*: चक्षियो वाव चक्षियस्त्राभिषेक्ता; or *Aitar. Br.*: सो ऽभिषेक्तो ऽभिषेक्ते ब्राह्मणाय हिरणं दद्यात्सहस्रम्. E. सिच् with अभि, kṛit aff. कृच्.

अभिषेकाह Tatpur. m. (-हः) The day of inauguration; e. g. *Agni-Pur.*: उपवासाभिषेकाहे &c. (see the quot. s. v. अभिषेक page 282b, line 8). E. अभिषेक and अहन्, sámas. aff. टच्.

अभिषेक्य m. f. n. (-क्यः-क्या-क्यम्) Fit for an inauguration &c. (see अभिषेक). E. अभिषेक, taddh. aff. चत्.

अभिषेचन Tatpur. n. (-नम्) The same as अभिषेक q. v.; e. g. (*bathing for religious purposes*), *Kaṇḍa Sūtr.*: अभिषेचनोपवासप्रसन्नचर्चनुचसुसवासवानप्रसन्नदानप्रोचवा दिङ्-

चकवाकनियमावाहृष्टाय (*Upaskāra*: अभिषेचनं कानं चक्राचाम); or (*inauguration, consecration*) *Mahdbh. Sántip.*: राष्ट्रकीतकृतमं रात्रं एवाभिषेचनम्; or *Harivansā*: न चाधिकारो देवानां रात्रेः साभिषेचने; or *Rámáy.*: राजमार्गः कृतः श्रीमान्पीरि रामाभिषेचने. E. सिच् with अभि, kṛit aff. कृच्.

अभिषेचनीय I. Tatpur. m. f. n. (-चः-चा-चम्) To be bathed or consecrated, worthy of being bathed or consecrated (see अभिषेक); e. g. *Śatapathabr.*: ये वा एतस्वीदृचं नमिष्यन्ति राष्ट्रं ते भविष्यन्ति राजानो भविष्यन्तभिषेचनीयाः पिश्रो ऽभिषेचनीयाः. E. सिच् with अभि, kṛitya aff. चनीयच्.

II. 1. m. f. n. (-चः-चा-चम्) Fit for, or serving for, the ceremony of consecration (see अभिषेचन and अभिषेक); e. g. *Śatapathabr.*: अभिषेचनीयानि पाचासि भवन्ति यथैता चापो ऽभिषेचनीया भवन्ति.

2. m. (-चः) The name of a Soma sacrifice: the second of the seven Soma sacrifices which form part of the *Rájasúya* (q. v.; and see पविच or अम्भारोहणीय, दशपेय, केशवपनीय, सुष्टिद्विराच consisting of two sacrifices, and चचधृतिः; *Sáyana* in conformity with *Kátyáyana*: तच्च — i. e. in the *Rájasúya* — पविचाभिषेचनीयदशपेयकेशवपनीयसुष्टिद्विराचचचधृतिसंज्ञकाः सप्त सोमयागाः; the *Vyākhyá* of the *Māsaka Sūtr.*: राजा राजसूयेन चजेत तस्य सप्त सुक्ता अम्भारोहणीयः । अभिषेचनीयः । दशपेयः । केशवपनीयः । सुष्टिद्विराचः । चचधृतिरिति). It is performed a year after the पविच or अम्भारोहणीय has taken place (*Sáyana* on the *Śatap.*: एवं पविचास्त्रात्प्रथमसोमयागादनन्तरभावीन्वाणुमतादीनीष्टिर्द्विहोमात्मकानि संवत्सरपर्यन्तमनुष्ठेयानि कर्मसंयुक्तानि । अथ द्वितीयस्त्राभिषेचनीयास्त्रस्य सोमयागस्य प्रथमो ऽभिधास्यते; the *Vyākhyá* on *Māsaka*: अम्भारोहणीयेनेहा संवत्सरादूर्ध्वमभिषेचनीयेन चजेत), and commences, according to *Harivámin*, on the first day of the second or dark fortnight; acc. to the *Sāmaveda-school*, on the first day of the first or light fortnight of the month *Phálguna* (February-March); it consists of several ceremonies which last five days, the first or दीचा occupying one day, the उपसद् offerings three days and the सुक्ता one day. The officiating priest who performs the initiatory rites and chants the *Sāmav.*-hymns specified in *Māsaka's Kalpasútras*, must be a *Bráhmaṇa* of the family of *Bhrigu*. The principal ceremonies of this sacrifice (in which seem to have originated those of the अभिषेक q. v.) are the following: after the initiatory rites have been performed and the *Adhvaryu* priest has summoned the king who performs the *Rájasúya* sacrifice, in proclaiming his name, the name of his father and mother and that of his kingdom, he takes seventeen kinds of liquid with vessels made of *Udumbara* (*Ficus glomerata*) wood, viz. he takes 1. water of the river *Saraswati*, which he places in a well screened place; 2. having provided himself with as much clarified butter as is sufficient for a full libation and gone into a pond, and having sent there a man or a beast, he pours into the first wave which is roused by either of them in an eastern direction, the clarified butter and then takes the water of that wave; 3. he repeats the same process with the second wave which is roused in a western direction; 4. he then takes river-water

in the direction with the stream and 5. against the stream, 6. river-water which has broke out and formed a separate stream, 7. sea-water, 8. water from a whirlpool, 9. water from a deep lake, 10. water proceeding from rain during sunshine, before it has fallen down, 11. water from small tanks, 12. well-water, 13. ice- or dew-water; (*Śrīdeva* observes that it must be collected in places where there is much dry grass, by throwing a clean garment over it and afterwards by wringing it out in a cup); 14. honey, 15. water proceeding from the membranes investing the foetus of a cow which has calved, 16. milk, 17. clarified butter; (*Śrīdeva* observes that the water of the Saraswati and all water which is not at hand as well as the water which can only be had conditionally, e. g. that of 10. 13. 15., must be first procured and then the other kinds). He then catches, at it were, sun beams with the hollow of his hand and joins them with each of the seventeen liquids while repeating severally the hymns he has recited before, when collecting each water. Then, he pours these liquids into one vase made of *Udumbara*-wood, arranges four vases made severally of *Palāśa*- (*Batea frondosa*), *Udumbara*-, the pendant branch of the *Ficus Indica*-, and *Aśwattha*- (*Ficus religiosa*) wood, spreads out before them a tiger-skin and distributes the water collected in the one vase, into the four sacrificial vases. Next follows the toilet of the king who takes off the garments he wore at the preparation for the sacrifice, and now is clad by the Adhwaryu in a silk under garment and over it in a red and white cloak; on his head the priest places the royal turban (*ushniṣha*), fastening both its ends to his waist; and in his hands the bow, which he strings, and three arrows. Then he throws copper into the face of a long-haired eunuch who sits in the midst of the assembly and represents the various kinds of death. These rites having been performed, the Adhwaryu invites the king to step on the tiger-skin, placing under his feet a golden circle and another golden circle perforated with nine or a hundred holes on his head; then he lifts up the arms of the king, and while the latter is thus standing with his face towards the east, either he or the royal family priest drops the contents of the *Palāśa* vase over him; then the king's brother drops over him the water contained in the *Udumbara* vase; then a Kshatriya friend the water in the third vase, and lastly a Vaiśya the water in the *Aśwattha* vase. The Hotri then having recited the legend of *Sunahśepa*, the king gives to the Adhwaryu and to him severally a hundred or a thousand cows as well as gold, food and cloth; he then rubs the consecrated water which remains on his body, over himself with a black-horn-brush, makes three steps on the tiger-skin at the hand of the Adhwaryu, and having poured the remainder of the consecrated liquid into the *Palāśa* vase hands it to his favourite son. After a libation of clarified butter the Adhwaryu then proclaims the name of the king coupling with it, however, this time the name of the son (by saying e. g. 'here is *Daśaratha*, the father of *Rāma*'). The subsequent ceremonies refer to the preparation of a carriage, the putting to it of a team of horses &c., the

giving of cows to the king's brother, the king's mounting the car, tying on his feet a pair of shoes made of boar's skin, giving to his bow-bearer the bow with the three arrows and after various other rites, playing a game of shells, five shells having been handed to him by the Adhwaryu, with his brother, his charioteer (*sūta*) or his architect (*sthapati*) and his military chief, the shells being either made of gold, or the fruits of *Beleric myrobalan* serving as such (*Sāyana* on the *Satap.*: अथा वाम अपर्दकाः सुवर्षनिर्मिताः । विभीतकफलाणि शीवर्षा वेलेवे) and the game representing the victory of the Kali age over the other ages; the ceremony closes with libations in the fire. (The *Mīmāṃsists* do not consider the recital of the legend of *Sunahśepa* and the game of shells as special parts of the *Abhishechaniya*, but as rites belonging in general to the whole *Rājāsūya* sacrifice. For the full detail of the ceremony and the hymns to be recited at the various rites see *Satapathabr.* V. 3. 2. 1. — 4. 4. 25. and *Kātyāyana's Śrautas.* book 15, 4-7.). E. अभिषेचन, taddh. aff. इ (II. 2. scil. सोमवान्); (*Mādhava*, however, who uses also the term अभिषेच as the name of the ceremony, seems to consider the word as a Tatpur. like अभिषेचनीय I.).

अभिषेच Tatpur. 1. m. f. n. (-च-च्चा-च्यम्) ¹To be bathed. ²To be consecrated, to be inaugurated (see अभिषेक); e. g. *Rāmāy.*: तत्र स्वमभिषेच्य च मनस्वरघटीव माम् । स्वस्वाहमभिषेक्तास्त्रि शीवराज्ये परंतप.

2. m. (-चः) The same as अभिषेचनीय II. 2.; e. g. *Mādhava's Jaim.nyāyam.*: राजसूयवर्षभावाणुवृत्तेः सर्वशिवता । कस्याकाङ्क्षाभिषेच्यस्य प्रक्रिया प्रवक्ता ततः; or एकस्त्रीवाभिषेच्यस्य तदङ्गं निश्चिन्तय वा । राजसूयवर्षापर्वणादावः प्रक्रिययोत्तरः; or अभिषेचप्राकृताङ्गसमाप्तौ देवनादवः । मध्ये वा पूर्ववत्सर्वसमाप्तौ देवनादवः; the word being explained by *Mādhava* in these instances as synonymous with the Soma sacrifice 'अभिषेचनीय'. E. सिच् with अभि, kṛitya aff. चत्.

अभिषेचित Tatpur. m. f. n. (-तः-ता-तम्) Caused to be consecrated, installed; e. g. *Harivamśa*: राजा प्राचां दिशि यथा वासवेनाभिषेचितः. E. सिच् in the caus., with अभि, kṛit aff. ङ्.

अभिषेच Bahuvr. m. (-चः) (ved.) (An enemy) who approaches with his army; *Rigv.*: एना मन्दावो अहि श्रुत् अभिषेचो अथादेदिज्ञानान् (*Sāyana*: अभिषेचान् । प्रवभियताः सेना येषां तादृशान्). E. अभि and सेना.

अभिषेचन n. (-चम्) March with an army to attack an enemy. E. अभिषेचि, kṛit aff. ङ्.

अभिषेचि denom. parasm. (-चति; the *mūrdhanya* च् remains unchanged also after the augment; e. g. अभिषेचयत्, and if reduplication takes place; e. g. desider. अभिषेचिष्यति, on which form *Kaiyyāta* to *Pān.* VIII. 3. 64. observes: अकृत्यन्नः सेनाद्वयः । अथवा सहजेन सेना । सहस्र सः संज्ञायामिति — VI. 3. 78. — सादेशः । यदा तु ऊपुवृत्ति — *Uśādis.* 3. 10. — सिनेतिर्नप्रत्यये सेनाद्वयो कृत्वावति तदास्त्वेव षोपदेशस्तम्; comp. also अभिषेचिष्यति). To march with an army for the purpose of attacking an enemy; e. g. *Hitopad.*: अपीडयन्ममं श्रुत्सिनीपुरभिषेचयेत् । सुवसाथं दिवां वेत्तं हीर्षप्रवाणपीडितम्. E. अभिषेच, denom. aff. चिच्;

(if the E. of the *Kāsikā* on *Pānī*. III. 1. 25. 'सेनयाभिवाति' be correct, the word would be सेनि, denom. of सेना, pref. अभि, and there would be, according to the Hindu theory, no inflected verb of a base अभिष्टि).

अभिष्टोतु Tatpur. m. (-ता) One who presses out the juice of the Soma plant; e. g. *Satapathabr.*: अभिष्टोतारो ऽभिष्टुत. E. सु with अभि, kṛit aff. तुच्.

अभिष्टन Tatpur. m. (-नः) A roar, a shout; e. g. *Rīgv.*: अभिष्टने ते अद्रिचो यन्त्रा जगत् रजते (*Sāyāna*: अभिष्टने सिंहनादे). E. सन् with अभि, kṛit aff. चच्.

अभिष्टन Tatpur. m. (-वः) Praise, encomium; e. g. *Rāmāy.*: मुत्राव रामः शतशो वाचः पीरजनेरिताः । आत्माभिष्टवसंयुक्ताः पुस्त्यवखकीर्तनाः; or रामाभिष्टवसंयुक्ताः कथासुमिषो जनाः; or *Mahidhara* (on *Vājas.*: अनुष्टुप्ते ऽभिनरः): अभिनरः । अभिष्टव इत्थं. E. सु with अभि, kṛit aff. चच्.

अभिष्टि Tatpur. (ved.) I. 1. f. (-ष्टिः) ¹Approaching, moving towards, access; e. g. *Rīgv.*: अभीमवन्त्स्वभिष्टिमूतयो ऽनारिचमां तविषीभिरावृतम् । इन्द्रम् &c. (*Sāyāna*: = शोभनाश्लेषवत् शोभनाभिमनमित्यर्थः; i. e. with graceful motion); or स वेतसुं दशमायं दशोषिं तृणुभिन्द्रः स्वभिष्टिसुखः &c. (*Sāy.*: = सुद्वेषणीयाभिमग्यानि सुखानि सुखानि येन देयानि i. e. who bestows happiness that is easy of access); comp. also अभिष्टिसुखः; or *Rīgv.*, *Vājas.*: वनेमा ते अभिष्टिभिः (*Mahidh.*: = मार्गैः, but comp. II. 1.). ²Approaching in order to assist, assistance, help, protection; e. g. *Rīgv.*: (इन्द्र) पाहि नो दूरादारदभिष्टिभिः सदा पाहाभिष्टिभिः (*Sāy.*: = अभ्यागमैः; or अभित एषीः); or चाभिः कवमभिष्टिभिः प्रावतं युवमन्विना । तामिः &c. (*Sāy.*: = अपेक्षितामी रचाभिः). ³The object to be approached or aimed at, wish, desire; e. g. *Rīgv.*: उत्तीर्युवोरह विष अभीके अभवन्नभिष्टयः (*Sāy.*: = सर्वैः प्राक्षिभिरश्लेषणीया अभवन्); or श्रतेना नो अभिष्टिभिर्नियुक्तो इन्द्रसारविः (*Sāy.*: = अभित एषीथैः कामैः); or *Rīgv.*: इन्द्र सबच्चित्तमभिष्टये करो वयस वाजिनम् (*Sāy.*: = अभिमतप्राप्तये, but see also II. 1.); or *Rīgv.*, *Vājas.*: यो नूनं मित्रावप्यावभिष्टय आचक्रे (*Mahidh.*: = अभिमतलाभाय); or देवं देवं वो ऽवसे देवं देवमभिष्टये (*Sāy.*: = अभिलषितप्राप्तये; *Mahidh.*: = अभिलषितफलाप्तये, the sense of 'attainment' in the latter instances being rather implied by the fourth case than by the base of the word); or शं नो देवीरभिष्टय चापः (*Mahidh.*: = अभीष्टाय; but comp. II. 1.); comp. also अभिष्टिकृत्.

2. m. f. (-ष्टिः) ¹One who goes towards; e. g. *Rīgv.*: आ चं पुष्यति दिवि सद्यर्षिषः समुद्रं न सुभ्यः स्वा अभिष्टयः (*Sāy.*: = चाभिमुखेन गमनवत्). ²One who approaches with a hostile purpose, attacking, conquering; an enemy; e. g. *Rīgv.*, *Sāmav.*, *Vājas.*: (इन्द्र) महौं अभिष्टिरोजसा (*Sāy.*: = अभिगता i. e. शत्रूनामभिभविता, but see also II. 2.); or *Rīgv.*: इन्द्र स्वर्षा जगयन्नहानि जिनायोश्चिभिः पूतना अभिष्टिः (*Sāy.*: = अभिगता i. e. अभिभावकः सन्); comp. also अभिष्टिपा. ³One who approaches for the sake of a desire, desirous of; e. g. *Rīgv.*: ऊर्षो नपादभिष्टये (*Sāy.*: = अभीच्छते मङ्गमङ्गं प्रयच्छेति शेषः). E. According to *Sāyāna*, इच् with अभि, kṛit aff. क्तिन्, when अभिष्टि would stand in the room of अभीष्टि, analogously to शक्यु, हसीवा &c. for शक्यु, हसेवा &c.; a more plausible E., however, seems to be स्था with अभि, kṛit or uñ. aff. क्ति, when अभिष्टि would stand instead of

अभिष्टि, analogously to सुहु, दुहु, पुलसि (explained by *Mahidh.* to *Vāj.* 16. 43.: परो ऽये तिष्ठति पुलसिः । चक्ष तत्सं हान्दसं रक्ष तत्सं च) &c.; an E. चस् 'to be' with अभि, kṛit aff. क्तिन्, which is countenanced, too, by another explanation offered by *Mahidhara* on पुलसि, might apply to the meaning 'attacking, conquering', but would be scarcely reconcilable with the meanings implying 'approach' and 'assistance'.

II. 1. f. (-ष्टिः) Sacrificing towards, in presence of or completely, a complete sacrifice; e. g. *Rīgv.*: इन्द्र सबच्चित्तमभिष्टये &c. (see above I. 1. 3.; the word being explained by *Sāy.* also चाभिमुखेन यागाय); or वनेमा ते अभिष्टिभिः (*Sāy.*: = इविभिः; comp. also I. 1. 1. and III. 1.); or शं नो देवीरभिष्टय चापः (see above I. 1. 3.; *Sāy.*: = यचाप); or *Vājas.*: देवीं धियं मनामहे समुदीकमभिष्टये (*Mahidh.*: = अभि समन्वाद्यजमभिष्टिः अभिमुखेन प्राप्तस्य यक्षस्य वि-स्यर्चम्); comp. also अभिष्टिकृत्.

2. m. (-ष्टिः) One to be worshipped by a sacrifice; e. g. *Rīgv.*: महौं अभिष्टिरोजसा (see above I. 2. 2.; *Sāy.* in the corresponding *Sāmaveda*-verse: = चाभिमुखेन यष्टवः, besides अश्लेषणीयो वा शत्रूनाम्); or *Vājas.*: ईदितो देवीरि-र्वो २ । अभिष्टिराजुहानो इविषा शर्धमानः (where the word has the same sense and need not be explained as a Bahuvr., as *Mahidh.* does: अभि समन्वादिष्टिर्वागो यक्ष; comp. also III. 2.). E. यच् with अभि, kṛit aff. क्तिन्; comp. the remark under E. I.

III. 1. f. (-ष्टिः) Praise, an encomiastic hymn; e. g. *Rīgv.*: वनेमा ते अभिष्टिभिः (see I. 1. 1. and II. 1.; *Sāyāna* giving besides the quoted explanation also the sense सोषिः).

2. m. (-ष्टिः) One who is praised; e. g. *Vājas.*: ईदितो देवीरि-र्वो २ । अभिष्टिः (see II. 2.; *Mahidh.* giving besides the quoted explanation also the following: अभिष्टयत इत्थं-भिष्टिः). E. सु with अभि, uñ. aff. ष्टि (accord. to *Mahidhara*). [The meanings s. II. and III. and the corresponding EE. do not appear required by the context in the passages where the word occurs; and the commentators themselves either disagree or give the option of the meanings s. I. The *Rīgv. Prātisākhya* observes that if अभिष्टि precedes as first part of a compound another word beginning with a स्, this स् does not become ष्; e. g. स्वभिष्टिसुख, not स्वभिष्टिसुखः.]

अभिष्टिकृत् Tatpur. m. (-त्) (ved.) ¹Fulfilling desires; e. g. *Rīgv.*, *Vājas.*: आ न इन्द्रो दूरादा न आसादभिष्टिकृद्वसे चासदुषः (*Sāy.*: = यजमानसंबन्धिनामभिष्टिनां कर्ता; *Mahidh.*: अभिष्टिमभिषायं करोतीत्यभिष्टिकृत् । मनोरथप्रदः); or *Rīgv.*, *Sāmav.*: अभिष्टिकृद्धि चर्षणिः (*Sāy.*: अभीष्टफलस्य कर्ता). ²Performing a sacrifice; e. g. *Rīgv.*: त्वदाजी वार्वमरो विहाया अभिष्टिकृज्यायते सत्सुखः (*Sāy.*: = चक्ष-कृत्; besides अश्लेषकृत्). E. अभिष्टि (I. and II.) and कृत्.

अभिष्टिसुख Bahuvr. m. f. n. (-स्यः-चा-स्यम्) (ved.) Yielding happiness or wealth, when being merely approached; an epithet of the Dawn; *Rīgv.*: ता चा ता भद्रा उपसः पुरासुरभिष्टिसुखा अतजातसत्वाः (*Sāy.*: = अभिनमनमाषेच सुखं धनं यासां ताः); comp. the instance स वेतसुं &c. s. v. अभिष्टि I. 1. 1. E. अभिष्टि (I.) and सुख.

अभिष्टिपा Tatpur. m. (-पाः) (ved.) Who protects against enemies; an epithet of Indra; *Rīgv.*: त्वं न इन्द्र स्वाभिष्टिती

त्वाद्यतो अभिष्टियासि जनान् (Sáy.: अभिष्टयो ऽभिवन्तारः श्रवः । तेभ्यः पाता रचको ऽसि). E. अभिष्टि (I.) and वा. अभिष्टित् m. f. n. (-मान्-मती-मत) (ved.) Desirable, to be sought for; *Rígv.*: तदां वरा शंसं राधं चाभिष्टिमन्ना-सत्वा वक्ष्यम् (Sáy.: = अभिष्टयुक्तमाभिमुखेन प्राप्तवम्). E. अभिष्टि (I.), taddh. aff. मत्तुप्.

अभिष्टिशवस् Bahuvr. m. (-वाः) (ved.) Having the power of attacking or conquering enemies; an epithet of Mitra; *Rígv.*: मिचाय पञ्च येमिरे जना अभिष्टिशवसे (Sáy.: = शत्रु-क्षामभिमन्ववस्युक्ताय). E. अभिष्टि (I.) and शवस्.

अभिष्टुत Tatpur. m. f. n. (-तः-ता-तम्) Praised; e. g. *Bhāgavata-Pur.*: अभिष्टुतो (scil. Bhagavat) विश्वसुजा प्रसूरीरापूर्थ-माद्यो विवुधिः पश्यतो ऽरेः. E. सु with अभि, kṛit aff. क्त.

अभिष्टुत् Tatpur. m. f. n. (-न्-ती-त्) Praising; e. g. *Rāmāy.*: वयःस्त्रितीर्मानधसूतवन्दिभिरक्षयैव वेतास्त्रिषोऽस्यसुप्तिकैः । अभिष्टुवन्निर्गुणतो गुणान्वत् समावृत्तं द्वारपथं ददर्श ह. E. सु with अभि, kṛit aff. श्तु.

अभिष्ठात Tatpur. m. plur. (-ताः) The name of one of the families the members of which bear the surname Kauśika; another reading of the word is अभिग्लान. E. स्ता with अभि, kṛit aff. क्त.

अभिष्यत् Tatpur. m. f. n. (-न्-न्ती-त्) Destroying, killing; e. g. *Bhāṭik.*: अभिष्यन्तः कपिं क्रोधाद्भविष्यन्निवात्मनः. E. सो with अभि, kṛit aff. श्तु.

अभिष्यद् Tatpur. m. (-न्दः) ¹Oozing, flowing. ²Great increase, excess; e. g. *Rāghuv.*: (मधुरा) स्वर्गाभिष्यन्दवमनं ह्रस्वेषोप-निवेशिता 'founded as it were by throwing off the excess of population in the paradise'. ³(In Medicine.) *Ophthalmia* which, if neglected, produces the severe kind called *Adhimantha*; it may be produced, according to *Suśruta*, by derangement in the air, bile, phlegm or blood; if the disease is produced by derangement in the air, the patient 'has a sensation of throbbing, rigidity, horripilation, of sand in the eye and harshness, he suffers from headache, dryness and his tears are cold' (comp. वाताभिष्यन्द); if by derangement in the bile, 'he suffers from burning pains, discharge of pus, has a liking for cold applications, a sensation of smoke in the eye, his tears are warm and his eye is yellow' (see पित्ताभिष्यन्द); if by derangement in the phlegm, 'he likes hot applications, the eye feels heavy, is swollen, itches, is greasy, white, very cold and has a thick discharge' (see कफाभिष्यन्द); if by derangement in the blood, 'his tears are copper coloured, the eye is red and its small vessels very red; moreover the symptoms of bile are present' (see रक्ताभिष्यन्द). Comp. अभिष्यन्द. E. स्यद् with अभि, kṛit aff. घञ्.

अभिष्यन्दिन् (In Medicine.) I. Tatpur. m. f. n. (-न्दी-न्दिनी-न्दि) 1. Oozing, trickling, fluid; e. g. *Suśruta*: दधि तु मधुरमक्षमत्वक्षमिति । महाभिष्यन्दि मधुरं कफमेदो-विवर्धनम् । रसे पाके च मधुरमत्वभिष्यन्दि दोषसम्. E. स्यद् with अभि, kṛit aff. ङिनि.

2. Causing defluxions or serous effusion (यदेव द्रव्यं शरी-राभ्यन्तरे क्लेदं जनयति । अभिष्यन्दिद्रव्याणि दधिमत्सद्दु-ष्टोदकप्रभृतीनि); e. g. *Suśruta*: विदाहिगुणविष्टभिरचाभि-ष्यन्दिभोजनैः । द्विक्रा चासञ्च गुणां समुपजायते; or दिवा सप्तमभिष्यन्दि गुह चासं विवर्धयेत्. Comp. अभिष्य-न्दिन्. E. स्यद्, in the caus., with अभि, kṛit aff. ङिनि.

II. m. f. n. (-न्दी-न्दिनी-न्दि) Affected with ophthalmia (see अभिष्यन्द) (*Wilson*). E. अभिष्यन्द, taddh. aff. ङिनि.

अभिष्यन्दिमण. An incorrect reading for अभिष्यन्दिमण q. v.

अभिष्वङ्क Tatpur. m. (ङ्कः) Strong attachment, love, devotion ('the feeling happy or unhappy according to whether another is happy or unhappy, the wishing to live or to die, according to whether another lives or dies'); a stronger term therefore than सक्ति which merely implies the pleasurable feeling derived from the connexion with an object, e. g. *Bhagavadg.*: असक्तिरनभिष्वङ्कः पुत्रदारगृहादिषु एत-ञ्ज्ञानमिति प्रोक्तम् 'not deriving pleasure from the connexion with any object, absence of love for son, wife, house &c. . . . that is called wisdom' (*Sankara*: असक्तिः । सक्तिः सङ्गनिमित्तेषु विषयेषु प्रीतिमात्रं तदभावो ऽसक्तिः । अनभिष्वङ्को ऽभिष्वङ्गाभावो ऽभिष्वङ्को नाम सक्तिविशेष एवा-न्यात्मभावनालक्षणो यथान्वस्मिन्सुखिनि दुःखिनि वाहमेव सुखी दुःखी च । जीवति मृते वाहमेव जीवामि मरिष्यामि चेति; *Saddānanda*: सक्तिर्ममेदमित्थेव प्रीतिमात्रमुदीरिता । अभि-ष्वङ्कस्तु पुत्रादी तादात्म्याध्यासलक्षणः अन्यस्मिन्पुत्रभार्यादौ सुखदुःखान्विते सति । अहमेव सुखी दुःखीत्वादिरूपो दुरा-ग्रहः । वर्ज्यो ती सत्यभिष्वङ्गो पुत्रदारगृहादिषु). Compare अभिषङ्क. E. स्वङ् with अभि, kṛit aff. घञ्.

अभिसंयोग Tatpur. m. (-गः) Connexion, association, union; e. g. *Jaimini Sūtr.*: अर्थापत्तेस्तद्धर्मः स्थानिमित्ताख्याभिसंयो-गात्; or अपनयो वा प्रसिद्धेनाभिसंयोगात्; comp. संयोग and the inst. s. अभिसम्बन्ध. E. युञ् with सम् and अभि, kṛit aff. घञ्.

अभिसंशीन Tatpur. m. f. n. (-नः-ना-नम्) Coagulated; e. g. घृतम्; also अभिसंश्यान, according to the *Kāśikā*, followed by *Mādhava* in the *Dhātuvr.* s. v. श्ने; but if the pref. सम् precedes अभि, the form is, according to others, only समभिश्यान (not समभिशीन). E. श्ने with सम् and अभि, kṛit aff. क्त, samprasār. of the radical vowel and न instead of त.

अभिसंश्यान Tatpur. m. f. n. (-नः-ना-नम्) The same as the preceding. E. श्ने with सम् and अभि, kṛit aff. क्त, and न instead of त.

अभिसंश्रय Tatpur. m. (-यः) Refuge, shelter; e. g. *Rāmāy.*: यदि कर्ता भवानेव विभे ऽस्मिन्नभिसंश्रयम् । ततस्त्वां हरयः सर्वे त्वस्यन्ति हतनिशयाः. E. श्रि with सम् and अभि, kṛit aff. चच्.

अभिसंसारम् Tatpur. ind. Having come (in numbers, as a multitude); e. g. *Śatapathabr.*: एतद् स वै तद्विद्वानाह चेतके-तुरारथेयः कं स्वदेवापरीषु महानाममिवाभिसंसारं दिदृषि-तारो य एवमेतत्प्रधावानां यशो वेदितेति (*Sāyāna*: महा-नागमत्वसुतं (Ms. °सुसुतं, not as in the present edition °सुसुतं) महासर्पमिव (the Ms. has not the reading °सयमिव) अभिसंसारमभिव्यथाभिमन्व दिदृषितारः । दिदृषन्ते । पूर्व-चङुट् #). E. सु with सम् and अभि, kṛit aff. यञ्, with the udātta on the penultimate (which accent the word would not have, if it were an accusative of a चञ् — deriv. अभिसंसार).

अभिसंस्कार Tatpur. m. (-रः) (In Buddhistic literature; prob-ably.) A vain or worthless act, an idle doing; e. g. *Lalitav.*: ये चानन्द कियन्तसे (v. l. पञ्जानन्द कियन्तं ते) मोहपुत्रा बहूपुत्राभिसंस्कारमभिसंस्करिष्यन्ति (v. l. बह-

पुष्पा**। ये बुद्धधर्मान्प्रतिवेच्छन्ति साभसत्कारस्योकाभिभूता उच्चारणमा साभसत्काराभिभूता इतरजातीयाः; or भवना-
नाह । एवंरूपाश्च ते चानन्द सूचानां प्रतिवेच्छन्ति प्रतिव-
च्छन्ति चनिकप्रकारांश्चास्वीक्यप्रकारानभिसंस्कारानभिसंस्कारि-
च्छन्ति (Burnouf in his *Introd. à l'hist. du Buddh. Ind.* renders
this word 'imagination', but it will seem that it is opposed
in the *Lalitav.* p. 100. 101. to acts which yield a result or
profit). E. कृ with सम् and अभि, ágama सुट्, kṛit aff. घञ्
अभिसंख्यत् Tatpur. m. (-वः) Praising, being praised, giving
or having prominence; e. g. *Jaimini Sūtras*: एकभिष्यन्तिः
सर्वे सम् ख्यात् । संसर्गिरसनिष्यन्तेरामिषा वा प्रधानं ख्यात् ।
मुख्यशब्दाभिसंख्यत् (Śābara: मुख्यः शब्दः संख्योक्तं व्याख्य इति
प्राच्यव्यात् &c.). E. खु with सम् and अभि, kṛit aff. घप्.
अभिसंहित Tatpur. m. f. n. (-तः-ता-तम्) ¹Agreed, con-
tracted. ²Attached to, interested, following any object
eagerly; e. g. *Ruchistava* (as quoted by *Rādhākānta*): पि-
तृममस्मै दिवि ये च मूर्ताः स्वधाभुवः काव्यफलाभिसंधी ।
प्रदानशक्ताः सन्नेषितानां विमुक्तिदा ये ऽनभिसंहितेषु (to
those who are free from worldly attachment). E. धा with सम्
and अभि, kṛit aff. क्त.
अभिसङ्गुधत् Tatpur. m. f. n. (-न्-नी-त्) Being angry with;
e. g. *Bhāṭik.*: (Sītā speaks to Rāma) देवादिभीहि काकुत्स्व
विद्रीहि त्वं तथा जनात् । मिथ्या मामभिसङ्गुधत्प्रशंशं शत्रुया
हताम्. E. कृध् with सम् and अभि, kṛit aff. शतृ.
अभिसङ्घित Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Thrown, aimed
at, shot; used also in an active sense (having thrown &c.);
e. g. *Ādip. Mahābh.*: सुकुमारं च सुखं च गुरु चापि गुरुमिवः ।
वीर्यवेनाभिसंघितः सो ऽविध्यद्विविधैः शरैः (Nīlak.: सुकु-
मारं पूर्णघटकुङ्कुटाण्डादीनि सख्याणि अविषास्य विध्यन् ।
सुखं गुञ्जादि सख्यम् । गुरुं घनावयवं च सो ऽविध्यत्; *Arju-
nam.* reads गुरु, viz. सुकुमारं पुष्पादि । सुखं बालायादि ।
गुरु पर्वतादि). E. चिप् with सम् and अभि, kṛit aff. क्त.
अभिसङ्घेप Tatpur. m. (-पः) The same as सङ्घेप q. v.; comp.
चित्ताभिसंघेप or चित्ताभिवेषेप 'contraction, i. e. heaviness
of intellect'. E. चिप् with सम् and अभि, kṛit aff. घञ्
अभिसङ्घा Tatpur. m. f. n. (-ह्यः-ह्या-ह्याम्) Understood,
clearly inferable, evident; e. g. *Śābara* (on the *Mīm. S.* VII.
3. 39.): अभिसंख्यं चिवृद्धः 'that the word Trivṛit means
the day so called is evident'. E. ख्या with सम् and अभि,
kṛit aff. क.
अभिसङ्घाल n. (-त्वम्) The being understood, the being clearly
inferred, the being evident; e. g. *Jaimini Sūtra*: अहानि
वाभिसंख्यत् 'or rather (in the vaidik passage पक्षपक्ष-
शतस्त्रिवृतः संवत्सराः the word संवत्सराः means) days,
because this sense is clearly implied by, or becomes evident
from, the context'. E. अभिसङ्घा, taddh. aff. ल्व.
अभिसङ्घोय Tatpur. m. f. n. (-यः-या-यम्) To be reckoned,
to be counted out; e. g. *Rāmāy.*: अवज्ञमभिसंख्येयं तन्मया
वानरं बलम्. E. ख्या with सम् and अभि, kṛitya aff. यत्.
अभिसंसारिन् Tatpur. m. f. n. (-री-रिषी-रि) Wandering
everywhere, unsteady, fickle; *Yāska* (on *Rīgv.*: अन्वस्य
चित्तमभि संचरेस्वम्) अभि संचरेस्वमभिसंसारि (Durga:
= संचरेशीस्वम् । अनवस्थितमित्त्वभिप्रायः). E. चर् with
सम् and अभि, kṛit aff. चिणि.
अभिसत्त्वन् Bahuvr. m. (-त्वा) (ved.) Surrounded or attended
by, the beings; an epithet of Indra: *Rīgv.*, *Sāmav.*, *Yajurv.*,

Atharv.: अभिपीरो अभिसत्त्वा सहोवा वैचमिद् रचमातिष्ठ
वीचित् (Sāy.: = अभिनतसत्त्वा; *Mahidh.*: अभितः सत्त्वाः
परिचारिकाः प्राणिनो यस्स सो ऽभिसत्त्वा). — [The *Rīgv.*
and *Vājas. Prātiś.* notice that स् remains unchanged in this
compound.] E. अभि and सत्त्वन्.
अभिसत्त्वाय Tatpur. m. (-पः) War, battle; *Haldyudha*: खन्वं
खादभिसत्तापः संमदी विषहस्यथा. E. तप् with सम् and
अभि, kṛit aff. घञ् (The assurance given elsewhere that
अभिसत्ताप is a transposed form of अभिसत्ताप is gratuitous.)
अभिसन्त्रस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) Frightened,
alarmed; or very frightened, very alarmed; e. g. *Rāmāy.*:
स तां विमुञ्च पाणिभ्यामभिसंभ्रस्तचेतनः । उवाच राजा &c.
E. चस् with सम् and अभि, kṛit aff. क्त; or अभि and संभ्रस्त.
अभिसन्दिह Tatpur. m. (-हः) The organ of generation; *Mahdbh.*
Udyogap. (Anbop.) v. 7494: इत्युक्त्वा समयं तप चक्रति तागुभौ
गुप । अन्वोन्वस्त्राभिसन्दिहे ती संक्रामयतां ततः (Nīlak.: समयं
श्रपयन् । अभिसन्दिहे लिङ्गे । सन्वग्दिह्येते उपपायेते रतिवाले
प्रधेते इति व्युत्पत्तेः । अभिसन्दिह इति पाठे ऽपि संदुह्यन्ते प्रजा
आभ्यामिति व्युत्पत्तेरेव). E. दिह् with सम् and अभि, kṛit aff. घञ्
अभिसन्दिह Tatpur. m. (-हः) A various reading for अभि-
सन्दिह q. v., in the same sense as the latter. E. दुह् with
सम् and अभि, kṛit aff. घञ्
अभिसन्ध Tatpur. m. (-न्धः) A detractor, a calumniator. See
the following. (For the fem. अभिसन्धा see s. v.) E. धा
with सम् and अभि, kṛit aff. क.
अभिसन्धक m. (-कः) The same as the preceding; e. g. *Manu*:
वैदासप्रतिको ज्ञेयो हिंस्रः सर्वाभिसन्धकः (Kullūka: = पर-
गुणासहनतया सर्वाचेपकः; *Medhāt.*: = आचेपकः । परगुणात्
सहते । अभिसंधत्त इत्यातश्चोपसर्ग इति — *Pān.* III. 1.
136. — कः । ततः स्वार्थे कः । सर्वेषामभिसंधकः षोडशमासः).
Another reading of the word is चतिसन्धक. E. अभिसन्ध,
taddh. aff. क.
अभिसन्धा Tatpur. f. (-न्धा) ¹Speech, word, declaration
(with the implied sense of *deliberateness*); e. g. *Chhānd. Up.*:
स यदि तस्मै कर्ता भवति (i. e. if a man has committed a
theft) तत एवानृतमात्मानं कुर्वते (and by denying it makes
himself untrue) सो ऽनृताभिसंधो ऽनृतेनात्मानमन्तर्धाय परं
तप्तं परिगृह्णाति स दह्यते ऽथ हन्यते । अथ यदि तस्माकतो
भवति तत एव सत्त्वात्मानं कुर्वते स सत्त्वाभिसंधः सत्त्वात्मा-
नमन्तर्धाय परं तप्तं परिगृह्णाति स न दह्यते ऽथ मुच्यते.
²Promise, agreement; e. g. *Rāmāy.*: तेन (sc. दशरथेन)
सत्त्वाभिसंधेन चिवर्गमनुतिष्ठता । पाणिता सा पुरी त्रेष्ठा इन्दि-
खेवामरावती. Compare अभिसंधान and अभिसंधि. E. धा
with सम् and अभि, kṛit aff. घञ्.
अभिसन्धान Tatpur. n. (-नम्) ¹Speaking, saying, declaring
(with the implied sense of *deliberateness*); e. g. *Krishnatark.*
on the *Dāyabh.*: शास्त्रीयदानपदस्य स्वत्वाभिसंधानपूर्वकत्वात्
सचक्ष्णा; comp. also the inst. s. v. अभिसन्धि. ²Promise,
agreement; e. g. *Rāmāy.*: सा हि सत्त्वाभिसंधाना तद्यानन्वा
च भर्तरि. ³Aim, intention, purpose, interest in an object;
e. g. *Mitāksh.*: वैद्वं कौटिल्यम् । अन्वाभिसंधानेनान्वावाहित्स्व-
मन्वकर्तृत्वं च; or *Sānkhya Pravach.*: स्वभावाच्चेष्टितमभि-
संधानान्त्ववत् (Vijñānabh.: यथा प्रकृतभूत्वस्य स्वभावात्सं-
स्कारादेव प्रतिनियतावस्थकी च स्वामिषेवा प्रवर्तते न तु स्व-
भोगाभिप्रायेण तथैव प्रकृतेचेष्टितं संस्कारादेवेत्त्वर्चः). ⁴Im-
posing, cheating, deceiving; e. g. *Rāghuv.*: पराभिसंधानपरं

यद्यपि विवेचितम् &c. (comm.: यद्यपि शत्रुवचनप्रधानं &c.).
⁵ Making peace or alliance (Wilson). E. धा with सम् and अभि, kṛit aff. लुट्.

अभिसन्धि Tatpur. f. (-न्धिः) ¹ Speaking, saying, declaring (with the implied sense of *deliberateness*); e. g. *Sankara* (on the passage of the *Chh. Up.* quoted s. v. अभिसन्धा) स दह्यते ऽथ हन्यते राजपुरुषेः स्वहतेनानुताभिसंधिदोषेण। यदात्माभिसन्धनभिसंधिहते मोक्षबन्धने (liberation or bondage caused by a — righteous — or by a false declaration) तत्सत्त्वं स आत्मा &c.; or *Sāhityad.*: अभिवचनभिसंधि-
¹⁰ स्तुतेन यः. ² Intent, purpose, aim, interest in an object; e. g. *Sankara* (on the *Ved. Sūtra*: अदृष्टानियमात्): अह-
 मिदं फलं प्राप्नुवामीदं परिहराणि । इत्थं प्रयते । इत्थं करवा-
 यीत्विर्वविधा अभिसंध्यादयः प्रत्यात्वं प्रवर्तमाना अदृष्टस्यात्मानां
 च स्वस्वामिभावं नियन्स्यतीति । नेत्याह ॥ (*Sūtra*): अभिसं-
¹⁵ ध्यादिष्वपि चैवम्; or *Ved. Sūtra*: न च कार्यं प्रतिपत्त्वभि-
 संन्धिः (*Anūpanar. Śirom.*: प्रजापतिः सभां वेदस्य प्रपद्ये । इति
 प्रतिपत्त्वभिसंधिः प्राप्तिः संकल्पः); or *Gautama*: अभिसंधिमा-
 चात्पुत्रिकेत्येकेषाम् 'some say that a पुत्रिका (q. v.) may be
 appointed merely by intention' (another category being the
²⁰ पुत्रिका appointed by an express declaration; comp. *Kul-
 līka*: अभिसंधिमाचकृता । वागव्यवहारेण न कृता); or *Sāntip.
 Mahābh.*: यः करोत्यनभिसंधिपूर्वकं (unintentional) तच्च निरु-
 द्धति यत्पुरा कृतम् । नाप्रियं तदुभयं कुतः प्रियं तस्य तज्जन-
 यतीह कुर्वतः; or *Mitāksh.*: ननु कामकृते प्रायश्चित्ताभावा-
 त्कथं व्यवहार्यत्वं तदभावज्ञानभिसंधिकृते ऽपराधे प्रायश्चित्त-
 मिति वसिष्ठवचनात्. Comp. also the inst. s. v. अभिसंहित.
³ Implied sense, bearing (of a sentence &c.); used thus
 frequently by commentators, e. g. *Mitāksh.* (on *Yājñav.* 2.
 27. or 61. or 96.) or the *Dattakamim.* (p. 17. 27. 29. on pas-
 sages in law-books): अयमभिसन्धिः 'such is the sense of
 the passage'. ⁴ Belief, opinion (with the implied sense of
²⁵ *erroneousness*); e. g. *Bhāṭik.*: ददंश तासामुहहाभिसंधिसु-
 ष्णानुरः पाणितले ऽपि धृषुः 'the impudent bee parched
 with thirst bit her in the palm of her hand, believing it to
 be a red lotus' (*Jayam.*: रत्नपद्मेतदित्थभिसंधिरभिप्रायो
 यस्य भुङ्क्ष्व स). [⁵ Joint junction. ⁶ Making peace or
 alliance. ⁷ Cheating, deceiving (Wilson).] E. धा with सम्
 and अभि, kṛit aff. क्ति.

अभिसमवाय Tatpur. m. (-यः) Association, aggregation, col-
 lection; e. g. *Jaimini Sūtra*: अर्थान्तरे विकारः स्वादेवतापु-
 यत्कादेकाभिसमवायात्सात्. E. इ (इत्) with अव-सम् and
 अभि, kṛit aff. घञ्.

अभिसम्पत्ति Tatpur. f. (-त्तिः) The being effectuated, the
 becoming of; e. g. *Kātyāy. Śrautas.*: अचयनं वा चित्वा-
⁴⁵ हवनीयाभिसंपत्तेः. Comp. the following. E. पद् with सम्
 and अभि, kṛit aff. क्तिन्.

अभिसम्पद् Tatpur. f. (-त्) The same as the preceding;
 e. g. *Satapathabr.*: तेषां परार्थां शक्येतामभिसंपदं तस्मा-
 त्सप्त यजूंषि भवन्ति. E. पद् with सम् and अभि, kṛit aff. क्तिप्.

अभिसम्पन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Become, com-
 plete, perfect; e. g. *Ṛigv. Prātis.*: अनुष्टुप्ते च मायत्र्या-
 वेच आनुष्टुभः स्युतः । विरावावभिसंपन्नः पद्याचर्ये स उत्वितः.
⁵⁰ E. पद् with सम् and अभि, kṛit aff. क्त.

अभिसम्पराय Tatpur. m. (-यः) Futurity; e. g. *Lalitav.*:
 आनन्द आह । का पुनर्भगवत्सखा रूपायामसत्युत्पायां गतिर्भ-

विद्यति को ऽभिसंपरायः. E. इ (इत्) with परा-सम्
 and अभि, kṛit aff. घञ्.

अभिसम्पात Tatpur. m. (-तः) ¹ Concourse, confluence; e. g.
Śabdaratnāv.: वृष्टिधाराभिसंपात आसारः परिकीर्तितः.
² War, battle (*Amarak., Hemach.*). E. पत् with सम् and
 अभि, kṛit aff. घञ्.

अभिसम्बद्ध Tatpur. m. f. n. (-द्दः-द्वा-द्दम्) Connected, joined,
 relating to; e. g. *Patanjali* (on *Pān.* अपदान्तस्य मूर्धन्यः):
 अपदान्ताभिसंबद्धमूर्धन्यग्रहणमनुवर्तते. E. बन्ध् with सम् and
 अभि, kṛit aff. क्त.

अभिसम्बन्ध Tatpur. m. (-न्धः) Connexion, association, con-
 junction, relation; e. g. *Jaim. Sūtras*: द्रव्याणां कर्मसंयोगे
 गुणत्वेनाभिसंबन्धः । असाधकं तु तादर्थ्यात् । प्रत्यर्थं चाभिसं-
 योगात्कर्मतो ह्यभिसंबन्धस्तस्मात्कर्मोपदेशः स्यात्; or प्रयोज-
¹⁵ नाभिसंबन्धात्पृथक्कृतां ततः स्यादैककर्म्येकशब्दाभिसंयोगात्;
 or *Patanj.* (on *Pān.* VI. 4. 45.): केवलमभिसंबन्धमात्रं कर्त-
 व्यम्; or *Kāśikā* (on *Pān.* I. 4. 88.): प्रकृतेन संबन्धिना कस्य-
 चिदनभिसंबन्धो वर्जनम्; (comp. also the inst. s. v. अप्रा-
 धान्यः); or *Sāṅkhyatattwak.*: दुःखत्रयेणान्तःकरणवर्तिना प्रति-
²⁰ कूलतया चेतनाशक्तेरभिसंबन्धो ऽभिधातः; or a *comm.* on the
Yoga S. 3. 17.: श्वेतः प्रासाद् इति कारकार्यः शब्दः क्रिया-
 कारकात्मा तदर्थः प्रत्ययश्च । कक्षात् । सोपमित्यभिसंबन्धादे-
 काकार एव प्रत्ययः; or *Nārada* in the *Viramitrod.*: पञ्च-
 याभिसंबन्धाद्विद्वारः समुदाहृतः. E. बन्ध् with सम् and अभि,
²⁵ kṛit aff. घञ्.

अभिसम्बाध Tatpur. m. f. n. (-धः-धा-धम्) Very narrow,
 very crowded or obstructed; e. g. *Rāmāy.*: वृन्दवृन्दैरधो-
 ध्यायां राजमार्गाः समन्ततः । बभूवुरभिसंबाधाः कुतूहलवर्जि-
³⁰ ताः. E. अभि and सम्बाध.

अभिसम्मुख Babuvr. m. f. n. (-खः-खा or खी-खम्) Facing, in front
 of; e. g. *Satapathabr.*: असुं विशं तत्त्वचमभिसंमुखां करोति.
 Comp. अभिसुख. E. अभि-सम् and मुख, fem. टाप् or ङीष्.

अभिसर Tatpur. l. m. f. n. (-रः-रा-रम्) A companion, a
 follower; e. g. *Daśakumārach.*: अहं अचोचम् । सखे
³⁵ समापतितमेवाङ्गनाथाभिसरं राजमण्डलं सुगूढमेव संभूय पी-
 रवृद्धैस्तदुपावर्तय.

2. m. pl. (राः) The name of a people or country;
 (thus in *Weber's Catal.* of the Berlin Mss.; but the name
 is probably a misreading of अभिसार). E. सु with अभि,
⁴⁰ kṛit aff. षप् (cf. *Pān.* III. 3. 57; acc. to *Sāy.* on *Ṛigv.* I.
 3. 8., however, सर belongs to the पचादि — *Pān.* IV. 1.
 134. —, when the aff. would be षप् which is given also of
 अभिसर by the comment. of the *Amarak.* and the *Śabda-
 muktāmāh.*; in either case, however, the fem. would be in
⁴⁵ टाप् and the accent the udātta on the last syllable; comp.
Pān. VI. 2. 144.).

अभिसरण Tatpur. n. (-रणम्) ¹ Approaching, esp. with hostile
 intent, attacking. ² A visit, esp. of an amorous kind, an
 assignation, a lover's appointment; e. g. *Vikramorv.*: ततः
⁵⁰ प्रविशत्याकाश्यानेन कृताभिसरणवेशोर्वशी चिचलेखा च; or
Daśakumārach.: वृहस्पतेरुत्तथ्यभार्याभिसरणम्; or *Gitagov.*:
 त्वदभिसरणरभसेन वलन्ती । पतति पदानि कियन्ति चलन्ती ।
 नाथ हरे । सीदति राधा वासगृहे. Comp. अभिसार. E. सु
 with अभि, kṛit aff. लुट्.

अभिसरत् Tatpur. m. f. n. (-न्-न्ती-त्) ¹ Approaching, esp.
 with hostile intent, attacking. ² Visiting (as a lover);

e. g. *Dakumārach.*: अहमसि की ऽपि तस्करस्वप्रतिभिव
चेतसां सहायभूतेन त्वाभिनामभिसरकीमनारोपसम्ब
त्सत्सनीपमेवम्. E. सु with अभि, kṛit aff. सुत्.

अभिसर्ज Tatpur. m. (-र्जः) Creation; e. g. *Sāntip. Mahābh.*:

अथ पूर्वाभिसर्जे वै धर्मचक्रं प्रवर्तितम् । वैमिषे जोमतीतीरे
तत्र नानाद्रव्यं पुरम्. E. सु with अभि, kṛit aff. अम्.

अभिसर्जन Tatpur. n. (-जम्) ¹Gift, donation. ²Killing (*Dha-*
raṅnikośha: अभिसर्जनमित्येतद्वधे दाने प्रकाशितम्). Comp.

अभिसर्जन. E. सु with अभि, kṛit aff. अद्.

अभिसर्तु Tatpur. m. f. n. (-ता-र्षी-तु) ¹One who approaches
with hostile intent, one who attacks. ²One who pays a

visit (with friendly intent); e. g. *Vdjas.* (40. 14): शोकाभाभि-
सर्तारम् (scil. वधे वृषे निवृत्तम्). E. सु with अभि, kṛit aff. तुच्.

अभिसर्पण Tatpur. n. (-णम्) Approaching, esp. with hostile
intent; *Vopad.*: सु स अभिसर्पणे 'rad. सु 2^d cl. means to

approach, i. e. to attack' (*Bharatas.* on the *Bhāṭik.*: सु-
भिसर्पणे). E. सु with अभि, kṛit aff. अद्.

अभिसाम्प Tatpur. m. (-म्पः) Conciliation, friendly or affec-
tionate manner; e. g. *Rāmdy.*: स उवाच महागिरिः ।

पुचेति मधुरां वाणीमभिसाम्पपुरस्कृतम्. Also, and better,
अभिसाम्प. E. साम्प (better शास्त्र), kṛit aff. अच्.

अभिसायम् Avyayibh. Late, in the evening; e. g. *Chhdnd.*
Up.: ता (scil. नाचः) यथाभिसायं बभूवुः सापिमुपसमाधाय

ना उपसङ्घ &c. (*Sankara*: अभिसायं निशाचामभि; *Anandajñ.*:
= सायंकाळं प्राप्ताः). E. अभि and सायम्.

अभिसार Tatpur. 1. m. (-रः) ¹An assignation, a lover's
appointment; e. g. *Gītāgor.*: रतसुखसारे मतमभिसारे मद्-

नमनोहरवेद्यम् । न कुत्र नितम्बिनि नमनविषममनुसर तं
हृदयेद्यम्; or in the following verse (which exemplifies an

alliteration called महाचक्र or कुवालयचक्र q. v.): राधा मुता-
स्त्रिवचना विरसाभिसारा रासाभिसारसन्धे विवृतापकारा ।

राका यताभूतपराधपथातभारा रामातथा परमं दुर्गसितामु-
धारा; or *Vivādashint.*: स्त्रियं पुरुषं वाभिसारं प्रति संचार-

यति यच्च तथोरभिसारस्त्रानं ददाति ती पारदारिकवहृत्स्थी.
²An army. ³An attack; e. g. *Rāmdy.*: प्रवृत्तिसीरिहास्त्रा-

ता चो ऽभिसारः पुरस्त्र नः (*Dharaṅik.*: = युद्ध; battle, war).
⁴A follower. ⁵A purificatory ceremony; (viz. lustration

of arms). [In the explanation of the *Dharaṅik.*: अभिसारो
वसि युद्धे सहाये साधने ऽपि च, the meaning वस and साधन

are clearly founded on the compound words सर्वाभिसार
and सोहाभिसार, the former meaning the making a whole

army ready for attack or battle, and the latter a ceremony
observed by princes before opening a campaign; the mean-

ing वस in the *Dharaṅik.* should therefore not be rendered
'strength', nor the meaning साधन 'instrument'.] ⁶A

fish; (according to the *Nighantaprakāśa*).

2. m. pl. (-राः) The name of a country, in the south-
west of Kashmir, the modern *Hazār*; usually mentioned

together with the *Dārva* (e. g. *Bhishmap. Mahābh.*: दार्वा-
भिसारा दारदाः पुरास्त्रैव सहस्रशः; or *Rājatar.*: श्रुति

दार्वाभिसारादौ वरमासान्पार्ष्वीवो ऽवसत्); the *Abisares* of
Arrian; (comp. *Wilson's Arr. Antiq.* p. 190; *Troyer's Rājatar.*

ll. cc. s. v.; *Lassen's Ind. Alterth.* II. pp. 138. 144. 146. 154 ff.
235. 467. 669. 887. &c.).

3. f. (-री) The name of a town; probably the capital
of the country *Abhisāra*; *Sabhap. Mahābh.*: अभिसारीं ततो

रत्नां विविदि सुखमङ्गः. E. सु with अभि, kṛit aff. अच्; the
fem. in र् is irregular. Comp. also the two following articles.

अभिसारस्त्रानं Tatpur. n. (-णम्) A locality adapted for as-
signations. [The *Sāhityadarpaṇa* recommends the following

eight places for lovers to meet: a field, a garden, temple-
ruins, the house of a procuress, a forest, a place of

pilgrimage, a cemetery, the bank of rivers (&c.); but
thinks that occasionally any dark place will do: क्षेत्रं वाटी

भयदेवालयो दूतीगृहं वनम् । मालयं च रमशानं च नवादीनां
तटी तथा । एवं कृताभिसाराणां पुञ्जलीनां विनोदने । स्थाना-

न्वष्टौ तथा ध्वान्तच्छ्रेषु क्वचिदाश्रयः. The rhetorico-musical
work *Sangitadāmodara* improves the enumeration in men-

tioning: 'a bower, a grove, a park, a ditch (without water),
a place where water is distributed, an attic, a hemp-field,

the bank of a river, a thorny spot, a building ground, a
house in the neighbourhood of a town, the ruins of a col-

lege and so on', these having been the places where the
cowherdesses made their appointments with *Kṛishṇa*: नि-

कुञ्जकाननोद्याननिरम्बुपरिखाप्रपाः । अट्टालिकाशृणुचेचधुनी-
रोधाः (Ms. Paris. B. 155; Ms. E. I. H. 1486: अट्टालिका

गवाचश्च — 'a window' — धुनीरोधः) सकण्टकाः । वाटी-
परिसरागारपञ्चाङ्गप्रमठादयः । एते प्रदेशाः संकेतस्थानानि

सुरविद्विषः । यत्रा- (Ms. E. I. H. अत्रा-) भिसारं कुर्वन्ति देव्या
वल्लववल्लभाः. Compare e. g. the third story of the *Vetala-*

panchavinsati. — Also called संकेतस्थान.] Comp. also the
following article. E. अभिसार and स्थान.

अभिसारिका Tatpur. f. (-का) A woman who meets her lover
by assignation (*Amarak.*: कान्तार्थिनी तु या याति संकेतं

साभिसारिका; *Hemach.*: याति या प्रियं साभिसारिका; *Śabdā-*
ratnāv.: कान्तमुद्दिश्य संकेतं याति या साभिसारिका); *Bharata*

defines this character which is of frequent occurrence in
poetry and affords an insight into the amorous customs of

the ancient Hindus, as 'a woman who, having lost all
modesty and fear, under the influence of love or passion

invites her paramour to come to her (as quoted by *He-*
mach.'s comm.: हित्वा लज्जाभये श्लिष्टा मदेन मदेन वा —

by *Vallabhagāni*: मदेन च — । अभिसारयते — *Vallabh.*:
अभिसारयेद्या — कान्तं सा भवेदभिसारिका); or as 'one

who cannot even wait for the arrival of the messenger she
has sent out, but suffers unbearable pains of thirst after

the water of love, desirous as she is to drink the lips of her
absent friend' (*Vetalapanch.*: या दूतिकागमनकालमपारयन्ती

सा दुःसहस्वरजलार्तिपिपासितेव । निर्यातवल्लभजनाधरपानलो-
भात्सा कथ्यते मुनिवरैरभिसारिकेति); similarly the *Rasi-*

kasarvasva which defines her as 'one who having lost all
modesty, attracted by her lover's youth and by love invites

him to meet her' (लज्जां हित्वा समाकृष्टा यौवनेन मदेन च ।
अभिसारयते कान्तं कीर्तिता साभिसारिका); but if we follow

other works on Hindu rhetoric, this definition would only
apply to the second or the last of the three categories of the

अभिसारिका, as mentioned e. g. by the *Sāhityadarpaṇa* and the
Sangitadāmodara; the former of which works, after having

prefaced the definition that 'wise men call *abhisārikā* a woman
who under the dominion of love either invites her lover to

come to her or goes herself to him' (अभिसारयते कान्तं या
मन्त्रयवशंवदा । स्वयं वाभिसरत्येषा धीरेरुक्ताभिसारिका) dis-

tinguishes between gentle-women who go to meet their lovers, courtesans and servant girls; 'the gentle-woman will make herself on such occasions as small as possible, deafen the noise of her ornaments and wrap herself up in a veil; the courtesan will make a display of gay apparel, her ankle-ornaments will merrily tinkle and her face smile with joy; if a servant girl goes to meet her lover, her speech will stammer with delight, her eyes stare wide open with flurry, and her gait will be awkwardly bewildered' (*Sāhityad.*: संलीना खेषु गात्रेषु मूकीकृतविभूषणा । अवगुण्डनसंवीता कुलजाभिसरेवदि ॥ विचित्रोच्चलवेशा तु वल्लभपुरनिखना । प्रमोदस्त्रेवदना स्याद्विष्णुभिसरेवदि ॥ मदस्खलितसंलापा विभ्रमोत्फुल्ललोचना । आविद्धगतिसंचारा स्यात्त्रिष्णुभिसरेवदि ॥). But the rhetorico-musical work *Sangitadāmodara* is apparently more in keeping with the general division of amorous ladies (see नायिका) into such as are their own mistresses, or such as belong to another (as a married woman and a maiden) and such as belong to every body (comp. स्वस्त्री, अन्यस्त्री and साधारणस्त्री), when it substitutes for the servant girl the second category; for its story runs thus: 'the gentle-woman goes to the lover's house wrapped up, afraid, bashful, concealing her emotions, confused (?), with downcast looks; a married woman will go to him her speech somewhat stammering, her eye glaring wide open with flurry, her gait awkwardly bewildered, with slow steps, and no one will see her; but a courtesan walks up to her lover in the company of a friend, full of passion, her eyes trembling, fearless, decorated with all kind of ornaments, surrounded by people, with tinkling anklets: (in short) just as she pleases'. This work tells us besides that some of these ladies prefer assignations during the light half of a month, i. e. from new to full moon, — hence called शुक्लाभिसारिकाः or dames of the light fortnight — and others during the dark half, when the moon is in the wane — hence called कृष्णाभिसारिकाः or dames of the dark fortnight; the former wear garlands of Arabian jasmine, are anointed all over with Sandal preparations and dressed in silk, but do not make their appearance by moon-light; the latter are anointed with black aloe unguents, are fond of dark colours, and are also afraid of the moon-rise; (कुलजान्याङ्गना वेश्या त्रिधा स्यादभिसारिका ॥ कुलजा संवृता त्रस्ता सत्रीडा तद्गृहं व्रजेत् । संलीना खेषु भावेषु त्रस्ता विचेपितानना ॥ मन्दस्खलितसंलापा विभ्रमोत्फुल्ललोचना । आविद्धगतिसंचारा शनैर्गमनकारिणी । नायकं परनारी तु व्रजेन्नान्येन वीक्षिता ॥ सखीयुक्ता मदाविष्टा स्फारिताची त्वशङ्किता । नानाभरणचित्राढ्या तथा परिजनावृता । सनूपुरा यथाकामं वेश्या सरति नायकम् ॥ शुक्लपत्रे कृष्णपत्रे द्विधा स्यादभिसारिका । मल्लिकामाल्यधारिण्यः सर्वाङ्गेनार्द्रचन्दनाः — Ms. E. I. H.; Ms. Paris. सर्वाङ्गीनार्द्रचन्दनाः — । चौमवत्यो न लक्ष्यन्ते ज्योत्स्नायामभिसारिकाः । कालागुरुविलिप्ताङ्गी नीलरागवदंवदा । चन्द्रोदयपरिचस्ता कृष्णपत्राभिसारिका) . — [A specimen of the gentle-woman is doubtless *Urvaśi* — in the drama *Vikramorv.* act 2, scene 2 —, when she comes to meet *Purūravas* in a purple dress with pearl ornaments (cf. *Wilson's Hindu theatre* I. p. 230 note: अभिसारिकावेशा; *Bollensen*: कृताभिसरणवेशा; '*Urvaśi*:

I feel my strength desert me; bring him quickly — or quickly lead me to his royal palace'; or *Rādhā* in the *Gitāgov.*; comp. e. g. the words of her friend, ed. *Lassen* V. 19: समयचकितं विन्वस्वन्तीं दृशीं तिमिरे पथि । प्रतितरु मुञ्जः स्थित्वा मन्दं पदानि वितन्वन्तीम् । कथमपि रहः प्राप्तमङ्गिर-नङ्गतरङ्गिभिः । सुमुखि सुभगः पश्यन्स त्वामुपेतु कृतार्थताम्); a specimen of the married woman may be found in the daughter of alderman *Samudradatta*, in the third story of the *Vetdlapanchavinsati*. Instances of the courtesan are e. g. *Mithyādrishṭi* (*Heresy*) in the drama *Prabodhach.* (comp. e. g. act 2, scene 9: नीलिन्दीवरदामदीर्घतरया दृष्ट्या धयन्ती मनो दोलान्दोलनलोलकङ्कणरत्नकारोत्तरं सर्पति); or *Amaruśat.* v. 28 and 69. A servant girl who makes love in the manner described, is exhibited in the *Sāhityadarpaṇa*: 'her betel-stained teeth she always displays; with horselaughter she laughs, but no one knows why; from place to place she sets, to please, her staggering steps, and dancing high her hips, she slyly stops before young men'.] The best time for *abhisārikās* to meet their lovers is, according to the *Sangitad.*, 'during a dense fog, a winter-night, complete darkness, at noon of a summer-day, while a whirlwind rages, during an uproar, at moon-rise, during a revolution, when the king is ill, or the town is on fire, during a great festival, and in the evening', for it seems 'that on such occasions the cowkeeper girls as well as the dames of the dark as those of the light fortnight had their amatory sport with *Kṛishṇā*'; (but their meeting at moon-rise is apparently at variance with the preceding definition; स्फारिकुञ्जटिहेमन्तरजनीध्वान्तसंचयाः । ग्रीष्मसंध्याहवाताली-कोलाहलविधूदयाः । राष्ट्रभङ्गनृपातङ्कपुरदाहमहोत्सवाः । प्रदीपाश्चेति कथिता द्वादशनिहसः क्रमात् (Ms. E. I. H.; Ms. Paris. द्वादशनिकशः क्रमात्) । गोकुलस्थाः पुरितेषु कंसारा-तिरिरंसया । सुविशास्तरसा यान्ति कृष्णशुक्लाभिसारिकाः). The *Rasamanjari* (as quoted by *Rādhākāntadeva*) distinguishes in general between *abhisārikās* who meet their paramours in day-time, by moon-shine and in the dark (see दिवाभिसारिका, ज्योत्स्नाभिसारिका, अन्धकाराभिसारिका); comp. e. g. *Ritusanhāra*: सुतीक्ष्णमुच्चै रसतां पयोमुचां घनान्धकारावृतशर्वरीष्वपि । तडित्प्रभादर्शितमार्गभूमयः प्रयान्ति रागादभिसारिकाः स्त्रियः; or *Kumārasambh.*: यत्रौषधिप्रकाशेन नक्तं दर्शितसंचराः । अनभिज्ञास्तमिस्राणां दुर्दिनेष्वभिसारिकाः. For the places of assignation see अभिसारस्थान. E. सू with अभि, krit aff. ख्वल्, fem. aff. टाप. अभिसारिन् Tatpur. 1. m. f. n. (-री-रिणी-रि) ¹ The same as अभिसरत्. ² Coming back to its herd, after having broken away from it; e. g. (a cow) *Uśanas*: अदग्ध्या मृतवत्सा च संचारोगवती कृशा । अदग्ध्याः काणकूटाश्च वृषाश्च कृतलक्षणाः (v. 1. अदग्ध्या काणकुञ्जी च ये शश्वत्कृतलक्षणाः) । अदग्ध्यागन्तुका गीश्च सूतिका चाभिसारिणी (*Mitramisra*: अभिसारिणी स्वयूयात्प्रच्युता पुनः स्वयूथगामिनी). 2. f. (-रिणी) The name of a vaidik metre which consists of two *pādas* of the class *Virāj* (i. e. of ten syllables) and of two *pādas* of the class *Jagati* (i. e. of twelve syllables); *Rigv. Prātis.*: वैराजजागती पादौ यो वाचेत्यभिसारिणी (the quoted instance being the *Rigv.*-verse: यो वाचा विवाचो मृध्रवाचः पुरु सहस्राश्रिवा जघान । तत्तदिदस्य पौंसं गृणी-

मसि पितेव चक्षुषिणीं वापुधे श्वः (with a सूह q. v. in the third *pāda*). E. सु with अभि, kṛit aff. क्षिणि.

अभिसारी. See under अभिसार.

अभिसार्धमाद्य Tatpur. m. f. n. (-वः-वा-वम्) Approached, gone towards; e. g. *Ādip. Mahābh.*: महानदीभिर्वह्नीभिः सार्धेव सहस्रशः । अभिसार्धमाद्यमनिशं दृश्यते महार्धवम्; (comp. the meanings of अभिसार and अभिसारिका for the implied sense). E. सु in the caus., with अभि, kṛit aff. शानच्, ṅgama मुच्.

अभिसावकीय. See s. v. सावकीय and the explanation given s. v. अभिसावकीय.

अभिसुसूष Tatpur. m. f. n. (सूः-सूः-सूः) ¹ One who desires to press out the juice of the Soma plant. ² One who desires to sprinkle upon or to bathe. (This word and निसुसूष are the object of the rule of *Pān.* VIII. 3. 117., as regards the effect of the redupl. caused by the affix सून् not followed by another affix on the सू of सु (सुञ्), for an inflected form सुसूषति, with the radical सू unchanged, without a prefix, would follow already from VIII. 3. 61. and a similar form with a prefix ending in इ or उ, e. g. अभिसुसूषति or *ते from VIII. 3. 64.; *Patanj.*: सनि किमुदाहरणम् । सुसूषति । नैतदस्ति प्रबोधनम् । सौति-कोरेव वक्ष्यासादित्वात्प्रियमात्र भविष्यति । इदं तर्हि । अभिसुसूषते । एतदपि नास्ति प्रबोधनम् । स्नाद्विष्वभासेन चा-भ्यासस्तेष्वस्नात्प्रियमात्र भविष्यति । इदं तर्हि प्रबोधनम् । अभिसुसूषतेरप्रत्ययः । अभिसुसूः । निसुसूः; comp. अभिसोषत्.) E. सु (सुञ्) in the desider., with अभि, kṛit aff. क्तिप्.

अभिसूचित Tatpur. m. f. n. (-तः-ता-तम्) Pointed out, indicated; e. g. *Nalop.*: दमयन्ती तु तच्छ्रुत्वा पुनस्त्रोक्त्वा चे-ष्टितम् । अमन्वत नर्त्तं प्राप्तं कर्म चेष्टाभिसूचितम्. E. सूच् with अभि, kṛit aff. ङ्.

अभिलेवन Tatpur. n. (-नम्) Indulgence in, fondness, habitual practice; e. g. *Suśruta*: (the disease अपस्मार arises) मिच्छादियोनेन्द्रियार्थकर्मणामभिलेवनात्. E. लेव् with अभि, kṛit aff. ङ्.

अभिसोषत् Tatpur. m. f. n. (-न्-नी-त्) ¹ One who will press out the juice of the Soma plant. ² One who will sprinkle upon or bathe; e. g. *Bhāṭik.*: ते विज्ञावाभिसो-षन् रक्षि रक्षासि सवधाः । अक्षिरप्यायतं मेतुर्वरपामुङ्क्त्वा-दिभिः. (The word exemplifies the effect of the affix सू in the rule of *Pān.* VIII. 3. 117.; comp. अभिसुसूष.) E. सु (सुञ्) in the future, with अभि, kṛit aff. श्तु.

अभिस्त्रन्दम् Tatpur. ind. (ved.) By approaching, by attacking; *Atharvav.*: उदेसीव वारस्त्रभिस्त्रन्दं मृगीव । इत्वा कर्तारमुच्छतु. E. स्त्रन्द् with अभि, kṛit aff. यमुच् (with the udātta on the penultimate, which accent the word would not have, if it were the accus. of a अभिस्त्रन्द formed by kṛit aff. चच् or चञ्).

अभिस्त्रिरम् Tatpur. ind. Energetically; *Satap.*: अभिस्त्रिर-मभिस्त्रिरमेवैतच्चमरभते. E. अभि and स्त्रिर.

अभिलेह Tatpur. m. (-हः) Affection, love; e. g. *Bhagavadg.*: यः सर्वपापभिलेहः..... तस्य प्रज्ञा प्रतिष्ठिता (*Saddnanda*: देहि विने कल्पदादी लेहयुवः स तादृशः &c.). E. लिह् with अभि, kṛit aff. घञ्.

अभिस्फुरित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Expanded, in full bloom; e. g. *Nalodaya*: त्रितससदारामाभिः प्राप्तेति जनी विहृतिमुदारामाभिः । आरादारामाभिस्फुरितसरोव

सरसदा रामाभिः. ² Known, celebrated; e. g. *Nalod.*: ससमुद्रमहेषाभिस्फुरितनुषामिस्ततः सरमहे ऽस्माभि । श्रीः प्रवरमहेषाभिरथैव युवपङ्क्तिभिः परमहेषाभिः. E. स्फुर् with अभि, kṛit aff. ङ्.

अभिस्त्रन्द Tatpur. m. (-न्दः) The same as अभिस्त्रन्द; the change of स् to ष् in this deriv. of स्त्रन्द्, pref. अभि, being optional, if it applies to *inanimate* objects; e. g. *Suśruta*: समञ्जिष्ठानि मधुना पिष्टानीचुरसेन वा । रत्नाभिस्त्रन्दं शास्त्रार्थ-मेतदङ्गमिच्छते. Comp. the following. E. see s. अभिस्त्रन्द.

अभिस्त्रन्दित् Tatpur. m. f. n. (-न्दी-न्दिनी-न्दि) The same as अभिस्त्रन्दित्; the change of स् to ष् in this deriv. of स्त्रन्द्, pref. अभि, being optional, if it applies to *inanimate* objects; if it is used, however, of *living* beings the form should be only अभिस्त्रन्दित् (*Pān.* VIII. 3. 79.). Comp. the following. E. see s. अभिस्त्रन्दित्.

अभिस्त्रन्दिरमद्य Tatpur. n. (-यम्) A suburb, a smaller town appended to the royal capital; *Jatdh.*: तत्राभिस्त्रन्दिरमद्यं शास्त्रानगरमद्युमे; *Śabdaratn.*: तदभिस्त्रन्दिनगरं शास्त्रानगरमेव च; similarly *Trikāndaśeṣha*. (The comm. of the *Amarak.* on the synon. शास्त्रानगर restrict the term to the suburb of a royal capital; e. g. *Mathureśa*: मूलनगरात्तु यद-न्वत्युरं तच्छास्त्रानगरम् । एकं राजधानीसमीपे नगरान्तरम् — i. e. 'one term for another town in the neighbourhood of a royal capital' — अभिस्त्रन्दिरमद्यशब्दो ऽप्यच; or *Rāmā-śrama*: मूलनगरं राजधानी ततो ऽन्वत्युरं तच्छास्त्रेव नगरं शास्त्रानगरम्. The word implies literally 'a pleasure ground where people flock together' and the writing अभिस्त्रन्द is therefore incorrect, since स्त्रन्द्, pref. अभि, applies in this compound to *living* beings; comp. the preceding; *Rāyam.* (on शास्त्रानगर): मूलनगरे ऽसंमितवनीषस्त्रावस्त्रानाद्यं मूल-नगरस्य संनिधी यदन्वत्युरं नगरान्तरं भिद्यते &c.; *Bharatam.*: मूलनगरे ऽसंमितस्य वनीषस्य स्त्रानाद्य मूलनगरस्य समीपे ऽङ्के वा यदन्वत्युरं नगरान्तरं तच्छास्त्रानगरम्). A word अभि-स्त्रन्दिवन in the same sense which occurs in a Ms. of the *Bhūriprayoga*, belonging to the E. I. H., is probably a mis-reading for the given word. E. अभिस्त्रन्दित् and रमञ्.

अभिस्त्रन्दिवन. See the preceding.

अभिस्त्रयमातृशम् Avyayibh. (ved.) Over the sacrificial brick called स्त्रयमातृश or 'full of holes by itself' (in analogy to the small volcanic stones which bear the same name); *Satapath.*: अभिस्त्रयमातृशमन्वा इष्टका उपधोवसी. E. अभि and स्त्रयमातृश.

अभिस्वर Tatpur. f. (-स्वः) (ved.) ¹ Praising, a hymn, an economiastic song; e. g. *Rīgv.*: अभिस्वरा निषदा गा चव-स्वव इन्द्रे हिन्वागा इविशान्वाशत (*Sdyāna*: अभिस्वरा । अभितः स्वरः स्वरस्यं शब्दनं यस्य तेन सोषेय); or *Sāmav.*, *Rīgv.*: नेमिं नमन्ति चक्षसा मेवं विप्रा अभिस्वरे (*Sdyāna*: अभिस्वरे अभिस्वरवाच सोषाय; *Rīgv. v. 1.*: अभिस्वरा). ² Invocation, the calling near, the urging to one's presence; e. g. *Rīgv.*, *Sāmav.*: स्नाता रचस्व ह्यौरभिस्र इन्द्रो इन्द्रा विदास्व; (*Sdy.*: ह्यौरभिस्रोरभिस्ररे ऽस्नादाभिसुक्तेन प्रेरणे निमित्तभूति सति i. e. the calling his horses towards us being the motive of Indra's mounting his chariot, or 'he mounts his chariot for the purpose (*dative*) of urging the horses to our presence'). [*The Rīgv. Prāṭis.* notices the unchanged condition of स् in this compound.] E. स्व् with अभि, kṛit

aff. चिच्. (The first explanation of *Sāyana* which apparently represents the word as a *Bahuvr. n.* of अभि and स्वर can be scarcely correct, since अभिस्वर is udatta on the last syllable; his subsequent gloss is therefore preferable; the dative अभिस्वरे is udatta on the last syllable according to *Pān.* VI. 1. 100. and need not be referred, therefore, to a base अभिस्वर for which there is no authority.)

अभिस्वर्तु Tatpur. m. (-र्ता) (ved.) One who invokes or praises; e. g. *Īgṛ.*: अभिस्वर्तारो चर्कं न सुहृमः. E. स्तु with अभि, kṛit aff. तुच्.

अभिहत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Struck, hurt, injured; e. g. *Ādip. Mahābh.*: तां द्रुपदीं प्रेक्ष्य तदा ह्य सर्वे कन्दर्पवाणाभिहता बभूवुः; or *Bhāṭik.*: वज्रमुष्टेर्विशिष्येभ्य मेन्देनाभिहतं शिरः; or *Raghuv.*: कश्चित्कराभ्यामुपगूढनालमालोलपत्राभिहतद्विरेफम् । रजोभिरन्तः परिवेषवन्धि लीलारविन्दं भ्रमयांचकार; or *Amaruśat.*: चित्रो हस्तावलपः प्रसभमभिहतो ऽथाददानो ऽशुकान्तं गृह्णन् &c.; or *Pān. Śikshā* (ed. Calc. and Weber in the *Ind. Stud.*): सोदीर्घो मूर्ध्निभिहतो वक्त्रमापद्य मारुतः । वर्णाञ्जनयते &c.; or *comm.* on the *Yoga S.*: दुःखमाध्यात्मिकमाधिभौतिकमाधिदैविकं च येनाभिहताः प्राणिनस्तदपघाताय प्रयतन्ते; or *Suśruta*: दोषैर्विदग्धैरथवापि जन्तोरललाटदेशे ऽभिहतस्य तैस्तु । नासा स्रवेत्पूयम् &c. ² Subdued, humbled, overcome (*Sārasundari* on the *Amarak.* 3. 1. 40); e. g. *Harivaṅśa*: कालेनाभिहतः कंसः पूर्वकर्मप्रचोदितः. ³ (In *Medicine.*) Obstructed, constipated; e. g. *Suśruta*: व्यायामभाराध्वपरिचतेन वेगावरोधाभिहतेन चापि &c.; or *पुरीषमास्यादपि वा निरेति पुरीषवेगे ऽभिहते नरस्य.* ⁴ (In *Arithmetic.*) Multiplied; e. g. *Lilāvati*: अन्वोन्वहाराभिहती हरांशौ राशोः समच्छेदविधानमेवम् । मिथो हराभ्यामपवर्तिताभ्यां यद्वा हरांशौ सुधियाच गुण्यौ. E. हन् with अभि, kṛit aff. क्त.

अभिहति Tatpur. f. (-तिः) [¹ Striking, hurting, injuring.] ² (In *Arithmetic.*) Multiplication; e. g. *Lilāvati*: खण्डद्वयस्याभिहतिर्द्विनिघ्नी तत्खण्डवर्गैक्ययुता कृतिर्वा । इष्टो न युचाश्विबधः कृतिः स्यादिष्टस्य वर्गेण समन्वितो वा. E. हन् with अभि, kṛit aff. क्तिन्.

अभिहन्यमान Tatpur. m. f. n. (-नः-ना-नम्) Being struck, being hurt, &c., see s. v. हन् and अभिहत; e. g. *Daśakumārach.*: तस्कर इति तैरभिहन्यमानो नातिप्रकुपितः; or *Kumārila's Mānavak.bh.*: रज्ज्वर्थं मुत्ररेणाभिहन्यमानेषु ये सूक्ष्मावयवा अवयुष्यन्ते ऽवशीर्यन्ते ते मुञ्जावक्षोपाः. E. हन् with अभि, kṛit aff. शानच्, āgama मुच्.

अभिहरण Tatpur. n. (-णम्) ¹ Bringing, conveying, presenting; e. g. *Raghuv.*: वादिदेशं ज्ञात्वा ऽथ पार्श्वान्पार्श्वान्वाभिहरणाय भिक्षितः; comp. also अर्थाभिहरण and अभिहार्य. ² Robbing, stealing; comp. the following and अभिहार. E. ह् with अभि, kṛit aff. ष्टुच्.

अभिहरणीय Tatpur. m. f. n. (-यः-या-यम्) The same as अभिहार्य q. v. E. ह् with अभि, kṛitya aff. षनीयर्.

अभिहर्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) The same as अभिहार्य E. ह् with अभि, kṛitya aff. तव्य.

अभिहर्तु Tatpur. m. f. n. (-र्ता-र्ता-र्तम्) ¹ One who takes away, robs, steals; e. g. *Vanap. Mahābh.*: भार्याभिहर्ता वैरी यो वद राज्यहरो रिपुः । याचमानो ऽपि संयामे न मोक्षयः कर्त्तव्यम्. [² One who brings, conveys, presents; comp. the preceding.] E. ह् with अभि, kṛit aff. तुच्.

अभिहव Tatpur. m. (-वः) I. Calling, invoking, invocation. Compare अभिहति. E. ह् with अभि, kṛit aff. चच् and sampras. of वे. (*Pāṇini.*)

II. Making an oblation of clarified butter into fire, sacrificing; e. g. *Mānava-Kalpa-Sūtra*: प्रागभिहवाद्ध्ययुर्ब्रह्महो-जुनाचापीध्रा पञ्चर्त्विजो मन्त्रैः सौमिकैर्वृणीति । ब्रह्माणं तु दर्श-पीर्णमासिकेन; *Kumārila's Bhāshya*: प्रागभिहवात् । एवं तर्हि प्रागग्रहणादुपसमाधाय पर्युच्छ परिस्तीर्याज्यादि संस्कृत्या-ज्याहुतेः प्रागुत्तिगवरणं नियमार्थं प्रवेधसे । अभिशब्दादपि-मभि जुहोतीत्यर्थे ऽभिहोमेनापिसुपस्करत इति यावत् &c. E. हु with अभि, kṛit aff. ञप्; (comp. the remark of the Calc. editors of *Pān.* to III. 3. 72.: जुहोतेरपि सिद्धं निहव इत्यादि).

अभिहस्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) (ved.) Laughable, ridiculous; e. g. *Atharvav.*: यस्ते मदो ऽवकेशो विकेशो येनाभिहस्यं पुरुषं कृणोषि. E. हस् with अभि, kṛitya aff यत्.

अभिहार Tatpur. m. (-रः) ¹ Seizing or robbing any thing in the owner's presence (*Amarak.*, *Jaiśādh.* = अभियहण; see the following meaning). ² Robbing or stealing, in general; (*Amarak.*, *Med.*, *Hem.*, *Ajayap.*, *Śabdaratnāv.* &c. = चौर्य; *Bharata*: अभिसुखयहणे सर्वतो ग्रहणे च); e. g. *Sāntip. Mahābh.*: ये गुप्ताश्चैव दुर्गाश्च देशास्तेषु प्रवेशयेत् । धनिनो वचमुक्त्वाश्च शान्तचित्वा पुनः पुनः । सस्याभिहारं कुर्याच्च स्वयमेव नराधिपः. ³ Attack, assault (*Amarak.*, *Bharata*: *Med.* &c. = अभियोग; *Rāmādr.*: अभिगम्याक्रमणमभियोगः; 'approaching out of desire to do injury' अयचिकीर्षवाभिव-स्याक्रमणम्). ⁴ Strenuous effort, exertion (accord. to *Mathu-reshās* explan. of अभियोग in the *Amarak.*: = उद्योग; and *Hem. nān.*: = उद्योग; for the verse 4. 33. in the latter runs, according to the best Mss. thus: अभिहारः संनहने चौरिको-द्यमयोरपि; the last words being in the room of the absurd lesson of the Calc. ed.: चौर्यमद्ययोरपि, according to which the word would mean instead of 'exertion', 'a wine-drinker!'). ⁵ Arming, taking up an armour or arms in general (*Amarak.* &c. &c.: संनहन or संनाह; *Bharata*: = संनाहयहणम् । खड्गकवचादियहणमित्यन्ते). ⁶ Mingling together, intermixture; e. g. *Sānkhyakār.*: (things may be imperceptible) सौख्याद्भवधानादभिभवात्समानाभिहा-राच्च (*Vijñānāch.*: समानाभिहारः सजातीयसंवलनम् । यथा माहिषगन्धमिश्रणात्माहिषत्वायहणादिति). E. ह् with अभि, kṛit aff. चच्.

अभिहार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) To be brought near, to be conveyed; e. g. *Sāntip. Mahābh.* (a king should for the defence of his country, amongst others, act thus): द्वारेषु च मुह्यन्ते वन्वाहि स्थापयेत्सदा । आरुपयेत्तत्रैतस्य स्थापी-नानि च कारयेत् । काष्ठानि चाभिहार्याणि तथा कुर्याच्च स्था-नयेत् &c. E. ह् with अभि, kṛitya aff. यत्.

अभिहास Tatpur. m. (-सः) Laughter, merriment, sport; e. g. *Āśval. Śrauta-S.*: सर्वज्ञश्च वर्जयेयुर्यामचर्यां सरसं विवृतकथनं स्त्र्यभिहासमनार्थाभिभाषणम् &c. E. हस् with अभि, kṛit aff. षच्.

I. अभिहित Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Said, spoken, declared, called, named; e. g. *Sāntip. Mahābh.*: भरद्वाज उवाच । यदेतद्भवताभिहितं सुखानां परमा क्वितिरिति न त-दुपगृह्णीमः; or *Gaudap.* on the *Sānkhyak.*: यमा पिचजाच्च पातञ्जले ऽभिहिताः; or *Nyāya S.*: विज्ञातस्य परिषदा वि-रभिहितस्याप्यप्रत्युच्चारणमननुभाषणम्; or *Vṛihasp.*: अर्चिना-

भिहितो यो ऽर्षः प्रत्यर्थो यदि तं तथा । प्रपद्य पारसं ब्रूयात्प्र-
त्ययस्य न हि तत् ; or *Sūtr.* : सिरावधविधौ पूर्वं नरा ये च
विवर्षिताः । न तेषां नीलिकां विच्छेदन्वाभिहितान्निषत् ; or
इति यत्रागभिहितं विस्तरस्य वक्ष्यते ; or *spoken to, addressed* :
e. g. *Bhāṭik.* : विपाको ऽर्षं दशयीव संदृष्टो ऽनागतो मया ।
त्वं तेनाभिहितः पथं किं क्रीपं न नियच्छसि ; or *Dasakum.* :
मया तु स्यमनेनाभिहितम् । सीम्य &c. ; see *Kaiyyāta's* ex-
planation at the end of अभिहित II. ² Determined, con-
veyed, explicit or clear (as the sense) ; e. g. *Pāṇini* inscribes
the chapter treating on the use of the oblique cases : अनभि-
हिते i. e. when the sense of the case requires an expla-
nation ; the sense of the *base* is naturally conveyed by the
first case or nominative (*Patanj.* to *Pāṇ.* II. 3. 1. : अनभि-
हितस्य विभक्त्यर्थस्य आदनभिहितवचनम् । कः पुनर्विभक्त्यर्थः ।
एकत्वादयो विभक्त्यर्थाः । तेष्वनभिहितेषु कर्मादयो ऽभिहिता
विभक्तीनामुत्पत्ती निमित्तत्वात् मा भूवन्निति तस्यादनभिहि-
तवचनम् । तस्यादनभिहिताधिकारः क्रियते ; comp. II. 3. 46.
and *Vārtt.* : अभिहिते प्रथमा) ; or *Nyāya S.* : अविशेषाभि-
हिते ऽर्षे वक्तुरभिप्रायादर्धानरकल्पना वाक्यकम् । See *Kaiyy.*
at the end of II. ³ Placed upon, fastened upon ; e. g. *Mānava-Kalpa-S.* :
अभिहिततमं दक्षिणं कुर्यात् (scil. परि-
धिम्) i. e. placed nearest the *Āhavanīya* fire ; or उपभुवुव-
योः सक्वाशादभिहिततरा i. e. the जुह्व is placed nearer the
Āhavanīya than the उपभृत and ध्रुवा (*Kumārila's Bhāṣya* :
उपभृतः सक्वाशाज्जुह्वराहवनीयसंनिष्ठतरा). See *Kaiyy.* at
the end of अभिहित II.

2. m. (-तः) The proper name of a Gotra- or family-
chief ; his descendants are called अभिहिताः or आभिहितयः ;
another reading of the word is अनभिहित q. v. (*Vardha-
māna*, the author of the *Gānaratnamahodadhī* : अभिपूर्वस्य
हिगोतेर्दधातेर्वा क्ते नभि च । अनभिहितस्यस्त्रानभिहिताः ।
आनभिहितयः । केचिदभिहितेति नञा विना पठन्ति । तचा-
भिहिताः । आभिहितयः).

3. n. (-तम्) A word ; e. g. *Kāvyaṣṭak.* : सामान्यरूपाणां
पदार्थानामाकाङ्क्षासंनिधियोम्यतावशात्परस्परसंसर्गो यथाप-
दायो ऽपि विशेषरूपो वाक्यार्थस्यवाभिहितान्वयवादि का वार्ता
ब्रह्मस्वाभिधेयतायां ये ऽप्याहुः &c. ; or *Sāhityad.* : ता-
त्पर्यार्थस्योपधकं च वाक्यमित्यभिहितान्वयवादिनां मतम् (i. e.
the opinion of those who contend that the purport of a
sentence arises from the logical connexion between the
words of the sentence) ; or *comm.* on the *Sāh.* : अभिहिता-
नामभिधया लक्षणया वा पदोपस्थापितान्वयबोधवादिनां प्रा-
चीननैयायिकानामित्यर्थः (the latter maintaining that the
'purport' of a sentence follows from the original or ellip-
tical sense of the words themselves).

4. f. (-ता) The name of a plant (*Commelina salici-
folia*) ; see अक्षपिप्पली (*Nigh. Prak.*). E. धा with अभि,
kṛit aff. क्त (2. also referred to II. अभिहित).

II. अभिहित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Gone. ² In-
creased. E. हि, with अभि, kṛit aff. क्त. [The latter word
and its meanings on the authority of *Kaiyyāta* who has the
following remark on अभिहित I. and II. : अभिपूर्वस्यवाह-
धातिर्बन्धगोचाराणप्रतिपादनेषु वर्तते । अन्वाभिधानीमादत्त
इत्यत्र बन्धनवृत्तिः । अभिहितः श्लोक इत्युच्चारणवृत्तिः । अभि-
हितो ऽर्ष इति प्रतिपादनवृत्तिः । हिगोतेरपि गतिवृत्त्यर्थस्य
भिहितमिति भवति. Comp. also the Etym. of I. 2.]

अभिहितत्व n. (-त्वम्) ¹ The being said, called &c. (see the
preceding I.) ; e. g. *Śankara* (on the *Ved. S.* 1. 35.) : अत्र
यदुक्तं पूर्वस्मिन्नपि वाक्ये न ब्रह्माभिहितमस्ति नायसी वा इदं
सर्वं भूतं यदिदं किं वेति नायत्रास्त्वस्य च्छब्दसो ऽभिहितत्वा-
दिति तत्परिहतेत्यम्. ² The being determined, made clear ;
e. g. *Vārtt.* to *Pāṇ.* : सामिवचने प्रतिषेधानर्थकं प्रकृत्यभिहि-
तत्वात्. E. अभिहित, taddh. aff. त्व.

अभिहिति Tatpur. f. (-तिः) The same as अभिधान q. v. ;
e. g. *Durga* on *Yāska* (1. 2. मनुष्यवहेवताभिधानम्) : मनु-
ष्येषु मनुष्यवहेवताभिधानम् । अभिहितिरभिधानम्. E. धा
with अभि, kṛit aff. क्तिन्.

अभिहिति Tatpur. f. (-तिः) Invocation ; e. g. *Yāska* : (on the
word पूर्वहती) = पूर्वस्त्रामभिहितौ. Comp. अभिहव. E. ह्वे
with अभि, kṛit aff. क्तिन्.

अभिहितवे Tatpur. ind. (ved.) To make a libation of clarified
butter into the fire ; the same as अभिहितुम् ; e. g. *Kumārila*
(on the *Mānava-Kalpa-S.* ब्रह्मणे समिधमभिहितोति श्रेणी
ज्वलन्ती वा) : यत्तु न समिदभिहितवा इत्युक्तम् &c. E.
उ with अभि, kṛit aff. त्वे.

अभिहितोम Tatpur. m. (-मः) The same as अभिहव II. ; see
the instance given there. E. उ with अभि, uñ. aff. मन्.

अभिहितुत् Tatpur. m. f. n. (-त्-त्-त्) ¹ Oppressed or over-
powered, with sin ; e. g. *Rīgv.* : न सस्त्रासते कुरितादभिहितुतः
शंसादघादभिहितुतः (*Sāy.* : सो ऽभिरभिहितुत् आभिमुख्येन पा-
पेन्द्रियमाश्रितो ऽस्मान्कुरितात्पापान्नासते । अभितो द्वि-
यमाणाद्घात चासते). ² Acting offensively, an enemy ;
e. g. *Rīgv.* : अभिहितामसि हि देव विष्यत् (*Sāy.* : हे देव
अभिहितामाभिमुख्येन कुटिलं कुर्वतां दिषां विष्यत् विशेषेण ना-
धको ऽसि हि) ; or *Atharv.* : अप तस्य द्वेषो गमेदभिहितो
यावयच्छुमन्ति तम्. E. हु (a shorter form, and considered
as a substitute, of हृ ; comp. *Pāṇ.* VII. 2. 31.), with अभि,
kṛit aff. क्तिप्.

अभिहितुति Tatpur. f. (-तिः) (ved.) Offensiveness, injurious-
ness ; e. g. *Rīgv.* : शतभुजिभिस्रमभिहितेरेघात्पूर्वी रचता मघ-
तो यमावत ; (where it is used as epithet of अघ ; *Sāy.* :
अभिहितेरेभिवकरणात्कुटिलस्वभावादघात्पापादावत) ; or
personified : offensive, injurious, inimical ; e. g. *Atharv.* :
अपांनपादभिहितो गयस्य चिह्वेव स्वष्टर्वर्धय सर्वतातये. E. हु
(a shorter form, and considered as a substitute, of हृ ;
comp. *Pāṇ.* VII. 2. 31.), with अभि, kṛit aff. क्तिन्.

अभिहितार Tatpur. m. (-रः) (ved. Probably.) Evil, misfor-
tune, sin ; e. g. *Atharv.* : यो अस्त्र समिधं वेद चपियेण समा-
हिताम् । नाभिहितारे पदं नि दधाति स मृत्ववे 'he does
not put his foot into misfortune (or into sin which leads)
to death'. (*Roth* and *Whitney* in their edition of the
Atharv. write अभिहितार ; but the former gives in a quotation
of this passage in his Dictionary the form अभिहितर which
seems less correct.) E. हृ with अभि, kṛit aff. चञ्.

I. अभी. A protracted form of अभि which occurs especially
as the first part of several Tatpur. See the following ar-
ticles and the Preface.

II. अभी Bahuvr. m. f. n. (-भोः-भीः-भि) Fearless ; e. g.
Rāmāy. : निश्चयं यथा नाम रावणं वानरोत्तमः । सहसा
परमोद्विभः सोपासर्पदभीक्षतः ; or *Bhāṭik.* : अभियातावर
तुङ्गं भूभूतं अचिरं पुरः where the *comm.* analyze अभिया-
तावर either अभियाता (fut.) and वरम्, or अभिया (instr.

of अभिया q. v.) and अतावरम् (= अतस् अवरम्), or अभियाता (instr. of अभियात्) and वरम्, or अभिया (instr. of अभी) and अता (instr. of अतः 'going') and अवरम्; see also अभीभाभिभूमाभू. Comp. III. अभीक. E. अ priv. and भी.

I. अभीक m. f. n. (-कः-का-कम्) Lustful, libidinous; e. g. *Bhāṭik.*: इहमे पर्यशाखायां राचस्ताभीकयाच सः (comm. = कामुका); the same as अभिक. E. See s. v. अभिक; with the protraction of the second syllable. [The *Śabdaratnāvalī* which has only the form अभीक gives the meanings: ¹ Lustful (कामुक). ² Anxious (उत्सुक); the former perhaps in reference to the E. कम् with अभि, kṛit aff. क्; the latter in reference to the E. अभि, taddh. aff. क्.]

II. अभीक Tatpur. m. (-कः) (ved.) [occurs especially in the locative अभीके] ¹ Neighbourhood, vicinity (अभीके near; perhaps also in reference to time: soon; *Nirukta*: = आसन्न); e. g. *Rīgv.*: को वां महसिन्धवसो अभीक उरथनां माधी दसा न जती (*Sāyāna*: = आसन्नप्रदेशे); or सद्यो दक्षुम् मुख कुस्त्रिन प्र सूरसकं बृहतादभीके (*Sāy.*: = समीपे or संयामे, see the following); or परि वामसा वपुषः पतङ्गा वयो बहस्ववसा अभीके (*Sāy.*: = गृहसमीपे); or स्वर्बतीरित जतीर्धुवोरह विषा अभीके अभवन्नभिष्टयः (*Sāy.*: = समीपे); or *Rīgv.*, *Vājas.*: आ वद्विषे नृपतिं तेज आनदमुधि रेतो निषितं वीरभीके (*Sāy.*: = आसन्नकाले soon, *Māhidh.*: = समीपे, *Sāy.* considering वीः as an epithet 'luminous' of Agni; *Māhidh.* as a genitive — not ablat. — depending on अभीके); or *Rīgv.*: महसिदप एनसो अभीक जर्वाहेवागामुत मर्वागाम् (*Sāy.*: = अन्तिके, with देवागाम् and मर्वागाम् depending on it). ² Battle, combat (*Nigh.*: = संयाम); e. g. *Rīgv.*: आसो वृकस्य वर्तिकामभीके युवं नरा नासावामुमुक्तम् (*Sāy.*: संयामे i. e. in the battle between the wolf and the quail; the abl. आसः depending not on अभीके, but on अमुमुक्तम्); or अचिं न महसामसो मुमुक्तं तूर्वतं नरा दुरितादभीके (*Sāy.*: = संयामे, the abl. दुरितात् depending on तूर्वतम्, not on अभीके); or त्वं नो असा इह् इह्वायाः पाहि वञ्चि-वो दुरितादभीके (*Sāy.*: = समीपवर्तिनि संयामे, the abl. दुरितात् depending on पाहि, not on अभीके); or अहन्निहो अदहदपिरिहो पुरा दस्युकाध्वन्दिनादभीके (*Sāy.*: = संयामे). [These two meanings of the word answer perfectly the sense of all the ved. passages where it occurs; other meanings leant to this word, are neither required nor founded on authority.] E. अच् with अभि, kṛit aff. क्; (the formation being analogous to प्रतीक, समीक, अनूक; *Sāyāna* who gives this E. and assimilates it in this derivation to the words of the *Gāṇa* पचादि, on account of the affix, and to those of the *Gāṇa* पृषोदर, on acc. of the irregularity in the composition, proposes also an E. इ (इक्) with अभि, uñ. aff. क्; but the former is preferable; the literal sense of the word is therefore 'approaching'; comp. अभियमन, अभियान and similar compounds.

III. अभीक Bahuvr. 1. m. f. n. (-कः-का-कम्) ¹ Fearless; see the inst. s. v. अर्धभमक (*Trik.*, *Med.*, *Śabdar.*, *Ajayap.* &c.). ² Cruel (*Med.*, *Śabdar.*).
 2. m. (-कः) ¹ A poet (*Med.*: = कवि). ² A master (*Halāy.*: = स्वामिन). E. अ priv. and भी, samās. aff. क्.

अभीष्टम् Avyayibh. ¹ Repeatedly, frequently (*Amarak.*, *Hemaech.*, *Ajayap.*, *Śabdar.* &c.); e. g. *Sūtruta*: मूचे निकु-

आर्धपक्षं विपाच पिबेदभीष्टं कुडवार्धमाचम; or *Bhāṭik.*: इह्स्वभीष्टं चयमात्रो ऽपि न ज्ञातयस्युक्कुवस्व वक्षीम्; or *Sāhityad.*: विनयति सुदृशो वृशोः परानं प्रयथिनि वीसु-ममानगानिखेन । तदहितयुवतेरभीष्टमस्वोर्ध्वमधि रोवर-वोभिरापुपुरे; or *Kshirasav.* and *Vardhamāna* (the author of the *Gāṇaratnam.*): अभीष्टमास्कास्यतीव कुक्षम्; or *Bhāgav. Pur.*: अभीष्टावगाहकपिशाङ्गटिवाङ्गुटिवाङ्गान् । आत्मानं चोद्यतपसा विधती चीरिषं कृशम्. ² Constantly, always (*Amarak.* &c.); e. g. *Kshirasav.*: अभीष्टं वक्ति. ³ Much, exceedingly, eminently (*Trik.*, *Med.*, *Śabdar.* &c.); e. g. *Kenopau.*: अथाध्यात्मं यदेतन्नृत्तीव च मनो ऽनेन वित-दुपकारत्वभीष्टं संकल्पः (*Śankara*: = भृशम्). ⁴ Quickly; (*Hom.*, *Med.*, *Śabdar.*). [The word is said by some comm. on the *Amarak.* to be used also in the three genders; but this assertion appears to be founded only on the circumstance that it occurs in other *Koshas* also amongst the inflected words; its form, however, is always there अभीष्टम् which might apply as well to an adj. as to an indecl.; e. g. *Rāmāsrāma*: अत्रयस्त्वभीष्टश्चन्द्रमनकवमथाह । अत्रयप्र-करणपाठात्). E. That given by *Rāmāsr.*, *Bhāṇūjid.* &c.: इत्थु with अभि, kṛit aff. क्, and भि being protracted because the form belongs to the पृषोदरादि, is not very plausible; *Yāska* explains the word as a contraction of अभिचक्षम्; but as the protraction of the final vowel of अभि in compounds points either to a kṛit deriv. with अच् or क्तिप् or to the loss of a following अ (comp. अभीक II. and अभीपत्), the word is better considered as an Avyayibh. of अभि and अश्च. (It belongs to the *Gāṇas* स्वरादि *Pāṇ.* I. 1. 37. and ब्राह्मणादि V. 1. 124.)

अभीष्टश्च इत्थु ind. The same as the preceding; e. g. *Rāmāy.*: पितरं स्वगुणोचामि मातरं च यश्चिखिगीम् । अपि नास्वी भवे-तां नो इदानीं तावभीष्टश्चः. E. अभीष्ट, taddh. aff. श्च.

अभीघात Tatpur. m. (-तः) The same as अभिघात q. v.; e. g. *Sūtruta*: विदीर्यते सीदति हीयते वा नृशामभीघातहता तु दृष्टिः. E. See अभिघात; with the second vowel protracted.

अभीच्छत् Tatpur. m. f. n. (-ञ्-ञी-त्) Desiring, wishing for. E. इच् with अभि, kṛit aff. श्त्.

अभीज्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) To be presented with a sacrifice, to whom an oblation is to be offered (as a deity); e. g. *Jaimini-Sūtra*: अग्निज्या वा शेषस्य मुखदेवता-नभीज्यत्वात् (*Śabara*: मुखदेवतामग्नीज्यामुपदिश्या-प्रधानदेवता विधीयते । अतः प्राप्तमुखदेवता अभीज्या अचोपदिशन्ते); [in the *Jaimini-Sūtra* यदभीज्या वा तद्विचयी, it is more correct to analyze यदभि इज्या (the oblation) &c.]. E. यच् with अभि, kṛitya aff. क्यप्.

अभीत Tatpur. m. f. n. (-तः-ता-तम्) Fearless, undaunted; e. g. *Rāmāy.*: कैकेयी पुनरथिवं घोरं वचनमब्रवीत् । अजर्ष-दुःखसंविषमभीता भयदर्शनम्; or *Ādip. Mahābh.*: संपिततुर-भीतौ ती गजौ प्रति नजानिव; or *Bhāṭik.*: क्रवाशिनो दीप्त-कृशानुवक्त्रा आम्बस्वभीताः परितः पुरं चः. E. अ neg. and भीत.

अभीतवत् ind. As not afraid; e. g. *Hitopad.*: आगतं तु भयं वृद्धा प्रहर्तव्यमभीतवत्. E. अभीत, taddh. aff. वत्.

I. अभीति Tatpur. f. (-तिः) (ved.) Approaching with hostile intent, assault, attack; e. g. *Rīgv.*: वन्वन्तु ज्ञा ते ऽवसा समीकेऽ ऽभीतिमर्षो वगुणां श्रवांसि (*Sāyāna*: अभीतिमभि-नमनम्). E. इ (इक्) with अभि, kṛit aff. तिन्.

II. अभीति Tatpur. f. (-तिः) Fearlessness; e.g. *Hemach.nān.*:
अभवमुशीराभीतोः. E. अ neg. and भीति.

अभीत्तर Tatpur. m. f. n. (-रः-री-रम्) (ved.) Approaching
with hostile intent, ready for assault; e.g. *Vājas.*: वा सेना
अभीत्तरीरावाधिपीडयथा उत (*Mahādh.*: अभीत्तरीरभीत्तर्यः।
अभियाचिष्यः); or *Aitar. Br.*: एतद् अ वे तद्विद्वानाह जन-
मेवयः पारिचित एवविद् हि वे मानेवंपिदो यावयन्ति तदा-
दहं अयान्भीत्तरीं सेनां अयान्भीत्तर्या सेनया &c. (*Sāy.*:
अभीत्तरीम् = अभितो युधार्चमुयुक्ताम्). E. इ (इत्) with
अभि, kṛit aff. क्त्वरप्, āgama तुक्.

अभीष्ट Tatpur. m. f. n. (-ष्टः-ष्ठा-ष्टम्) Shining, glowing;
e.g. *Rīg.*, *Atharv.*: अष्टं सबं सचिता साचिषतो ऽभीष्टो
धर्मसद्गु पु प्र वोचम् (*Atharv. v. l.*: वोचत्; *Sāyana*: = अभि-
दीप्तः). E. इष् with अभि, kṛit aff. ङ्.

अभीपत् Tatpur. m. (-त्) (ved.) ¹ A pond or any other place
where water accumulates. ² Favour, kindness. An option
between both meanings is proposed by *Sāyana* on *Rīg.*: अभी-
पतो वृष्टिभिरपर्ययत्तम् (*Atharv.*: अभीपतो वृष्ट्या तर्पयत्तम्),
viz. अभीपत आनुकूलेन i. e. abl. sing.; or अभीपतो ऽभिग-
मनपतः सचिवाधारान् । तटाकादीन् i. e. acc. plur.; the sec-
ond meaning (*favour*) reminds of अन्वीप, but the first
seems more congenial with the context. E. probably अप्
(an obsolete rad.; comp. आप्) with अभि, kṛit aff. इत्.

अभीपद् Bahuvr. (?) m. (-द्) The proper name of a Rishi
with the surname चौदस, who is the reputed author of
the *Sāmaveda*-verse 1. 231. (= I. 3. 1. 4. 9). E. अभी and पद् (?).

अभीप्सित Tatpur. m. f. n. (-तः-ता-तम्) Wished, desired;
(*neutr.* wish, desire); e.g. *Rāmāy.*: अभीप्सितं तु मे किंचि-
त्प्रियं कर्तुमिहाहंसि; or *Bhāgav. Pur.*: अक्षय्याभीप्सितो
ऽज्ञानादिद्वन्द्वः सुचार्यतः &c. E. आप् in the desider.,
with अभि, kṛit aff. ङ्.

अभीप्सिन् Tatpur. m. f. n. (-प्सी-प्सिनी-प्सि) Wishing, de-
siring; e.g. *Katha-Upan.*: विद्याभीप्सिनं नचिकेतसं मन्वे न
त्वा कामा बहुवो लोसुपत्तः. E. आप् in the desider., with
अभि, kṛit aff. ङिनि.

अभीप्सु Tatpur. m. f. n. (-प्सुः-प्सुः-प्सु) Wishing, desiring;
(with a noun in the accus. or locat.); e.g. *Bhāṭik.*: तथापि
वक्तुं प्रसभं यतन्ने चक्रद्विधाः सिद्धिमभीप्सवस्त्वाम्; or अर्धो-
त्थितासिद्धितसंनिमनो इहः पुनर्धाम्मने ऽवभीप्सुः. E. आप्
in the desider., with अभि, kṛit aff. ङ्.

अभीभाभिभूभाभू Tatpur. f. (-भूः) 'A site of splendour sur-
passing a fearless elephant.' (This monstrous compound
occurs in the following specimen of alliteration: अभीषोवा-
जिजिष्यावी तं ततो ऽतिततातिहत् । भाभो ऽभीभाभिभूभाभू-
रारारिररिरीररः which is rendered by *Yates*: 'the warring
foe overpowering all the sons of courage, distressing the
most brave, glorious, exceeding in terror a fearless ele-
phant, and advancing in his chariot, then attacked him'.
E. अभी-इभ-अभिभू-भा and भू.

अभीम Tatpur. 1. m. f. n. (-मः-सा-मम्) Not fearful, not
terrific.

2. m. (-मः) One of the thousand names of *Vishnu*; in
the list of the *Anuśāsanap.* of the *Mahābh.* the 357th, ac-
cording to an optional reading of *Gangādhara* who inter-
prets the two names श्रमो भीमः either श्रम and भीम,
or श्रम and अभीम, and comments upon भीम and अभीम

as follows: (विचेत्ततः सर्वजनो) भियो मन्विकल्पतः पुङ्ग
(compare *Uinādi-S.* 1. 147.) तथा च भीमः । भयं करो वाच-
भयं करो हि सतां लभीमः (the following words of
this verse and the next verse refer to another name of
Vishnu in the text) । सो भीमाय अभीमाय वा नमः ।. E.
अ neg. and भीम.

अभीमान Tatpur. m. (-नः) The same as अभिमान; with the
second syllable protracted.

अभीमोद् Tatpur. m. (-द्) Excessive happiness or joy; e.g.
Atharv.: आनन्दा मोदाः प्रसुदो ऽभीमोदमुदश्चे । उच्छि-
ष्टाञ्छिरे सर्वे दिवि देवा दिविजितः; or आनन्दा मोदाः
प्रसुदो ऽभीमोदमुदश्चे । इवो गरिष्ठा नृत्तानि शरीरमसु
प्राविशन् (where अभीमोदमुदः is either *Dwandwa* 'ex-
cessive joy and pleasure' or perhaps an irregular intensive
formation with the reduplication of the whole radical in-
stead of its first syllable (similar in some degree to the ved.
बह्व् the intens. of बन्); the masc. of the relative, चे,
being accounted for by the preceding masculines). Comp.

अभीचाप. E. मुद् with अभि, kṛit aff. ङ्.

अभीर Tatpur. 1. m. (-रः) A cowherd. 'According to
Manu (X. 15.) the *Abhira* is of mixed origin, the offspring
of a *Brāhmaṇa* father and a mother of the *Ambashta* or
medical caste; but the *Abhira*s were a people, a pastoral
tribe, settled about the beginning of the Christian era, on
or near the lower course of the *Indus* on a tract known to
classical geographers, as the *Abiria* of *Ptolemy*, lying north
of the *Sahyadri* mountain and of *Syrastrene*. The *Abhira*s
of *Saurāshtra* are mentioned in the *Mahābhārata*. From
their pastoral habits the name came to be generally applied
to the cowherds of *Hindustan*. In the spoken dialects of
upper India the word is corrupted to *Ahir*, *Uheer*; in *Ben-
gālī* and *Marāthī* it is unchanged, occurring as *Abhir*.'
(*Wilson's Glossary of Indian Terms*.) See *Lassen's Ind. Alt.*
vol. I. pp. 106. 396. 539. 546. 705. 798. 799. 823; II. pp. 385.
547. 553. 592. 792. 855. 953. 956. &c. — The word as a
name of a people occurs in the *Purāṇas* 'always conjoined
with the *Śūdras*, as if conterminous' (*Wilson's Vishnu-P.*
p. 195 n. 154). — The *Sāhityadarpana* mentions the *Abhira*s
as assistants appointed in, or belonging to, the harem
(together with dwarfs, eunuchs, *Kirātas* or mountaineers,
Mlechchhas or barbarians, the mock-brother-in-law of a
king, i. e. the brother of his concubine, hump-backs, mutes
&c.: वामनवक्त्रकिरातकेच्छाभीराः शूकारकुम्भायाः). The
same work, in defining the purposes for which *Sanskrit*
and the *Prākṛit*-dialects are used in the dramatic dialogue,
appropriates the dialect of the *Abhira*s (which therefore is
not considered by the *Sāh.* as an *Apabhraṇśa*-dialect) to
cowherds and woodcutters; comp. आभीरी s. v. अभीर;
(आभीरेषु तथाभीरी । आभीरी शायरी चापि अह-
पन्नोपवीचिषु); others hold the *Abhira*-dialect as belonging
to the *Apabhraṇśa*, when it would be excluded from dra-
matic use. See अपभ्रंश and *Lassen's Institutiones Linguae
Pracriticae*. — (The word occurs usually in the form
आभीर; the dialect spoken by the *Abhira*s is always called
आभीरी, not अभीरी.)

2. n. (? -रम्) The name of a *Mātrāvṛitta* or *Prākṛit*

metre, regulated by quantity; it consists of a stanza of four lines with eleven *mātrās* in each line (the value of a *mātrā* being a short syllable, and a long syllable equal to two short), viz. each line being composed either of seven *mātrās* and a *Scolius* (— —), or of a *Dactylus* (— — —), a *Iambus* (— —) and a *Scolius*, or of a *Scolius*, a *Tribrachys* (— — —) and a *Scolius*. E. ईर् with अभि, kṛit aff. चच् (according to several comm. of the *Amarak.*); but the word is probably not of Sanskrit origin.

अभीरणी Tatpur. f. (-णी) A sort of serpent (*Amphisbœna*) (*Nigh. Prak.*). E. ईर् with अभि, kṛit aff. च्चुट्.

अभीरपि. See अभीरपि.

अभीराणी Tatpur. f. (-णी) The name of a poisonous insect; according to *Sūsruta*, one of the eighteen varieties, the bite of which produces diseases of the vital element *air*. E. (perhaps) अभीर and आणी.

अभीर Tatpur. 1. m. f. n. (-रः-रः or रूः-रः) Fearless, undaunted; e. g. *Rīgv.*: ते वाशीमन्त इप्सियो अभीरवो विद्रे प्रियस्व मासतस्व धाम्; or *Manu*: गुह्यांस खापयेदाम्नाङ्गतसंज्ञान्तमन्ततः । खाने युद्धे च कुशलानभीरुनविकारिषः; or *Bhāṭik.*: अहं स्वप्नप्रसादेन तव वन्दारभिः सह । अभीरवसं स्त्रीभिर्भास्वराभिरिहेश्वर; or in the following specimen of alliteration: भूरिभिर्भारिभिर्भीरुर्भारैरभिरैभिरेभिरे । भेरिरेभिभिरभैरभीरभिरिभैरिभाः 'elephants contended with elephants that were numerous, heavy, terrible, immense, roaring, cloud-like and fearless' (*Yates, Essay on alliteration*).

2. m. (-रः) A (euphemistic) name of *Bhairava* or *Śiva*; e. g. अभीरुर्वैरवो भीरुभूतपो योगिनीपतिः (*Vatukabhairavastava*, as quoted by *Rādhāk.*).

3. f. (-रः or रूः) The name of a plant (*Asparagus racemosus*); according to some, a large variety of it. (So called, because its leaves are firm on account of its numerous roots, or on account of their containing always juice; *Bhanūj.*: खिरपत्रत्वात्; *Rāyam.*: दूरखम्बितवड्भूखत्वात् । सदारसासयत्वेन खिरपत्रत्वादिति तु स्वामी; comp. अभीरपि); e. g. *Sūsruta*: अभीरुमिसिसिन्धूत्यवत्सकोशीरपयक्विः..... दन्तो वलिः सुशीतलः. E. च neg. and भीर.

अभीरच् Tatpur. f. (-च्) Probably the same as अभिरचि q. v. (The word is mentioned by the *Kāśikā* and *Siddh.* as an instance, besides भीरच्, of the prolongation of the final vowel of the prefix, before the kvip deriv. of रच्; comp. *Pān.* VI. 3. 116.). E. रच् with अभि, kṛit aff. क्विप्.

अभीरय Tatpur. m. f. n. (-यः-या-यम्) (ved.) Fearless, undaunted (comp. अभीर); e. g. *Vājas.*: इदमापः प्रवहतावचं च मलं च यत् । यच्चभिदुद्रोहानुतं यच्च श्रेपे अभीरयम् ('the fearless i. e. the innocent, for it is only the guilty who is in fear'; *Mahidh.*: विभेतीति भीरभीरयमभीरयमनपराधिगमपराधी हि विभेति). E. च neg. and भीरय.

अभीरपि Bahuvr. f. (-पी) The same as अभीर 3. (*Rāyam.*: कच्छकेनाधृत्वात्; comp. however अभीर). E. अभीर and पच्, fem. aff. ङीष्.

[अभीर. An error in the Calc. edit. of the *Medini*; see आभीर.]

अभीलाप Tatpur. m. (-पः) (ved. Probably.) Talking on a subject, discoursing, eloquence; *Atharv.*: आलापाच्च प्रसा-

पाशाभीलापस्य च । शरीरं सर्वे प्राविशन्नायुवः प्रयुजो युवः; where अभीलापस्य is either a *Dwandva*: discoursing and speech in general; or perhaps an irregular intensive formation with the reduplication of the whole radical instead of its first syllable; the masc. च being accounted for by the preceding masculines. Comp. अभीनीद्. E. लप् with अभि, kṛit aff. चच्, and the second syllable protracted.

अभीबु Tatpur. m. f. n. (-बुः-बुः-बु) Fearless. E. च neg. and भीर, र् being changed to ब्. Also अभीबुक. (*Wilson.*)

अभीवर्ग Tatpur. m. (-र्गः) (ved. Probably.) Circumference, circle; e. g. *Atharv.*: मयि चर्चं पर्यमखे मयि धारयताङ्गयिम् । अहं राष्ट्रस्त्राभीवर्गे निजो भूयासमुत्तमः; or पुरस्तात्तं नमः क्वरम उत्तरादधरादुत् । अभीवर्गाहिवस्वर्चन्तरिचाय ते नमः (in either instance अभीवर्गे seems to have the meaning of अभितः 'on all sides, everywhere'). E. वृच् with अभि, kṛit aff. चच्, and the second syllable protracted.

अभीवर्त Tatpur. m. (-र्तः) (ved.) ¹ Being everywhere; e. g. *Rīgv.*: अभि त्वा विश्वभूतान्वभीवर्तो यथाससि (*Sāy.*: = अभितः सर्वत्र वर्तमानो भवति). ² Approaching, esp. with hostile intent; e. g. *Rīgv.*: अभीवर्तेन इविषा येनेद्रो अभिवापुते । तेनास्मान्प्रहायस्यते ऽभि राष्ट्राय वर्तय (*Sāyana*: अभीवर्तेन = अभिगच्छता); or *Atharv.*: अभीवर्तेन मणिना येनेद्रो अभिवापुधे । तेना^{००}. Hence the word has become the epithet or name of several *vaidik* verses or hymns which are recited for obtaining victory; *Benfey*, in his valuable *Index to the Sāmaveda*, mentions the following *Sāma-verses* which, in the *Gānas* bear this name: 1. 242 (= I. 3. 1. 5. 10), 2. 25. 26 (= II. 1. 1. 9), or only 2. 25b. 26a (= II. 1. 1. 9. 1b. 2a), 2. 25. 36 (= II. 1. 1. 12), 2. 117 (= II. 1. 2. 20. 1), 2. 161. 162 (= II. 2. 1. 13), 2. 206 (= 2. 2. 9. 1), 2. 214-216 (= II. 2. 2. 12), 2. 272b. 273a (= II. 3. 1. 11. 1b. 2a), 2. 283. 284 (= II. 3. 1. 15), 2. 347b. 348a (= II. 3. 2. 12. 1b. 2a), 2. 429a. 430b (= II. 4. 1. 12. 1b. 2a), 2. 710-713 (= II. 6. 1. 5 and 6), 2. 741-748 (= II. 6. 2. 5), 2. 761. 762 (= II. 6. 2. 12), 2. 771. 772 (= II. 6. 2. 16), 2. 929. 930 (= II. 7. 2. 3), 2. 987. 988 (= II. 8. 1. 8); moreover इन्द्रस्त्राभीवर्तः or प्रजापतेरभीवर्तः or अभीवर्तस्त्राङ्गिरसस्व भागम् 1. 286 (= I. 3. 1. 5. 4); वमद्वैरभीवर्तः 1. 239 (= I. 3. 1. 5. 7) and 2. 771. 772 (see above); वृषस्व ज्ञानस्त्राभीवर्तः 1. 523 (= I. 6. 1. 4. 1); e. g. *Māsaka-Kalpa-Sūtr.* (in the chapter on the *Abhijit*): प्र सोम देववीतय इत्यभीवर्तः (i. e. *Sāmav.* 2. 117); or पुनानः सोम धारयेत्यभीवर्तः (i. e. 2. 25); also called *Brahmasāman*; e. g. *Mādh. Jaiminiyany.*: गवामयने ब्रह्मसाम विहितम् । अभीवर्तो ब्रह्मसाम भवति. — It is the name, too, of *Rīgv.* 10. 174. — In *Vājas.* 14. 23. the name is applied to a *sacrificial brick* (इष्टका), when *Mahidhara* explains अभीवर्त as meaning literally either 'repetition' or 'approaching', the former assuming the sense *stoma*, since the *Sāmaverses* are repeated in a hymn of that description, and the latter the meaning 'year', since the year (i. e. time) approaches all created beings; he holds therefore that the brick is likened in this passage to a hymn or to a year. (The *vaidik glossary of Someśvara* explains the word in this manner: अभीवर्तो भूतभेदयातायातनिरूपणे । नानासंसृतिसंख्यानस्वरूपावायवर्णे । दिव्येष्टिकात्मनिचयचयने ऽपि प्रकीर्तितः). E. वृत् with अभि, kṛit aff. चच्; the second vowel being protracted; (this protraction is mentioned in the *Prātsākhya*s).

अभीष्ट Tatpur. m. f. n. (-त्-त्-त्) (ved.) Going or being, everywhere; e. g. *Rigv.*: अभीष्टं ह्यग्निर्विश्वरूपं हिरण्यस्य यजतो बृहस्पतेः । आकाशं सविता (*Sāyana*: = अभितो वर्तमानम्). E. वृत् with अभि, kṛit aff. क्तिप्, with the second syllable protracted; comp. the preceding.

अभीष्ट Tatpur. m. f. n. (-त्-त्-त्) (ved.) ¹ Surrounded, accompanied. ² Covered, obscured. — In the *Rigv.*-verse I. 164. २२: अयं स शिक्ने येन गौरभीष्टता मिमाति मायुं धस-नावधि चिता, *Sāyana* who supplies to अयं the word वसः and takes the latter as a metaphorical expression for the world desiring rain, and 'the cow' as the cloud, renders the beginning words: येन वस्तेन गौर्भीष्टता । आनन्ता-भितो वेष्टिता भवति; *Durga* on *Yaska* 2. १. supplies to अयं the word मेघ and renders गी: 'voice, speech': अयं स मेघः शब्दायते शब्दमिव करोति । न च तावदसी शब्दं करोति । अथ च तावन्माध्विकायां वाचि तत्सायां शब्दं कुर्वन्तां तत्साहचर्याद्विज्ञायते स एव शब्दं करोतीति । येन मेघेन किं कृतमिति । येन गौरभीष्टता । येन माध्विका वा-नभिप्रच्छादिता मती मिमाति मायुं निर्मिमीति निर्वर्तयति मायुं शब्दं करोतीत्यर्थः; in *Roth's* ed. of the *Nirukta* (2. १.) अभिप्रवृत्ता must therefore be corrected to अभिप्रवृत्ता, the former being contrary to the sense and unsupported by the gloss of *Durga*. E. वृ with अभि, kṛit aff. ऋ, with the second syllable protracted (as noticed by the *Rigv. Prātiś.*).

अभीष्टाप Tatpur. m. (-पः) The same as अभिष्टाप; e. g. *Yājñav.*: वायस्वासादभीष्टापत्सत्वेन भव मे ऽमृतम्. E. see अभिष्टाप, with the vowel of the second syllable protracted.

अभीष्ट Tatpur. m. (-ष्टः) ¹ (ved.) Finger (*Nighantu*: = अङ्गु-लि); e. g. *Rigv.*: स्मिरा चः सन्नु नेमयो रथा अन्नास एषाम् । सुसंस्कृता अभीष्टवः (*Sāy.*: = अङ्गुलयः); or दशा-भीष्टुभ्यो अर्धतवरेभ्यो दश धुरी दश युक्ता वह्नयः (*Durga* to *Yaska*: 'अभ्यनुवते कर्माणि'; अभीष्टवो ऽप्यङ्गुलय एव ता अभ्यनुवते कर्माणि व्याप्नुवन्तीत्यर्थः । अनेकेनामभिरङ्गुलय एषो-क्ताः). ² (ved.) Arm (*Nigh.*: = बाहु). ³ (ved.) A ray of light (*Nigh.*: = रश्मि); see *Durga* at the end. ⁴ A rein (*Nigh.*: = रश्मि); e. g. *Rigv.*, *Vājas.*: रचे तिष्ठन्नयति वा-जिनः पुरो ययय च कामयते सुवारधिः । अभीष्टुर्ना महिमानं पनायत मनः पश्चादनु चच्छन्ति रश्मयः (*Sāy.*, *Mahidh.*: = रश्मीनाम्); or *Vājas.*: सुवारधिरश्चानिव यन्नुद्याग्नेनी-यते ऽभीष्टुभिर्वाजिन इव (*Mahidh.*: = प्रयष्टे:); or *Rigv.*: अग्नौ जातो अग्नौ सुर्वो (*Sāy.*: = आसन्ननाधारप्रयष्ट-ज्ञानीधरश्मिरहितः). Comp. अभीष्टु. E. (*Yaska*, *Sāyana*, &c.) अम् with अभि, un. aff. उञ्, with an irregular con- traction in the second syllable (compare e. g. अभीष्ट); 'finger' and 'arm' because they perform work; or perhaps because they move quickly, 'finger' being derived in several synonymes from radicals implying motion, comp. अङ्गुलि, अङ्गु, अङ्गुरि &c.; 'rays of light' metaph. as fingers of the sun; or perhaps because they 'pervade'; 'rein' esp. of the horses of the sun, metaph. as the rays; but acc. to *Durga* the two latter meanings would seem to refer to another E., viz. a rad. implying checking, restraining, 'for the rays check the water and the reins horses'; perhaps ईम् with अभि, kṛit aff. उ; *Durga* to *Yaska* on *Nigh.* 1. ३. (रश्मिर्ध-मनात्तैवामाहितः साधारणानि पश्चाच्चरश्मिभिः): आदित्य-

संवेष्टितैव रश्मिनामानुत्तराणि पश्यद्भ्य । रश्मिर्धमनादुद्-कस्य । अन्नाणां वा.

अभीष्ट Tatpur. m. (-ष्टः) Curse, imprecation; see अभिष्टु. E. see अभिष्टु, with the vowel of the second syllable pro- tracted.

अभीष्ट Tatpur. m. f. n. (-ष्ट-ष्ट-ष्ट) (ved.) Overpowering, vanquishing; e. g. *Rigv.*: अथा विदोकः पुनरित्स एता नो वाज्यभीष्टितु नवः (*Yaska*: = अभिष्टुमाहः सपत्नान्; *Sāy.*: = शत्रून्नामभिभविता); or *Atharv.*: अभीष्टुश्चावा-उधिः सपत्नान्हेतु ये मम. (Comp. *Pān.* VIII. 3. ५५.) E. सृष्ट with अभि, kṛit aff. षि, with the vowel of the second syllable lengthened.

अभीष्ट Tatpur. m. (-ष्टुः) ¹ A ray of light. ² A rein. ³ Desire. ⁴ Attachment, love. (The two first meanings in *Amarak.*, *Hem.*, *Viśvapr.*, &c. for the two latter comp. *Śabdaratnāv.*: अभीष्टु प्रयष्टे रश्मी पुंसि कामानुरागयोः. *Bharata* and *Mathureśa* on the *Amarak.* admit the form अभीष्टु only for the meaning 'ray' (in the classical dialect); *Mallin.* on the *Śiśupālab.* 16. ५१. however observes that all the words which are given by the Koshas as ending in ष्ट्, occur in the vaidic and in the classical language with a final ष्ट्: विश्वप्रवा-शादयः सर्वे ऽप्यभिधानिका मूर्धन्वातेषु ये लोकेवेदयोःसा-यान्ता इत्यने. Comp. अभीष्टु.) E. see अभीष्टु, with ष्ट् for ष्ट्; but the comm. on the *Amarak.* derive the word from र्ष् with अभि, kṛit aff. उ; or अभि (= अभिगत) and र्षु; this E. is without any probability.

अभीष्टुमत् m. f. n. (-मान्-मती-मत्) ¹ Splendid, brilliant; e. g. *Śiśupālab.*: तव सर्वगतस्य संप्रति चित्तिपः चिह्नुरभीष्टु-मानिव (*Mall.*: = चञ्चुमान्). ² Enamoured, amorous (*Wilson*). E. अभीष्टु, taddh. aff. मत्तुप्.

अभीष्ट Tatpur. 1. m. f. n. (-ष्टः-ष्टा-ष्टम्) ¹ Longed for, dear, beloved; (*Rāyam.* on the *Amarak.*: अभि पुनः । पुनरिष्टम-भीष्टम्); e. g. *Hitop.*: प्राणा यथात्मनो ऽभीष्टा भूतानामपि ते तथा । आत्मीयत्वेन भूतेषु दयां कुर्वन्ति साधवः; or *Pancha- tantra*: आह च । भो मित्र त्वं वधाय मया समाणीतो भावा-वाक्येन विश्वाह । तत्स्वर्यतामभीष्टदेवता. ² Wished, desired (in general); e. g. *Bhāṭik.*: समारन्त ममाभीष्टाः संकस्या-स्त्वसुपान्ते; or उत्कारिषु च धान्यानामगभीष्टपरिग्रहाः (scil. चूयं यात). ³ Optional, arbitrary, any one or any one thing of several; e. g. *Līlāvatt.*: [द्विधा भवेद्दूषयिमान एव] खानिः पुषन्ना नुद्धितः समेतः । इष्टोनयुक्तेन नुक्तेन निष्ठी ऽभी-ष्टगुणान्वितवर्जितो वा (*Colebrooke*: [These (the preceding) are two methods of subdivision by form.] Or multiply se- parately by the places of figures and add the products to- gether. Or multiply by the multiplicator diminished or increased by a quantity *arbitrarily* assumed; adding or subtracting the product of the multiplicand taken into the assumed quantity); or *Vijaganīta*: अथात्मिका चेत्यरशी छती साधनात्मिकां तां परिकल्प्य साधे । मूले करणावगचोर-भीष्टा यथात्मिका सुधियावगम्या (*Colebrooke*: if there be a negative surd-root in the square, treating that irrational quantity as an affirmative one, let the two surds in the root be found, and one of them, as selected by the intel- ligent calculator, must be deemed negative).

2. m. (-ष्टः) A beloved person, a sweetheart; said esp. of a man; e. g. *Śiśupālab.*: अभीष्टमासाव चिराय काले

समुद्रतात्रं कमनी चकारे । योषित्वनोजन्मसुखोदयेषु समुद्रता-
त्रं कमनीचकारे; or (superl.) *Sāhityad.*: स्मितयुष्करदितह-
स्मितवासकोधममादीनाम् । साङ्कर्यं किलकिञ्चित्तमभीष्टतमसंग-
मादिवाचयत्; but also used in a general sense of either
sex; e. g. *Sāhityad.*: तत्र तु रतिः प्रकृष्टा नाभीष्टमुपिति वि-
प्रसक्तो ऽसौ (comm.: अभीष्टं वाचकं नाचिकां वा).

8. f. (-ष्टा) ¹ A beloved woman, a mistress. ² Betel
(Piper betel); see ताम्बूली. [*Wilson's first ed.* and *Rādhāk.*'s
Śabdakalpādr. give the meaning 'perfume' and refer for
its being a synonyme of रेणुका to the authority of the
Śabdachandrikā; but this reference contains an error, caused
perhaps by an omission of a copyist of the *Śabdachandrikā*.
The latter vocabulary has been composed by *Chakrapāni-*
datta with a view of being a supplement to the *Amarak.*;
it does not contain as much matter as this vocabulary nor
does it follow *throughout* its order; but in certain portions it
has the same order and it gives always literally the text of
the *Amarak.*, wherever additional synonymes have been
intended by the author, these synonymes being either im-
mediately annexed by him to the words of the *Amarak.*
in a subsequent verse or pointed out through the repetition
of the word to be enlarged upon, which then is put in the
locative. The end of the enumeration is marked by the
repetition of the word synonymized, between two full stops.
Thus the Śloka of the *Amarak.* II. 4. 4. 8. which contains,
up to नागवल्ली, synonymes of 'piper betel', and afterwards
those of the perfume रेणुका (viz. ताम्बूलवल्ली ताम्बूली नाग-
वल्लीष्वच द्विवा । हरेणु रेणुका कौन्ती कपिला भस्मवन्धिनी)
runs thus in the *Bodleian* copy of the *Śabdach.*, of Professor
Wilson's collection: ताम्बूलवल्ली ताम्बूली नागवल्लीष्वच द्विवा ।
हरेणु रेणुका कौन्ती कपिला भस्मवन्धिनी । ताम्बूली कटुकामीष्टा
देवामीष्टा नृहाशया (these four words mean therefore Betel) ।
रेणुकायां भवेज्ज्योत्स्नी कृतास्ता खरनादिनी । वरावरमुखी
पुच्छाशीघ्री ज्ञामा वरत्कारी (and these eight words the per-
fume *Reṇukā*) । रेणुकास्ते नन्दद्रव्ये ॥ The mentioned Ms.
omits, as may be observed, (contrary to its practice, and
merely from carelessness of the copyist,) the ending word,
॥ ताम्बूली ॥, before रेणुकायां, and as it has served both,
Professor *Wilson* and *Rādhākantadeva*, the oversight be-
comes thus explainable.]

4. n. (-ष्टम्) ¹ A desired object, desire; e. g. *Sāhityad.*:
ज्ञानामीष्टागमाधिसु संपूर्णसुहृता धृतिः; or *Bhāṭīk.*: क्व च
खातो रघोर्वशः क्व त्वं परगृहोषिता । चन्वसी हृदयं देहि
नागमीष्टे घटामहे (*Jayam.*: = अनभिमते विषये; *Bharatas.*:
= अनुचिते वस्तुनि). ² The name of a plant; see तिस्रक;
(according to the *Nigh. Prak.*; but as the gender is not
given in this work, it is doubtful whether the word is in
this sense a m. or a n.). E. इच् with अभि, kṛit aff. ङ्;
in the first meaning perhaps better अभि and इष्ट.

अभीष्टता f. (-ता) Desirableness, the being wished for; e. g.
Bharatas. on the *Bhāṭīk.*: अत्रापि (i. e. 11. 4.) कान्तिगुणो
दीप्तरसत्वात् । प्रेयो ऽस्यसि । प्रेयस्त्वेष्वेष्वाभीष्टता । अभीष्टस्य
कामस्य प्रतिपादनात् (see कान्ति and प्रेयस्). E. अभीष्ट,
taddh. aff. तच्.

अभुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ a. Uneaten. ^b One
who has not eaten. ² a. Unenjoyed, unused. ^b One who

has not enjoyed or used; comp. भुक्ति and भुक्ताभुक्त. E. च
neg. and भुक्त.

अभुक्तमूक Karmadh. n. (-क्तम्) A period of time, — the four
concluding चटिका of Jyeshthā-nakshatra and the four first
of Mūla-nakshatra (*Molsworth*). E. अभुक्त and मूक.

अभुक्तवत् Tatpur. m. f. n. (-वान्-वती-वत्) ¹ One who has
not eaten; e. g. *Subrta.*:अभुक्तवतां मेदःस्निहकपरवरत्त-
वीषानामजीर्णिनां च मुहूर्तं दिवास्वपनमप्रतिषिद्धम्. ² One
who has not enjoyed or used. E. च neg. and भुक्तवत्.

अभुज Tatpur. m. f. n. (-जः-जा-जम्) ¹ Straight, not bent.
² Well, free from disease (*Wilson*). E. च neg. and भुज.

अभुज् Tatpur. m. f. n. (-क्-क्-क्) One who does not keep,
scil. a promise (ved.); e. g. *Rīgv.*: अश्रावं स्वा विदुषी ससि-
न्नहन् म आश्रुणोः किमभुज्वदामि (*Sāyana*: अभुज् = अभोक्ता।
अपालयिता । प्रतिज्ञातार्थमपालयन्). E. च neg. and भुज्.

अभुज Bahavr. m. f. n. (-जः-जा-जम्) Armless, maimed. E.
च priv. and भुज्.

अभुज्जत् Tatpur. m. f. n. (-ज्-ती-त्) [¹ Not eating, fasting.
² Not enjoying, not using.] ³ (ved.) Not protecting; e. g.
Rīgv., *Sāmav.*: वक्षो रज्रासि मे पितृपत धातुरभुज्जत्; (*Sāy-*
on the *Rīgv.*: = अपालयत्; on the *Sāmav.*: = आयेन न
परिपालयमानात्). E. च neg. and भुज्जत्.

अभुज्जान Tatpur. m. f. n. (-जः-जा-जम्) ¹ Not eating, fasting;
e. g. *Gotama*: सूर्याश्रुदितो ब्रह्मचारी तिष्ठत् । चहरभुज्जानो
ऽभ्यक्षमितश्च रात्रिं जपन्सावित्रीम्. [² Not enjoying, not
using.] E. च neg. and भुज्जान्.

अभू Tatpur. m. (-भूः) Unborn; a name or epithet of Vishnu,
the 437th among the thousand names which occur in the
Anusāsanap. of the *Mahābh.*; (according to *Gangādhara*
who admits in the verse चनिर्विर्षः स्वविष्टो भूर्धर्मवृषो
महामखः the option between the reading स्वविष्टो भूः and
स्वविष्टो ऽभूः, and interprets accordingly: भूर्हि सतां भव-
त्यतो भूर्न च भूरजन्मा । भवे ऽचवा कर्तरि धातुतः क्तिप् ।
ओ भुवे ऽभुवे वा नमः). E. च neg. and भू.

अभूत Tatpur. m. f. n. (-तः-ता-तम्) Non-existent, what is
not or has not been; e. g. *Kāṇḍa Sūtras*: विरोधभूतमभू-
तस्य ॥ (*Śank. Upask.*: अभूतं वर्षं भूतस्य वाख्यधसंयोगस्य
लिङ्गम् । एवं स्फोटादेर्विरोधी मन्त्रपाठः । तथा चाभूतमनुपपन्नं
स्फोटादिभूतस्य मन्त्रपाठस्य लिङ्गम् । विरोधिलिङ्गस्फोटाहार-
णान्तरमाह ॥ भूतमभूतस्य ॥ (*Śank. Upask.*: भूतं स्फोटादि-
कमभूतस्य मन्त्रपाठस्य लिङ्गम् । एवं भूतो वाख्यधसंयोगो ऽभू-
तस्य वर्षस्य लिङ्गम् । एवं भूतो दाहो ऽभूतस्य मन्वादिसमव-
धानस्य लिङ्गम् &c.); or *Yāska*: कस्यदेह ददभूतमिदमपीतर-
दद्भुतम्. Comp. the following articles. E. च neg. and भूत.

अभूततज्ञाव Tatpur. m. (-जः) The becoming of, the being
transformed or changed of a substance to, what it has not
been before; *Kaiyyāta*: on *Patanj.* on the *Vārtt.* अभूततज्ञाव
इति वक्तव्यम् to *Pān.* V. 4. 50.: येन रूपेण प्राग्भूतं कार्षं
तेन रूपेण तस्य भावो ऽभूततज्ञावः; *Kāṇḍā* on the same
Vārtt.: कार्षस्य विकाररूपेणाभूतस्य तदात्मना भावो ऽभूत-
तज्ञावः; or *Vārtt.* to *Pān.* III. 1. 12.: भूशादिष्वभूततज्ञाव-
यह्यं कर्तव्यम्. [The notion implied by this term is ex-
pressed by the affixes called in *Pānini's* system च्चि and
साति, and in some denominatives by the affix कश्च्; see
the *Sūtras* quoted, and V. 4. 51-55. — The *Calcutta Pāṇḍits*
who have compiled a comm. on *Pān.* have misapplied this

word in using it in the sense of 'the being or taking place of what has not been before', when they comment on the word आश्चर्य 'wonderful', VI. 1. 174; neither Patanjali and his comm., nor the Kds. or the Siddhk. make use of the word at this occasion.] E. अभूत and तद्भाव.

अभूतपूर्व Tatpur. m. f. n. (-र्षः-र्षो-र्वम्) Not having existed before, unprecedented; e. g. Rāmāy. Yuddhak.: अभूतपूर्वो रामेव सेतुर्ष्वस्य साजरे. E. अभूत and पूर्व.

अभूतप्रादुर्भाव Tatpur. m. (-वः) Manifestation of what has not existed before; e. g. Kds. on Pān. ('इत्वंभूतेन कृतमिति च') कृतमिति क्रियासामान्ये करोतिर्वर्तते। नाभूतप्रादुर्भाव एव 'the verb 'to do' of which 'done' is the past part. means in this Sūtra action in general, not (that special action which implies) manifestation of what has not existed before' i. e. कृतम् is there not to be taken literally, but as the general notion of verbal action. E. अभूत and प्रादुर्भाव.

अभूतरजस Bahuvr. m. pl. (-सः) The name of a class of divinities in the fifth Manwantara; e. g. Hariv.: देवाद्याभूतरजसस्य प्रकृतयो ऽपरे &c.; or Brāhma Pur.: देवाद्याभूतरजसस्य प्रकृतयः स्मृताः; comp. Wilson's Vishnup. p. 262. n. 15. E. अभूत and रजस lit. 'in whom the condition of of Rajas or passionateness is non-existent'.

अभूताहरण Tatpur. n. (-हणम्) A covert or metaphorical expression; Sāhityad.: व्याजान्तर्यं वाक्यमभूताहरणं मतम्; as in the following instance where the death of Aśvatthāman is reported under the metaphor of a prostrate elephant: अश्वत्थामा इत इति पृथासुगुणा स्यष्टमुक्त्वा खीरं श्वेति गज इति किञ्च व्याहृतं सत्यवाचा. E. अभूत and आहरण.

अभूति Tatpur. f. (-तिः) ¹ Non-existence, non-entity; e. g. Vājas.: अभूति स्वपनम् (in the Purushamedha the priest consecrates a drowsy man as a symbol of Sleep to Non-existence). ² The not being, the not becoming of; e. g. Śatap. or Bṛihadār.: तद्वैतत्पञ्चमृषिर्वामदेवः प्रतिपदे । अहं मगुरभवं सूर्यवेति तदिदमयेतर्हि च एवं वेदाहं ब्रह्मास्मीति स इदं सर्वं भवति तस्य ह न देवाद्याभूत्या रंशत (Sank.: देवा महावीर्याश्च न अपि अभूति अभवनाय ब्रह्मसर्वभावस्य जेशते न पर्याप्ताः; Sdyāna: अभूति सर्वात्मकब्रह्मभावस्त्वाभवनाय न पर्याप्ता: 'they are not able to prevent him to become Brahma'). E. अभूत and भूति.

अभूमि Tatpur. f. (-मिः) ¹ Anything but earth, anything but a solid ground; e. g. Kātyāy. Śrautas.: मूलं चाभूमौ (Yājñikad.: अक्षयुंस्तदुदयमूलं न पृथिव्यां नाप्यु निक्षिपेत्, he is not to put it down anywhere, i. e. he is to hold it up). ² No object for; e. g. Śākunt.: स खलु मनोरथानामभूमिर्विसर्षनावसरसत्कारः (comm. अभूमिः = अविषयः) 'the honour (Indra conferred on me) at the occasion of dismissing me, was indeed no object for (i. e. beyond) my wishes'; or Śiśuplābādha: अभूद्भूमिः प्रतिपक्षवज्जनां भियाम् (comm. अभूमिरविषयः) 'he was no object for fear from enemies', i. e. he was fearless. [³ A bad or unsuitable ground.] E. अभूत neg. or deter. and भूमि.

अभूमिज Tatpur. m. f. n. (-जः-जा-जम्) Not grown in (arable) lands, grown in marsh-lands; e. g. Śuśruta: अनातवं व्याधिहतमपर्यागतमेव च । अभूमिजं नवं चापि न धान्यं गुणवत्सुतम् । नवं धान्यमभिसन्दि क्षु संवत्सरोषितम् &c. [For the culture of rice in India in dry arable lands and in

marsh-lands (the flooded rice) comp. Crawford's Indian Archip. I. p. 357 ff.; and for the medicinal effect of either, Ainslie's Materia Indica I. 341. 'the produce of the caar crop (the flooded rice) which is reapt in October, he (Agastya) considers as of a different quality; this he says "will bring on indigestion, flatulency, eruptions on the skin, and other evils;" he finishes by saying, that "a person had better beg his bread, than eat the rice of the caar crop".] E. अभूत neg. and भूमिज, or अभूमि-ज.

अभूविह Tatpur. m. f. n. (-हः-हा-हम्) Not very numerous, few, scanty; e. g. Hitop.: असंखितमभूविहं वृष्टिवातसमाकुक्षम् । एवंभूतं महोपासः परस्मिन् विधातयेत्. E. अभूत neg. and भूविह.

अभूरि Tatpur. m. f. n. (-रिः-रिः-रि) Few, some, several (Wilson). E. अभूत neg. and भूरि.

अभूष Bahuvr. m. f. n. (-वः-वा-वम्) Without ornaments, unadorned; e. g. Bhaṭṭik.: शोकाद्भूषेरपि भूषकासांचकार गणेश्वरसायनिभिः (comm.: अभूषिः = अनलङ्कारिः or भूषारहितिः). [In one Ms. of the Gaṇaratnamah. अभूष occurs in the Gaṇa अपुपादि to Pān. V. 1. 4, where two other Mss. of the same work read चावाष and the Calc. ed. of Pānini चावोष. The latter word is omitted in the Mss. of the Kds. and two other Gaṇa-lists at my use; the word अभूष as a base of the derivatives अभूषीय and अभूष्य and these derivatives themselves appear therefore very doubtful.] E. अभूत priv. and भूषा.

अभूषीय and अभूष्य. See the preceding word of which they would be derived by taddh. aff. इ and यत्.

अभूत Tatpur. 1. m. f. n. (-तः-ता-तम्) Unsupported, not maintained, not hired or paid (with any thing, as a servant); e. g. Manu: गोपः चीरभूतो यस्तु स दुह्याहशतो वराम् । गोस्वाम्यनुमते भूषः सा स्वात्प्राप्ते ऽभूते भूतिः [Kull.: (अभूते =) भक्तादिरहिते; Viram.: शेषा भूतिः पूर्वं द्रव्यान्तरेणाभूते श्रेया। यस्तु द्रव्यान्तरेण भूतः । तच्च तदेव भूतिरित्यर्थः].

2. m. (-तः) The name of a Gotra-chief (according to a Ms. of the Kāśikāvṛ., where the word occurs in the Gaṇa गडादि to Pān. IV. 1. १०). E. अभूत neg. and भूत.

अभूचिम Tatpur. m. f. n. (-मः-मा-मम्) Not supported, not hired, not paid; e. g. Bhaṭṭik.: असंस्कृचिमसंस्थानावनुप्तिमफलाशिनौ । अभूचिमपरिवारौ पर्यभूतां तथापि माम् (Jayam.: मृगाणाममुनयत्वादभूचिमः परीवारो ऽनुजीविल्लोको ययोस्तौ मृगपरीवारौ i. e. 'having an unpaid retinue, viz. the deers of the forest'). E. अभूत neg. and भूचिम.

अभूश Tatpur. m. f. n. (-शः-शा-शम्) Not much, little; e. g. Kds. on Pān. भूशादिभ्यो (III. 1. 12): अभूशो भूशो भवति भूशाद्यते. E. अभूत neg. and भूश.

अभेद I. Tatpur. m. (-दः) ¹ Undividedness, close union; e. g. Hitop.: अभेदेन च सुखेयु रक्षेयुश्च परस्परम्; or Bhartrih. Śringāras.: अदर्शने दर्शनमात्रकामा दृष्टा परिष्वङ्गरसैकलोला । आलिङ्गितायां पुनरायताच्यामाशास्त्रे विग्रहयोरभेदम्.

² Sameness, identity; e. g. Kaiyy. (on Patanj. to Pān. I. 1. १): स्पृष्टताद्यभेदाद्विवारादिभेदे ऽपि यथा भवति तथा स्पृष्टतादिभेदे ऽपि विवाराद्यभेदात्प्राप्नोतीति प्रज्ञः; or Bharatas. on Bhaṭṭik. 1. 21: चत्रियत्वं ब्राह्मणत्वं चान्योन्यप्रयोजनकं जातिव्यत्ययोरभेदोपचारात्. — The term is of frequent occurrence in philosophical works; e. g. Viśvan. on a Nyāya S.:

जुवजुविगोरभेदो न; or *Sāṅkhya Prav.*: चाज्ञसाद्भेदतो वा जुवसामान्यादिकसिद्धिः प्रधानव्यपदेशाद्वा; or *Sāṅkhya Tatvok.*: अन्वयसाधो बुद्धिः । क्रियाक्रियावतोरभेदविषय-
चा..... बुद्धेः यो ऽन्वयसाधो बुद्धेरसाधारणव्यापारसद्भेदा
बुद्धिः. In the *Vedānta* अभेद is especially applied to the
identity of the universal and individual soul or of the Deity
and the world; e. g. *Vedāntasāra*: अनयोर्ब्रह्मसमष्टोर्यववृष-
चोरिव अज्ञाशयजलचोरिव अभेदः । एतदुपहितयोरीश्वर-
प्राज्ञयोरपि वनवृषावच्छिन्नाज्ञाशयोरिव अज्ञाशयजलगतप्रति-
बिम्बाज्ञाशयोरिव अभेदः. This view of identity is refuted
by the *Nyāya-Vaiś.*; e. g. in this passage of the *Siddhānta-
mukt.*: सर्वं ज्ञानमिति ब्रह्मपरं जीविषु नोपयुज्यते ज्ञानाज्ञान-
सुखित्वदुःखित्वादिभिर्विधानां भेदसिद्धौ सुतरामीश्वरभेदः
(ed. Calc. 1827; the reading °श्वरभेदः in Dr. Rōer's ed.
seems a misprint) । अन्वया न्यमोचानुपपत्तेः । यो ऽपीश्व-
रभेदबोधको वेदः सो ऽपि तदभेदेन तदीयत्वं प्रतिपादयन्सी-
ति । अभेदभावेन च यतितत्त्वमिति वदति । अत एव सर्व एव
आत्मनि समर्पिताः श्रूयन्ते । मोक्षदशायामज्ञाननिवृत्तावभेदो
वायत इत्यपि न । भेदस्य निवृत्तेन नाशयोगात् । भेदनाशे
ऽपि अक्षिप्तयं आसत्वेव. E. च neg. and भेद.

II. Bahuvr. m. f. n. (-दः-दा-दम्) ¹ Undivided, closely
joined; e. g. *Siddhāntamukt.*: कर्मधारयस्यै तु नीलोत्पलमि-
त्वादावभेदसंबन्धेन नीलपदार्थ उत्पलपदार्थे प्रकारः । न च
तत्र लक्षणा. [² Identical.] E. च priv. and भेद.

अभेदक Tatpur. m. f. n. (-दकः-दिका-दकम्) Not dividing,
not separating, not producing a difference; e. g. *Patanjali*
on the *Kātyāy. Vārt.* भेदकत्वानुणस्येति वक्तव्यम् (to *Pān.* I.
1. 1.): उभयमिदं गुणेषुक्तम् । भेदका अभेदका इति । किं पुन-
रत्र न्यायम् । अभेदका गुणा इत्येव न्यायम् । कुत एतत् ।
यद्यमस्मिदधिसकथस्यामनकुदान्त (VII. 1. 75.) इत्युदान्तग्रहणं
करोति तन्नापयत्वाचार्यो ऽभेदका गुणा इति; or *Patanj.*
on *Pān.* I. 1. 9.: उदान्तादीनां तर्हि सर्वसंज्ञा न प्राप्नोति ।
अभेदका उदान्तादयः. E. च neg. and भेदक.

अभेद्य Tatpur. 1. m. f. n. (-द्यः-द्या-द्यम्) Infrangible, in-
destructible; e. g. *Devīmāh.*: विश्वकर्मा ददौ तस्मै परशुं चा-
तिनिर्मलम् । अस्त्रास्त्रनेकरूपाणि तद्याभेद्यं च दंशुनम्; im-
penetrable; e. g. *Sāyana* on *Rīgv.* (VI. 28. 2.): अभिन्ने =
शशुभिरभेद्ये (खले) निदधाति; also in a moral sense: in-
corruptible, indestructible; e. g. *Kull.* on *Manu* (7. 64.):
(मुचिः i. e.) अर्थस्त्रीशौचयुक्तः । तेन धनस्त्रीदानादिनाभेद्यः,
or *Lalitav.*: अज्ञा मार्षाधर्मो लोकमुखमभेद्याशयतायै संवर्तते;
and in the philosophical sense explained s. v. अभेद, i. e.
not to be differenced, e. g. *Mahābh.*: मानसो नाम पूर्वं ऽपि
विश्रुतो वै महर्षिभिः । अनादिनिधनो देवस्यभाषेयो ऽश्वरामरः.

2. n. (-द्यम्) A diamond (*Rājanigh.* = वज्र). E. च neg.
and भेद्य.

अभेदिक Tatpur. m. f. n. (-दिकः-दी-दिकम्) Not fit to be di-
vided, broken, separated &c. [The word is udātta on the
last syllable.] E. च neg. and भेदिक.

अभोक्तृ Tatpur. m. f. n. (-क्ता-क्ती-क्तृ) Not enjoying, not using,
(not keeping; comp. अभुज्). Comp. the following. E. च
neg. and भोक्तृ.

अभोक्तृत्व Tatpur. n. (-त्वम्) The condition of one who does
not enjoy; in the *Sāṅkhya phil.* the condition of *Prakṛiti*
or Matter in contradistinction from that of *Puruṣa* or Soul,
for whose benefit or enjoyment the former is created; e. g.

Sāṅkhya Prav.: प्रधानबुद्धिः परार्थं स्वतो ऽप्यभोक्तृत्वाद्भ्र-
कुक्तुमवहनवत् 'Matter is created on account of some one
other; for though its creation is spontaneous, it cannot
enjoy (being unintelligent), like as a camel carries saffron
(for some one else, i. e. for its master)'. E. च neg. and
भोक्तृत्व.

अभोक्ति Tatpur. m. f. n. (-की-क्ति-क्ति) Not enjoying,
abstemious; e. g. *Bhāgav. Pur.*: अभोक्तिवो ऽर्चं तव विप्र
हेहः पीवा चतस्रद्व नः चर्म चेत. E. च neg. and भोक्ति.

अभोगघ्न Tatpur. m. pl. (-घ्नः) (ved.) Destroying those
who do not sacrifice, killing the impious; an epithet of the
Maruts; *Rīgv.*: युवानो ब्रह्मा चवरा अभोगघ्नो ववचुरभि-
नावः पर्वता इव (*Sāy.*: ये देवान्दृष्टिर्भिर्न भोजयन्ति तेषां
हन्तारः). E. च भोज् and घ्न.

अभोज्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) What cannot be
enjoyed or used; e. g. *Meghad.*: खेहा नाङ्गः किमपि विरह-
व्यापदस्यै अभोज्या इष्टे वस्तुन्युपचितरसाः प्रेमराशीभवन्ति
(*Wilson*: 'true love, no time nor distance can destroy; and
independent of all present joy, it grows in absence, as re-
newed delight, some dear memorials, some loved lines ex-
cite'). Comp. the difference between this word and अभोज्य.
E. च neg. and भोज्य.

अभोज्य Tatpur. m. (-ज्य) (ved.) Not giving (the gods) the
enjoyment (of a sacrifice), impious; *Sāy.* (in his gloss. on
अभोगघ्न q. v.): भोजयन्तीति भोजः । न भोजो ऽभोजः. E.
च neg. and भोज्य.

अभोजन Tatpur. n. (-नम्) ¹ Not eating, as a symptom of
disease, caused by want of appetite &c.; e. g. *Shāchvinsābr.*:
अथ यदास्य प्रजया पशुषु शरीरे वारिष्ठानि प्रादुर्भवन्ति व्या-
धयो वा अनेकविधा अतिस्वप्नस्वप्नमतिभोजनमभोजनमालस्यं
ब्रणमजीर्णनिद्राखिन्नमादीनि तान्येतानि सर्वाणि यमदेवत्यान्य-
ज्ञुतानि प्रायश्चित्तानि भवन्ति । (*Sāyana*: अभोजनमरुच्या-
दिना). ² Abstinence, fasting, as a religious act; e. g.
Kātyāy. Śrautas.: अभोजनं तस्योच्छ्वासात्; or as a penance

(see प्रायश्चित्त) for the expiation of sin; e. g. *Manu*: वेदो-
दितानां गित्वाणां कर्मणां समतिक्रमे । स्नातकप्रतप्तोपि च प्राय-
श्चित्तमभोजनम्; or *Bharadvāja*: गिराचारस्य विप्रस्य नि-
विद्याचरस्य च । अन्नं भुक्त्वा द्विवः कुर्याद्दिनमेकमभोजनम्;
(for the various modes of fasting, as practised in under-
going the penances प्राजापत्य, सात्पत्य, महासात्पत्य, अति-
सात्पत्य, छच्छ, अतिछच्छ, तप्तछच्छ, पादछच्छ, पराव,
चाक्रायस्य &c. see s. vv. and s. v. प्रायश्चित्त). In the verse
of *Manu* 8. 49. which describes the five different means by
which a creditor may obtain payment of a debt (धर्मेश
ववहरिष्य ष्छेनाचरितेन च । प्रयुक्तं साधवेदर्धं पश्येन वसेन
च) *Kullūka* interprets the term आचरित (*Sir W. Jones* and
and *Colebr. Dig.* I. 339. 'distress') according to *Vrihaspati*:
दारपुत्रपशुन्वत्वा कृत्वा द्वारोपवेशनम् । चपार्थी दाप्यते ऽर्धं
सं तदाचरितमुच्यते; *Medhātithi* however qualifies the 'sitting
at the debtor's door' by adding अभोजन (viz. अभोजनमुही-
तद्वारोपवेशनम्) and *Vijñāneśvara* when quoting this verse
of *Manu* in the *Mit.* on *Yājñav.* (2. 40.) renders आचरितेन
(misprinted in the 4th ed. आचरितेन) simply with अभोजनेन.
(For this practice of fasting at the door of debtors which
is familiar under the name of 'sitting in Dherna'; comp.
As. Res. IV. p. 332.) E. च neg. and भोजन.

अभोजित Tatpur. m. f. n. (-तः-ता-तम्) Not entertained with food; e. g. *Jaiminiyanydyam.*: न हि निमन्त्रितो विप्रदिर-भोजितो संतुष्यति. E. च neg. and भोजित.

अभोजित् Tatpur. 1. m. f. n. (-जी-जिनी-जि) Not eating.
2. m. (-जी) (In Music.) One of the accessory ornaments of music (*Carey*). E. च neg. and भोजित्.

अभोज्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) ¹ Not to be consumed by eating or drinking, unfit for food, prohibited as food; e. g. *Manu*: अभोज्यमन्नं नात्तवमात्मनः मुक्तिमिच्छता; or *Mahābh. Śāntip.*: विकिसकस्य यज्ञात्ममभोज्यं रक्षिष्यसा । गद्ययामामिश्रणां रक्षस्त्रीवीविनां तथा; (unfit for drinking e. g.) *Vṛihat-Śātātapa*: पीतशेषं तु यत्किंचिन्नोचने मुखनिःसृतम् । अभोज्यं तद्विजसाज्जुम्त्वा चात्रायस्यं चरेत्; sometimes contrasted with 'what is unfit to be drunk' and then used in the same sense as अभक्ष्य; e. g. *Śāntip.*: प्रेतान्नं सुतिकान्नं च यच्च किंचिदनिर्दयम् । अभोज्यं चाप्यपेयं च धेनोर्दुग्धमनिर्दयम्; but in general (though not always) the use of अभक्ष्य is restricted to solid food while अभोज्य is said of eating and drinking; (comp. also the criticism of *Kātyādy.* on *Pāṇ.* VII. 3. 69. where the latter renders भोज्य with भक्ष्य while he ought to have rendered it, according to *Kātyādy.*, अभवहार्यं q. v.; for भोज्यः सूपः and भोज्या यवानुः are, as *Patanjali* instances, as good expressions as others where भोज्य is combined with articles of solid food; *Patanjali*, it is true, defends at the same time *Pāṇini* by observing that the derivatives of भक्ष् are sometimes used, too, in connexion with liquids or food in general, e. g. in अभक्ष्य or वायुभक्ष्य; but in general the distinction, pointed out in the *Vārttika* of *Kātyādy.* is correct; *Patanj.*: किं पुनः कारकं न सिध्यति । भक्षिरयं खरविशदे वर्तते । तेन द्रवे न प्राप्नोति । नावन्नं भक्षिः खरविशदे वर्तते । किं तर्हि । अभक्ष्यापि वर्तते । तद्यथा । अभक्ष्यो वायुभक्ष इति). For prohibited articles of food and the penances on eating such food see the quotation s. v. अभक्ष्य. ² One whose food must not be eaten; see the following; e. g. *Manu*: अभोज्यानां तु भुक्तान्नं स्त्रीमूत्रोच्छिष्टमेव च । अग्ध्या मांसमभक्ष्यं च संप्रारथं यवाप्यिवेत् (*Kull.*: च० = अभोज्यान्नागाम्; *Medhāt.*: येषामन्नं न भुज्यते ते ऽभोज्याः पुत्र्याः). E. च neg. and भोज्य.

अभोज्यान् Bahuvr. m. f. n. (-न्नः-न्ना-न्नम्) One whose food must not be eaten (because eating it makes impure or brings misfortune); e. g. *Manu*: य एते (those mentioned in the preceding verses) ऽन्वे स्वभोज्यान्नाः क्रमशः परिकीर्तिताः । तेषां स्वखिरोमाणि वदन्मन्नं मनीषिषः '... their food, the wise say, is (like) skin, bones and hair'. Such persons are, for instance, an insane man, a wrathful person, a thief, a public singer, a carpenter, a eunuch, a woman in her courses or in childbed, a backbiter, a tailor, a blacksmith, a physician, a libidinous woman, a usurer &c.; see *Manu* 4. 206-221; *Yājñav.* 1. 160-168. — One who has unknowingly eaten the food of such persons must fast during three days; but, having eaten it knowingly he must perform the penance called *Krishchhra*, as if he had tasted seminal impurity, ordure or urine; according to *Manu* 4. 222. In another verse, however, *Manu* (11. 152.) is satisfied, if such a sinner drinks barleygruel for seven days and nights

(see the quot. s. v. अभोज्य). Comp. *Rāghunand.* I. p. 317 ff. E. अभोज्य and चन्न.

अभौतिक Tatpur. m. f. n. (-कः-की-कम्) Not produced by the coarse or visible elements, intellectual. — In the *Sāṅkhya philosophy* अभौतिकसर्वं is one of the creations or evolutions of *Prakṛiti* or Matter, comprising the evolutions called चिह्नसर्वं 'evolution of mind' and भावसर्वं 'evolution of mental affections', the other evolution of *Prakṛiti* being भौतिकसर्वं or भूतसर्वं, produced by the coarse elements and comprising eight classes of celestial beings (see ब्राह्म, प्राजापत्य, सौम्य, ऐन्द्र, गान्धर्व, याच, राचस, पेशाच) — in whom prevails the quality सत्त्व —, five species of brute creation (tame animals, wild animals, birds, reptiles and immovable substances) — in whom prevails the quality तमस् —, and the species man, with the predominant quality रजस्; 'both, the अभौतिक — and the भौतिक — evolutions, comprise therefore sixteen evolutions of Matter'. [This is, in my opinion, the bearing of *Gaudapāda's* concluding remark on the *Sāṅkhya-Kār.* v. 54: एवमभौतिकः सर्वो चिह्नसर्वो भावसर्वो — cfr. v. 52 — भूतसर्वो देवमानुषतीर्थस्योन — cfr. v. 53 — इत्येव प्रधानकृतः बोद्धव्यसर्वः]. E. च neg. and भौतिक.

अभ्यक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) I. Oiled, anointed, greased; e. g. *Manu*: नाज्ययन्तीं स्वके नेत्रे न चाभ्यक्ताननावृताम् । न पञ्चैत्रसवन्तीं च तेजस्कामो द्विषोत्तमः; or *Yājñav.*: अपुत्रा नुर्वनुजाती देवरः पुत्रकाम्यया । सपिच्छो वा सनीषो वा घृताभ्यक्तं च्छताविद्यात्; or *Kātyādy.*: अभ्यक्तशिरसं विव नाभिवायेत्कचंचन; or *Subrūta*: सेहाभ्यक्ते यथा त्वचे चक्रं साधु प्रवर्तते । संघचः साधु वर्तते संघिष्टाः श्लेषया तथा; or घृताभ्यक्तायनेषं (वसिं) घृताक्तनुदाय प्रयच्छेत्; in the *Atharv.* verse (10. 1. 26.) — अभ्यक्तात्ता स्वरं कृता सर्वं भरकी दुरितं परिहि — the first word अभ्यक्त seems to represent the neuter in the sense of घृत, अभ्यक्तात्ता then being equivalent to घृताक्ता. E. चङ् with अभि, kṛit aff. क्त.

II. Approached, arrived, near; used by *Yāska* to explain etymologically the word अभीक (अभीके ऽभ्यक्ते) and similarly by *Sāyaṇa* e. g. to *Rīgv.* I. 71. 8: अभीके ऽभ्यक्ते ऽभिनते ऽभिप्राप्ते. E. चच् with अभि, kṛit aff. क्त.

अभ्यपि I. Bahuvr. (? -पिः) The proper name of the son of *Aitāsa*; e. g. *Aitar. Br.*: ऐतश्प्रक्षार्यं शंसन्वितशो ह वै मुनिः तस्मात्परितश्चायन एत्वाकान्ते ऽभिहाय मुखमप्यनुक्ताद्-दृम्यनः पितेति.

II. *Avyayibh.* (-पि) Into the fire; e. g. *Kāśikā* &c.: अभ्यपि शसभाः पतन्ति. E. अभि and अपि.

अभ्यय m. f. n. (-यः-या-यम्) I. Bahuvr. Near, proximate (*Hem. Ak.*; *Rāyam.*: = अभिमुखमयमय).

II. Tatpur. New, fresh, recent; e. g. *Bhāṭik.*: सीतां विषांशु सौमिषे राक्षसावारतां ध्रुवम् । इदं शोषितमभ्ययं संप्रहारे ऽच्युततयोः (*Bharatas.*: संप्रहारे युजे । इदमभ्ययमभिनवं शोषितमच्युततयितम्; similarly the comm. of *Vidyāvinoda, Jayam.* (om. in the Calc. ed.) and the *Pundarik.*: अभ्ययम् = प्रत्ययम्; but the *Vaijayanti* and *Harihara* read अत्ययम्). E. अभि and अय.

अभ्यङ्ग Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Recently marked (as cattle &c.); e. g. *Kāś.* &c. on *Pāṇ.* II. 1. 14: अभ्यङ्गा नावः । अभिनवाङ्गा नाव इत्यर्थः; *Nāgojibh.*: अभिनवो ऽङ्ग आसामिति वज्रग्रीहिः । चङ्गो ऽच भवति नवां अययम् । आभिमुक्तं नासि. E. अभि and चङ्.

अभ्यञ्ज Tatpur. m. (-ञ्जः) ¹ Anointing, in general; e. g. *Jaiminiyamnyāyam.*: ज्योतिष्टोमे ऋचते दीपार्थाभ्यञ्जे..... । तत्र बर्हिषि समुलच्छेदस्याभ्यञ्जे नवनीतस्य पुरोडाशे यद्योचितपाकस्य च विधेयतया सर्वमवशिष्टं खावकम्. See also अभ्यञ्जन. ² Rubbing the body with unctuous substances, smearing the body with oil, inunction; e. g. *Susr.*: क्षान्नाभ्यङ्गिद्वास्तमशीतवाचामयोधितः । न भवेत् सरोत्सुष्टो वाचमो वक्ष्वाभ्यङ्गित्. — *Raghuṇandana* quotes in the *Sūddhitattva* (II. p. 132) the following definition (आयुर्वेदोक्तपारिभाषिकं) of the word: मूर्ध्नि हस्तं चदा तैलं भवेत्सर्वाङ्गसंनतम् । शीतोभिर्यथेद्वाह्यं अभ्यङ्गः स उदाहृतः । तैलमस्यं चदङ्गेषु न च क्षाद्वाङ्गतर्यसम् । सा माष्टिः पृथक्भङ्गो मस्यकादौ प्रकीर्तितः 'when oil is applied to the head, goes over the whole body and delights with its flood the arms, this is called *Abhyanga*; but when little oil comes on the body and the arms are not much wetted, such partial inunction of the head &c. is called *Mārshī*'. The medicinal effect of this practice is thus briefly described in the *Rājanigh.*: अभ्यङ्गो मार्दवकरः कफवातविनाशनः । धातूनां पुष्टिवननः सुखमर्षवक्षप्रदः । पादाभ्यङ्गो ऽपि निद्राकृच्छ्रपुषः पादरोगहा । चक्षुषि प्रतिबन्धे द्वे शिरे पादगते नृवाम् । चतस्रपुःप्रसादार्थं पादाभ्यङ्गं समाचरेत् (comp. also *Wise, Hindu syst. of Med.* p. 93). A religious student, an anchorete and a widow are forbidden to anoint themselves; *Manu.*: (ब्रह्मचारी वर्जयेत्) अभ्यङ्गमञ्जनं चाश्वीरुपानच्छपधारणम्); *Prachetas* (as quoted by *Raghuṇand.*): ताम्बूलाभ्यञ्जनं चैव कांक्षपात्रे च भोजनम् । यतिस्य ब्रह्मचारी च विधवा च विवर्जयेत्. ³ Unguent, liniment; e. g. *Susr.*: स्फोटवन्मस्त्रास्त्रावस्त्रक्याकः स्निहनं ज्वरः । द्रव्यं चापि मांसानामभ्यङ्गे विषसंयुते. [⁴ Applying collyrium to the eyes. ⁵ Sediment of oil, oilcake (*Wilson*)]. See the following. E. चञ् with अभि, kṛit aff. चञ्.

अभ्यञ्जन Tatpur. n. (-नम्) ¹ Anointing, greasing, in general; e. g. *Kātyāy. Śrauta S.*: अभ्यञ्जनप्रभृति करोति (scil. चूपानाम्); or *Hitop.*: दुर्जनः प्रकृतिं याति सेवमानो ऽपि नित्यशः । स्निहनाभ्यञ्जनीपाथिः चपुच्छमिव नामितम्. ² Making clear or bright, manifesting; (see the meaning 4.). ³ The same as अभ्यङ्ग 2.; e. g. *Kātyāy. Śrauta S.*: एवं प्रतिप्रक्षाता पत्नीमभ्यञ्जनाद्दृष्टीम्; or *Manu.*: भोजनाभ्यञ्जनाद्द्वानाखदन्वत्सुचते तिलैः । कृमिभृतः चविष्टार्यां पितृभिः सह मञ्जति. Sometimes used together and contrasted with a word meaning a partial inunction of the body such as application of collyrium to the eyes; e. g. *Bhāgav. Pur.*: अञ्जनाभ्यञ्जनीर्दस्त्यवलेखामिषं मधु । स्रग्मन्वलेपात्कारांस्त्यजेयुर्धृतव्रताः. — One of the great sacrifices (see सन्न) which lasts 49 days, is called, on account of the daily anointments which form part of its ceremonial, — according to *Śabara* on the *Jaiminīsūtras* and some Mss. of the *Jaim.nyāyamālav.* — अञ्जनाभ्यञ्जन (e. g. *Śab.*: अस्त्वञ्जनाभ्यञ्जननामकोनपञ्चाशद्वापः &c.; *Jaim.nyāy.*: अस्त्वञ्जनाभ्यञ्जनसंज्ञक एकोनपञ्चाशद्वापः सन्नविशेषः । तत्र ऋचते । नौगुलवेन प्रातःसवने ऽभ्यञ्जनं पितृदारवेष माध्यन्दिने सवने सौगन्धिकेन तृतीयसवन इति), according to the *Āśvalāyana-* and *Kātyāy. Śrauta S.* अञ्जनाभ्यञ्जनीय q. v.; e. g. *Kātyāy.*: अञ्जनाभ्यञ्जनीये ऽभिस्रवाःषट् ॥ यथासवनं तैः (i. e. with butter prepared with नृगुलु, सुगन्धितेवन and पितृदाव) सवनेष्वाञ्जनाभ्यञ्जने कुर्वीरत्नापीथे ऽहरहः; *Yājñikad.*: अञ्जनमच्छोः

(*Ms. E. I. H. 1362.* on book 24. 3. 13.: अञ्जनमच्छोः) । अभ्यञ्जनं शरीररक्षिति चर्कः; on another occasion (*Kātyāy.* 21. 4. 26.) the term अभ्यञ्जन is, in the same combination with अञ्जन, said by the *Saṅkshiptasāra* (as 'extracted' by *Weber*) to denote merely the 'anointment of the feet': अञ्जनमच्छोरञ्जनं कञ्जलादिना । अभ्यञ्जनं च पादयोस्तेलाञ्जनम्. ⁴ An unctuous substance, esp. oil or butter; e. g. *Rīgv.*: आत्मा पितृखनूर्वास ओजोदा अभ्यञ्जनम् (*Sāy.*: अभ्यञ्जनमभ्यञ्जनसाधनं घृततैलादिकम्; but he proposes also to take अभ्य° as an accus., with an adv. sense, determining ओजोदा, viz. अभिव्यक्तं यथा भवति तथोजोदा, i. e. 'imparting strength manifestly'); or *Satap.*: तेभ्य आगतेभ्य आञ्जनाभ्यञ्जने प्रयच्छन्ति; or *Mānava Kalpa S.*: हस्तेनाञ्जनाभ्यञ्जनलेपं निमाष्टिं (*Kumārila*: अभ्यञ्जनं तैलम्; on a subsequent *Sūtra*: अञ्जनाभ्यञ्जनपात्रे तर्हि द्रष्टव्ये); or *Susr.*: (चिकित्सेत् मृत्युवशप्रयातं) तीक्ष्णाञ्जनाभ्यञ्जनधूमयोगैः &c.; or तैलमभ्यञ्जने (in the butter) कार्यं कुष्ठे सर्वरसे ऽपि वा (at the treatment of the children-disease रेवती); or नस्याभ्यञ्जनसेकेषु विदध्यावोगतत्त्ववित् । खराश्चाश्वतरोलूककरभश्चशृगालजम्. ⁵ A collyrium or application to the eye-lashes; see अञ्जन; e. g. *Rīgv.*, *Atharv.*: चित्तिरा उपवर्हणं चक्षुरा अभ्यञ्जनम् । यौभूमिः कोश आसीदद्यात्सूर्या पतिम्; (*Sāy.*: चक्षुरेवाञ्जनमासीत्). This last sense of the word is probably restricted to the vaidik period. E. अञ् with अभि, kṛit aff. ल्युट्.

अभ्यधिक Tatpur. m. f. n. (-कः-का-कम्) ¹ Preeminent, excellent, excessive, very much; e. g. *Mahābh. Anuśās.*: स्त्रियास्त्वभ्यधिकः स्नेहो न तथा पुरुषस्य वै; or *Bharata*: अलंकारस्वभावज्ञेज्ञेया भावरसाश्रयाः । यौवने ऽभ्यधिकाः स्त्रीणां विकारा वक्रगात्रजाः; or *Dasakumārach.*: अभ्यधिकवलेन विद्विषा महति संपराये भिन्नममौ सिंहवर्मा बलाद्दगृह्यतः; or *Bhāṭik.*: माचातिमाचं शुभयैव बुद्ध्या चिरं सुधीरभ्यधिकं (adverb.) समाधात्. ² Exceeding (a given quantity &c.), going beyond (a certain limit); e. g. *Kumārila* on a *Mānava Kalpa S.*: कतिपयतुल्यैरभ्यधिकं मुष्टिं लुनाति; or *Mādh. Jaim.nyāy.*: चतुर्विंशतिपरमाः सत्तमासीरन्निति वचनादभ्यधिकानां न तत्राधिकारः &c.; or *Bhāṭik.*: कृत्वा कर्म यथादिष्टं पूर्वकार्याविरोधि यः । करोत्यभ्यधिकं कृत्यं (a business besides) तमाङ्गदूर्तमुत्तमम्. ³ Superior than, more excellent, mightier than, greater than, more than (either with the ellipsis of the object of comparison or with the latter added in the fifth case); e. g. *Manu.*: सर्वोपायैस्तथा कुर्यान्नीतिज्ञः पृथिवीपतिः । यथास्त्राभ्यधिका न स्युर्मित्रोदासीनश्चवः; or *Mahābh. Vanap.*: वयं पुनः सप्तदशेषु कृष्णे कुलेषु सर्वे ऽनवमेषु जाताः । षड्भ्यो गुण्येभ्यो ऽभ्यधिका विहीनान्नन्यामहे द्रौपदि पाण्डपुत्रान् (where the *ablative* षं गुं is not the object of comparison, but expresses the reason; *Nīlak.* (who reads ऽभ्यधिकाः): षड्भ्यो गुण्येभ्यः काव्योपि पक्ष्मी षड्भ्यान्नाथ पाण्डवेभ्यो ऽभ्यधिकाः; *Chaturbhujam.*: अत एव वयंमभ्यधिकाः । षड्भ्यो गुण्येभ्यः संधिविग्रहयानासनद्विधसंश्रयेभ्यो हेतुभ्यः); or *Bhāṭik.*: रामे तु राजन्विपरीतमेतत्पञ्चामि तेनाभ्यधिकं विपक्षम्; with a noun in the *abl.*: e. g. *Yājñav.*: आगमो ऽभ्यधिको भोगादिना पूर्वक्रमागतात्; or *Sūryasiddh.*: वृषे सप्तदशे भागे यस्त आम्बो ऽंशकद्वयात् । विषेपो ऽभ्यधिको भिन्याद्द्रोहिष्ठाः शकटं तु सः; or सूर्यादभ्यधिकाः पञ्चादशं जीवकुजार्कजाः । ऊनाः प्राग्दृष्टं यान्ति शक्रश्चो वक्रिश्चो तथा. E. अभि and अधिक.

अभ्यध्व Tatpur. m. (ध्वः) (ved.) The road before (one's eyes);
अभ्यध्वे 'near'; *Atharvav.*: ययोरभ्यध्व उत यदूरे चिद्यौ वि-
दिताविभुभुतामसिष्ठी &c. E. अभि and अध्वन्, samás. aff. अच्.
अभ्यध्वम् Avyayibh. Towards the road; *Kátyáyana Śr. S.*:
तस्मिन्स्थिते ऽध्वर्युराहवनीयसमीपे स्थित्वाभ्यध्वं शम्यां प्रा-
स्वति तद्गार्हपत्यस्य स्थानम् (*Yājñikad.*: अभ्यध्वमध्वाभिमुखं
मार्गाभिमुखम्). E. अभि and अध्वन्, samás. aff. अच्.

अभ्यनुज्ञा Tatpur. f. (-ज्ञा) ¹Permission, consent; e. g. *Rīgṃ.*
Prātis.: निर्वाच्ये ऽति भोऽ इति चोदना स्थानिरेत आ भोऽ
इति चाभ्यनुज्ञा; or *Aniṣanar.* (on the *Ved. Sūtr.*: स्तुतये
अनुमतिर्वा) स्वार्थं कर्मण्यनुमतिरभ्यनुज्ञा; or *Mitram.*
(on *Yājñav.* 2. 83.): सत्यं न वदेदित्यर्थः । तथा चावचनानृत-
वचनयोर्द्वयोरभ्यनुज्ञा लभ्यते; or *Mitáksh.* (on the same):
यत्र तु सत्यवचने..... बधस्तदा तूष्णीभावाभ्यनुज्ञा राजा यद्य-
नुमन्वते; or *Raghuv.*: (नन्दिनीस्तन्यं) पपौ वसिष्ठेन कृताभ्य-
नुज्ञः शुभं यशोमूर्त इवातितृप्तः; or *Nagojibh.* on the *Mahá-
bháshya* to *Vártt.* 2. of the *Introd.*: एवं च ग्राम्यकुङ्कुटपर-
दारादौ विशेषनिषेधस्यैतराभ्यनुज्ञाफलकतया आरखतज्ञचण-
खदारगमनयोर्यथा दोषाभावः &c. ² Assent, admission of
an argument; e. g. *Nyáya Sūtr.*: नियमहेत्वभावाद्यथादर्शन-
मभ्यनुज्ञा; or हेतूपादानात्प्रतिषेध्याभ्यनुज्ञा. ³ Order, com-
mand (?). Comp. अभ्यनुज्ञान. E. ज्ञा with अनु and अभि,
kṛit aff. अङ्.

अभ्यनुज्ञात Tatpur. m. f. n. (-तः-ता-म) ¹ Permitted, autho-
rized; e. g. *Yājñav.*: अग्नी करिष्यन्नादाय पृच्छत्यन्नं घृतसुतम् ।
कुर्वन्त्यभ्यनुज्ञातो ङ्त्वामी पितृयज्ञवत्; or *Mahábh. Vanap.*:
अयं गच्छति मे भर्ता फलाहारो महावनम् । इच्छेयमभ्यनुज्ञाता
आर्यया अशुरेण ह । अनेन सह निर्गन्तुम्. ² Dismissed; e. g.
Rámáy.: इत्युक्त्वा सो ऽभ्यनुज्ञातः श्वीभावान्विषेचने । व्रजिति
रामः पितरमभिवाद्याभ्यनुज्ञातम्. ³ Assented to, admitted;
e. g. *Manu*: विद्वद्भिः सेवितः सङ्गिर्नित्यमद्वेषरागिभिः । हृद-
येनाभ्यनुज्ञातो यो धर्मस्तन्निबोधत (*Kull.*: हृ° = अन्तःकरण-
विचिकित्साशून्यः). ⁴ Ordered, commanded; (? perhaps
merely permitted) e. g. *Mahábh. Śántip.*: दाशर्हिणाभ्यनुज्ञा-
तस्तत्र धौम्यः पुरोहितः । जुहाव पावकं धीमान्विधि-
मन्तपुरस्कृतम्. E. ज्ञा with अनु and अभि, kṛit aff. क्त.

अभ्यनुज्ञान Tatpur. n. (-नम्) The same as अभ्यनुज्ञा; e. g.
(permission, assent); *Mitáksh.* (on *Yājñ.* 2. 18.): वर्णिवधा-
शङ्कायां पान्थादीनामनृतवचनाभ्यनुज्ञानम्; or *Sáyaṇa* on a
Baudháy. Śrauta S.: वाग्विसर्गस्तादृशः विकल्पः । तद्वापार-
स्वितः प्रागभ्युपलभ्यात् । कर्मानुपयुक्ता स्वेच्छाभिभाषणाभ्यनुज्ञा-
नमिति. E. ज्ञा with अनु and अभि, kṛit aff. ल्युट्.

अभ्यनुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Said to (another)
after and in accordance with (what has been said before);
comp. अनुक्त; e. g. *Sátap.*: तस्मादेतदृषिणाभ्यनुक्तमस्माकमत्र
पितरः &c. (the words अस्माकमत्र &c. being quoted by the
Rishi from *Rīgṃ.* 4. 42. s.). Comp. अभ्युक्त. E. वच् with अनु
and अभि, kṛit aff. क्त.

अभ्यन्तर I. Tatpur. 1. m. f. n. (-रः-रा-नम्) The reverse of
वाह्य and comp. अन्तर. ¹ Interior, being in the middle or
between, included in; e. g. *Manu*: (the following are not to be
invited at a Śráddha) ब्रह्मविट्परिवित्तिश्च गणाभ्यन्तर एव
च (one being in, i. e. belonging to, a college &c.); or
Rámáy.: ऊचुस्तदागतं राममिदमभ्यन्तराः स्त्रियः (the women
who lived in the town); or *Sáṅkhyā Pravach.*: न वाह्या-
भ्यन्तरयोर्परञ्चोपरञ्जकभावो ऽपि देशव्यवधानात्सुघ्नपाट-

लिपुत्रस्थयोरिव; or a *Kár.* on *Pán.* (IV. 1. 78.): शब्दान्तर-
मिदं विद्यादृष्टमभ्यन्तरं त्रिषु (*Kaiyyála*: त्रिप्रभृतिषु यदभ्यन्त-
रम्); or *Patanj.* in the introd. on *Pán.*: अभ्यन्तरश्च समुदाये
ऽवयवः; or the same: ननु भवानप्यभ्यन्तरो लोके । अभ्यन्तरो
ऽहं लोके न त्वहं लोकः; or the same on *Pán.* VI. 1. 185. v. 8:
यस्त्वसौ धातूपसर्गयोरभिसंबन्धः । तमभ्यन्तरं कृत्वा धातुः
साधनेन युज्यते; or *Sankara* (on the *Ved. Sūtra*: अन्तर
उपपत्तेः): परमेश्वर एवाक्षयभ्यन्तरः पुरुषः; or the same
(on the *Sūtra* अदृष्टानियमात्): ब्रह्मवात्मसु सर्वगतेषु प्रति-
शरीरं वाह्याभ्यन्तराविशेषेण संनिहितेषु मनोवाङ्मायैर्धर्माधर्म-
लक्षणमदृष्टमुपाचर्यते. — 'The *Sautrāntika* and *Vaiśhāshika*
sects (of the Buddhists) admitting external (वाह्य) and in-
ternal (अभ्यन्तर) objects, distinguish, under the first head,
elements (भूत) and that which appertains thereto (भौतिक),
namely organs and sensible qualities; and under the second
head, intelligence (चित्त) and that which unto it belongs
(चित्त)'. *Colebrooke's Ess.* I. p. 392; comp. *Burnouf Introd.* I.
p. 448 ff.; *Kæppen, Die Religion des Buddha* I. p. 600 and
the references given there. ² Initiated in, familiar with,
interested in; with a noun in the locative; e. g. *Kátyáy.*
(on the admissibility of witnesses): अभ्यन्तरस्तु निःक्षेपे सा-
क्ष्यमेको ऽपि दापयेत् (v. 1. in the *Vīramitr.*: वाचयेत्) ।
अर्थिना प्रहितः साक्षी भवेदेको ऽपि याचिते; or *Raghunand.*:
कार्येष्वभ्यन्तरो यः स्यादर्थिना प्रहितश्च यः । कुल्याकुलविवादेषु
भवेयुस्ते ऽपि साक्षिणः. ³ Near, intimate; e. g. *Panchat.*:
त्यक्ताश्चाभ्यन्तरा येन वाह्याभ्यन्तरीकृताः । स एव मृत्युमाप्नोति
यथा राजा ककुद्दुमः. [It is doubtful, however, whether
the correct form of the word is not in the latter sense आ-
भ्यन्तर, when, by its taddhita-derivation, it would cor-
respond in value with the compound अभ्यन्तरीकृत; comp.
e. g. the following verse of the *Mahábh. Śántip.* 4787: आ-
भ्यन्तरे प्रकुपिते वाह्ये चोपनिपीडिते । क्षीणे कोषे श्रुते मन्त्रे
किं कार्यमवशिष्यते. See also the remark s. v. अभ्यन्तरकरण.]

2. n. (-रम्) Interior, middle, the space within, lit. and
fig.; e. g. *Susruta*: यः श्वावदन्तीष्ठनखो ऽल्पसंज्ञस्कर्षार्दितो
ऽभ्यन्तरयातनेचः &c.; or *Sirābir*भिसंप्राप्य विगुणो ऽभ्यन्तरे
भृशम् &c.; or *Yājñav.*: कृच्छ्रातिकृच्छ्रो ऽसुकपाते कृच्छ्रो
ऽभ्यन्तरशोणिते '..... the penance *Krichchhratikrichchhra*
(is the penalty) when the blood (of a Brahman) is shed, the
penance *Kr.* when his blood still remains in his body (i. e.
when he is beaten black and blue)'; or *Ratnāvali*: देवि
तदुत्तिष्ठः । आवासाभ्यन्तरमेव प्रविशावः; or *Meghad.*:
..... निर्विन्ध्यायाः पथि भव रसाभ्यन्तरं संनिपत्य स्त्रीणामाद्यं
प्रणयवचनं विभ्रमो हि प्रियेषु; or *Hitop.*: अतो ऽहं षण्मा-
साभ्यन्तरे (within six months) तव पुत्राप्नोतिशास्त्राभिज्ञान्क-
रिष्यामि. E. अभि and अन्तर (*Ráyam.*, *Bhāmud.* &c. =
अभिगतमन्तरम्).

II. Avyayibh. (-रम्) Towards the interior, inwards;
see the quotation s. v. अभ्यन्तरायाम. E. अभि and अन्तर.

अभ्यन्तरकरण Karmadh. (-णम्) The same as अन्तःकरणम्;
and the reverse of वाह्यकरण. This form of the word oc-
curs in some Mss., but the more correct form is आभ्यन्तर-
करण q. v.; and the compound वाह्याभ्यन्तरकरण which is
of frequent occurrence in *Vedānta*-, *Sáṅkhyā*- and *Yoga*
writings, is to be analyzed therefore: वाह्य-आभ्यन्-क०.
E. see आभ्यन्तरकरण.

अभ्यन्तरकला Karmadh. f. (-कला) Literally, interior art, i. e. art of wantonness. (It is mentioned in the second chapter of the *Daśakumārach.* as one in a long list of arts, a mother is to afford her daughter instruction in, if she wants to bring her up as a courtesan; this fine description of maternal duties is termed there गणिकामातुरधिकारः, and comprises amongst others:) सजीवनिर्जीवासु च द्यूतकलास्वभ्यन्तरीकरणं (initiation in the art of gambling with live and dumb objects) अभ्यन्तरकलासु वैश्वासिकजनात्मयत्नेन प्रयोगयहसम् 'making her learn from confidential friends how to become an arrant coquette' &c. E. अभ्यन्तर and कला.

अभ्यन्तरतस् ind. In the interior, inwards; e. g. *Sānkara* (on the *Bṛihadār.*: अस्त्रीभ्यन्तरतो दाक्षिण्यं) पुष्यस्य स्त्राद्रो ऽभ्यन्तरतो ऽस्त्रीणि भवन्ति । तथा किनाटस्त्राभ्यन्तरतो दाक्षिण्यं काष्ठानि; or *Suśr.*: वृष्टिर्विष्णुपा असनोपसृष्टा संकुच्यते ऽभ्यन्तरतश्च याति. [In a word like वाह्याभ्यन्तरतस्, e. g. *Sāhityad.*: तस्यं तत्रकाशो हि वाह्याभ्यन्तरतस्त्वा, the analysis is वाह्याभ्यन्तर-तस्.] E. अभ्यन्तर, taddh. aff. तसि.

अभ्यन्तरायाम Tatpur. m. (-मः) (In Medicine.) A curvature of the spine, considered as one of the diseases produced by the derangement of the temperamental element *air* (see वातव्याधि) and thus described by *Suśruta*: अङ्गुलीगुल्फजठरहृद्द्वयसंश्रितः । स्त्रायुप्रतापमनिशो यदि चिपति वेगवान् । विष्टव्याचः सन्वहगुर्भपपार्श्वः कपे वमन् । अभ्यन्तरं धनुर्विच यदि नमति मानवः । तदा सो ऽभ्यन्तरायामं कुर्वते मावतो वक्षी ॥ 'When deranged *air* pervading fingers, ankles, belly, heart, chest and neck, contracts the muscles (of these parts), when the eyes and jaws of the patient become fixed and his sides (at it were) broken, when he vomits phlegm and his body is bent inwards (i. e. forwards), such deranged *air* produces the disease *Abhyantarāyama*'. Comp. वाह्यायाम. E. अभ्यन्तर (Avyayibh.) and आयाम.

अभ्यन्तरीकरण Tatpur. n. (-णम्) ¹Initiating in, making familiar with; see the inst. s. v. अभ्यन्तरकला. [² Making a near friend (of a person); comp. the following.] E. अभ्यन्तर, taddh. aff. च्चि, and करण.

अभ्यन्तरीकृत Tatpur. m. f. n. (-तः-ता-तम्) ¹Placed, between; e. g. *Bhartrihari's Vākyapadiya*: बुद्धिः स्नादभिसंबन्धात्तथा धातुपसर्गयोः । अभ्यन्तरीकृतान्नेदः पदकाले प्रकाशते. ²Initiated in, made familiar with; with a noun in the locative; e. g. *Rāmādy.*: अनभिज्ञा हि शास्त्राणां बहवः पशुमुस्यः । प्रागल्भ्यादङ्गुलिच्छन्ति हि मन्त्रेष्वभ्यन्तरीकृताः. ³Made near or intimate; comp. the inst. s. v. अभ्यन्तर I. 1. 3. E. अभ्यन्तर, taddh. aff. च्चि, and कृत.

अभ्यमन Tatpur. n. (-नम्) ¹Disease; *Yaska* (on the word अमीवहा *Rīgv.* VII. 55. 1): अभ्यमनहा 'destroyer of diseases' (*Sāy.*: = रोगाणां नाशकः). Comp. the following. ²Attacking; see s. v. अभ्यमिन्. E. अम् with अभि, kṛit aff. क्कुट्.

अभ्यमनवत् m. f. n. (-वान्-वती-वत्) With diseases; *Yaska* (on the word अमवान् of *Rīgv.* 4. 4. 1): क्कुञ्ज पात्रः प्रसितिं न पृथ्वीं याहि राजेवामवा हमेगः याहि राजेवामास्त्वान-अमनवास्त्वान्वा &c. 'come like a king', अमवान् i. e. 'with ministers' (viz. to obtain victory) or 'with diseases' (to terrify thy enemies) or 'with riches' (viz. with a well supported army, and therefore to obtain victory); *Durga* on *Yaska*: याहि राजेव चचा राजा यायादमास्त्वानावि-

युक्तो (?) विजयाय तत्रा त्वं याहि । चचवा चचाभ्यमनवान् । रोमभूतः परेभ्यो भयदाता यायात्तथा याहि । चचवा चचा स्ववान् । वित्तवान् । सुभूतसेव्यो यायाद्विजयाय तत्रा याहि (comp. also *Sāy.* on the same verse). E. अभ्यमन, taddh. aff. मनुप्.

अभ्यमित Tatpur. m. f. n. (-तः-ता-तम्) Also अभ्यान्त q. v. ¹Sick, diseased. ²Arrived, come, taken place; e. g. *Bhāṭik.*: तेषां निहन्वमानानां संघुष्टैः कर्षभेदिभिः । अभूद्भ्यमितपासमास्त्राशेषदिग्जगत् (*Jayam.*: अभ्य° = अभिगत-चासम्; *Bhar.*: = प्राप्तभयम्). ³Uninjured; *Durga* (on *Yaska's* explanation of अमच 6. 23.: अमचो ऽमाचो महाभ्यवति । अभ्यमितो वा): अभ्यमितो वा स्नात् । अनभिहिंसितः केनचित् — [The first meaning, for which no corroborative passage in the literature has come under my observation, rests on the authority of the *Koshas* of *Amara*, *Hemach.*, the *Rājanigh.* and the comm. — *Kāśikā* to *Pān.* VII. 2. 28. gives the instances अभ्यमित and अभ्यान्त (while the *Siddhk.* only has the simple forms अभित and आन्त, and *Kātyādy.* and *Patanjali* offer no remark at all), but without stating their meaning. *Mādhava* quotes in the *Dhātuvr.* the alleged *Sūtra* and the simple forms अभित and आन्त, but under अम् 'to go, to honour, to sound', not under अम् 'to be sick'; and, what is more remarkable, *Hemach.*, too, quotes in the *Dhātuparāyana* अभ्यमित and अभ्यान्त under अम् 'to sound, to honour' to which he refers अम् 'to go', but not under अम् 'to be sick'. It will seem therefore, that the meaning 'diseased' of these participles is a doubtful one. — Unless *Durga's* meaning 'uninjured' is merely constructive or explanatory of a (possible) meaning 'attacking' (viz. successfully attacking), the E. he has derived it from, is unknown to me.] E. अम् with अभि, kṛit aff. क्त and āgama इट्.

अभ्यमिचम् Avyayibh. Towards the enemy; see the following three words; *Kāś.* (on *Pān.* V. 2. 17.): अभ्यमिचमसं गच्छति. E. अभि and अभिच; (*Jayam.* on अभ्यमित्त्रय says: अभिच-स्थामिमुखमभ्यमिचमाभिमुख्ये ऽवधीभावः). E. अभि and अभिच.

अभ्यमिचीय m. (-यः) A soldier who attacks the enemy valiantly; (*Amarak.*: यो गच्छत्सं विद्विषतः प्रति; *Bharatam.* = अक्षमत्सर्षं श्शुभ्रप्रति यो याति; *Rāmanātha*: श्शुचोरमिमुखं समर्षः सन्वो याति &c. &c.; *Hem.*: = अभ्यरि व्रजन्, but the former more in conformity with *Pān.* V. 2. 18. and 17.); e. g. *Bhāṭik.*: हरामि रामसौमिची मुगो भूत्वा मुनमुषी । उचो-गमभ्यमिचीयो यद्येष्टं त्वं च संतनु. Comp. the two following words. E. अभ्यमिच, taddh. aff. यत्.

अभ्यमिचीय m. (-यः) The same as the preceding and following; (acc. to *Pān.* and the *Koshas*). E. अभ्यमिच, taddh. aff. इट्.

अभ्यमित्त्रय m. (-यः) The same as अभ्यमिचीय and the preceding; (*Pān.* &c.); e. g. *Bhāṭik.*: तमुत्तनिशितासिं प्रसु-वाच विवीविषुः । मारीचो ऽनुनयंस्त्रासादभ्यमित्त्रयो भवामि ते. E. अभ्यमिच, taddh. aff. यत्.

अभ्यमिन् Tatpur. m. f. n. (-मी-मिनी-मि) In the habit of attacking, pugnacious; valiantly attacking; (comp. *Pān.* III. 2. 157. and 134.) *Hem. Dhātupār.* s. v. अम्, अभ्यमनशोषो ऽभ्यमी; e. g. *Bhāṭik.*: श्रेष्ठे विजयिषं चिप्रमनादरिचम-भ्यमी । स्वात्वं परिभवी ब्रूहि पापमवधिषं कपिम्; (*Jayam.*:

अभ्यर्मी = अभिमुखनमनशीलः; *Bhar.*: अभिमुखेन साधु नतः).
 E. अभ् with अभि, kṛit aff. इनि.
 अभ्यव Tatpur. m. (-वः) ¹Arrival, coming; e. g. *Kātyādy. Śr. S.*: तमो-भ्ये सायं बुद्ध्याद्विद्यति प्रातराधुष्कामस्य (*Yājñikad.*: तमसो ऽव्यकारस्थाने). ²Setting (of the sun); e. g. *Kātyādy. Śr. S.*: आदित्वाभ्ये ऽऽतावामपि (*Yājñik.*: आदित्वाभ्यसमये). Comp. अयय. E. इ (इव), with अभि, kṛit aff. चच्.
 अभ्ययोध्यम् Avyayibh. Towards Ayodhyá; e. g. *Bhāṭik.*: सुप्रातमासादितसंमदं तद्वन्द्याभिः संसृतमभ्ययोध्यम् । अर्ची-यराज्यकहास्तिकाद्यमगात्सराजं वक्ष्यमभ्यनीयम्. E. अभि and अयोध्या.
 अभ्यरि Avyayibh. Towards the enemy; see *Hem.* s. v. अभ्य-मिचीण. E. अभि and अरि.
 अभ्यर्चत् Tatpur. m. f. n. (-र्चन् -र्चनी-र्चत्) Revering, worshipping, respecting; e. g. *Bhāgav. Pur.*: (इश्वम्) अभ्यर्चती स्वलकमुन्नसमीच्य वक्रमुच्छेषितं भगवतेऽत्मताङ्ग यच्छ्रीः ॥ (अभ्यर्चती and ईच्छ्य are affected archaisms in this modern *Purāna*). E. अर्च् with अभि, kṛit aff. श्नुत्.
 अभ्यर्चन Tatpur. n. (-नम्) Worship, reverence, respect; e. g. *Manu*: नित्यं ज्ञात्वा मुचिः कुर्वद्देवर्षिपितृतर्पणम् । देवताभ्यर्चनं चैव समिदाधानमेव च. E. अर्च् with अभि, kṛit aff. श्नुत्.
 अभ्यर्चनीय Tatpur. m. f. n. (-यः-या-यम्) To be, revered, worshipped, respected; e. g. *Mahābh. Sabhāp.*: अक्षवाभ्यर्चनीयो ऽयं युष्माकं मधुसूदनः; or *Bhartr.* 2. 59.: सक्तः साक्षर्वचर्या जनति वङ्गमताः कस्य नाभ्यर्चनीयाः (which is a better reading than नाभ्यर्चनीयाः; comp. *Bohlen's* adnot.). The same as अभ्यर्च्य. E. अर्च् with अभि, kṛitya aff. ञनीयर्.
 अभ्यर्चा Tatpur. f. (-र्चा) The same as अभ्यर्चन. (*Wilson*) E. अर्च् with अभि, kṛit aff. च.
 अभ्यर्चित Tatpur. m. f. n. (-तः-ता-तम्) Worshipped, revered, respected; e. g. *Rāmāy.*: सुखिवाभ्यागतं तं तु दूतमभ्यर्चितं पितुः । रामः प्रवेशयामास सत्कृत्वालयमात्मनः. E. अर्च् with अभि, kṛit aff. क्त.
 अभ्यर्च्य Tatpur. m. f. n. (-र्च्यः-र्चा-र्च्यम्) The same as अभ्यर्चनीय. E. अर्च् with अभि, kṛitya aff. यत्.
 अभ्यर्च्य Tatpur. 1. m. f. n. (-र्च्यः-र्चा-र्च्यम्) Near, proximate; e. g. *Bhāṭik.*: अक्षर्षी निरिक्कूटाभानभ्यर्चानादिदद्भुतम् । वृत्तशस्त्राक्षहारस्थानदानास्त्रिदशैरपि.
 2. n. (-र्च्यम्) Proximity, neighbourhood; e. g. *Bhāṭik.*: अभ्यर्च्ये ऽस्यःपतनसमये पर्वसीभूतसागुं किष्किन्धाद्रिं स्वविश्रत मधुचीवमुज्ज्विरेफम्; or *Gītāgov.*: रासीज्ञासभरेष विधमभृतामाभीरवामधुवाम् । अभ्यर्च्ये परिरभ्य निर्भरसुरः प्रेमान्वया राधया &c. Comp. अपार्श्व and अर्च्य. E. (*Pān.*) अर्च् with अभि, kṛit aff. क्त. (Comp. अभ्यर्हित.)
 अभ्यर्चना Tatpur. f. (-चा) Request, solicitation; e. g. *Mahābh. Vanap. (Sāvitr.)*: यतः प्रभृति सावित्री पिबा हता सुवामम । जानयाभ्यर्चनायुक्तमुक्तपूर्णे सराम्बहम्; or (a quotation in *Rādhākāntad.'s Śabdak.* s. v. अक्षकार): होषसाभ्यर्चना-नुज्ञा तपैवमुददर्शनात्; or *Kumārasambh.* (and quoted also by *Vijñānabh.* on *Sānkhyapr.* 6. ९): अभ्यर्चनामङ्गभयेन साधुर्माध्वस्थमिष्टे ऽप्यवस्यते ऽर्चे. — The neuter form अभ्यर्चन (-म्) is objectionable (comp. अर्चना, प्रार्चना and *Pān.* III. 3. 107.), although it occurs e. g. in a verse of the *Sāntis.* of *Häberlin's Chr.*, where the necessity of metre seems to have

led to the grammatical inaccuracy: धर्मेर्धात्राचक्षिर्षं न परि-मवो ऽभ्यर्चवप्यं निवारो ऽये पञ्चाक्षरमहह भोक्षधि निधनम्. E. अर्च् with अभि, kṛit aff. युच्.
 अभ्यर्चनीय Tatpur. m. f. n. (-यः-या-यम्) To be requested, to be solicited; comp. the quot. s. v. अभ्यर्चनीय. The same as अभ्यर्च्य. E. अर्च् with अभि, kṛitya aff. ञनीयर्.
 अभ्यर्चयमान Tatpur. m. f. n. (-नः-ना-नम्) One who requests or solicits; e. g. *Mitāksh.* (on *Āpastamba*): तत्राप्रवृत्तस्य प्रवर्तकः प्रयोक्तवः । स च विप्रकारः । आज्ञापयिताभ्यर्चयमान उपदेष्टेति च । अभ्यर्चयमानस्तु यः स्वयमसमर्थः प्रार्थना-दिना मच्छुं ज्ञापादयेति समर्थं प्रवर्तयति सो ऽभिधीयते. . . . In a legal sense the अर्च्य is therefore the instigator of a crime, who has not the power of doing the criminal act himself but requests another who has the power, to do it for him; while the आज्ञापयितु is the person who orders his subordinate to accomplish the criminal act, and the उपदेष्टु the person who instructs others how to do it; all three belonging to the category प्रयोक्तव. E. अर्च् with अभि, kṛit aff. श्नायच् and ङगामुच्.
 अभ्यर्चित Tatpur. m. f. n. (-तः-ता-तम्) Solicited, requested; e. g. *Manu*: काममभ्यर्चितो ऽज्ञीयात्; or *Bhartrih.*: नाभ्यर्चितो जलधरो ऽपि जलं ददाति सक्तः स्वयं परहितेषु कृताभियोनाः; or the comm. on the *Amarus.*: मृङ्गारस-वर्षनार्थं समीरभ्यर्चितः मृङ्गारी चेतकविः &c. E. अर्च् with अभि, kṛit aff. क्त.
 अभ्यर्चिन् Tatpur. m. f. n. (-र्चि-र्चिनी-र्चि) Soliciting, requesting; e. g. *Kāthāsar.*: अभीष्टाभ्यर्चिणीं तां च ज्ञानामि-त्वददृष्टिः. E. अर्च् with अभि, kṛit aff. इनि.
 अभ्यर्च्य Tatpur. m. f. n. (-र्च्यः-र्चा-र्च्यम्) The same as अभ्यर्चनीय; e. g. *Bhartrih.*: असक्तो नाभ्यर्चाः सुहृदपि न दास्यः कृशधनः. E. अर्च् with अभि, kṛitya aff. यत्.
 अभ्यर्हित Tatpur. m. f. n. (-तः-ता-तम्) Pained, afflicted, worried; e. g. *Mahābh. Ādip.*: पूर्वमभ्यर्हितं बृहदा भीष्मं शाल्येन ते नृपाः । विस्मिताः समपन्न साधु साधिति चानुवन्; or *Kāśikā*: अभ्यर्हितो वृषलः शीतेन पीडित इत्यर्थः. E. अर्च् with अभि, kṛit aff. क्त and ङगामुच् (comp. अभ्यर्च्य).
 अभ्यर्च्य Tatpur. m. f. n. (-र्च्यः-र्चा-र्च्यम्) (ved.) ¹The same as अभ्यर्च्य; e. g. *Śatapath.*: स वा अभ्यर्च्य इवेतराभ्य आऽऽतिभ्यो सुहोति (*Sāy.*: इतराभ्यः प्रधानाऽऽतिभ्यः सक्ताऽऽदभ्यर्च्य इति संनिहितप्रदेश एव न तासां स्थाने); or उक्थं हि पुरोचगृणिष पुरोचगृण्युक्थं साम यद्दो ऽच्च यद्व्यज्यपति तवसुखा हेता अभ्यर्च्य एवाप अरभ्य चासुरभ्यर्चो यजुर्भ्यो ऽभ्यर्च्यः सामभ्यः. ²Increasing, making prosperous. See the following. E. 1. Probably अर्च्य (in the sense of अर्च् to go), 2. अर्च्य, with अभि, kṛit aff. चच्.
 अभ्यर्चयन् Tatpur. (-ञ्जा) (ved.) Who makes prosperous the sacrificers, an epithet of Pūshan; *Rīgo.*: मिम्वच येवु रोदसी नु देवी सिवक्ति पूवा अभ्यर्चयन्ना (*Yāska*: = अभ्यर्च्य-यन्वति, explained by *Durga*: अभ्यर्चयन्नभिवर्धयन्वावयति i. e. 'he urges to make sacrifices, in making prosperous the sacrificer'; according to which gloss the word would be a *Karmadh.*; *Sāyaṇa* however: = स्तोत्रमभ्यर्चयन्समुवा-न्वर्त्तन् । यो यजति धनेन पूजयति). E. अर्च्य and यजन्.
 अभ्यर्हणीय Tatpur. m. f. n. (-यः-या-यम्) Very worthy of respect or of honour; see the following. E. अर्च् with अभि, kṛitya aff. ञनीयर्.

अभ्यर्हणीयता f. (-ता) Great worshipfulness, great venerableness; e. g. *Manu*: शारङ्गी मन्दपालेन जगामाभ्यर्हणीयताम् (Kull.: = पूज्यताम्). E. अभ्यर्हणीय, taddh. aff. तच्.

अभ्यर्हत् Tatpur. m. (-त्) A proper name (mentioned in a Ms. of the *Kāśikā* amongst the बाह्यादि *Pān.* IV. 1. १६, when a descendant of his would be आभ्यर्हति). [As present partic. the word has probably the same meaning as the participle अर्हत्.] E. अर्ह् with अभि, kṛit aff. श्तु.

अभ्यर्हित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Respected, much honoured; used especially in the sense of the comparative: superior; e. g. *Vārtt.* 2. to *Pān.* II. 2. ३४. preferable: अभ्यर्हितं च; or the *Vārtt.*: सर्वत एवाभ्यर्हितं पूर्वं निपततीति वक्तव्यम्; comp. the following; or *Sāyana* on the *Rigv.* (introd.): चच केचिदाहुः । अमेदस्व प्राचयेन सर्ववाक्वातत्वाद्भ्यर्हितं पूर्वमिति न्यायेनाभ्यर्हितत्वात्तद्वाखाणमादौ युक्तम्; or *Sank.* (on the *Chhānd. Up.* स एव कोशो वसुधानः &c.): अभ्यर्हितविज्ञानवासङ्गादनकारमेव जोक्तं तदिदानीमिच्छारभते. ² Fit, proper, suitable; e. g. *Kīrtāraj.*: अभ्यर्हिता वस्तुषु तुल्यरूपा वृत्तिर्विशेषिण तपोधनानाम् (*Mallin.*: अभ्यर्हिता उचिता); or *Dāyabh.*: दुहितुतो ऽभ्यर्हितायाः पत्न्या एव..... अधिकारः. E. अर्ह् with अभि, kṛit aff. क्त.

अभ्यर्हितत्व n. (-त्वम्) ¹ The being much or more respected or honoured; the being superior or preferable; e. g. *Kaiyy.* on *Patanj.* to the first *Vārtt.* quoted s. v. अभ्यर्हित १.: अज्ञाने मेधे इति । सत्त्वां अज्ञायामर्षक्रियाकारिणी मेधेति अज्ञाया अभ्यर्हितत्वम् '.....therefore Śraddhā is more respected (i. e. occupies a higher rank than Medhā)'; or *Jaiminiyanyāy.*: तथापि परप्रत्यक्षात्प्रत्यक्षत्वाद्भ्यर्हितत्वेन स्वर्ग एवापानुष्ठेयो न सर्वविष्टम् 'because that which is before one's own eyes is preferable to (i. e. more to be relied upon than) that which is before other's eyes', &c.; or *Jayam.* (on the position of सौमिचि in the compound सौमिचिसीता *Bhāṭṭik.* 3. १.): सहचरत्वेनाभ्यर्हितत्वात्पूर्वनिपातः; or (on that of पुरोहित in पुरोहितामात्र *Bhāṭṭik.* 3. २०): पुरोहितत्वाद्भ्यर्हितत्वात्पूर्वनिपातः. ² Fitness, suitability. E. अभ्यर्हित, taddh. aff. त्व.

अभ्यर्हितपम् Tatpur. m. (-म्) A various reading instead of अभ्याहितपम् q. v. in a Ms. of the *Kāśikā*. E. अभ्यर्हित (in the sense of a locat.) and पम्.

अभ्यवकर्षण Tatpur. n. (-णम्) Extraction, drawing out (*Amarak.*). E. कर्ष् with अव and अभि, kṛit aff. क्तुट्.

अभ्यवकाश Tatpur. m. (-शः) An open space. [The *Gāṇaratnamah.* mentions the word in a *Gāṇa* निकटादि — comp. *Pān.* IV. 4. 73. — as a various reading given by *Sākatāyana* instead of अध्यावकाश. See आभ्यवकाशिक.] E. क्वाप्, with अव and अभि, kṛit aff. चच्.

अभ्यवदान्य Tatpur. m. f. n. (-न्यः-न्या-न्यम्) (ved.) Not liberal, mean, miserly; *Satop.* (= *Bṛihadār.*): मा नो भवान्भोरनन्तस्यापर्यन्तस्याभ्यवदान्यो ऽभूदिति (*Śankara*: मा भूतो ऽस्मानभि अस्मानिव केवलान्प्रति भवान्सर्वत्र वदान्यो भूत्वा अवदान्यो मा भूत्कदर्यो मा भूदित्यर्थः; *Anandag.*: वदान्यो दानशीलो विभवे सत्यदाता कदर्य इति भेदः; *Dwivedag.*: अन्यस्मिन्नर्थिजने वदान्यो दानशीलो भूत्वा नो ऽस्मानेवामि अभिलक्ष्यास्मान्प्रति अवदान्यः कदर्यो विभवे सत्यदाता मा भूत्त्वान्). E. According to the quoted commentators it would seem as if they looked upon अभ्यवदान्य not as a compound but as representing two distinct words अभि and

च (neg.) — वदान्य, since the negative च could otherwise not have been recognized by them, in conformity with grammar, between अभि and वदान्य. Whether this division of the word has taken place in the *Bṛihadār.*, it is probably not possible to say; in the *Satop.*, however, the accent shows that अभ्यवदान्य is one compound base. But as अभि imparts sometimes a negative sense ('away') to the latter part of a compound of which it is a former part (comp. अवच, अभिहरच &c.), it is more plausible perhaps to take अवदान्य as another form of, and equivalent in meaning to the shorter and probably older वदान्य (from वदान = अवदान), and to analyze therefore: अभि and अवदान्य.

अभ्यवस्तुन्द Tatpur. m. (-न्दः) The same as the following q. v. (*Hemach.*). E. स्तुन्द् with अव and अभि, kṛit aff. चञ्.

अभ्यवस्तुन्दन Tatpur. n. (-नम्) ¹ A blow which is given so as to disable an enemy, an impetuous assault. ² Disabling an enemy by blows, &c. ³ Marching against an enemy [*Amarak.*: अभ्यवस्तुन्दनं त्वभ्यासादनम्; *Hemach.*:अभ्यवस्तुन्दो धाव्यभ्यासादनम्; the comm. on the two words of the *Amarak.*: १. *Rāyam.*, *Bharatam.*, *Sārasund.*: निःशक्तिकरणाय शत्रुभिर्दीयमानप्रहारे, *Rāman.*, *Nīlak.*, *Padārthak.*: निःशक्तिकरणाय शत्रुभिर्यः प्रहारो दीयते. २. *Bhanud.*: प्रहारादिना निःशक्तिकरणस्य. ३. *Bharatam.*: शत्रुसंमुखमन इति केचित्.] E. स्तुन्द् with अव and अभि, kṛit aff. क्तुट्.

अभ्यवहरच Tatpur. n. (-चम्) ¹ Throwing down or away (as ashes into the water; in this sense probably restricted to the vaidik liter.); e. g. *Satopath.*: चच यदनीवाहनं च भक्षनस्याभ्यवहरचं ती दर्शपूर्णमासौ (*Sāy.*: भक्ष° = अप्सुक्ष्मस्यावपनम्); or *Kātyāy. Śr. S.*: सो ऽभ्यवहरचादि प्राचवित्यन्तं &c. (*Yājñik.* = *Sāy.*). ² (Literally: taking down, scil. the throat i. e.) Taking food, eating or drinking; comp. the following; e. g. *Mitāksh.* (on *Manu* 11. १२.): तत्तासुमाचसंयोगे सुराया चतुर्विपूर्वे द्रष्टव्यम् । ननु च द्रवद्रव्याभ्यवहरचं पानमित्युच्यते । अभ्यवहरचं च कष्टाद्घोषणम्. E. ह् with अव and अभि, kṛit aff. क्तुट्.

अभ्यवहार Tatpur. m. (-रः) ¹ Taking food, eating or drinking; comp. the preceding; (*Hemach.* = चक्षण; *Bhūripṛ.*, *Rājanigh.* = भोजन) e. g. *Manu*: अल्पान्नाभ्यवहारेण रहःस्थानासनेन च । द्वियमायाणि विषयैरिन्द्रियाणि निवर्तयेत्; or *Patanj.* (in his introd. to *Pān.*): वेदे खल्वपि पयोव्रतो ब्राह्मणः । यवागूव्रतो राजन्यः । आमिचाव्रतो वैश्व इत्युच्यते । व्रतं च नामाभ्यवहारार्थमुपादीयते. The *Kāśikā* explains the meaning of भुञ् and the words निगरण and प्रत्यवसान with अभ्यवहार. ² Food; e. g. *Rāmāy.*: सो ऽहमभ्यवहारार्थी ती वृद्धा कृतनिश्चयः &c.; or *Kāśikā* (on *Pān.* V. 4. 125.): अन्नशब्दो ऽभ्यवहारवाची इत्यविशेषवाची वा । शोभनो जसो ऽस्य सुजसो देवदत्तः । शोभनाभ्यवहारः शोभनदत्तो वा; comp. *Siddhk.*: जसो भस्ये दत्तो च). E. ह् with अव and अभि, kṛit aff. चञ्.

अभ्यवहार्य Tatpur. 1. m. f. n. (-र्यः-र्या-र्यम्) Fit to be taken as food (solid or liquid); e. g. *Vārtt.* 1. to *Pān.* VII. 3. ६०.: भोज्यमभ्यवहार्यमिति वक्तव्यम्, with which words *Kātyāyana* criticizes *Pānini* for having either restricted the sense of भोज्य to that of भक्ष ('fit to serve as solid food') or used भक्ष in the general acceptance of अभ्यवहार्य. *Patanjali*, it

is true, defends *Pāṇini* (as he frequently sides with *Pāṇini* against the hypercriticisms of *Kātyāyana*) also on this occasion by alleging **अभ्यञ्ज** and **वायुभञ्ज** in evidence that **भञ्ज** (and, impliedly, that **भञ्ज्य**) are used in a general sense; but on another occasion when he shows that there are words the bearing of which in the classical language can merely be established from the context in which they occur in the vaidik literature, and not be made out otherwise (see **एकपद**), he gives these very instances as a proof of his latter assertion, and admitting therefore that they belong to this exceptional category, corroborates thus involuntarily the view of *Kātyāy.* that **भञ्ज** cannot be applied to the word **अप्** in a general sense, and much less to any other word having the sense of a liquid substance (*Patanj. Introd.*: अथवा सन्त्येकपदान्यवधारणानि तद्यथा । अभ्यञ्जो वायुभञ्ज इति । अप एव भञ्जयति वायुमेव भञ्जयतीति गम्यते । एवमिहापि सिद्ध एव न साध्य इति; *Kaivy.*: एवशब्दप्रयोगे द्विपदमवधारणम् । ब्योतकत्वेन एवशब्दस्यापिचक्षात् । यदा तु ब्योतकमन्तरेण सामर्थ्यादवधारणं गम्यते तदा तदेकपदमित्युच्यते तत्र सर्व एवापो भञ्जयन्तीत्यभ्यञ्जश्रुतिः सामर्थ्यान्निचममवगमयति । अप एवेति । इहापि नित्यानित्यव्यतिरेकेण राशन्तराभावात्सिद्धशब्दोपादानान्नियमो ऽवगम्यते). But as **भञ्ज** is applied to **अप्**, in the vaidik language, and as it seems strange that *Pāṇini* should have erred in the use of so common words as **भोज्य** or **भञ्ज्य**, it is possible also to obtain another result from this discussion of *Patanjali*, which would reconcile the observations he makes in his *Introd.*, with those he has appended to the quoted *Sūtra*, a result supported by many *Sūtras* of *Pāṇini*, viz. that *Kātyāyana*, far from being a contemporary of *Pāṇini*, as is stated in one of the ghost stories of the *Kathāsarisāgara*, has lived, on the contrary, at another period, and that many *Vārttikas* of his must not be looked upon by us as impugning the accuracy of *Pāṇini*'s rules at the time when this grammarian wrote, but as commenting upon, extending and restricting the validity of these rules at a probably much later period of the Sanskrit literature. See my Preface to the *Mānava-Kalpa-Sūtras*.

2. n. (-र्यम्) Food (in general); e. g. *Rāmāy.*: शुचीन्यभ्यवहार्याणि मूलानि च फलानि च; or *Kāśīkā*: सतृणमभ्यवहरति । न किञ्चिदभ्यवहार्यं त्यजतीत्यर्थः; or खरविशदमभ्यवहार्यं भञ्जशब्देनोच्यते. E. हृ with अव and अभि, kṛitya aff. ष्यत्. अभ्यवहार्यत्व n. (-त्वम्) The condition of food; e. g. *Nago-jibh.* (on *Kaivy.*: पय एव व्रतयति): व्रतयतीति । अभ्यवहार्यत्वेनोपादत्त इत्यर्थः. E. अभ्यवहार्य, taddh. aff. त्व. अभ्यवहृत Tatpur. m. f. n. (-तः-ता-तम्) Taken (as food), eaten or drunk (*Amarak.*). E. हृ with अव and अभि, kṛit aff. क्त. अभ्यवायन Tatpur. n. (-नम्) Descending (esp. into water), plunging, immersing; (ved.); e. g. *Satapath.*: अप एवाभ्यवेत् । यत्र शुष्कस्य चार्द्रस्य च संधिः स्यात्तदुपगृहेयद्यु अभ्यवायनाय ग्लायेत &c. E. इ (इण्) with अव and अभि, kṛit aff. ल्युट्. अभ्यवेत Tatpur. m. f. n. (-तः-ता-तम्) Descended (esp. into water), plunged, immersed; (ved.); e. g. *Satapath.*: अथाध्वर्युः । चतुर्गृहीतमाज्यं गृहीत्वापो ऽभ्यवेति तद्या ऊर्मी व्यर्दतः पशो वा पुरुषे वाभ्यवेते ती गृह्णाति (*Sāy.*: अभ्यवेते । अवगाढे

सति). Comp. s. v. इ. E. इ (इण्) with अव and अभि, kṛit aff. क्त.

अभ्यञ्जन Tatpur. n. (-नम्) Pervading, permeating; e. g. *Yāska* (in his explanation of दिग्): दिग्: कस्मात् । दिग्-तेरासदनादपि वाभ्यञ्जनात् (*Durga*: अभ्यञ्जते ह्येतासं तमर्थं प्रति); or the same: आशा दिग्ो भवन्त्यासदनादाशा उपदिग्ो भवन्त्यभ्यञ्जनात् (*Durga*: अभ्यञ्जते हि ताः परस्परैव). E. अञ् with अभि, kṛit aff. ल्युट्.

अभ्यसत् (?) Tatpur. m. f. n. (-न्-न्ती-त्) Frequently employing. The correctness of this form, instead of अभ्यस्यत् (see s. v. अस् cl. 4 with अभि), seems doubtful; it occurs in the given sense in *Suśr.* II. p. 470, l. 7: (क्रोधशोकभया उष्णातिविदाहिनः) नित्यमभ्यसतो दुष्टो रसः पित्तं च कोपयेत्. (Comp. अभ्यसेत् in *Kull.* on *Manu* 7. 43.) E. अस् (cl. 1 instead of cl. 4) with अभि, kṛit aff. शृट्.

अभ्यसन Tatpur. n. (-नम्) The same as (the more usual) अभ्यास q. v.; e. g. *Bhagavadg.*: अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् । स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते (*Sank.*: यथा शान्तो भव वत्स स्वाध्यायं योगं चानुतिष्ठ तथा ते श्रेयो भविष्यतीति; *Saddānanda*: यथा भो वत्स शान्तस्त्वं भव स्वाध्यायमाचर । योगं तथानुतिष्ठ त्वं निःश्रेयस्ते भविष्यति । यथाविध्यागमाभ्यासो वाङ्मयं तप उच्यते; *Arjunam.*: स्वा° = वेदाभ्यास; (comp. व्यसन in the same sense, e. g. in this verse of the *Hitop.*: विपदि धैर्यमथाभ्युदये क्षमा सदसि वाक्पटुता युधि विक्रमः । यशसि चाभिरुचिर्व्यसनं श्रुतौ प्रकृतिसिद्धमिदं हि महात्मनाम्); or *Raghuv.*: ('reconcile to thee the cow by being constantly after her like as') विद्वामभ्यसनेनेव प्रसादचित्तुमर्हसि. E. अस् (cl. 4) with अभि, kṛit aff. ल्युट्.

अभ्यसनीय Tatpur. m. f. n. (-यः-या-यम्) The same as the following; e. g. *Kumārila* on a *Mānava Kalpa S.*: तर्ह्यादानाद्यासादनानं गुणकाण्डमेकैकवाभ्यसनीयम्. E. अस् (cl. 4) with अभि, kṛitya aff. अनौचर्.

अभ्यसितव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be repeated (&c., see अस् cl. 4 with अभि); e. g. *Jaiminiyanydy.*: ततः प्रतिपश्य सङ्कल्पमभिधातुमेकधेत्ययं मन्तो ऽभ्यसितव्यः. E. अस् (cl. 4) with अभि, kṛitya aff. त्व्य.

अभ्यसूयक Tatpur. m. f. n. (-यकः-यिका-यकम्) ¹ In the habit of detracting or calumniating, detractor, calumniator; e. g. *Bhagavadg.*: मामात्मपरदेहेषु प्रद्विषन्तो ऽभ्यसूयकाः । तानहं क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु (*Arjunam.*: = सन्मार्गवर्तिनां गुणेषु दोषारोपकाः; *Saddānanda*: ननु गुर्वादयः शिष्टाः कथं तान्नानुशासति । इत्यत्राहाभ्यसूयन्ते (°यां ते?) कुर्वन्तः सज्जनेष्वपि । वेदमार्गे स्थितानां ते कारुण्यादिगुणेष्वपि । प्रतारणादिदोषाणामारोपणस्वभावकाः ' intimating that their kindness &c. is merely deceit &c.'). ² Envious, spiteful; (*Sank.* on the word अभ्य° in the quoted verse: सन्मार्गस्थानां गुणेष्वसहमानाः) — Comp. असूयक and the following. — E. असू (इ) with अभि, kṛit aff. वृञ् (implying here habit or disposition).

अभ्यसूया Tatpur. f. (-या) ¹ Detraction, calumny; e. g. *Bhāṭik.*: अनिर्वृतं भूतिषु गृह्वैरं सत्कारकाले ऽपि कृताभ्यसूयम् । विभिन्नकमाशयवाङ्मले नो मा ज्ञातिचेलं भुवि कस्यचिद्भूत (*Bharatam.*: कृताभ्यसूयं कृतामर्षं गुणे ऽपि दोषाविकरणमसूया). ² Envy, spite; e. g. *Raghuv.*: जग्मुः । भोज्यां प्रति व्यर्थमनोरथत्वाद्गुणेषु विशेषे च साभ्यसूयाः (comm.: ईर्ष्यासहिताः);

orदिसीयः । अतिउदेकोनशतक्रतुत्वे शक्राभ्यसूचाविनि-
वृत्तये चः (comm.: इच्छेत्तानिराकरवाच्यम्). [The learned
Pañdits who partly compiled and partly composed the
comm. on the present edition of *Pāṇini* seem to have
employed अभ्यसूचा in the sense of 'abuse, reproof', or:
'derision', when they observe on *Pāṇ.* VIII. 2. 94.: अत्र
अभावज्ञा (the opinion of the person which, as the inter-
locutor has shown, is wrong) इत्थेवं वादी युक्त्या स्वमतात्प्र-
त्याय्य साभ्यसूचमनुयोक्तिवमनुयुज्यते, for there is neither *ca-*
humny nor *envy* in what the *anuyoktri* says, but only *reproof*
or perhaps *derision*; on what authority they have used the
word in this sense is unknown to me, for there is no com-
ment on the *Sūtra* by *Kāty.* and *Patanj.* &c., and the *Kās.*
and *Siddhk.* write: अत्रामावास्तेष्वेवं वादिर्न युक्त्या प्रत्याय्य
स्वमतादेवमनुयुज्यते.] — The same as असूया; *Sābdārṇava*:
असूया स्वभ्यसूया च; as quoted also by *Bhānuḍ.*, &c. on the
Amarak.; the latter work, however, and its comment., as
well as other *old* authorities do not allow असूया to be a
synonyme of ईर्ष्य 'envy', but restrict its sense to the first
meaning. See s. v. असूया. — E. असू (इ) with अभि, *kṛit*
aff. च.

अभ्यस्त Tatpur. 1. m. f. n. (-स्तः-स्ता-स्तम्) 'Accumulated by
repeated practice; e. g. *Suśr.* (of food): विशुष्कमन्नमभ्यस्तं
न पाकं साधु मच्छति; or the same (of qualities which are re-
born in a future life): कर्मणा बोद्धितो येन तदाप्नोति पुनर्भवे ।
अभ्यस्ताः पूर्वदेहे ये तानेव भवति मुखात्. 'Repeatedly done,
repeated, frequently practised; e. g. *Mitāksh.*: यदा त्वेतेदेव
विमिश्रितं पक्कनखं चिराचमभ्यस्तते तदा यतिसान्नापनसंज्ञा
समते । एतदेव त्र्यहाभ्यस्तं यतिसान्नापनं स्मृतम्; or *Amaruśat.*:
भुभेदो रचितचिरं नयनयोरभ्यस्तमामीक्षणम् &c.; or *Mṛichehh.*:
कामस्वास्तयता च चीवरक्ततः स्तब्धे न जातः क्रिष्णः । नाभ्यस्ता च
कषायवस्त्ररचना &c. Comp. also s. v. आकूपार. 'Mentally re-
peated, learnt by heart, studied; e. g. *Bhartrih.*: नाभ्यस्ता भुवि
वादिपुद्गदमनी विद्या विनीतोचिता..... मूढ्यास्तये दीपवत; or
Nagojibh. (in the introd. on *Patanj.*): बह्वनामपि समागपुष्टोद्-
रपाशिपादानामध्ययनमधीयानानामेकः कश्चित्पञ्चमपि स्वभ-
क्षाध्ययो ऽपि तीक्ष्णबुद्धिरपि सन्न पश्नति । अर्धानभिन्नत्वात्;
or *Mallin.* (on *Kīratārj.*: सुकृतः परिसुब आगमः कुपते दीप
इवार्धदर्शनम्) सुकृतः स्वभ्यस्तः. ' (In *Arithmetic.*) Multi-
plied; e. g. *Yāska*: विंशतिद्विदशतः शतं दशदशतः सहस्रं
सहस्रदशतं नियुतं प्रयुतं तप्तदभ्यस्तम् &c. (*Durga*: सहस्रं दश-
कृतो ऽभ्यस्तमयुतं..... अयुतमपि दशकृतो ऽभ्यस्तं नियुतमि-
लुच्यते &c.); or *Sūryasiddh.*: त्रिष्याभ्यस्तं भुजफलं चलकर्षवि-
भाजितम्; or तेन (scil. भूपरिधिना) देशान्तराभ्यस्ता
ग्रहभुक्तिर्विभाजिता. [In pure-arithmetical works this term
is of less frequent occurrence than मुञ्जित, संमुञ्जित, हत,
आहत, निहत.] ' (In *Grammar.*) Reduplicated (but see
अभ्यस्त *neuter*); e. g. *Yāska*: एरिर इतीर्तिरपसुष्टो ऽभ्यस्तः;
or ररिवान् । रातिरभ्यस्तः. — *Yāska* in using अभ्यस्त as a
masc. and therefore, with the ellipsis of धातु (q. v.) differs
from *Pāṇini* who uses the word merely as a *neuter*; and
in applying it to a radical like ईर्, differs from *Kātyāyana*
and *Patanjali*, probably also from *Pāṇini*; see the following.

2. n. (-स्तम्) (In *Pāṇini*); scil. अङ्ग q. v. The redupli-
cated base of a radical, in general, in the preterite (चिर),
the aorist (चङ्), the desider. (सङ्) and the intens. (चङ्)

— comp. VI. 1. 8. 9. 11. —, moreover the reduplicated base
of a radical of the third class (ङ् &c. VI. 1. 10.) and the
base (being in reality a reduplicated one) of अच्, जानु,
इरिद्रा, चकास्, दीधी, वेवी and शास् (to which *Kātyāy.*
adds, though not with the consent of *Patanj.* and *Kaiyy.*:
सस् and चस् VI. 1. 6 and 7.), before a सार्धधातुक्, as well
as the reduplicated base of a radical of the named categories
in the participles (included in the foregoing terms) and in
such derivatives as बभु, ययु, चक्र, चिक्षिद् &c. (VI. 1. 13 14).
The term अभ्यस्त n. comprises therefore, in *Pāṇini*, the
radical syllable and the syllable of reduplication (which
latter is called by him अभ्यास; VI. 1. 5.: उभे अभ्यस्तम्;
VI. 1. 4.: पूर्वा ऽभ्यासः); e. g. ददा —, and नेनित् — of
ददाति and नेनित्ति are अभ्यस्तम् (द — and ने — being
in these words the अभ्यास). *Kātyāyana* and *Patanjali* con-
clude from this definition of *Pāṇini* that the term can only
be used where there are two syllables representing the re-
duplication and that it is not applicable to the first syllable
in instances like ईर्त्सन्ति (the desid. of अच्) or ईप्सन्ति
(the desid. of आप्) (*Kāty.*: उभेयहर्षं संघ्ननिर्देशार्थम्;
Pat.: अन्तरेषामुभेयहर्षं प्रकृतः संघ्ननिर्देशः । कर्षं दे इति
वर्तते । इदं तर्हि प्रयोजनम्; *Kāty.*: यपोभे इष्टस्वरूपे भूषेति
तत्राभ्यस्तसंज्ञा यथा स्नात्; *Pat.*: इह मा भूत् । ईर्त्सन्ति ईप्स-
न्तीति । ईर्त्सन् । ईप्सन् । ऐर्त्सन् । ऐप्सन्). [The learned
Pañdits who partly compiled and partly composed the
comm. of the present ed. of *Pāṇ.* have been mistaken, con-
sequently, when they supply at the term अभ्यस्त the word
धातु, instead of अङ्ग, in their gloss on VI. 1. 189. ('अभ्यस्त-
संज्ञकानां धातूनाम् &c.' instead of अङ्गानाम्); for
such an ellipsis would unduly restrict the bearing of the
rule and be at variance not merely with the process of re-
duplication as conceived by *Pāṇini* (I. 1. 59.), but with the
neuter gender of the term. *Pāṇini*, it is true, calls the
seven quoted radicals अच् &c. 'अभ्यस्त' (whence *Patanjali*
speaks of सप्त अचित्वाद्यो ऽभ्यस्तसंज्ञकाः — scil. धातवः —,
and the *Kās.* comments अच् इत्ययं धातुरित्वाद्यस्यान्वे षच्
धातवो ऽभ्यस्तसंज्ञका भवन्ति, which is a much clearer para-
phrase of the *Vārtt.* and *Bhāshya*, than the modern gloss
which renders षच् of the *Sūtra* simply with सप्तम्), but,
not to speak of the exceptional nature of these radicals
which are not of a primitive kind, is obvious that *Pā-*
ṇini, in connecting the *neuter* अभ्यस्तम् (of the preceding
Sūtra) with the word अचित्वाद्यः (of the following), did
not mean the धातु, but the अङ्ग of these radicals, espe-
cially as he treats of the rules concerning the अभ्यस्त, in
the chapter on अङ्ग (VI. 4. 1. to the end of the seventh
book). The same inaccuracy of supplying the word धातु,
instead of अङ्ग, has been frequently committed by the same
Pañdits in the last named chapter (e. g. VII. 4. 69. 73. 84. 85.
86. 87. 88. 89. 90. 91. 92. 96. 97. &c. &c. where the *Kāśikā* either
omits the word supplied or has अङ्ग), but even *Jayāditya*
himself has nodded, though rarely. — One *Sūtra* may, in-
deed, lead to the assumption that *Pāṇini*, too, speaks of
a धातु which is अभ्यस्त, but merely apparently; VI. 1. 32. he
rules इः संप्रसारणम् 'there is *samprasāraṇa* of the radical
इः'; and VI. 1. 33. he adds 'अभ्यस्तस्'; this latter word,

however, does not mean 'when द्वे is अभ्यस्त', but, acc. to *Kāty.* and *Pat.*, when there is a reason for making 'a reduplicated base' of द्वे (viz. in the desid., intens. &c.); for it is not this base (of two syllables) that suffers *samprasāraṇa*, but the radical when it is *not yet* a reduplicated base; properly speaking अभ्यस्तनिमित्ते would have been therefore a better Sūtra than अभ्यस्तस्वर; and, continues *Kātyāy.*, if *Pāṇini* meant to rule that a reduplicated base (अभ्यस्त) suffers *sampr.*, a prohibition was at least required for the syllable of reduplication (अभ्यास) &c.: *Patanj.*: द्वौ ऽभ्यस्तस्वेल्युच्यते । न चैतद् द्वौ ऽभ्यस्तम् । कस्य तर्हि द्वाययते । ङ एतदभ्यस्तम् । कथम् । एकाचो द्वे प्रथमस्वेति (VI. 1. 1.) । एवं तर्हि ङयतेरभ्यस्तस्वेल्युच्यते । न चाच ङयतिरभ्यस्तम् । कस्तर्हि । द्वाययतिः । ङयतिरेवाचभ्यस्तम् । कथम् । एकाचो द्वे प्रथमस्वेल्येवमपि; ॥ *K. Vārtt.*: अभ्यस्तनिमित्ते ऽनभ्यस्तसंप्रसारणार्थम् ॥; *Pat.*: अभ्यस्तनिमित्त इति वक्तव्यम् । किं प्रयोजनम् । अनभ्यस्तस्व संप्रसारणार्थम् । अनभ्यस्तस्व संप्रसारणं यथा स्यात् । जुह्वति । जोह्वयते ॥; *K. Vārtt.*: अभ्यस्तस्व प्रसारणे ह्यभ्यासप्रसारणाप्राप्तिः ॥; *Pat.*: अभ्यस्तप्रसारणे हि अभ्यासप्रसारणाप्राप्तिः स्यात् &c. — In the *Vārtt.* 1. to VI. 1. 186. अभ्यस्तसिच् is a Dvandwa, before it becomes compounded with the following अर्थ. E. अस् (cl. 4) with अभि, kṛit aff. क्त.

अभ्यस्तमय Tatpur. m. (-यः) (ved.) The setting of the sun with regard to (some act, i. e. while some act is taking place); e. g. *Kātyāy. Śr. S.*: अनुदृताभ्यस्तमये (q. v.) कुशवद्वे हिरण्ये पश्चाद्वियमाणे इध्मेनोद्धरेदर्थियो ब्राह्मणः; or *Yājñikad.* (on *Kāty. Śr.-S.*: आदित्याभ्यये ऽङ्गतायामपि): वपाहोमात्पूर्वमादित्याभ्यस्तमये &c. Comp. the following. E. अभि and अस्तमय (not अभ्यस्तम् and अय).

अभ्यस्तमित Tatpur. m. f. n. (-तः-ता-तम्) One towards whom the sun has set (scil. while he is asleep), asleep at sunset; e. g. *Gotama*: सूर्याभ्युदितो ब्रह्मचारी तिष्ठेदहरभुज्जानो ऽभ्यस्तमितश्च रात्रिं जपन्सावित्रीम् (where the ellipsis 'when asleep' follows from the word स्वप्न in the preceding passage: रेतस्कन्दने भये रोगे स्वप्ने ऽग्नीन्धनभैबचरणानि सप्त-रात्रं कृत्वाज्यहोमः साभिसन्धेर्वा रेतस्याभ्याम्). — This is the reading acc. to both Calc. edd. of *Kullīka* to *Manu* 2. 220; the Calc. ed. of *Gotama's Sanh.* (made by *Bhavanicharanavandya*, as he says, बङ्गप्रयत्नतः) has, however, सूर्याभ्युदिते (अ)भ्यस्तमिते च....., when it would be necessary to take सू° as equivalent to सूर्याभ्युदय and अभ्य° as expressing the sense of अभ्यस्तमय, both words being then locatives of a neuter °तम्. But *Kullīka's* reading seems better as being countenanced by analogous expressions in *Manu* 2. 221. Comp. अभिनिर्मुक्त and अभ्युदित. E. अभि and अस्तमित (not अभ्यस्तम् and इत, for अभि refers to the person or act concerned by the sunset; similarly in ved. passages which contain the combination अभ्यस्तमगात् or अभ्यस्तमियात्, the rad. गा or इ are combined first with अस्तम् and then with अभि, not with अभ्यस्तम्); see also the preceding.

अभ्यस्तस्वर Tatpur. m. (-रः) The accent of reduplicated bases (see अभ्यस्त 2.), i. e. the udātta on the first syllable; e. g. a *Vārtt.* to *Pāṇ.* VI. 1. 188.: स्वपादीनां वा वचनादस्वरौ विप्रतिषेधेन; or *Pat.* on a *Vārtt.* to VI. 1. 192.: अभ्यस्तस्वरौ ऽच वाधको भविष्यति. E. अभ्यस्त and स्वर.

अभ्यस्त Tatpur. m. f. n. (-न्-न्ती-त्) See the meanings of अस् cl. 4, with अभि; e. g. (*shooting*) *Mahābh. Adip.*: शीघ्रमभ्यस्ततो वाणान्संधानस्व चानिश्चम । नान्तरं ददृशे किंचित्कौन्तेयस्य यशस्विनः; or (*doing frequently*) *Mṛichchh.*: वैदेशेन कृतो भवेन्नम गृहे व्यापारमभ्यस्तता &c. Comp. अभ्यसत्. E. अस् (cl. 4) with अभि, kṛit aff. शतृ.

अभ्याकाङ्क्षित Tatpur. n. (-तम्) A false accusation, a groundless plaint (*Śabdaratnāv.*: मिथ्याभियोगो ऽभ्याख्यानमभ्याकाङ्क्षितमित्यपि); compare अभ्याख्यान. E. अभि and आकाङ्क्षित, or काङ्क्ष् with आ and अभि, kṛit aff. क्त.

अभ्याकारम् Tatpur. ind. By, or in bringing near, by, or in attracting; e. g. *Āit. Br.*: अनुवषट्करोति तद्यथादो ऽश्वान्वा गा वा पुनरभ्याकारं तर्पयन्त्वैवमेवैतद्वताः पुनरभ्याकारं तर्पयन्ति तदनुवषट्करोति (*Sāy.*: अदः किंचिदिदं निदर्शनमस्ति । यथा मनुष्याः स्वकीयानश्वान्वा स्वकीया गा वा पुनरभ्याकारं पौनःपुन्येन तृणोदकादिभिरभिमुखीकृत्य तर्पयन्ति &c.). E. क्त with आ and अभि, kṛit aff. णमुल्.

अभ्याक्रामम् Tatpur. ind. (Probably.) With rapid or powerful motion, in moving rapidly or powerfully; *Atharvav.*: तन्त्रमेके युवती विरूपे अभ्याक्रामं वयतः घग्मयूखम् । प्रान्या तन्नूस्तिरते धत्ते अन्या नाप वृज्जति न गमातो अन्नम्; (comp. the following verse of the *Mahābh. Adip.*: युक्लं वयन्ती तरसा सुवेमावधिव्ययन्तावसितं विवस्वतः). E. अभि and आक्रामम् (or perh. क्रम् with आ and अभि, kṛit aff. णमुल्).

अभ्याख्यात Tatpur. m. f. n. (-तः-ता-तम्) Wrongly accused; e. g. *Taittir. Up.*: अथाभ्याख्यातिषु । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः (*Śank.*: अथाभ्याख्यातिषु । अभ्युक्तदोषेण संदिह्यमानेन संयोजिताः). E. अभि and आख्यात, or ख्या with आ and अभि, kṛit aff. क्त.

अभ्याख्यान Tatpur. n. (नम्) A false accusation, a groundless plaint (*Amarak.*; comp. अभ्याकाङ्क्षित). [Comp. *Dharmapada* ed. *Fausböll* v. 139: राजतो व उपसर्गं अब्भक्खानं च दाहणं; comm.: अब्भक्खानं ति अदिट्ठस्सुतअचिन्तितपुञ्जं इदं सन्धिच्छेदकम्ममिमं वा राजापराधकम्मं तथा कतं ति एवरूपं दाहणं अब्भक्खानं व; i. e.: राजत एवोपसर्गमभ्याख्यानं च दाहणम्; comm.: अभ्याख्यानमिति । अदृष्टाश्रुताचिन्तितपूर्वमिदं संधिच्छेदकमेदं वा राजापराधकर्म तथा कृतमित्येवरूपं दाहणमभ्याख्यानमेव.] E. अभि and आख्यान, or ख्या with आ and अभि, kṛit aff. ल्युट्.

अभ्यागत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Come, arrived; e. g. *Rāmāy.*: अथ ते मन्त्रिनः सूतं सुमन्त्रं सपुरोहिताः । ऊचुरभ्यागतानस्मान्नाज्ञे त्वावेदयेति वै; frequently with the implied sense, 'as a visitor' and then also used absolutely as a masc. 'visitor'; e. g. *Hitop.*: वालो वा यदि वा वृद्धो युवा वा गृहमागतः । तस्य पूजा विधातव्या सर्वचाभ्यागतो गुरुः; or गुरुरभिर्दिजातीनां वर्णानां ब्राह्मणो गुरुः । पतिरेको गुरुः स्त्रीणां सर्वस्याभ्यागतो गुरुः; or *Mahābh. Udyogap.*: ये चाप्यन्ये संश्रिता धार्तराष्ट्रान्नादिग्भ्यो ऽभ्यागताः सूतपुत्र । दृष्ट्वा तांश्चैवार्हतस्यापि सर्वान्संपृच्छेथाः कुशलं चाव्ययं च । एवं सर्वाणागताभ्यागतांश्च राज्ञो दूतान्सर्वदिग्भ्यो ऽभ्युपेतान् । पृष्ट्वा सर्वान्कुशलं तांश्च सूत पश्चादहं कुशली तेषु वाच्यः (comp. s. v. अभिवादन), in which passage आगताभ्यागत might seem to be merely a poetical redundance to denote the great number of the arrived envoys, but the comm. of *Chaturbhujam.* is probably correct in distinguishing between the आगत or the guest (who makes a stay) and the अभ्यागत or the

visitor (who soon leaves): आगतान् । तेषामन्तः खितान् ।
अभ्यागतान् आगतानामपि नमिष्यतः; for a similar distinction is made between अतिथि and अभ्यागत e. g. in this verse of the *Bhāg. Pur.*: यस्मिन् वा अतिथीनाभ्यागतान्वा नृपतिरसङ्गुपनतमनुर्दिधुरिव पयिन चक्षुषा निरीक्षते तस्य &c.; *Hemach.*, however, treats अतिथि and अभ्यागत as convertible terms, the distinction being probably dropped in common language. ² (In *Law.*) Come down by inheritance (as property); e. g. *Yājñav.*: क्रमाद्भ्यागतं द्रव्यं हत-
मभ्युद्धरेणु यः । दायादेभ्यो न तद्दद्याद्विषया सन्धमेव च; or *Nārada*: क्रमाद्भ्यागतं प्राप्तं पुष्यैर्नर्षमुद्धृतम् । दसुः पैतामहं पीषास्यनुर्धासिपतेति. E. नम् with आ and अभि, kṛit aff. ऋ.

अभ्यागम Tatpur. m. (-मः) ¹ Arrival (with friendly intent), visit (*Hemach.*, *Viśvapr.*, *Bhūrip.*, *Med.*, *Śabdār.* = अभ्युद्गम). ² Neighbourhood (*Hem.* &c. = अभिषङ्ग; or निषङ्ग). ³ Hostile encounter, war, battle (*Amarak.*, *Hem.*, *Bhūrip.*, *Śabdār.*, *Viśvapr.* = युद्ध, समर, आवि &c.). ⁴ Enmity, hostility (*Hem.* = रोध; *Med.*, *Viśvapr.*, *Bhūrip.*, *Trik.* = विरोध; *Śabdār.* = वैर). ⁵ Striking, hurting (*Med.* = अभिघात; *Hem.*, *Viśvapr.*, *Śabdār.* = घात). ⁶ Result, fruition, enjoyment; e. g. *Nyāya Sūtra*: यद्योक्तहेतुत्वात्पार-
तक्यास्वकताभागमाद्य न मनसः '(desire &c.) are not qualities of *Manas*, because they are caused by what has been explained before, because they depend on other (existences), and because enjoyment arises only from one's own doings' (*Viśvan.*: अभ्यागमो भोगः । स मनसो यत्नादिसत्ये न स्यात् &c.). [*Rādhāk.* quotes s. v. a meaning अभ्युत्थान 'rising from a seat at the arrival of a guest' as founded on the *Viśvapr.*, but none of the *Mss.* of this *Kośha* at my disposal give this explanation; they read: अभ्यागमो ऽतिथि घाति विरोधाभ्युद्गमाविषु.] E. नम् with आ and अभि, kṛit aff. ऋ.

अभ्यागमन Tatpur. n. (-नम्) Arrival, visit; e. g. *Rāmāy.*: भविष्यति ततो वृष्टिस्तस्य रात्रि महीपतेः । तस्मात्प्रानमनादेव मुनिपुत्रस्य धीमतः; or *Kirātārj.*: हेतुं तद्भ्यागमने परीषुः सुखीपविष्टं मुनिमावभाषे; comp. also अभिष्टि I. 1. 2. E. नम् with आ and अभि, kṛit aff. ऋ.

अभ्यागारिक m. (-कः) One who takes care of his family, a householder, a pater-familias (*Amarak.*, *Hemach.* = कुटुम्बकापुत्र; *Rāyam.*, *Padārthak.* = कुटुम्बः पुत्रदारादिः । तेषां पोषणे संसक्तः; similarly, *Bharatam.*, *Nīlak* &c.; *Ramān.* = कुटुम्बिन). E. अभि-आगार (*Avyayibh.* 'concerning the house'), taddh. aff. टन्. Another etym. proposed by *Rāyam.* and optionally by *Bhānud.* अभि (= अधिष्ठा) and आगारिक is less plausible. A various reading आभ्यागारिक is objectionable; comp. *Pān.* IV. 4. 70. —

अभ्याघात Tatpur. m. (-तः) Assault, inroad; e. g. *Manu*: अभ्याघातेषु (scil. वीराणां) मध्यस्थाञ्छिष्यास्त्रीराणिव द्रुतम्. E. हन् with आ and अभि, kṛit aff. षञ्.

अभ्याघातिन् Tatpur. m. f. n. (-ती-तिनी-ति) In the habit of assaulting, quarrelsome, pugnacious; e. g. *Bhāttik.*: कुर्वन्ति परिसारिणो विबुधतः परिदेविनम् (scil. माम्) । अभ्याघाति-
भिरामिआघातकैः परिराटिभिः (*Jayam. Bhar.*: अभ्या° = अभिहननशीलैः); *Hem. Dhātup.* s. v. हन् = अभ्याहननशील. E. हन् with आ and अभि, kṛit. aff. णिञ्.

अभ्याचार Tatpur. m. (-रः) Hostile approach, assault (ved.); e. g. *Atharv.*: चवारयन्त वरुणेन देवा अभ्याचारमसुराणां ऋचः (comp. अन्वचचार). E. च् with आ and अभि, kṛit aff. षञ्.

अभ्याघ्राय Tatpur. m. (-यः) (ved.) Order, injunction; *Śatapath.*: तस्मिन्दिशि ददाति तूपरी मिषुनी दद्यादित्थाघ्रा-
येनैव मन्व इति ह स्नाह माहित्तिः. (The comm. on this passage IX. 5. 1. 57. is skipped in the E. I. H. *Mss.*) E. घ्रा with आ and अभि, kṛit aff. ष (cf. *Pān.* III. 1. 141).

अभ्यातान Tatpur. m. (-नः) The name of several *Darvīomas* performed under the recital of the mantras, *Taittir. Sañh.* III. 4. 5. &c.; e. g. *Mūdh. Jaimintyany.*: चकारभ्य युयते । येन कर्मवैर्तेनैव ययासुःक्याद्राभ्युतो मुहोत्तभातानामुहो-
तीति । ईत्सेदृष्टिमिच्छेत् । चित्तं च स्वाहेत्वादयो वधाः । च-
ताषाडित्वादयो रात्रभूतः । अभिर्भूतानामित्वादयो ऽभ्याता-
नाः; or यथाभ्याताननारिष्टादिषु देविहोमेषुत्पत्तिवाक्ये देव-
ताया अन्वचारादन्वचारेण सोमधर्मोः कर्तव्य इति चेत् &c. E. तन् with आ and अभि, kṛit aff. षञ् (lit. 'expansion'; metaph. applied to the series of sacrificial acts which constitute a sacrifice; see आताग).

अभ्याप्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Obtained, acquired; *Chhand. Up.* (in an active sense): सर्वमिदं भ्याप्तो ऽवाक्-
नादरः (*Śank.*: सर्वमिदं अगदभ्याप्तो ऽभिव्याप्तः). E. दा with आ and अभि, kṛit aff. षञ्; acc. to *Śankara*: चत् with आ and अभि, kṛit aff. षञ् (चततेर्वाप्यर्षस्य कर्तरि णिष्ठा), but this E. is objectionable.

अभ्यात्मतरम् ind. (ved.) Nearer towards one's self (see the following); e. g. *Āśval. Śr. S.*: (..... दक्षिणैर्वायव्यं हस्ता-
भ्यात्वं साद्वन्.....) एवमेव हस्तोत्तरेण शिरः परिहस्ता-
भ्यात्मतरं साद्वन्. E. अभ्यात्म(म्), taddh. aff. तरप्.

अभ्यात्मम् Avyayibh. (ved.) Towards one's self, before one's self; e. g.: तथो हाक्षीषो ऽभ्यात्ममेवापिच्छितो भवति (*Sāy.*: अभ्यात्ममात्माभिमुखमेव); or *Kāty. Śr. S.*: अभ्यात्वं चयनमु-
पविशन् (*Yājñik.*: आत्मानमाभिमुखेन चयनं कर्तव्यं न परा-
गिति); or *Āśval. Śr. S.*: पीषि पीषि कुशपिञ्जलावभ्यात्मा-
याणि निदधाति (where अभ्यात्म has lost the final म् acc. to the general rule of compounds); or *Śatap.*: अभ्यात्वं पच-
पुच्छानि विकर्षति (*Sāy.* — *Ms.* E. I. H. —: पचादीनां विकर्षणमात्मभागमभिसस्य कुर्यादित्थाह । अभ्यात्मानिति ।
चग्यात्मानमभि अभ्यात्मम् (&c., *Pān.* II. 1. 14). Comp. the preceding. E. अभि and आत्मन्, samās. aff. टच्.

अभ्यादान Tatpur. n. (-नम्) Beginning, commencement (*Ama-
rak.*, *Hemach.*, *Kāśikā*: = आरम्भ; *Jaiḍdh.*: = उद्घात); e. g. *Pān.*: सोमभ्यादाने. E. दा with आ and अभि, kṛit aff. ऋ.

अभ्याधान Tatpur. n. (-नम्) Placing upon or towards, add-
ing; e. g. *Śatapathabr.*: अभ्याधानाय ह्येधमः क्रियते. E. धा with आ and अभि, kṛit aff. ऋ.

अभ्याज्ज Tatpur. m. f. n. (-जः-जा-जम्) Diseased, ill (*Ama-
rak.*, *Hemach.*: = आतुर; *Rājam.*: = रोगिन); see the re-
mark s. v. अभ्यमित. E. जम् with अभि, kṛit aff. षञ्.

अभ्यामर्द Tatpur. m. (-र्दः) War, battle (*Amar.*, *Hem.*, *Śabdār.*: = युद्ध). Comp. अभिमर्द. E. मूह् with आ and अभि, kṛit aff. षञ् (*Rāyam.*: पचाद्यच्) or (the same and *Bhānud.*) षञ्.

अभ्यामर्दन Tatpur. n. (-नम्) Fighting, battling (*Bhānud.* on the preceding). E. मूह् with आ and अभि, kṛit aff. ऋ.

अभ्यारोह Tatpur. m. (-न्वः.....) (ved.) To be detained, to be made submissive; *Rigv.*: युवोर्हि चन्म हिष्येव वाससो ऽभ्यारोह्या भवतं मनीषिभिः (Sáy.: = अभितो निचमन्वो । अनुग्रहवशात्तदधीनो भवतम्). E. चम् with आ and अभि, úñ. aff. सेन्व (Sáyana).

अभ्यारम् Tatpur. ind. (ved.). By or in coming near, by or in approaching; *Rigv., Samav.*: अभ्यारमिद्द्रवो निवित्तं पुष्करे मधु (Sáy.: = अभिमन्व). E. च् with अभि, kṛit aff. वमुच्.

अभ्यारम्भ Tatpur. m. (-म्भः) (ved.) Beginning, commencing, commencement; e. g. *Satap.*: अथैवमाह वाचं यच्छेति वामि चक्षो यच्चक्षीवाभ्यारम्भाय. E. रम् with आ and अभि, kṛit aff. च्.

अभ्यारूढ Tatpur. m. f. n. (-ढः-डा-डम्) ¹ Ascended, mounted. ² Surpassed; e. g. *Atharvav.*: देवानामेतत्परिपूतमनभ्यारूढं चरति रोचमानम् । तस्याज्जातं ब्राह्मणम् &c.; or *Satap.*: तेनैव चपमनभ्यारूढम् (Sáy. Ms. E. I. H.: तेनैव वैलक्षणेन विशा चपमनभ्यारूढम् । चपियजातिर(न)भ्यारूढा भवति); and comp. the quotation s. v. अभ्यारोह. E. ष् with आ and अभि, kṛit aff. ङ्.

अभ्यारोह Tatpur. m. (-हः) ¹ (ved.?) Ascending, mounting; e. g. *Satap.* (III. 3. 4. 9.): उद्धते प्रउग्ये फलके भवतः । तदन्तरेण तिष्ठन्सुब्रह्मण्यः प्राजति अयान्वा एषो ऽभ्यारोहाद्भवति (Sáy. Ms. E. I. H.: प्रयुगसंधिफलके उद्धते प्रयुगादयुद्धते चुवुकप्रमाणे भवतः । अत एव सूचकारस्तस्मिन्नेव प्रदेशे फलकयोरीद्धत्वं सूचयामास प्रयुगाच्चोद्धते च फलके भवत इति । तत्तयोः फलकयोरन्तरेण मध्ये सुब्रह्मण्यः प्राजति । प्रेरयत्यनडाहौ । अधःस्थितिं प्रशंसति अयान्वेति । करितुरगाद्यारूढस्य प्रशस्तत्वं लोकसिद्धम् । अतस्तदभ्यारोहात्सोमः अयान्भवति । अतस्तदधिष्ठितस्य कटमारोहमर्हति (Ms. °मर्हमिति) । भूयिष्ठ एव सत्प्राजति (Ms. सत्प्राजति). ¹ (ved.) Transition from or by one to another in an ascending direction, progressive movement, progress (contrasted with निवाह the transition in a descending direction, retrogressive movement) (ved.); e. g. *Satapath.*: अथ वा अतो ऽहामभ्यारोहः । प्रायणीयेनातिरात्रेषोदयनीयमतिरात्रमभ्यारोहन्ति चतुर्विंशेन महाव्रतमभिस्रवेन परमभिस्रवं पृथ्येन परं पृथ्यमभिजिता विश्वजितं स्वरसामभिः परान्स्वरसान्नां ऽथैतदहरनभ्यारूढं यद्विषुवतमभि ह वै अयान् सं रोहति नैनं पापीयानभ्यारोहन्ति य एवमेतद्वेद ॥ अथ वा अतो ऽह्नां निवाहः । प्रायणीयो ऽतिरात्रस्तुर्विंशयाह्ने निवहति चतुर्विंशमहरभिस्रवायाभिस्रवः पृथ्याय पृथ्यो ऽभिजिते ऽभिजितस्वरसामभ्यः स्वरसामानो विषुवते विषुवान्स्वरसामभ्यः स्वरसामानो विश्वजिते विश्वतित्पृथ्याय पृथ्यो ऽभिस्रवायाभिस्रवो गो-आयुर्भ्यां गो-आयुषी दशराचाय दशराचो महाव्रताय महाव्रतमुदयनीयायातिरात्रायोदयनीयो ऽतिरात्रः स्वर्गाय लोकाय प्रतिष्ठाया अन्नाद्याय. ³ (ved.) Praying, devotion, (lit. 'raising one's self to a divine state by muttering prayers'; then, the act of praying itself); *Satap.* or *Bṛihadár.*: अथातः पवसानानामेवाभ्यारोहः । स वै खलु प्रसूता साम प्रसूति स यत्र प्रसूत्यात्तदितानि जपेदसतो मा सन्नमय तमसो मा ज्योतिर्गमय मृत्योर्मांमृतं गमयेति (Sankara: अथानन्तरं यस्माच्चैव विदुषा प्रयुज्यमानं देवभावायाभ्यारोहफलं जपकर्म । अतस्तस्मात्तद्विधीयते ।..... अस्य च जपकर्मण आख्याभ्यारोहः [Dwivedag.: अस्य च जपकर्मणो ऽभ्यारोह इत्याख्या] । आभिस्रवेनारोहयत्यनेन (ed. Róer: °हयत्यनेन) जपकर्मणा एवंविदेवभावमात्मानमित्यभ्यारोहः). E. ष् with आ and अभि, kṛit aff. च्.

अभ्यारोह Tatpur. n. (-णम्) The same as the preceding; (the base of the following word). E. ष् with आ and अभि, kṛit aff. ष्ट.

अभ्यारोहणीय m. (-यः) The name of a Soma sacrifice: the first of the seven Soma sacrifices of the *Rájasuya* which is performed by a king (see राजसूय and the quotations s. v. अभिवेचनीय); it is called so in the *Śrauta Sūtras* of *Áswaldyana* and of the *Sāmaveda-schools*, but for shortness sake पविच in the *Śrauta S.* of *Kátyáyana*; (*Ákwal.*: अथ राजसूयः । पुरस्तात्फाल्गुनाः पीर्यमास्ताः पविचेवापिष्टोमिनाभ्यारोहणीयेन यजेत पीर्यमास्तां चातुर्मास्तानि प्रयुक्ते नितानि पर्वणि चक्राभ्यां तु पर्वान्तरेषु चरन्वहर्विपर्ययं पचविपर्ययं वा; *Yájníkadeva* — Ms. E. I. H. 1362 — on *Káty. Śr. S. XV.* 1. 4. and 5.: शास्त्रान्तरे ऽह्ना (i. e. पविचस्य) अभ्यारोहणीय इति संज्ञा । फाल्गुनीपचस्य प्रथमायां दीचेताभ्यारोहणीया यच्चक्षीका दीचा द्वादशं शतं दक्षिणा इति च्छन्दिनसूत्रे । आश्वलायनी ऽपि पुरस्तात् प्रयुक्ता इति [— the first quotation being taken from *Látydy. Śr. S. IX.* 1. where, however, the Ms. E. I. H. 1652 and the Ms. R. L. Berlin Chamb. 89 (p. 64 a) and *Agnisw.* comm. Chamb. 436 (p. 244 b) have the more correct reading °भ्यारोहणीयाय ज्योतिष्टोमाय तस्मीका दी० —] । पविच इति संज्ञासंख्यहारार्था). Neither *Ákwal.*, nor *Látydy.*, nor *Maśaka* give a detailed description of this sacrifice, since it shares chiefly in the rites of the *Agnishōma*, and *Kátyáyana*, too, who founds his rules (*Śr. Sūtr. XV.* 1. 4. — 3. 46.) on the text of the *Satapathabr.* (V. 2. 3. 1. — 3. 2 s.) and, among the *Sūtra*-authors, gives the fullest information, only mentions what is peculiar to this sacrifice and not what it has in common with the *Agnishōma*; *Maśaka* Ms. Chamb. Berl. 100 (p. 42 b): कूपो ऽभ्यारोहणीयः; *Vyákhyá* E. I. H.: कूप इति । ज्योतिष्टोम इत्यनुवर्तते स चापिष्टोमसंख्यः । अपिष्टोममभ्यारोहतीति श्रुतेः; *Yájník.* on *Káty.*: अथचने ऽपिष्टोम इति वक्ष्यमाणत्वात्); the *Satap.* itself, however, begins its description only with the proceedings connected with but following the *Abhydroh.*, viz. with the *Purnáhuti* &c.; (Sáy.: तत्र — i. e. राजसूये — पविचनामके प्रथमसोमयागे प्रवृत्तिसमानत्वेन वक्तव्याभावात् परिदृश्य तदवसाने कर्तव्यं तत्र पूर्वाहुतिप्रभृति वैशेषिकमुत्तरतन्त्रमभिधीयते). — The *Abhyárohaniya* (or *Pavitra*) commences on the first day of the first or light fortnight of the month *Phálguna* (February - March) and lasts eight days, the four first of which are occupied by the *Dikshá* or initiatory rites, the three following by the *Upasad*-offerings (q. v.) and the eighth by the *Sutyá* (q. v.; *Yájník. Paddh.*: चतुर्दीचरन्त्युपसत्क एकसुत्कः पविचसंख्यः सोमयानो ऽपिष्टोमसंख्यः); the presents given to the priests are a thousand cows; in the choice of the priests, the buying of the Soma &c. it conforms itself, as is said before, to the rules of the *Agnishōma*. — The rites connected with this sacrifice and following it, are: on the ninth day the *Purnáhuti* or a libation of a ladle-full of butter, in the house of the sacrificer, if he wishes it; — the present he makes on this occasion, being left to his own liberality. (*Hariswámin* adds the following details, which may serve as an instance: the *Adhwaryu* takes first the *Áhavaniya* fire out; four seats are prepared; the choice of the Brahman is made silently;

the Adhw. sits silently down at the right side of the Brahman and the sacrificer, prepares the clarified butter, cleans the ladles *Sruch* and *Sruva* and takes with the *Sruva* as much butter as is necessary to fill the *Sruch*; then he proceeds with fuel and the *Sruch* to the fire, sits down, puts the fuel on and in saying *swáhá!* sacrifices the butter with the words: 'this to Agni, this to Prajapati'; then the sacrificer gives the present to the Adhwaryu.) The principal ceremonies after this libation are: on the following or *tenth* day the burnt sacrifice of a Purodása fried in eight bowls, under the recital of *Vájas*. 9. 32., to Anumati (q. v.), when the present to the priest is a garment; on the *eleventh* day the sacrifice of a Purodása fried in eleven bowls, to Agni and Vishnú, the present being gold; on the *twelfth* day, of a Purodása, also fried in eleven bowls, to Agni and Soma, the present: a cow which has been several times liberated, (liberation being the object to be effectuated by this gift); on the *thirteenth* day, of a Purodása fried in twelve bowls, when the priest receives a bull; on the *fourteenth* day, an *Ágrayañeshítí* (q. v.) accompanied with the gift of a cow. — The next four sacrifices are those which constitute the *Cháturmásya* ceremonies, viz. the *Vaiswadeva*, *Varunapraghása*, *Sákamedha* and *Śunasírya* (qq. vv.); they are performed during four successive months but so that the commencement of the *Śunasírya* falls on the same day on which the *Dikshá* of the *Abhyárohaniya* had begun in the preceding year. The rite on the *first* day of the *Śunasírya* is the *Panchavattíya* (q. v.), viz. a libation of butter under special injunctions and accompanied by the muttering of the verses *Váj.* 9. 35. and 37., (performed esp. when the king suffers from a painful disease, since it will give him relief); the present is a cart with three horses. There follows on the *second* day the *Indratúriya* which consists of four libations, viz. a libation of *Havis* fried in eight bowls, to Agni, — of *Charu* made of barley, to *Varuṇa*, — of *Charu* made of gavedhuka-rice, to *Rudra*, — of curds proceeding from the milk of a cart-cow, to *Indra*; and this cow is then offered to the priest as a present. The sacrifice on the then following, or *third*, day is the *Apámárgahoma*, which serves also to break the spell of incantatory rites performed by an enemy and to turn them against himself, and the peculiarities of which are therefore described with some detail by *Káty.* and the commentator; it seems to be barren for the Adhwaryu, for no present is mentioned. The next in order are the *Trishamyukta*-libations in three divisions: first, Purodása fried in eleven bowls, to Agni and Vishnú, *Charu* to *Indra* and Vishnú, and *Charu* or Purodása fried in three bowls to Vishnú; — the present is a short bull or cow; secondly on the following day, Purodása fried in eleven bowls, to Agni and Púshan, *Charu* to *Indra* and Púshan, and *Charu* to Púshan, the present: a black bull or cow; thirdly on the following day, Purodása fried in eleven bowls, to Agni and Soma, *Charu* to *Indra* and Soma, and *Charu* to Soma, the present: a tawny bull or cow; on the next day Purodása fried in twelve bowls is offered to *Viśvánara*, and *Charu* made of barley to *Va-*

ruṇa, or the latter libation is spared for a separate, the following day; in such a case the present given to the priest for the libation to *Viśvánara* is a bull, and for that to *Varuṇa*, a black garment, or if such a garment cannot be had, one that is not black. [The *Śunasírya* and the other ceremonies would therefore comprise seven, or if the two last are performed on one day, six days; and the ceremony to be mentioned presently, the *Ratnahavis*, would begin on the eighth or seventh day after the *Śunasírya*. Such is the rule of the *Káñva* school, but *Hariswámin* despatches the *Indratúriya*, *Apámárgahoma* and the three *Trishamyukta* on the day after the *Śunasírya*, and puts the *Viśvánara*- and *Varuṇa*-libations on the third, or the *Viśvánara*-lib. on the third and the *Varuṇa*-lib. on the fourth day, with the further remark that, according to the option in the performing of the latter rites, the beginning of the next following, the *Ratnahavis*, would come to fall either on the third or on the fourth day. This difference between the two schools, as regards the time of the performance of these rites, continues therefore in what follows.] The rites next in order are twelve libations called *Ratnahavis* (q. v.) which are performed on twelve successive days in twelve different houses, whereto the sacrificer repairs for this purpose on each following day, with the *Gárhapatya* and *Áhavaníya* fire placed on the two *Arañis*; viz. a libation of 1. Purodása fried in eight bowls, to Agni *Anikavat*, in the house of the *Sendáni* or commander in chief; 2. *Charu* to *Brihaspati*, in the house of the *Purohita* or family priest; 3. Purodása fried in eleven bowls to *Indra*, in the house of the *Yajamána* or the king for whom all these proceedings take place; 4. *Charu* to *Aditi*, in the h. of the *Mahishi* or his first and principal wife; 5. *Charu* (made of barley) to *Varuṇa* in the h. of the *Súta* or the master of the horse (*Yájník.*: = अश्वसारथिः; *Hariśw.*: = अश्वपोषकः); 6. Purodása fried in eight bowls, to the *Maruts*, in the h. of the *Grámani* or mayor (*Yájník.*: = ग्रामनेता वीक्षणं महत्तरः); 7. Purodása fried in twelve or eight bowls, to *Savitri*, in the h. of the *Kshattri* or goldstick-in-waiting (at the same time the overseer of the harem and confidential messenger; (*Sáy.*: अत्ता नाम यद्विहसो ऽक्तःपुराध्वजः सर्वेषां निचक्षा प्रतिहारपरपर्यायः); 8. Purodása fried in two bowls, to the *Aświns*, in the h. of the *Sangrahitri* or the driver (who stands on the left side of the king in his carriage); 9. *Charu* to *Púshan*, in the h. of the *Bhágadugha* or minister of the revenue (*Sáy.*: राज्ञः प्राप्तं षष्ठं भागं प्रजाभ्यो गृहीत्वा राज्ञे दोग्धिं प्रयच्छतीति भागदुघः); 10. *Charu* made of *Gavedhukas* which have been fetched from the houses of the overseer of the gambling halls (*akshavápa*) and of the *govikartri* or (master of the) huntsmen (or acc. to others of a ploughman), to *Rudra*, in the h. of the *Yajamána* or sacrificer; 11. *Ájya* or clarified butter taken four times, to *Road* (personified as a divinity), in addressing it with the words 'may *Road* liking the clarified butter partake of it (*Satap.* V. 3. 1. 11.)', in the h. of the *Dúta* or messenger; 12. a *Darvihoma* of *Charu* made of black rice which has been unhusked with the finger-nails, under the recital of the

words एष — स्वाहा (Vājas. 9. 35), or a simple Charu prepared in the same manner under the recital of the same words and a Vashatkāra, to Nirriti, in the h. of a wife of the king who has been left by him for want of having borne him a son. The presents to the priests in the preceding twelve acts are severally (and in the given order): 1. gold, 2. a cow with a black back (or acc. to others with a white back; see श्रित्तिपृष्ठ), 3. a bull, 4. a milch-cow, 5. a horse, 6. a spotted cow, 7. a red (or acc. to others, a white; see श्रित्ति) cart-ox, 8. two twin-cows or, if they cannot be had, two cows, which are born one after the other, 9. a cow with white and black hairs, 10. three presents (for the lib. to Rudra), viz. a. either a cow with white thighs (acc. to some, with black thighs) or one with a white tail (acc. to some, with a black tail; see श्रित्तिबाहु and श्रित्तिबाहु), b. a dagger-sword, sharp and its point unbent, (without a sheath), c. a vessel where gambling-dice are thrown in, tied round with a cord made of hairs; 11. three presents (for the lib. to Road), viz. a. a bow covered with pyukshnias [which word is rendered by Sāy.: tendon, by Yājñik. in reference to others: tail of a peacock, or skin of a boa constrictor; the E. I. H. Ms. of the comm. to Śatap. V. 3. 1. 11. and Weber's ed. read उरुख for पुरुख which seems doubtful, though उरुख is explained उरुखिकार], b. a leather quiver with arrows, and c. a red turban; 12. a black, old diseased cow. — Then the king tells his barren wife to go forth and out of his power, and she repairs to the house of a Brāhmaṇa where the king has no more any control over her. — After the Ratnahavis have been completed, the (royal) sacrificer goes to his palace and makes (apparently on the day of the twelfth Ratnahavis) a libation of Charu which has been prepared in the milk of a white cow which has had a white calf, to Soma and Rudra; and the present he makes to the priest, is this white cow; (this rite is performed esp. if the king suffers from scabs or vitiligo). On the following day he makes a libation of Charu to Mitra and Bṛihaspati, and makes to the priest the gift of a cow. This libation which is also the subject of special injunctions, closes the rites which are connected with the Abhyārohaniya and are immediately followed by those of the Abhishechaniya. [The Śāmaveda school must have rejected the performance of the Śunāsīrya and of all the following rites, since they place with distinct words the beginning of the Abhishechaniya (v. s. v.) on the same day of the following year on which, in the previous year, the initiatory rite of the Abhyār. commenced, viz. on the first day of the light fortnight of the month Phālguna, i. e. on the same day when acc. to the Yajurveda school, the Śunāsīrya would have to begin (e. g. Lāṭyāy. Śr. S.: संवत्सराहूर्ध्वमभिविचनीयेन यजेत तस्मिन्नेव काले; Agnisv.: इहाभ्यारोहणीयेन संवत्सरमासित्वा ततो ऽभिविचनीयेन यजेत। अभिविचनीय इति संज्ञा। तस्मिन्नेव काले। यस्मिन्काले ऽभ्यारोहणीयेनेष्टम्। फाल्गुनीपक्षस्य प्रथमायामिति); Harisvāmin who seems to assign only a fortnight to the performance of the rites from the Śunāsīrya to the last Charu-libation, puts the Abhis. (as mentioned s. v.) on the first day of

the dark fortnight of the month Phālguna (Harisv.: फाल्गुन-पक्षप्रतिपक्षमभिविचनीयस्य दीचते) in reading the Śrauta S. XV. 3. 49. of Kātyāy.: फाल्गुनीयवनीये दीचते; but the Kānva school which is followed by Yājñikadeva, the commentator of Kātyāy., assigns a much longer duration to these rites and places therefore the beginning of the Abhis. (which circumstance I omitted to mention under अभिविचनीय) on the first day of the light fortnight of the month Chaitra (March-April), in reading the named Sūtra फाल्गुनीपक्षयवनीये ऽभिविचनीयं दीचते and supplying at फाल्गुनीपक्ष the word अतीत; they forbid moreover altogether any religious act to be performed during the dark fortnight of Phālguna (Yājñik.: फाल्गुनां निखं शुनासीरीयं प्रातर्निखं वैश्वदेवं पर्व। फाल्गुनपक्षपक्षे किमपि कर्म न भवति)]. E. अभ्यारोहस्य, taddh. aff. ह् (or perhaps a Tatpur., ह् with आ and अभि, kṛitya aff. चनीयर्; comp. the E. of अभिविचनीय); scil. सोमदान.

अभ्यारोह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) To be mounted, to be reached; e. g. Śatapathabr.: यज्ञेन वै देवाः। इमां चितिं विमुयेवामिथं चित्तिले होषुः कर्षं न इदं मनुक्षिरन-भ्यारोह्यं स्वादिति. E. ह् with आ and अभि, kṛitya aff. ह्यत्.

अभ्यावर्तन् Tatpur. ind. By repeatedly coming; by being repeated; e. g. Śatap.: तेन रेतसा सित्तेमेमाः प्रजाः पुनरभ्यावर्तन् प्रजायन्ते (Sāy.: = अभ्यावृत्ताभ्यावृत्त); or (said of the verses in a स्तोत्र) Śatap.: यदूर्ध्वा सोमा अनुयन्ति। यज्ञमभ्यावर्तन् सामभिः कल्पमानाः; or उपावर्तन्धमिति वा अन्वानि स्तोत्राणि। अभ्यावर्तन् धुये सुवत इमा वै प्रजा एतानि स्तोत्राण्यभ्यावृत्तास्तस्मादिमाः प्रजाः पुनरभ्यावर्तन् प्रजायन्ते; or चतुर्विंशः पवमानाः। त्रिवृद्भ्यावर्तन् चतुस्त्रवारिंशः पवमाना एकविंशमभ्यावर्तन् &c. (where अभ्यावर्तन् is not to be taken as a neuter in the sense of आवृत्तिस्तोत्र; for in the gloss of Harisvāmin — Ms. E. I. H. —: 'पञ्चभिरिताभिः कस्यान्तरं प्रपश्यते। तत्र प्रथमे यावद्दहनि चयो ऽपि पवमाना यास्तुर्विंशायानु (?) अभ्यावर्तन्वन्ति। अभ्यावर्तन् धुये सुवते तत्रिवृत् (Ms. नतृवृत् sic)। पवमानव्यतिरिक्तान्वावृत्तिस्तोत्राणि त्रिवृत्ति भवन्तीत्यर्थः', the word आवृत्तिस्तोत्र explains the 'sense' but not the grammatical quality of अभ्यावर्तन्. It should be observed that in this and similar passages त्रिवृत्, एकविंश, चवस्त्रिंश, एकविंश &c. are names of Stomas which qualify the Stotra: the former expressing how often the verses of a Stotra are to be repeated, while the Vishtuti explains the order in which such a repetition takes place; comp. e. g. Mādḥ. Jaiminiyany.: तेषु त्रिषु तृचेषुर्ध्वगानेन त्रिवृत्सोमो भवति। न त्वत्र पञ्चदशसप्तदशस्तोमादीनामिवावृत्तगानमस्ति; or चत्र (I. 4. 3.) त्रिष्वपि वाक्येषु त्रिवृत्पञ्चदशसप्तदशशब्दा गुणविधायकत्वेन संमताः। तस्माद्दहिष्यवमानादिशब्दाः स्तोत्रनामधेयानि। — तैनामभिः कर्माख्यनूद्य त्रिवृदादिगुणा विधीयन्ते). E. वृत् with आ and अभि, kṛit aff. कमुत् (with the udatta on the penultimate, which accent the word would not have, if it were a regular accus. of a deriv. with घञ्).

अभ्यावर्तिन् Tatpur. 1. m. f. n. (-र्त्ति-र्त्तिनी-र्त्ति) Repeatedly coming; e. g. Vājas.: अग्ने ऽभ्यावर्तिन्नभि मा निवर्तस्वायुषा चर्षसा प्रजया धनेन.

2. m. (-र्त्ति) The proper name of a king, son of

Chayamāna and descendant of Prīthu; (mentioned *Rīgv.* VI. 27. 5. a.) E. वृत् with आ and अभि, kṛit aff. चिनि.

अभ्यावृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) ¹Come towards, approached; e. g. *Vājas.*: वातो ऽभ्यावृत्तः 'the Soma when it comes (to the assembly for being eaten as a remains of the sacrifice) is Wind'. [²Repeated.] E. वृत् with आ and अभि, kṛit aff. क्त.

अभ्यावृत्ति Tatpur. f. (-त्तिः) Repetition; e. g. *Pān.*: संख्यायाः क्रियाभ्यावृत्तिगणने कृत्वसुच (Kās.: पीनःपुनमभ्यावृत्तिः); or *Jaim. Sūtr.*: कारणादभ्यावृत्तिः. E. वृत् with आ and अभि, kṛit aff. क्तिन्.

अभ्याश Tatpur. 1. m. f. n. (-शः-शा-शम्) Near, proximate; e. g. *Kumāras.*: तथा व्याहृतसंदेशा सा बभौ निभृता प्रिये । चूतयष्टिरिवाभ्याशे मधी (in the approaching spring) परभृताशुली; or *Patanj.* on *Pān.* V. 4. 50 v. 3: समीपीभवति । अभ्याशीभवति । अन्तिकीभवति &c.; comp. समभ्याशीकरण; a noun depending on it stands in the gen. or abl.; e. g. *Kās.* on *Pān.* II. 3. 34: अभ्याशं यामस्र or यामात्.

2. n. (-शम्) Neighbourhood, vicinity; e. g. *Mahābh. Draupadhār.*: धनुषो ऽभ्याशमानत् तस्मै गिरिरिवाचस्रः; or *Nalop.*: सहस्राभ्यागतां भिमीमभ्याशपरिवर्तिनीम् । जयाहा-जगरः &c. — It retains its abl. ending when compounded with a past partic. in क्त; e. g. *Kās.*: अभ्याशादागतः. [The *Amarak.* and *Hem.* give the word as having three genders; the *Med.* and *Trikāṇḍas.* have the form अभ्यास as a masc. in the sense of vicinity; on the latter form see the remark at the end. A masc. nom. अभ्याशः in the sense 'neighbourhood', has not come under my observation; the cases *शस्र, *शम् &c. are better referred to a neuter.]

3. m. (-शः) Result, consequence; e. g. *Chhānd. Up.*: स य एतदेवं विद्वास्ताधु सामेलुपासे ऽभ्याशो ह यदेन साधवो धर्मा आ च गच्छेयुश्च य नमेयुः (*Śank.*: साधुगुणवद्विदांस-क्षीतफलमभ्याशः &c.); or तथा इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापसेरन् (*Śank.*: तेनानुशयेन पुखेन कर्मणा चकृमण्डले भुक्तशेषेणाभ्याशो ह &c. (In other passages of *Dr. Rōer's* ed. of the *Chh. Up.* the word is written, when implying the same sense, अभ्यास, e. g. कामं ध्याय-ज्ञप्रमत्तो ऽभ्यासो ह यदक्षी स कामः समुधेत; or स य एतमेवं विद्वानादित्त्वं ब्रह्मेलुपासे ऽभ्यासो ह यदेन साधवो घोषा आ च गच्छेयुः &c.) E. अम् with अभि, kṛit aff. चञ्. [The comm. to the *Amarak.* who give only the sense 'near', allow the word to be written अभ्याश or अभ्यास, equally so *Vallabhag.* on *Hem.* — *Rāyamukuta* is even at hand with an E. सह् with आ and अभि, kṛit aff. च्, which he founds on the *Vārṭt.* to *Pān.* III. 2. 101.; or चस् (cl. 4) with अभि, kṛit aff. चञ्. But though the confusion between the two forms is undeniable, it is certain that the best Mss., and among them the grammatical ones, write always अभ्याश in the sense of 'near'; and it seems to me, too, that the meaning 'result' is better referred to अभ्याश, than to अभ्यास, because it follows more naturally, like that of 'near', from a radical expressing quickness, pervasion, than from the radical चस्, 'to throw'. An analogy for both meanings is afforded by अभ्यागम q. v.]

अभ्याशादागत Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Come from near, arrived from the neighbourhood. (*Kāśikā* on *Pān.*

II. 1. 39. and VI. 3. 2.; with the udatta on the fourth syllable, according to VI. 2. 49. v. 5: अपूर्वपदार्थमिति चेत्कारके ऽतिप्रसङ्गः; *Pat.*: दूरादागतः (as instance) । स यथैव गतिपूर्वपदस्य भवति । एवं कारकपूर्वपदस्यापि प्राप्नोति; *Kaiyy.*: अत्र चाद्यादिस्रर (VI. 2. 144.) इत्येते गतिस्रर-ज्ञानान्तरग्रहणात्प्राप्नोति). E. अभ्याश with the affix of the abl., and आगत.

अभ्याशीकरण Tatpur. n. (-शम्) See समभ्याशीकरण. E. अभ्याश, taddh. aff. च्चि, and करण.

अभ्याशीभू v. s. v. भू.

अभ्यास I. Tatpur. m. (-सः) ¹Repetition, repeated occurrence; e. g. *Manu.*: ते ऽभ्यासात्कर्मणां तेषां पापानामत्यनुष्ययः । सं-प्राप्तुवन्ति दुःखानि &c.; or *Kātyāy. Śr. S.*: अभिस्रवाभ्यासे-नाभिपूरणम्; or *Kumārila* on a *Mānava-Kalpa-S.*: चिरि-त्वभ्यासो ऽनुवादः; or the *Mit.* on *Yājñav.* (2. 81.): एतच्च अत्रभ्यासे च द्रष्टव्यम् । सोभादिकारणविशेषपरिज्ञाने ऽभ्यासे च मनुनीकम्; or the same on *Yājñ.* (3. 255.): अज्ञानतो ऽभ्यासे तु वसिष्ठनीकम् । ज्ञानतो ऽभ्यासे तु शङ्की-कम् । अत्रनाभ्यासे हरीतीकम्; or *Raghun. Prāya-śchittat.* (a quotation): गोघ्नवद्विहितः कल्पसाङ्गचक्षमवापि वा । अभ्यासे तु तयोर्भूयस्ततः मुञ्चिमवामुयात्; or *Jaimini-Sūtras*: आप्तेयस्तत्तद्देत्वाद्भ्यासेन प्रतीयत; or यावज्जीविको ऽभ्यासः कर्मधर्मः; or अभ्यासो वा विकारात्स्वात् । पशुस्त्वैवं प्रधानं स्वाद्भ्यासस्य तन्निमित्तत्वात्समासशब्दः स्वात्; or अर्ध-वांसु नैकत्वादभ्यासः स्वात्; or वेदिप्रोचसे मन्त्राभ्यासः कर्मणः पुनःप्रयोगात् &c. &c.; or *Ved. Sūtr.*: ज्ञानन्दमयो ऽभ्यासात्; (*Śankara*: परमात्मानन्दमयो भवितुमर्हति । कुतः । अभ्यासात् । परस्मिन्नेव ह्यात्मन्वानन्दशब्दो ब्रह्मत्वो ऽभ्यस्यते); or *Nyāya-S.*: नानुवादपुनरुक्तयोर्विशेषः शब्दाभ्यासोपपत्तेः ॥ शीघ्रतरगमनोपदेशवदभ्यासाद्विशेषः; or अभ्यासात् (sound is permanent on account of its frequent occurrence) ॥ अन्वले ऽप्यभ्यासस्योपचारात्; or *Mādh. Jaiminiyany.*: सूक्तं चि-रावर्तनीयम् । तत्र प्रथमावृत्तौ प्रथमाया च्चस्त्रिरभ्यासः; or अभ्यासादन्यकर्मत्वं दर्शयती द्विः प्रयुज्यताम् &c. &c.; or *Mādh. Sarvadarś.* (*Pāṇinid.*): यथा स्वाध्यायः सप्तपद्यमानो नाव-धायते । अभ्यासेन तु स्फुटावसायः &c.; or *Mādhava* observes in his comm. on the *Aitareyabr.* at the end of several chap- ters, that the last word is to be repeated to indicate the close of the chapter, e. g. the word भवति at the end of the first Adhyāya is to be repeated: भवतिशब्दस्वाभ्यासो ऽध्यायसमाप्त्यर्थः; or at the end of the fifth Adhy. or the first Panchikā: अभ्यासो ऽध्यायसमाप्त्यर्थः, similarly at the end of the seventh, ninth, tenth &c. &c. Adhyāyas. See also s. v. आकूपार. ²Repeated practice, repeated use of a thing, habit; e. g. *Pāṇini*: मिथोपपदात्कञो ऽभ्यासे; or *Yājñav.*: तचात्मा हि स्वयं किञ्चित्कर्म किञ्चित्स्वभावतः । करोति किञ्चिद्भ्यासात्तमीधर्मोभयात्कर्म; or *Mit.* on *Yājñ.* (3. 253.): अभ्यासे तु सुराया इति वासिष्ठे &c.; or *Medhāt.* on *Manu.*: (व्यसनस्य च मूढोस्य व्यसनं कष्टमुच्यते) व्यसनशब्देना- त्वनाभ्यासः । एतद्वर्गविषय उच्यते (i. e. in the sense of 'bad habit, vice'); or *Nyāya-S.* (soul is eternal): प्रेक्षाहाराभ्या- सज्ञतात्सन्त्याभिलाषात्; or (knowledge of the absolute truth increases) समाधिविशेषाभ्यासात् ॥ चरस्रगुहापुलिना- दिषु योगाभ्यासोपदेशात्; or *Sūruta*: आश्रयाभ्यासयोर्नेन करोत्याश्रयसंभवम्; or *Rājatar.*: दर्शनाभ्याससंबुद्धचचूरानः चमापतिः (comp. also the inst. s. v. अन्वय p. 151b, l. 45);

or *Sāhityad.* (v. 49): शिवाभासादिमाषे राघवादेः स्वरूपताम् । इन्द्रयज्ञर्तको नैव रसखाखादको भवेत् (where शिवाभास seems rather to be a Tatpur., than a Dvandwa).
 2 Repeated mental practise, study; e. g. *Viśwan.* on a *Nyāya-S.* (3. 113. where it is mentioned as one of the twenty-seven means to awaken memory): अभ्यासः संस्कारवाङ्मनः (*abhyāsa* means the multiplicity of mental impressions) । एतस्य वक्ष्यते नोद्बोधकत्वं तथापि तादृशे शीघ्रमुद्बोधकसमवधानं खादित्वाशयेन तदुपन्यासः । अभ्यासो वृद्धतरसंस्कारः (i. e. it means a mental impression which has become very strong); or *Sāṅkhya-Prav.*: तत्त्वाभासाज्ञेति जेतीति त्वानाद्विवेकसिद्धिः 'discriminative knowledge becomes accomplished through the study of the twenty-five principles and the avoiding of what is negated in scriptural texts with the words: "it is not... it is not..."'; or *Sāṅkhyakār.*: एवं तत्त्वाभासाज्ञासि न मे नाहमित्यपरिशेषम् । अविपर्ययाद्विमुक्तं केवलमुत्पद्यते ज्ञानम्; or *Manu*: वेदाभासो हि विप्रस्य तपः परमिहोच्यते; or *Yājñav.*: यथा विधानेन पठन्सामनाचमविद्युत्तम् । सावधानसदभासात्परं ब्रह्माधिगच्छति; or *Bhāṅgīh. Vākyapādiya*: अभ्यासप्रतिभाहेतुः सर्वैः शब्दः परिः स्मृतः । अनागमस्य सो ऽभ्यासः समयः क्विचिद्विद्यते.
 4 Reading; e. g. *Rīgv. Prātis.*: अभ्यासार्थे कृतां वृत्तिं प्रयो-
 नार्थे तु मध्यमाम् । शिवायामुपदेशार्थे कुर्याद्वृत्तिं विलम्बिताम् 'let the quick way (i. e. quick time) be used at the reading (of sacred texts), the middle in common discourse, the slow in instructing pupils'. 5 Constant veneration; e. g. *Mahābh. Anuśāsanap.*: अभ्यासे नित्यं देवानां सप्रवीणां ध्रुवस्य च । मोक्षार्थं सर्वकृच्छायां मोक्षयत्युभासदा. 6 (In *Philosophy* and such passages of non-philosophical works as refer to the philosophical doctrines, this word has been used in the following manner: in the *Mīmāṃsā* and *Nyāya* it is used only in the three first meanings as illustrated by some instances from their Sūtras; in the *Vedānta Sūtras* equally so, but in the later *Vedānta* it assumes also the sense)
 7 inculcation of a truth conveyed in sacred writings by means of repeating the same word or the same passage; it is one of the six characteristics of the *अव्यय* or ascertaining the purport of the *Vedānta* (see the enumeration of the other terms s. v. *अपूर्वता*): *Ved. Sāra*: प्रकरणप्रतिपाद्यस्य वक्षुनस्यथे पौनःपुन्येन प्रतिपादनमभ्यासः; by such repetitions are meant, according to the *Ved. Sāra*, e. g. that of the words *तत्त्वमसि* which occur nine times in the sixth Prapāth. of the *Chhānd. Upan.*; or, acc. to *Rāmakrishnat.* that of *स एष जेति जेति* of the *Bṛihadār.*, or of the passage *स यज्ञायम्* in the *Taitt. Up.*, or of the passages *येनाचरं पुरुषं वेदं सत्त्वम्, तदेतदचरं ब्रह्म, तमेवैकं विवानीय चात्मानम् (?)* in the *Mundaka Up.*, &c. (In the *Sāṅkhya Prav.* it has also the sense as illustrated before by instances from these Sūtras, but in the *Sūtra* 6. 29. and the *Yoga* it means) 8 the effort of the mind to remain in its unmodified condition of purity (*sattva*) or that condition which is free from the affections of passion (*rajas*) and sin (*tamas*): *Yoga S.* 1. 12: तच्च स्थितौ चक्षो ऽभ्यासः (*Patanjali's comm.*: चित्तस्त्वावृत्तिकस्य प्रशान्तवाहिता स्थितिः — comp. 3. 10. — तदर्थप्रयत्नो वीर्यमुत्साहः । तत्संपिपादयिषया तत्साधनानुष्ठानमभ्यासः; *Vāchaspatim.* on these words: चित्तस्त्वावृत्तिकस्य राजसतामसवृत्तिरहितस्य

प्रशान्तवाहिता विमलता सान्निवृत्तिवाहितैकाग्रता स्थितिः &c.; *Bhojad. Rājamārt.*: वृत्तिरहितस्य चित्तस्य स्वरूपनिष्ठापरिणामः स्थितिः); this effort becomes consolidated or firm if it is persevered in during a long time, unremittingly and through the accomplishments (of penance, chastity, wisdom and faith): *Yoga S.* 1. 14: स तु दीर्घकालनिरन्तर्यसत्कारासेवित्ती वृद्धभूमिः (*Patanj.'s comm.*: दीर्घकालासेवितः । निरन्तरासेवितः । तपसा ब्रह्मचर्येण विषया श्रद्धया च संपादितः सत्कारवान् वृद्धभूमिर्भवति । श्रुत्यानसंस्कारेण द्वागित्वेवानभिभूतविषय इत्यर्थः; according to the *Rājamārtānda* 'through the accomplishment of great respect': ब्रह्मकालं निरन्तर्येणादरातिशयेन च सेव्यमानो वृद्धभूमिः स्थिरो भवति दाढ्याय प्रभवतीत्यर्थः); it is together with वैराग्य (q. v.) the means to hinder the modifications of the mind which are called प्रमाण, विपर्यय, विकल्प, निद्रा and श्रुति qq. vv.; *Yoga S.* 1. 12: अभ्यासवैराग्याभ्यां तन्निरोधः; (comp. also the *Sūtra* 1. 18: विरामप्रत्ययाभ्यासपूर्वसंस्कारशेषो ऽव्यः); the word is used in the stated sense in the *S. Prav. Sūtra*: ध्यानधारणाभ्यासवैराग्यादिभिस्तन्निरोधः (*Vijñānabh.*: समाधिद्वारा ध्यानं योगस्य कारणं ध्यानस्य च कारणं धारणा तस्माच्च कारणमभ्यासचित्तस्वीर्यसाधनानुष्ठानमभ्यासस्यापि कारणं विषयवैराग्यम् &c.); अभ्यास has this technical Yoga-sense also, for instance, in these verses: *Bhagavadgītā* (6. 35): असंशयं महाबाहो मनो दुर्निर्ग्रहं चक्षम् । अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते (*Sankara*: अभ्यासो नाम चित्तभूमौ कक्षाचित्तमानप्रत्यया वृत्तिः..... गृह्यते निरुध्यत इत्यर्थः; *Saddānanda*: अभ्यासेन विमुञ्च्येन वैराग्येण निगृह्यते । अभ्यासो नाम कक्षाचित्तचित्तभूमौ निरन्तरम् । समानप्रत्यया वृत्तिचित्तस्त्वाधिविद्योगिनः); or (12. 9) अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् । अभ्यासयोगेन ततो मामिच्छातुं धनञ्जय ॥ (*Sank.*: चित्तस्वीकृत्स्नित्वात्मने सर्वतः समाहृत्य पुनः पुनः स्थापनमभ्यासः । तत्पूर्वको योगः समाधानलक्षणास्तेनाभ्यासयोगेन &c.; *Saddān.*: चेतसः स्थापनं भूयो भूयो ऽभ्यासः स उच्यते । तत्पूर्वकसमाधिर्यत्नेन मां प्राप्नुमीश्वरम्) अभ्यासे ऽप्यसमर्थो ऽसि मत्कर्मपरमो भव । श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाज्ज्ञानं विशिष्यते । ध्यानात्कर्मफलत्वागस्तथागाच्छान्तिरनन्तरम्; or *Mahābh. Śāntip.*: तथैतदन्तरं विश्वात्सत्त्वेषु च योर्नुधः । अभ्यासात्स तथा युक्तो न गच्छेत्प्रकृतिं पुनः (*Arjunam.*: तथा निर्मलेन युक्तो यदि तदा न प्रकृतिसङ्गं गच्छेत् which explanation 'निर्मलेन' will become intelligible when compared with the definition of the term, as applying to the condition of *सत्त्व*); comp. also *Mādhava's Sarvadarś.*: तच्च मधुमती नामाभ्यासवैराग्यादिविश्रादपास्तरजसमोक्षेशसुखप्रकाशमयसत्त्वभावनयानवसविशारवविद्योतनरूपं शतशरप्रज्ञास्त्रा समाधिसिद्धिः. 7 (In *Grammar*.) 8 Reduplication (in general); e. g. *Nirukta* (on the word *बन्ध्याम्*): आदिनाभ्यासेनोपहितेनोपधामादत्ते बन्धिरत्तकर्मा. 9 (In *Pāṇini*.) The first syllable of the reduplicated base; *Pāṇ.*: पूर्वो ऽभ्यासः. See the explanation s. v. *अभ्यास* 2. (In this sense, and not in the general sense reduplication, the term is also understood in the *Vārttikas* and the other commentaries on *Pāṇ.*; e. g. VI. 1. 12. v. 9; 16. v. 3; 17. v. 1; 30. v. 1; 135. v. 5; VII. 4. 58. v. 1; 67. v. 1; 82. v. 3; VIII. 2. 3. v. 7; 6. v. 11; — or I. 1. 65. paribh. 1; VII. 4. 83. paribh. 1. 2.) — 9 (In *Poetry*.) The repetition of a word or verse in a stanza, or of the stanza itself; e. g. *Lāṭyāy. Śr. Sūtr.*: अभ्यासो नूदस्य (the stanza *Sāmas*.

2. 457-459.) अभ्यासादिचत्तरेषां चयावाम् (*Agnisvāmin*: द्वि-
 तीयपदे चयवधमं चतुरचरमभ्यस्यते स प्रतिहारः &c.). —
 In the late artificial poetry there are four kinds of such
 repetitions which bear the name अभ्यास, viz. पादाभ्यास,
 अर्धाभ्यास, सर्वाभ्यास and श्लोकाभ्यास qq. vv.; the general
 name, however, for repetitions of syllables, words or verses
 is चयवध q. v. (where all the names of the subdivisions will
 be found). ⁹(In *Arithmetic*.) ^aMultiplication; (more
 usual terms, however, are अभिहित, आहित, जुषण). ^bPro-
 duct of multiplication; e. g. (for both meanings) *Vijagan*.:
 वक्राभ्यासी श्रेष्ठस्योर्दकं ह्रस्वं सञ्चोराहितस्य प्रकृत्वा । पुत्रा
 श्रेष्ठभ्यासयुग्मश्रेष्ठमूलं तत्राभ्यासः चेषयोः चेषकः स्यात्; 'the
 greatest and least roots are to be reciprocally multiplied
 crosswise; and the sum of the products to be taken for a
 least root. The product of the two (original) 'least' roots
 being multiplied by the given coefficient and the product
 of the 'greatest' roots being added thereto, the sum is the
 corresponding greatest root; and the product of the addi-
 tives will be the (new) additive'; *Colebrooke's Alg.* p. 171.
¹⁰(In *military terminology*.) Archery; (as such the word is
 named in several *Koshas*: *Hem.*, *Trik.*, *Bhūripri.*; while
Hemach. e. g. sometimes adds the word for *bow* or *arrow*
 which is supplied; thus, *nāndrth.* 3. 730.: आकर्षः पाशके
 धन्वाभ्यासाङ्गे सूत रन्दिचे; or 4. 163.: उपासनमासने । मुश्रू-
 वायां शराभ्यासे &c.; elsewhere it has, with this sense and
 without the addition of शर or धनु, not come under my ob-
 servation, except, where its elliptical sense may be easily
 supplied, in the) *Dhanurveda*: कुम्भकेन खिरं कृत्वा उक्ता-
 रेण विसर्जयेत् । इत्यभ्यासक्रिया कार्या धन्विना सिद्धिमिच्छता.
 [II. Tatpur. 1. m. f. n. (-सः-सा-सम्) The same as
 अभ्यास which is the more correct form.

2. m. (-सः) ¹Result, consequence; e. g. *Chhānd. Up.*:
 स च एतमेवं विद्वानादित्त्वं ब्रह्मिण्युपासे ऽभ्यासी ह यदेन साध-
 वो घोषा आ च गच्छेद्युत्प च निश्चेत्तन्निश्चेत्तरेण (ed. *Röer*
 p. 232); or आत्मानमन्तत उपसृत्वा सुवीत कामं ध्यायन्नप्रमत्तो
 ऽभ्यासी ह यदस्मी स कामः समुत्थेत &c. (ed. *Röer* p. 49). —
 See अभ्यास 3. ²Neighbourhood, vicinity; e. g. *Mahābh.*
Ādip.: रोक्यमाणस्यभ्यासे भृशं विप्रस्य पाण्डवः &c.; or
Vanap.: तत्राभ्यासस्थो ऽपि कश्चिन्नापन्नतः; or *Rāmāy.*: अभ्येत्य
 त्वरमाणस्य रथाभ्यासं मनीषिणः &c.; or *Dāsakum.*: अदर्श
 च मार्गाभ्यासवर्तिनः कस्यापि चपणविहारस्य &c. — In both
 meanings the writing अभ्यास which occurs, too, in some
 Mss. of the passages quoted, is more correct. See the
 remark under the latter word, also as regards the masc.
 gender of the second meaning.] E. सस् with अभि, kṛit aff. चञ्.

अभ्यासनिमित्त Tatpur. n. (-त्तम्) (In comm. on *Pāṇini*.) The
 cause of the reduplication-syllable; e. g. a *Vārtt.* in the
Kāś. (not in the *Bhāshya*) to *Pāṇ.*: स्तपिर्ष्वन्तास्याभ्यासनिमि-
 त्तेन प्रत्ययेनानन्तर्ये सति संप्रसारणमिच्छते. E. अभ्यास and
 निमित्त.

अभ्यासयोग Tatpur. m. (-गः) Deep meditation preceded by
 the effort to keep the mind in its unmodified condition or
 in that of goodness. See अभ्यास 6. v. and the instance
 p. 319b, l. 30. Comp. अभ्यासयोग. E. अभ्यास and योग.

अभ्यासलोप Tatpur. m. (-पः) (In comm. on *Pāṇini*.) The dropping

of the reduplication-syllable; e. g. in देहि, धेहि &c.: a
Vārtt. to *Pāṇ.*: द्युसोरिजावभ्यासलोपसः; (comp. *Pāṇ.*: चय
 लोपो ऽभ्यासस्य). E. अभ्यास and लोप.

अभ्यासविकार Tatpur. m. (-रः) (In comm. on *Pāṇini*.) The
 change (esp. of the vowel) in the syllable of reduplication;
 (as Guṇa or prolongation of the vowel in such a syllable
 of the intens. verbe: चेचीयते, लोच्यते, पापयते, घास-
 जीति); e. g. a *Vārtt.* to *Pāṇ.*: न वाभ्यासविकारेष्वपवाद-
 श्लोत्सर्गबाधकत्वात्; or a *Paribhāshā*: अभ्यासविकारेष्वप-
 वादा उत्सर्गान्विधीन बाधन्ते. E. अभ्यास and विकार.

अभ्यासव्यवयव Tatpur. m. (-यः) (In comm. on *Pāṇini*.) An
 interval produced by the reduplication-syllable; e. g. (be-
 tween the element which produces the change of a radical
 स् to ष् and the latter) *Pat.* on a *Vārtt.* to *Pāṇ.*: (तद्व्यवये
 चाषोपदेशार्थम् ।) तद्व्यवये । अभ्यासव्यवये चाषोपदेशस्यापि
 यथा स्यात् । अभिविषेयविषयि. E. अभ्यास and व्यवयव.

अभ्यासाकूपार Tatpur. n. (-रम्) The ritual name of the
Sāmaveda vers 1. 538. (= I. 6. 1. 5. 6.), in the *Grāmageyagāna*
 (acc. to *Benfey's* valuable Index); a various reading for
 आकूपार; see also द्विरभ्यासाकूपार. E. अभ्यास and आ-
 कूपार.

अभ्यासादन Tatpur. n. (-नम्) The same as अभ्यवस्तान्दन (and
 see the remark under the latter word). E. सद् in the caus.,
 with आ and अभि, kṛit aff. कृट्.

अभ्यासादेश Tatpur. m. (-शः) (In comm. on *Pāṇini*.) The sub-
 stitution (of a letter) in the reduplication-syllable; e. g. the
Kāś. on the *Vārtt.* (अभ्यासजम्बुचत्वमेत्वतुकोः सिद्धं वक्त-
 वम्) बभणतुः । बभणः । अभ्यासादेशस्यासिद्धत्वाद्नादेशदि-
 रित्वेत्वं प्राप्नोति. E. अभ्यास and आदेश.

अभ्यासिन् Tatpur. m. (-सी) A Yogin who practises the
 अभ्यास (q. v. & b. p. 319 a, l. 49 &c.); e. g. *Mādh. Sarvadarś.*:
 चत्वारः खडु योनिनः । तत्राभ्यासी प्रवृत्तिमाचञ्चोतिः
 प्रथमः. E. सस् with अभि, kṛit aff. ङिनि.

अभ्याहत Tatpur. m. f. n. (-तः-ता-तम्) ¹Hurt, killed; e. g.:
Mahābh. Ādip.: शरीरभाहतानां च सङ्घः स्य वनीकसाम् ।
 विरावः मुशुवे घोरः समुद्रखेव मध्यतः; or *Vanap.*: तत्रा
 रक्षमिभं सौते पुष्टतो ऽभ्याहतः शरीः &c. ²Impeded, ob-
 structed; e. g. *Mah. Śāntip.*: एवमभाहते लोके समन्तात्परि-
 वारिते &c.; or *ibid.*: अनभाहृतचित्तः स्यादनभाहृतवाग्भ-
 वेत् &c.; or *Rāmāy.*: अयोध्यां भरतः चिप्रं प्रविवेश महा-
 यज्ञाः तिमिराभाहतां कालीमप्रकाशां निशामिव; or
Subr.: शोकज्वरायासशिरो-भितापिरभाहता चस्य नरस्य ह-
 ष्टिः; or *ibid.*: अभ्याहते नवने वरुधा नरायाम् &c. E. हन्
 with आ and अभि, kṛit aff. क्त.

अभ्याहनन Tatpur. n. (-नम्) ¹Hurting, killing. ²Impeding,
 obstructing. Comp. अभ्याघातिन्. E. हन् with आ and
 अभि, kṛit aff. कृट्.

अभ्याहार Tatpur. m. (-रः) ¹Conveying; e. g. *Śatapath.*:
 एके ऽवाप्तरदेशे कर्षू खात्वा ततो ऽभ्याहारं कुर्वन्ति. ²The
 same as अभिहार q. v. E. ह् with आ and अभि, kṛit
 aff. चञ्.

अभ्याहित Tatpur. m. f. n. (-तः-ता-तम्) Put on (as fuel on
 fire); e. g. *Mānava-Kalpa-S.*: उत्तरार्धे ऽभ्याहितस्य (*Kumā-
 rila*: इध्मदायस इत्थर्थः.....) । ज्वलति कुहोति (*Kum.*: अभ्या-
 हिते ज्वलति । चद्वा । अभ्याहितस्य ज्वलति देशे &c.). E. धा
 with आ and अभि, kṛit aff. क्त.

अभ्याहितपम् Tatpur. m. (-म्) The name of a present (but not of a tribute or tax) customary among the inhabitants of the eastern parts of India; a various reading in Mss. of the *Kāśikā* is **अभ्यहितपम्**. (*Siddhk.*) E. अभ्याहित in the sense of a locat., and पम्.

अभ्युक्ता Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Revealed in reference to (some subject), declared or made manifest in regard (to something mentioned); e. g. *Satapathabr.*: मनो वै समुद्रो मन्सो वै समुद्राद्वाचाभ्या देवास्त्रयो विद्यां निरखनसदेष सोको ऽभ्युक्तो वै समुद्रान्निरखनदेवाः &c.; or *Taitt. Up.*: ब्रह्मविदाम्प्रोति परम् । तदेवाभ्युक्ता । सत्त्वं ज्ञानमननं ब्रह्म (*Śank.*: तत्तस्मिन्नेव ब्राह्मणवाक्प्रोक्ते ऽर्थे) । एषा । अभ्युक्तास्वाता); or *Mundaka Up.*: तदेतद्वाभ्युक्तं क्रियावन्तः त्रिष्विधा ब्रह्मनिष्ठाः (*Śank.*: तदेतद्विद्यासंप्रदानमुक्ता मन्त्रेणाभ्युक्तमभिप्रकाशितम्). E. वच् with अभि, kṛit aff. क्त.

अभ्युच्यते Tatpur. n. (-च्यम्) Sprinkling; e. g. *Kumārila* on a *Mānava Kalpa S.*: दिवि शिष्यं (?) सत्त्वस्नानकार्ये ऽच संमार्गनाभ्युच्यद्योसायप्यभावध्वसनेन (?) मन्त्रस्य संबन्धः; or *Karka* on a *Kāty. Śr. S.*: अभ्युच्यते च स्नानकार्ये; or *Bharatam* on *Bhāṭṭik.* (6. 23): जलस्य कर्मत्वम् । अभ्युच्यते करणत्वम्. Comp. the following. E. उच् with अभि, kṛit aff. क्त्वाट्.

अभ्युचित Tatpur. m. f. n. (-तः-ता-तम्) Sprinkled; e. g. *Rāmāy.*: (अयोध्यां प्रविवेश) हविरभ्युचितां पञ्चाच्छिखां विप्रस्यं मताम्; more esp., sprinkled without the recital of a *mantra* or *vaidic* verse (in contradistinction from प्रोचित, sprinkled while such a verse is recited); *Kaṇḍa S.*: यद्विष्टरूपसंगन्धस्पर्शं प्रोचितमभ्युचितं च तच्छुचि (*Śank.*: प्रोचितं मन्त्रेणोदकसिक्तम् । अभ्युचितं विना मन्त्रमुदकसिक्तम्. E. उच् with अभि, kṛit aff. क्त.

अभ्युचित Tatpur. m. f. n. (-तः-ता-तम्) Customary with, usually practised by, time-honoured; e. g. *Rāmāy.*: इत्साकुराजाभ्युचितं यज्ञान्यदपि किञ्चन । आभिषेचनिकं द्रव्यं सर्वं तत्रोपकल्पितम्. E. अभि and उचित.

अभ्युच्चय Tatpur. m. (-चः) Increase, prosperity; e. g. *Nirukta*: वर्धत इति स्वाङ्गाभ्युच्चयं सांयौगिकानां वार्धनाम् (*Durga*: वर्धत इति स्वाङ्गाभ्युच्चयम् । वर्धत इत्येष शब्दः स्वेषामङ्गानां शिरोधीवावाह्रदरादीनाम् । सांयौगिकानां गौहिरस्वधावादीनामभ्युच्चयमाह । अभ्युच्चितां व्रवीति &c.); or *Bhāṭṭik.*: निरिर्नितम्भे मरुता विभिन्नं तोयावशेषेण हिमामभम्भम् । सरिष्कुखाभ्युच्चयमादधानं शैलाधिपस्त्वानुचकार लक्ष्मीम् (*Jayam., Bhar.*: अभ्युच्चयं वृद्धिम्). E. चि with उद् and अभि, kṛit aff. चच्.

अभ्युच्चित Tatpur. m. f. n. (-तः-ता-तम्) Increased, made prosperous; comp. the comm. on the first instance under the preceding word. E. चि with उद् and अभि, kṛit aff. क्त.

अभ्युच्छित Tatpur. m. f. n. (-तः-ता-तम्) Lifted up, raised; e. g. *Mahābh. Vanap.*: सुरसत्तं गजवरं बधाय नकुलस्य तु । प्रेषयामास सक्त्रोधमभ्युच्छितकरं ततः. E. श्रि with उद् and अभि, kṛit aff. क्त.

अभ्युत्कुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Exalted with shouts of applause; e. g. *Aitar. Br.*: तम् (scil. इन्द्रम्) एतस्वामासन्वामासीनं विश्वे देवा अभ्युत्कुष्टं वा अभ्युत्कुष्टं इन्द्रो वीर्यं कर्तुमर्हति; or *ibid.*: तमभ्युत्कुष्टं प्रजापतिरभिवेषन्नेतयर्वाभ्यमन्वयत. E. कुम् with उद् and अभि, kṛit aff. क्त.

अभ्युत्क्रोशन Tatpur. n. (-नम्) Exalting with shouts of applause, loud applause; e. g. *Sāyaṇa* on the *Ait. Br.* (38.1.): इन्द्रारोहणादूर्ध्वं देवानामभ्युत्क्रोशनं दर्शयति. E. कुम् with उद् and अभि, kṛit aff. क्त्वाट्.

अभ्युत्क्रोशनमन्त्र Tatpur. m. (-नम्) The hymn with which the gods exalted Indra at his inauguration as king of the gods (comp. अभिवेष page 277 b, line 44 ff.); *Ait. Br.* 38.1. E. अभ्युत्क्रोशन and मन्त्र.

अभ्युत्थान Tatpur. n. (-नम्) ¹ Rising, rise; e. g. *Rāmāy.*: अभ्युत्थानं च युद्धार्थे कृष्यपचचतुर्दशीम् । कृत्वा निर्योद्धामावाक्तां विवचाय वसिर्भुतः. ² Rising from a seat, as a mark of respect towards a visitor; e. g. *Panchat.*: नाभ्युत्थानक्रिया यच्च नालापा मधुराचराः । गुणदोषकथा नैव तस्य हर्म्यं न गम्यते. Comp. प्रत्युत्थान. ³ Setting-in, taking place; e. g. *Mahābh. Anuśās.*: फलं पुरुषकारस्य सदा संदृश्य तत्त्वतः । अभ्युत्थानेन देवस्य समारम्भेन कर्मणा । विधिना कर्मणा चैव स्वर्गमार्गमवाप्नुयात्. ⁴ Rise, elevation, dignity; (*Halāyudha*: ... अभ्युत्थानं च गौरवम्) e. g. *Raghuv.*: पुरुहूतध्वजस्यैव तस्योन्नयनपङ्कजः । नवाभ्युत्थानदर्शिन्यो ननन्दुः सप्रजाः प्रजाः (*Mallinātha*: नवाभ्युत्थानं । अभ्युत्थितमभ्युदयं च पश्यन्ति तच्छीला नवाभ्युत्थानदर्शिन्यः). ⁵ Rise, origin, birth; e. g. *Mahābh. Śāntip.*: एतस्माद्योनिःसंबन्धाद्यो वीजं परिमुच्यते । प्रजां च लभते कांचित्पुनर्दन्धेषु सज्जति । स तस्य सहजातस्य सप्तमीं नवमीं दशमम् । प्राप्नुवन्ति ततः पञ्चमीं (ed. Calc. पञ्च न) भवन्ति गतायुषः । नाभ्युत्थाने मनुष्याणां योगाः स्युर्नात्र संशयः; or *Bhagavadg.*: यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् (*Śankara*: अभ्युत्थानमुद्भवो ऽधर्मस्य; *Saddān.*: श्रुतिस्मृतिनिषिद्धस्याधर्मस्थानर्थकारिणः । उद्भवो धर्मश्चोच्च भवतीह यदा यदा). ⁶ Fame, reputation (*Wilson*). ⁷ Sun-rise (*Wilson*); comp. अभ्युदय. E. स्था with उद् and अभि, kṛit aff. क्त्वाट् (for the elision of the स् comp. *Pāṇ.* VIII. 4. 61).

अभ्युत्थायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Rising from a seat to show respect to a visitor; e. g. *Karka* on *Kātyāy. Śr. S.* (अप्रत्यवरोही स्थात): अनभ्युत्थायीत्यर्थः । अभ्युत्थेयस्यापि । E. स्था with उद् and अभि, kṛit aff. यिनि, āgama युक् (for the elision of the स्, comp. *Pāṇ.* VIII. 4. 61).

अभ्युत्थित Tatpur. m. f. n. (-तः-ता-तम्) Risen; e. g. *Daśakum.*: इत्याश्वास्य तमभ्युत्थितो ऽहं नगरमाविशन्नेव &c.; (of stars) e. g. *Rāmāy.* (ed. Gorresio II. 125. 1. 3): अयोध्यां प्रविवेश । यहिणाभ्युत्थितमेकां रोहिणीमिव पीडिताम्. (The last words should correspond with *Schlegel's* and the Calc. text II. 114. 3., for the MSS. and the comm., I consulted, read अभ्युत्थितेनैकां instead of अभ्युदितेनैकां.) E. स्था with उद् and अभि, kṛit aff. क्त; (for the elision of the स् comp. *Pāṇ.* VIII. 4. 61).

अभ्युत्थिताश्च Bahuvr. m. (-श्चः) The name of a prince, the son of Śankhanābha and a descendant of Daśaratha. Another reading of this word is अध्युषिताश्च q. v. E. अभ्युत्थित and अश्च.

अभ्युत्थेय Tatpur. m. f. n. (-यः-या-यम्) One to be honoured by rising before him; comp. the inst. s. v. अभ्युत्थायिन्. E. स्था with उद् and अभि, kṛitya aff. यत्; (for the elision of the स् comp. *Pāṇ.* VIII. 4. 61).

अभ्युत्पतन Tatpur. n. (-नम्) Jumping upon, assaulting; e. g. *Raghuv.*: अक्षयिताभ्युत्पतनो (*Mallinātha*: = अक्षयिताभ्युत्पतनमाभिमुञ्चन्तीत्यनं चक्ष सः) नृपेक्ष प्रसन्न सिंहः क्लिप्त तां (scil. जेजुं) चकषे. E. पत् with उद् and अभि, kṛit aff. क्त्वाट्.

अभ्युदय Tatpur. m. (-यः) Rising, arising, either in a literal or figurative sense; viz. ¹ The rise (उदय) of celestial bodies, in reference to (अभि) some occurrence or act (i. e.

while some act or occurrence takes place); e. g. *Kātyāy. Śrautas.*: अभ्युदये (viz. while one of the sacrificial fires is taken out) रक्तधारसं पुरसादिचदेवाऽऽतिः; or *Karka* (on *Kātyāy. Śr. S.* उभयानुमने पुनराधेयं वा): उभयोरनुमतयोः नार्हपत्नाहवनीययोर्वयभ्रसमयो भयत्तभ्युदयो वा तदा पुनराधेयं वा भवति; or *Rāyam.* on *Amarak.* (see अभ्युदित): अभ्युदितमभ्युदयः सूर्यस्य; of the moon, e. g. *Jaimini-Sūtra*: अभ्युदये कासापराधादिष्वापोदना स्नायवा पञ्चशरावे (*Śābara*: यस्य हविर्निर्गतं पुरसाञ्जमा अभ्युदिति । किं प्राप्तमभ्युदये यः कासापराधः । तपेष्वापोदना स्नात् &c.); or on this *Sūtra*, *Mādhava* in the *Nyāyamālv.*: इष्टिरभ्युदये (viz. while the Havis is put out) दर्शात्मर्मात्सुत देवताः &c.; or the same: सा पूर्वात्ताभ्युदयेष्टिर्हविर्निर्वापादूर्ध्वं चक्रोदये सति कर्तव्या । निरुप्तं हविरभ्युदितोक्तत्वादिति चेत् ॥ नैवम् । हविरभ्युदयस्य निमित्तत्वेन तद्विशेषस्य निवोपस्थाविवक्षितत्वात् (because the rise — scil. of the moon — in reference to the Havis put out, i. e. while the Havis &c.); [the discussion whence these passages of the *Mīmāṃsā* are taken (VI. 5, Adh. 1-6) is alluded to in, and explains, the following words of *Vijñāneśvara's Mitākshara*: यथा । यस्य हविर्निर्गतं — in the *Benares* ed. wrongly ०प्ते — पुरसाञ्जमा अभ्युदितेति निमित्तत्वात् हविर्मात्ताभ्युदयस्य निमित्तत्वावमती — in the *Calcutta* ed. wrongly, निमित्तत्वावमती — तत्सापेक्षनिमित्तत्वात् श्रयमात्रमपि चेधा तप्युक्तान्विभवेदिति तप्युक्तमहसं तप्युक्तादिरूपहविर्मात्तापस्यचक्रम्]; or *Jaimini-Sūtra*: अभ्युदये दोहापनयः स्वधर्मात्स्वात्प्रवृत्तत्वात् (*Śābara*: वि वा एतं प्रवया पशुभिरर्धयति वर्धयत्वस्य भ्रातृत्वं यस्य हविर्निर्गतं पुरसाञ्जमा अभ्युदिति — v. 1. अभ्युदियादिति — चेधा तप्युक्तान्विभवेत् &c. । अभ्युदये निमित्ते यो ऽयं दोहो देवताया अपनीतः स्वधर्मात्स्वात् &c.); or *Nyāyamālv.* in reference to this *Sūtra*: पयोदधोरभ्युदये न ते सुर्वा सुरेव ते &c. ... । यस्य यजमानस्य दर्शकर्मार्थं हविर्मात्ता चतुर्दशां निरुप्तं भवति तत उपसि पूर्वसां दिश चक्रमा अभ्युदिति । ततः प्रवृत्ते ऽस्मिन्दर्शकर्मणि चक्रोदयं निमित्तोक्तत्वं पूर्वदेवतापनयनेन तप्युक्तानां देवान्तरसंबन्धः कर्तव्य इति; or *Sāyana* on the *Śatap.* (XI. 1. 4. 1.): अभ्युदयनिमित्तं कर्म विधित्सुः &c. (where अभ्युदय^० implies the rise of the moon); or *Karka* on *Kātyāy. Śr. S.* (XXV. 4. 40.): निरुप्ते चेद्विषयभ्युदयपरिज्ञानं... भवति; or *Yājñikad.* on *Śr. S.* (XXV. 4. 46.): चक्रमसो ऽभ्युदये ज्ञाति &c. — Compare अभ्युदित, अभ्युदृष्ट and अभ्युदयेष्टि. ² That which arises from an act, its result or consequence; but since the word is used only in a good acceptance, it always implies a good consequence, a good or desired result, in reference to the act or cause spoken of; (though in the context in which it occurs, it is sometimes briefly rendered by the commentators, फल or result); e. g. *Patanjali*, in his introduction to *Pāṇini*: यदि प्रयोगे धर्मः सर्वो लोको ऽभ्युदयेन युज्येत । कसेदानीं भवतो मत्सरः । यदि सर्वो लोको ऽभ्युदयेन युज्येत । ननु ये हतप्रयत्नास्ते साधीयःशब्दान्प्रयोष्यन्ते त एव साधीयोऽभ्युदयेन योष्यन्ते; or *Kātyāyana* ib.: शास्त्रपूर्वके शब्दप्रयोगे ऽभ्युदयस्यनुसं वेदशब्देन (quoted also in *Mādhava's Pāṇini-darśana*), whereupon *Patanjali*: यथा वेदशब्दा नियमपूर्वमधीताः फलवन्तो भवन्ति । एवं यः शास्त्रपूर्वकं शब्दान्प्रयुङ्क्ते सो ऽभ्युदयेन युज्यत इति; or the same on another *Vārttika*: अनुकरणं हि शिष्टस्य साधु भवति । अशि-

ष्टाप्रतिषिद्धस्य वा नैव तद्दोषाच्च भवति नाभ्युदयाच्च । ... तच्च वा । लौकिकेषु वेदिकेषु च कृतान्तेषु । लौकिके तावत् । य एवमसौ ददाति य एवमसौ यजते य एवमसावधीत इति तस्मान्नुत्पूर्वत्वाच्च यजेत वाधीयत च सो ऽभ्युदयेन युज्यते । वेदे ऽपि &c. । अशिष्टाप्रतिषिद्धं यथा । य एवमसौ हिंस्रति य एवमसौ हसति य एवमसौ कश्चूयतीति तस्मान्नुत्पूर्वत्वाच्च हसेच्च कश्चूयेच्च नैव तद्दोषाच्च स्नात्ताभ्युदयाच्च; or *Raghunādana* in the *Śrāddhatattva*: अभ्युदय इष्टत्वात् विवाहादिः. ^b (In philosophical or theological language) it is sometimes contrasted with निःश्रेयस (or the final delivery of the soul from the body, and consequent exemption from the sufferings connected with transmigration) when it implies, according to some, visible good results or material happiness (as different from the spiritual or invisible bliss of निःश्रेयस); e. g. in a quotation by *Śankara's Upaśkāra*: वृत्तिज्ञतस्तु । अभ्युदयः सुखं निःश्रेयसमेवकाशीनसकसात्प्रविशेषमुत्सर्धसः..... इत्याहुः. This interpretation, however, is rejected by others (e. g. by *Śankara* himself, who observes on the preceding passage: एतद्वाख्यानं... न व्यापकम्), for they maintain that अभ्युदय means such spiritual or invisible results as are instrumental in the attainment of निःश्रेयस; e. g. *Kāṇḍa-Sūtra*: वतो ऽभ्युदयनिःश्रेयससिद्धिः स धर्मः; *Śankara*: अभ्युदयस्यज्ञानं — i. e. अभ्युदय is the knowledge of truth, viz. as taught by the *Vaiśeṣika* — निःश्रेयसमात्मनिकी दुःखनिवृत्तिः । तदुभयं यतः स धर्मः । अभ्युदयद्वारकं निःश्रेयसमिति मध्यपदलोपी समासः पञ्चमीतत्पुरुषो वा — since, according to this philosophy, such knowledge is the means by which the soul is freed from transmigration. [Compare with this definition the following from the *Bhaviṣya Purāna*: धर्मः श्रेयः समुद्दिष्टं श्रेयो ऽभ्युदयस्यफलम् । स तु पञ्चविधः प्रोक्तो वेदमूलः सनातनः । अस्य सम्यगनुष्ठानात्स्वर्गो मोक्षश्च आयति.] But since this interpretation does not necessarily follow from the words of the *Sūtra*, and since *Kāṇḍa* himself, in another *Sūtra*, uses the word in a more general sense, it seems more correct to define it as the invisible, or spiritual, good consequence of acts in general, whether they lead or not to final emancipation: इष्टादृष्टप्रयोजनानां दृष्टाभावे प्रयोजनमभ्युदयाय; *Śankara*: दृष्टप्रयोजनानि कृषिवाणिज्यराजसेवादीनि । दृष्टप्रयोजनानि यागदानब्रह्मचर्यादीनि । एतेषां कर्मणां मध्ये यच्च दृष्टं प्रयोजनं नोपलभ्यते तच्चादृष्टं प्रयोजनं कल्पनीयम् । तच्चाभ्युदयाय तत्त्वज्ञानाय । यद्वा । अभ्युदयायिति चतुर्थी प्रथमार्थे । तेन फलमभ्युदय इत्यर्थः । अदृष्टं फलमपूर्वमेव । तद्यदि योगजं तदाभ्युदय आत्मसाक्षात्कारः । यदि यागदानादिवं तदाभ्युदयः स्वर्गः. Comp. also the quot. s. v. अयत. In an analogous sense *Vāchaspati's Sāṅkhyat. K.* says: धर्मो ऽभ्युदयनिःश्रेयसहेतुः । तच्च यागदानाद्यनुष्ठानजनितो धर्मो ऽभ्युदये हेतुः । अष्टाङ्गयोगानुष्ठानजनितस्य निःश्रेयसहेतुः, for, according to the *Sāṅkhyā*, sacrifice and the like may have happy (unseen) results, but they would not lead to final emancipation. — Whether the words of *Patanjali's Mahābh.*, सो ऽयमचरसमाज्ञायो वाक्समाज्ञायः पुष्पितः फलितः, are rightly explained by his commentators (*Kaīyāta*: पुष्पितः फलित इति । दृष्टादृष्टफलाभ्यामभ्युदयनिःश्रेयसाभ्यां वा; *Nāgojibh.*: दृष्टफलेनाभ्युदयेन वा पुष्पितः । अदृष्टफलेन निःश्रेयसेन वा फलितः), seems doubtful; for when अभ्युदय, as observed before, is taken in the general sense of a visible (good) result, it does not

stand in the same relation to निःश्रेयस, as exists between चरसमावाय and वाक्समावाय, and is compared by Patanjali to that between पुष्य and फल; and Nāgojibhatta, himself, on another occasion, observes, that अभ्युदय or “the chief end of man” is attained by “invisible means”: (Patanjali: यस्तु प्रसुक्ते कुशलो विशेवे शब्दान्वावाव्यवहारकाले सो ऽनन्तमाप्नोति अथ परच वास्योनविद् &c. — Kaiyy.: अनेनाभ्युदयहेतुत्वं वाकरवाध्ययनस्य दर्शयति) Nāgojibh.: अभ्युदयहेतुत्वम् । अदृष्टद्वारा पुष्यार्थसाधनत्वम्. Comp. also Durga (on the Nirukta): अभ्युदयो ऽच वेदानुरूप एव भवति.

² Rise, increase, prosperity, elevation; e. g. Bhartrihari (quoted in the Hitop.): विपदि धैर्यमथाभ्युदये चमा प्रकृतिसिद्धमिदं हि महात्मनाम्; or Mitākshara: यस्त्वभ्युदयकामो धर्मार्थं काम्यनियोगनिष्पत्त्यर्थमेतन्नास्त्राययमनुतिष्ठति; or Bhattik.: किं शीघ्रतेहाभ्युदये (Jayam., Bharatam. = वृद्धौ); or ibid.: पापाशयानभ्युदयार्थमाचीत्. ⁴Strength, power; e. g. Bhāgav. Pur.: यद्वाङ्मदुःखानुदयानुजीविनो यदुप्रवीराः &c. (Śrīdharasw.: यद्वाङ्मदुःखप्रभावोपजीविनः). ⁵Joy; pleasure; e. g. Rāmāy.: ते तु तद्वचनं श्रुत्वा प्रीतिसंभ्रष्टमानसाः । बभूवुर्हरिश्चार्दुषा विक्रमाभ्युदयोशुखाः; or Vijnān. Mitāksh. (on a quotation from the Gṛihya S. काम्यमभ्युदये &c.): अभ्युदये पुत्रोत्पत्त्यादिषु तडागारामदेवताप्रतिष्ठादिषु च; or Nalodaya: अभ्युदयान्कारसावधित मुदा भेषधप्रियान्कारसा (comm.: अभ्युदयान् । श्रेयांसि सुखानि वा); or Daśakumārach.: काममञ्जर्यपि कतिपयैरिवाहोभिररमन्तकशेषमजिनरत्नदीहाज्ञया स्वमभ्युदयमकरोत्. ⁶Festival; e. g. Manu: प्रतिविद्यापि चेत्वा तु मयमभ्युदयेष्वपि (Kull.: = विवाहाद्युत्सवेष्वपि); or Rāmāy.: रामाभिवेकाभ्युदयम् (Maheśvarat.: = श्रीरामाभिवेकोत्सवम्). ⁷The same as वृद्धिश्चाद्य q. v. or the obsequies performed for an increase of prosperity or on an accession of prosperity; e. g. Manu: सम्पन्नमित्त्वभ्युदये (Kullūka: = वृद्धिश्चाद्ये). Comp. आभ्युदयिक. E. 1 अभि and उदय; 2-7. इ (इत्) with उद् and अभि, kṛit aff. अच्.

अभ्युदयभाज् Tatpur. m. (-ञ्) Sharing in spiritual happiness (comp. अभ्युदय 2. b.); e. g. Kaiyyāla on Pat.: वास्यो-नविन्तमयज्ञो ऽपि शब्दान्प्रयुक्ते नापशब्दानिति ज्ञानपूर्वकात्प्र-योनादेभ्युदयभागभवति. E. अभ्युदय and भाज्.

अभ्युदयिन् Tatpur. m. f. n. (-थी-थिनी-थि) Arising; e. g. Bājatar.: (a misfortune) अयमवसर उपकृतये प्रकृतिसत्त्वा या-चदक्षि संपदियम् । विपदि सदाभ्युदयिन्वां पुनरपकर्तुं कृतो ऽवसरः (thus in the ed. of Mr. Troyer; the reading of the Calc. ed., समाभ्युदयिन्वां, seems to be wrong). E. इ (इत्), with उद् and अभि, kṛit aff. इनि.

अभ्युदयेष्टि Tatpur. f. (-ष्टिः) The name of a prayāschitta or expiatory ceremony, enjoined for a sacrificer who, while performing, at an improper time, the rites of the Darśayāga (or sacrifice on the day of the new-moon), is overtaken by the untimely rise of the moon. (Compare e. g. Mād̥hava's Jaiminiyanyāy.: कालापरार्थेन चन्द्रोदये सत्वभ्युदयेष्टिः प्रायश्चित्तम्.) — According to the Śatapatha-brāhmaṇa and its Sūtras, the chief details concerning this rite are the following. If a sacrificer — either deceived by the cloudy state of the sky, or from ignorance — miscalculates the day of the Darśa, and, while under the impression that the moon will not rise on the following morning, performs on the fourteenth day of the month the preparatory rites, — such as

fasting, arranging the fire-place and the like, and if before having put out the rice intended for the oblation, he unexpectedly sees the moon rise in the east, he incurs the penalty of repeating several acts he had completed on the previous day, since they are now deemed void; thus he must take the coagulated milk which he had obtained from a previous day's milking, and use it for turning the fresh milk of last evening's milking (Śāyana on the Śatap. XI. 1. 4. 1.: पूर्वेषुः सायं कुशं पयो चहध्यात्मना विवते परस्मिन्निवसे पुनःकरसायंसायंसायंदोहकूपस्य हविष आतस्वनाथं कुर्युः); moreover, the calves now joined with their mothers, after having been separated from them when these had to be milked on the previous evening, he must once more take away from their mothers for the same purpose. But if the sacrificer does not like to repeat these acts (Śatap.: यस्तु व्रतचर्यां वा नोदाश्रित; Śāy.: यदि तुक्तां व्रतचर्यां कर्तुं नेच्छति; acc. to Kātyāy. Śrauta S., if he cannot do them: व्रताश्रती), or if the rice intended for the oblation has been already thrown out by him, before the moon rose in the east, then he must expiate his mistake by the Abhyudayeshī. The principal ceremonies of this act are the following. The sacrificer divides the rice-grains into three portions, one containing the largest or unbroken grains (Śāyana on the Śatap.: सूक्ष्मतम — Taitt.-br.: सूविष्ट — Jaiminiyany.: अख-श्चित्त), a second containing the middle-sized or slightly broken ones (Śāy. and Taitt.-br.: मध्यम, Jaiminiyany.: ईषत्ख-श्चित्त), and a third containing the smallest grains (Śatap.: अथीयस्; Taitt.-br.: अविष्ट; Śāy.: सूक्ष्मतम; Jaiminiyany.: अतिसूक्ष्मकण). The second portion he fries in eight Kapālas or bowls, and offers, as Purodāśa, to Agni, “the liberal”; the largest he fries in coagulated milk, and offers, as Charu, to Indra, “the very liberal”; and the smallest he fries in milk, and offers, as Charu, to Vishnu, the Śipivishṭa (which epithet, according to the mystical paraphrase of the Śatapathabr., would here imply the god who entered the rice-offering vitiated by its untimely application, and thus became the body of the sacrifice or the sacrifice itself; Śatap.: अथ यद्विष्णवे शिपिविष्टयेति यज्ञो वै विष्णुरथ यच्छिपिवि-ष्टयेति यमुपेत्सीत्तमपारात्सीत्तच्छिपितमिव यज्ञस्य भवति त-स्माच्छिपिविष्टयेति; Śāyana: अथ यच्छिपिविष्टयेति । यदे-वान्नरूपं चन्द्रमसमकालं उपाप्तुमिच्छत तमपारात्सीत् । अपरा-धो भङ्गः । तद्विशिष्टमकार्षीत् । तत्रैवात्मकमन्वाले निरुप्तं हविः शिपितं तदाश्रितो (MS. शिपितसः) दोषविशेषः । तद्युक्तमिव यज्ञस्य शरीरं भवति । तस्मादे(त)स्मिन्समये तादृक्शरीरवि-शिष्टो भवति । अतो यज्ञरूपाय विष्णवे शिपिविष्टयेति विशे-षयोपादानमर्थवत्त्वात्). It should be observed that these oblations are made silently (तुष्णीम् or उपांशु), and that the gods to whom they are made are not the gods bearing a similar name at the Darśa; for in order to be distinguished from the latter, they are invoked with the epithets “liberal” &c.; and it is this invocation which is supposed to restore to the rice-offering the efficacy which it would otherwise have lost through the evil eye of the moon having fallen upon it. The presents given on this occasion to the priests should be as many as the sacrificer can afford to make.

A similar expiatory ceremony is enjoined when the sacri-

ficer begins the Darśa sacrifice, though on the proper day, but at an unseasonable hour. Of the four parts into which the day is divided, only the first three are fit for sacrificial purposes, the fourth or last is not (*Sāyana* on *Śatap.* XI. 1. 5. 1.: आद्याः प्रतिपदस्त्रयः यागकालः स विज्ञेय इति स्मृत्युक्तकालमतिक्रम्य प्रतिपत्तुरीयपादादिकाले ऽवेदानामीमावास्वेति (MS. अवेदानी°) दर्शयागस्यायं काल इति मोहान्मन्यमानः &c.). If then the sacrificer begins his preparatory ceremonies on this fourth part of the day of the new moon, and unexpectedly sees the moon rise in the west, he must finish the Darśa sacrifice quickly, since the moon would increase on the following day — and then perform the expiatory act, in order to remove the ill consequences of his mistake. For, the evil eye of the moon, in surprising the sacrificer under such circumstances, would carry off his cattle (*Śatap.*: स यजमानस्य पशून्भवेच्छते; *Sāyana*: अस्य यजमानस्य पशून्गो-श्चाविमहिषादीन्भवेच्छते । अभ्यवहर्तुं पश्वति). This expiatory act consists of three offerings, the first Purodāśa, prepared in eight *Kapālas* or bowls, to Agni, “the path-maker”; “for, the sacrificer having swerved from the path of the sacrifice, Agni leads him back to it”; the second, prepared in eleven bowls, to Indra, “the Vītra-killer”, “for Vītra is the wicked demon who wards off the auspicious consequences from pious acts, properly fulfilled”; the third, prepared in twelve bowls, to Agni, “the Vaiśvánara” (the All-pervading fire), “for Indra reduced Vītra to ashes by means of Fire, and thus destroyed all wickedness.” These oblations, also, are made silently, and the presents given on this occasion to the priests are, a bow with three arrows, “because with such a bow he kills the dog (as a symbol of the moon, the destroyer of cattle)”, a stick (for the same purpose), and such other presents as are usually given at other sacrifices. The same ceremony is also to be performed when the sacrificer does not see the moon. [In the *Black Yajurveda* the moon is represented as destroying the offspring and the cattle, and as increasing the power of the enemies of the sacrificer, if the moon rises after he has thrown out the rice; and the *abhyudayeshī* enjoined by this Veda is then the same as that described in the beginning of this article; वि वा एतं प्रजया पशुभिरर्धयति वर्धयत्वस्य भ्रातृष्वं यस्य हविर्निर्गत्तं पुरस्ताच्चन्द्रमा अभ्युदेति त्रेधा तण्डुलान्विभजेत्वे मध्यमाः स्युस्तानपये दात्वे पुरोडाशमष्टाकपालं कुर्यात्वे स्वविष्टास्तानिन्द्राय प्रदात्वे दधंश्चरं ये ऽणिष्टास्तान्विष्णवे शिपिविष्टाय शृते चरम्. The Mimānsists treat of it, with further detail concerning the minor acts, in the 6th and 9th book; *Kātyāyana's Śrauta S.*, XXV. 4. 37-50, and the *Śatapatha-brāhmaṇa*, XI. 1. 4. 1-4 and XI. 1. 5. 1-11. Of the excellent and indispensable commentary of *Sāyana* on the latter, the present garbled edition has thought fit, as usual, not only to suppress much and important information without which this ritual Brāhmaṇa remains unintelligible, but to deal with the text in a manner best illustrated by the following instance, which refers to the explanation of the word अवचन्द्रमस XI. 1. 5. 1. The ‘edition’ (p. 882) gives as the words of the MS. E. I. H. 1071: (after the words एतस्मादेव खलु चन्द्रसम्बन्धस्वरूपेण पूर्वोक्तात्)

these: अतयेनाकारः (? this query belongs to the edition) समासान्तः. — The MS. E. I. H. 1071, whence these words are “extracted”, says (after the words एतस्मादिति । एतस्मादेव खलु चन्द्रसम्बन्धस्वरूपेण पूर्वोक्तात्) as follows: अत एवावचन्द्रमसात् । अ(व)कृष्टो निष्कृष्टश्चन्द्रमा अवचन्द्रमसः । अनसन्तान्नापुंसकादित्यन्द्रपुंसकालिङ्गादपि व्यत्ययेनाकारः समासान्तः (the latter words ought to be: अनसन्तान्नापुंसकादित्यनपुंसकलिङ्गादपि &c.; for अनसन्तान्नापुंसकात् are the words of *Pāṇini* V. 4. 103; but as this Sūtra does not occur in Dr. Boehtlingk's *complete* alphabetical Index of the Sūtras of *Pāṇini*, it was apparently beyond the reach of this edition of the *Śatap.* which, struck and striking with wonder, then “extracts”, “अतयेनाकारः (‘?’) समासान्तः”]. Compare अभ्युदितेष्टि. E. अभ्युदय and इष्टि.

अभ्युदित I. Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Risen (as a celestial body), e. g. (the sun) *Mahābh. Vanap.*: अभिषिक्तं महासेनमपश्यन् दिवोकसः । विनिह्यत्व तमः सूर्यं यथेहाभ्युदितं तथा; or *Rāmāy.*: सूर्यं ऽभ्युदितमात्रे श्वो भविता स्वस्तिवाचनम्; or (figuratively) *Prabodhach.*: यस्मिन्नभ्युदिते वितर्कपदवीं नैवं समारोहति त्रैलोक्यं सहजप्रकाशदलितं सो ऽहं प्रबोधोदयः (p. 116, line 9, ed. Br., where अभ्युदित should not be taken in the sense of “come into existence” — जाते, as one comm. renders it — since प्रबोध is likened in this passage to the moon, and his appearance to the rise of the moon, as the very next words indicate: एष पुरुषः । यावदुपसर्पामि । भगवन्प्रबोधचन्द्रोदयो ऽभिवादयते). ² One asleep at sunrise; [literally: one towards whom the sun has risen, scil. while asleep. For the origin of this meaning see अभिनिर्मुक्त, where it is shown, how the commentators on the *Amara-kosha* had lost sight of the real meaning of both these words when they assigned to them the fanciful explanations there mentioned. In the case of अभ्युदित there may be added, for a similar illustration, besides the gloss of *Rāyamukūia* — given s. v. अभिनिर्मुक्त — that of *Bhāmujādikshita* who writes: अभि सर्वतः । उदतिशयेन । इतं गतं प्रातस्त्रानं कर्मास्मात्, i. e. “one from whom the (religious) morning-work has very much and everywhere gone away”; since a man would neglect these duties when asleep at sunrise. It requires no observation to know that such mistaken etymologies will, and do, now and then occur, even in the learned and conscientious native commentaries; and this Dictionary invariably points them out whenever it sees — not a frivolous, but — a scientific reason to doubt of an explanation, statement or view contained in those works. It is always ready, therefore, to adopt any sensible suggestions, from whatever quarter, and for whatever purpose they may be tendered, though it is not prepared to spurn and suppress altogether the habitual wisdom contained in such works, because it is not free from casual errors, and to exchange it for a casual wisdom which merely relieves habitual error. In the 14th volume of the *Zeitschrift der Deutschen morgenländischen Gesellschaft*, on pages 756 and 757, Professor Weber, the editor or author of the so-called “extracts” from *Sāyana*, *Karka*, &c. (see e. g. s. v. अभ्युदयेष्टि), made an addition to the remarks I had given s. v. अभिनिर्मुक्त, to prove, that this reading is a corruption of अभिनिर्मुक्त,

when the word would come from *सुच्* with *नि* and *अभि*, kṛit aff. *क्त* and literally mean “gone into” i. e. set, if applied to the sun. The passage on which he founds this view, which is quite plausible, is given by him thus (from the Berlin MS. of the *Kāthaka-Yajus*): “te ’tisrijānā (ihre Sünde übertragend) āyan, sūryābhyudite ’tisrijanta (’tesrijata Cod.), sūryābhyuditas sūryābhinimrukte (namru° Cod., sru° prima manu), sūryābhinimruktas (namra° Cod., sru° pr. m.), kunakhini, kunakhī ṣyāvadati (cyā° Cod.), ṣyāvadan (cyā° Cod.) parivitte, parivittah parivividāne, parivividāno ’gredidhishā, agredidhishur didishūpatau, didhishūpatir virahani (ni Cod.), virahā brahmahani (hmanye Cod.), brahmahā brūnahani, bhrūnahanam eno nā ’tyeti.” Since I possess an exact Facsimile of the MS. he is quoting from, I am happy to testify that, on this occasion, he has given the Sanskrit text, contained on leaf 263 (its last word beginning leaf 264) of the Berlin MS., with perfect accuracy; but as it unfortunately happens that *अभिनिमुक्त*, the very word in question, the correctness of which he intended to prove, occurs only twice, and is both times written, in the Berlin MS., not *abhinimrukta*, but *abhinamrukta* or ‘prima manu’ *abhinamrukta*, he might have done better to quote a passage from the commentary of *Sāyaṇa* on the *Taittirīya Saṃhitā*, as it was published at Calcutta by Dr. Roer, in 1855. On page 143 of this edition he would have found: ते देवा आबिष्वमुवत । आप्या अमृवत सूर्याभ्युदिते । सूर्याभ्युदितः सूर्याभिनिमुक्ते । सूर्याभिनिमुक्तः कुनखिनि । कुनखी आबदति । आबदन्नयदिधिषी । अयदिधिषुः परिवित्ते । परिवित्तो वीरहृषि । वीरहा ब्रह्महृषि । तद्ब्रह्महृषं नाबध्यवत । But however certain it thus may be, that *अभिनिमुक्त* is a corrupted form of *अभिनिमुक्त*, it is obvious that this Dictionary had no right simply to replace it by the better form, since the incorrect form does not represent a mere blunder of the copyists of existing MSS., but has become, like other linguistic corruptions, an historical fact, as is proved by the mistaken etymologies of the commentators. For the correct form *अभिनिमुक्त* see the Addenda of the Dictionary.] ³ Arisen, happened; e. g. *Manu*: एतांस्त्वभ्युदितान्विद्यात्, viz. lightning, thunder &c. (*Kull.* = उत्पन्नान्). ⁴ Elevated, exalted, very high; e. g. *Mahābh. Vanap.*: न हि ते पाण्डवाः सर्वे क्वामहेन्ति षोडशीम् । अथे वा पुष्यव्याघ्र राजानो ऽभ्युदितो-दिताः (*Nlakanītha*: = अभ्युदितेभ्यो ऽपि उदिताः त्रेष्ठतमाः) i. e. higher than even the very high.

2. n. (-तम्) Rise; (of the sun) e. g. *Kāty. Śr. S.*: अ-उताभ्युदित उन्नीय तमितोरासीत; or *Mahābh. Anuśāsanap.*: न चाभ्युदितशायी स्नात्प्रायश्चित्ती तथा भवेत्; (of the moon) e. g. *Kātyāy. Śr. S.*: चन्द्रमसाभ्युदित आमावास्ते पुरस्तात्-द्वतः स्नात्.

3. f. (-ता) (?) The name of a religious ceremony; see *अभ्युदयेष्टि* and *अभ्युदितेष्टि*. (According to a statement in *Weber's Ind. Studien*) E. इ (इच्) with उद् and अभि, kṛit aff. क्त; 1. 4. probably अभि and उदित.

II. Tatpur. m. f. n. (-तः-ता-तम्) Referred to, alluded to; e. g. *Kaushītaki-br.* (in *Müller's Anc. Sanskr. Lit.* p. 406): तदेतद्व्याभ्युदितम्. E. वद् with अभि, kṛit aff. क्त.

अभ्युदितेष्टि Tatpur. f. (-ष्टिः) Probably the same as *अभ्यु-*

दयेष्टि q. v.; e. g. *Kumārila* on the *Mānava K. S.*: तच्च चै-धा विभाजः । मृते ऽपि यावत् । ननु चाभ्युदितेष्टिर्विकारः; or *Kumārila Mīm. T. Vārtt.*: नन्वभ्युदितेष्टिवन्नविष्यति. E. अभ्युदित and इष्टि.

अभ्युद्ग Tatpur. m. f. n. (-द्गः-द्गा-द्गम्) (Probably) Upright, risen. E. (accord. to *Patanjali*) either उद्प् (i. e. उद्च्) with अभि, kṛit aff. चञ्; or गम् with उद् and अभि, kṛit aff. ड. — In order to understand the difficulty connected with the first etymology, it should be observed that the *dhātu* which is written in the existing *Dhātupāṭhas* of *Mādhava*, *Hemachandra* &c. उद्प्, was written in the *Dhātup.* which existed at the time of *Kātyāyana* and *Patanjali*, उद्प्; this form however merely represented the value of उद्च्; for the *Upadhmaniya* (q. v.; i. e. ऌ) not being pronounceable without a succeeding ए — such a ए in उद्प् was inserted merely for the sake of enabling the ऌ to be sounded, and consequently did not possess there an independent value (*Kaṣyapa* on *Pat.* to VIII. 3. 38.: उपध्मानीयस्व पकारमन्वरेणोच्चारयितुमशक्यत्वात् । उद्प् आर्षेव इत्येवं तदुच्चारणार्थः पकारः पठ्यते न तु अवन्यार्थ इत्यु-पधात्वमुपध्मानीयस्व &c.). If therefore, from any cause, the *Upadhmaniya* had to be changed into another sound, such a change would not only affect the ऌ, while allowing the ए to remain intact, but likewise the ए. Now, a *Vārttika* of *Kātyāyana* to *Pān.* VIII. 3. 38. (उपध्मानीयस्व च), which, according to *Patanjali*, does not apply to any other *dhātu* than उद्प्, teaches, that the ऌ (i. e. ऌए) of उद्प् becomes स्; this radical would therefore first assume the shape उस्च्, and, as स् cannot be sounded before a sonant palatal, then become उद्च्. The difficulties, however, which may arise from an application of this *Vārttika*, are these. In the first instance such forms as उच्चिता, उच्चितुम् would become apparently incorrect, since ऌए does not there change into द्, but (according to *Pān.* VIII. 4. 53.) into च्. Again, as they are correct, and as it follows from them that the *Upadhmaniya* (ऌए) is the *upadhā* or penultimate of उद्प्, these forms, in their turn, would lead to the inference that a reduplicated form like उच्चिचिषति is at variance with *Pāṇini*, for, as neither his *Sūtra* VI. 1. 3. nor any other, prohibits, in reduplicating, the repetition (in the third syllable) of any other sound than च्, द्, र्, provided that such sounds precede the final consonant of a *dhātu* beginning with a vowel (as in उच्चिदिषति, चर्चिचिषति &c.); and since there is no *Vārttika* of *Kātyāyana* to the contrary either, — a form like उच्चिचिषति would seem to be the necessary consequence of VI. 1. 2. The *Vārttika* apparently not bearing on the instances alleged, nor removing the difficulty implied by the mode of reduplicating उद्प्, but, on the other hand, applying to the derivatives अभ्युद्ग and समुद्ग, formed by means of kṛit aff. चञ्, it would then seem to follow, that it was intended for derivatives from उद्प्, with aff. चञ्. But here again *Pāṇini* interferes by teaching a चञ्-derivative from उद्प् which is (not न्युद्ग, but) न्युच्ञ (VII. 3. 61.). — Now the process by which *Patanjali* finds his way out of this grammatical maze, is the following. As to न्युच्ञ, he points out that this derivative is mentioned by *Pāṇini*, because it is an anomaly;

and as such, he justly infers that it cannot be appealed to for an explanation of regular formations. Secondly, since the Vārttika in question is appended to the Sūtra headed by VIII. 3. 37. (कुप्पोः &c.), he concludes that Kātyāyana cannot have intended it for any other derivatives from उप् than those, in which उ becomes ऋ (comp. VII. 3. 39. v. 2.); but, on the other hand, since the Vārttika is worded in a general manner, a further consequence is that in all those cases, in which उप् does not become ऋ (i. e. ह्), उप् should be treated as if it were ह्; hence the absence of the change in उञ्जिता, उञ्जितुम् would become justified from the former, and उञ्जिविषति (according to VI. 1. 3.) from the latter inference. Since Kātyāyana's Vārttika is contained in the third chapter of the eighth book, and all the rules in the three last chapters of this book must be looked upon as not interfering with previous rules (comp. Pāṇ. VIII. 2. 1.), it would seem that the last part of Patanjali's inference is untenable. Kaiyyāla reminds us therefore that Kātyāyana established an exception in regard to reduplication, when he wrote the Vārttika to VI. 1. 3.: पूर्ववाञ्जित्त्वमिदं विवक्षते; (the words इति वक्तव्यम् in the Calc. ed. are erroneously ascribed to the Vārttika; they belong to Patanjali). — Yet when, after this discussion, the purport of which is explained in the preceding abstract, Patanjali adds: 'but अभ्युत्त and समुत्त have perhaps nothing to do with उप्; they may come, with कृत् ह्, from गम्', this remark seems to have been dictated more by his usual propensity of criticizing Kātyāyana, than by consistency. For, though the accent in both words is the same, udatta on the last syllable — as Kaiyyāla rightly observes — whether they come from गम् with उ (cf. Pāṇ. VI. 2. 139.) or from उप् with चञ् (cf. Pāṇ. VI. 2. 144.) — Patanjali, by removing the latter possibility, would imply, that the Vārttika in question has no other object than that of reconciling the mode of reduplicating उप् with the Sūtra VI. 1. 3. which does not include उ; or, in other words, that it assumes an imaginary change of उ to ऋ (or ह्), for which there is no real proof. But as his latter statement implies a possibility only, — as it is merely optional and does not impeach the possible correctness of the previous etymology —, we are probably entitled to surmise — though his latter etymology be apparently irrelevant on the present occasion — that the sense of अभ्युत्त and समुत्त caused Patanjali to swerve from the point in question, and that in the absence of other and positive information we are likely to be right in assigning to these words a meaning which would connect them with उप् as well as with ऋ. — In comparing, however, the important information, thus conveyed by Kātyāyana, with the omissions, apparently not less important, in the rules of Pāṇini, on the one hand; and, on the other, the artificial process by which one of these omissions is remedied, with the easy opportunity that was afforded Pāṇini to attain the same object in his rule VI. 1. 3. —, it would seem plausible to conclude that the derivations which called forth the Vārttika to VIII. 3. 38. did not yet exist at the time of Pāṇini; and such a conclusion would add a

further instance to those given in "Pāṇini, his place in Sanskrit Literature", to prove that these two grammarians existed at different periods of Hindu antiquity. — Of the decline of the Sanskrit language, and the decline, in consequence, of Sanskrit grammar, the Kāśikā gives us a striking instance on the present occasion which is worth noticing. As long as the second sound of this dhātu was the Upadhānīya — a sound kindred with the Visarga and hence with ऋ and the dental sounds, — it is perfectly intelligible how the Upadhānīya could become ह्. But when this dhātu — as is borne out by the existing Dhātupāṭha and the Kāśikā — lost the Upadhānīya sound and became उञ् or उहञ्, either a rule was required to supply an apparent defect in Pāṇ. VI. 1. 3., or an exception had to be taught to the effect that ह् assumes the properties of ऋ; such a rule, however, as will be easily seen, does not prove that a dental may become, or be similar to, a labial; it merely shows that its authors had become unconscious of the real facts. Hence we read in the Kāśikā, a Vārt. to VI. 1. 3.: बकारस्वाप्ययं प्रतिषेधो वक्तव्यः, with this comm.: उञ्जिविषति। यदा बकारीपध उञ्जिपदिशते। तदायं प्रतिषेधो वक्तव्यः। दकारोपधोपदेशे तु न वक्तव्यः। बत्वं तु तदा दकारस्य विधातव्यम्. And when, on the other hand, the same work gives the Vārttika to VIII. 3. 37.: उपध्माणीयस्य च कवर्गे परतः सकार आदेशो भवतीति वक्तव्यम्, with the comm.: किं प्रयोजनम्। उञ्जिपध्माणीयोपधः पठ्यत इति दर्शने अभ्युत्तः समुत्त इति यथा खात् — its word दर्शने proves that it merely "saw" उप्, in some Dhātupāṭha, whereas its former Vārttika shows that the dhātu was, at that period, written उञ् or उहञ् — We should be unjust, however, were we to compare such a valuable work as the Kāśikā — which, though it be uncritical at times, is always conscientious — with those modern grammarians, who do not mean to tell us what the ancient grammarians taught, but consider it their special duty to sneer at these celebrated grammarians, without even reading their learned works. Thus, s. v. उञ्, some such grammarians exclaim, that Patanjali "assumes a form उञ् ("I") on account of अभ्युत्त and समुत्त" — which words can have no other sense than that Patanjali was guilty of a deliberate falsehood, when he spoke of उञ् (or rather उप्) as "occurring in a Dhātupāṭha" and as having been taught, therefore, already by others when he wrote. And they add by the way of further criticism that "in अभ्युत्त and समुत्त the ह् is probably not to be explained otherwise, than in अञ्जिस &c. (from अण्) i. e. by a kind of assimilation". There is no exclamation, however, added to the last word, although many will wonder, what is meant by "a kind" of assimilation, and how ण् in becoming ह् before ऋ can be looked upon as "assimilated" to ऋ, as such an expression would convey the idea that ण् before ऋ became ऋ or ण्, not ह्. It is true that these grammarians do not answer the previous question whether it is not possible and even probable that the declension of अण्, far from showing any irregular change of ण्, merely combines two bases, अण् and अण्, both implying as dhātus "movement" (comp. Durgad., in

Westergaard's Radices: अत् प्रापञ्चम्; *Sankara* on the *Chhând. Up.* p. 206: अततेर्वाप्यर्थस्य; just as कृन् and पन्, इ and नम् &c. are combined for the sake of conjugation); and whether अत् and अप् might not have arisen from a common form अ- i. e. अ-प्, just as उद्च् (through उस्च्) and उच्च् arose from उ-च्. But it is also true that these grammarians, while impeaching the theory and the reliability of *Patanjali*, do not tell us to what other grammatical fact the *Vārttika* of *Kātyāyana* can possibly apply, since it speaks of an *Upadhāniya* which becomes स्, and since *Patanjali* seems to know no other *dhātu* than उ-च् (not उच्च्), in which such a change occurs. And justice likewise requires us to say, in mitigation of the wild "assumption" of *Patanjali*, that these grammarians themselves are utterly unbiassed by any knowledge of the arguments of *Patanjali*, for their rebuke is founded on one line and a half which is all that the Calc. editors of *Pāṇini* thought sufficient to extract from the *Māhābhāṣya* on VIII. 3. 38. and the European compositor to reprint. The arguments, however, of *Patanjali* which occur as well in his *Introduction* of the *Māhābhāṣya* as in his comment on the *Vārttika* to VIII. 3. 38., run thus:

Introd.: *Vārtt.* शर्षु जरभावसत्वे; *Patanj.*: शर्षुपदेशः (v. l. शर्षु षोपदेशः) कर्तव्यः । किं प्रयोजनम् । जरभावसत्वे । अयमुच्चिष्यध्माणीयोपधः पठ्यते तस्य जरत्वे (cf. VIII. 4. 53.) कृते उच्चिता उच्चितुमितितद्रूपं यथा स्यात् । यद्युपध्माणीयोपधः पठ्यते । उच्चिष्यपतीत्युपध्माणीयादिरेव द्विवचनं प्राप्नोति । द्वकारोपधे पुनर्नञ्जाः संयोगादय इति (VI. 1. 2.) प्रतिषेधः सिद्धो भवतीति (ed. भवति) । यदि द्वकारोपधः पठ्यते का रूपसिद्धिः । उच्चिता उच्चितुमिति । असिद्धे भ उच्चेः (MS. उद्च्चेः) । इदमसि स्रोः सुना सुरिति (VIII. 4. 40.) । ततो वच्चाभि भ उच्चेः (MS. उद्च्चेः) । उच्चेः (MS. उच्चेः) सुना संनिपाति भो भवतीति । तत्तर्हि वक्तव्यम् । न वक्तव्यम् । निपातनादितत्सिद्धम् (MS. °देव सिद्धम्) । किं निपातनम् । भुज्युञ्जी पाञ्चपतापयोरिति (VII. 3. 61.) । इहापि तर्हि प्राप्नोति । अभुन्नः समुन्न इति । अकुत्वविषये तन्निपातनम् ॥ अथवा नैतदुच्चे रूपम् । गमेरेव द्युपसर्गादुो विधीयते । अभुन्नः । अभुन्नतः । समुन्नः । समुन्नत इति. — *Vārtt.* to VIII. 3. 38.: उपध्माणीयस्य च; *Pat.* (MS. E. I. O. 326): उपध्माणीयस्य च सर्वं वक्तव्यम् । किं प्रयोजनम् । अयमुच्चिष्यध्माणीयोपधः पठ्यते । तस्य सत्वे कृते जम्भावे च । अभुन्नः । समुन्न इत्येतद्रूपं यथा स्यात् । यद्युपध्माणीयोपधः पठ्यते &c. (the following words are literally the same as those of the preceding passage, the differences bearing the character of various readings of the MSS.; viz. उपध्माणीयस्य द्विवचनं for उपध्माणीयस्यैर्द्वि; पुनः सति नञ्जाः for पुनर्नञ्जा, भवति for भवतीति, उच्चेः for उद्च्चेः; उच्चेः सुना for उच्चेः सुना; इहापि प्रा° for इहापि तर्हि प्रा°; °ये निपातनम् for °ये तन्निपातनम्; तर्हि नमेर्दु° for गमेरेव द्यु°). This passage, intermixed with little portions from *Kaiyyāta's* commentary, is quoted also in *Mādhava's Dhātuvṛitti*, which work — like his commentaries on the Vedas — was edited by *Sāyana*.

अभ्युन्नत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Gone up, elevated, exalted; e. g. *Rāmāy.*: जीवितं विजहास्त्वैव वै तूर्क्षं मह्यं अभ्युन्नतं यशः. ² Risen; e. g. (the moon) *Daśarīpa*: अभ्युन्नते शशिनि पेशककाकदूतीसंवापसंवक्षितसोचनमानसा-

मिः । अयाहि मच्छनविधिः. ³ Set out on, gone or come on, a visit; e. g. *Māhābh. Ādip.*: कृष्टा च खां धिष्ठितं देवमार्ते श्रुत्वाकविष्णुप्रतिमप्रभावम् । अभ्युन्नतास्त्वां वयम्. E. नम् with उद्च् and अभि, krit aff. ऋ.

अभ्युन्नतराज Bahuvr. m. (-जः) The name of a Buddhistic Kalpa or division of time, at which the king Śubhavyūha will be born again in the world Vistīrāvati (*Lotus de la bonne loi*). E. अभ्युन्नत and राजन्, samās. aff. टच्: i. e. "with exalted kings".

अभ्युन्नम Tatpur. m. (-मः) ¹ Rising from a seat, as a mark of respect towards a visitor (comp. अभ्युत्थान and अभिवादन); e. g. *Amarus.* v. 85: कृतो दूरदिक् क्षितमधुरमभ्युन्नमविधिः (*Jñānānand.*: अभ्युन्नमविधिः । उत्थानविधिः). ² Setting out on, going on, a visit, visiting; e. g. the same passage, where another interpretation of अभ्युन्नमविधिः is परित्राजकविधिः; this paraphrase, however, does not imply that अभ्युन्नम here means "one who travels"; it refers only to the act of travelling itself; comp. also s. v. अभ्यागम, e. g. *Śabdār.*: वैराजिघातनिकटाभ्युन्ने ऽभ्यागमः पुमान्. [The word अभ्युन्नम and its synonym अभ्युन्नमन being given by some Koshas as one of the explanations of अभ्यागम, I will state here the reasons which induced me to refer this explanation not to the first, but to the second meaning of both these words. The *Amarak.* gives अभ्यागम only as one of the synonyms of आवि &c., war, battle; the *Trīkāṇḍās.* of विरोध, enmity. The *Dharaṇīkoṣha* gives two meanings of अभ्यागम, viz. अभ्यागमन (*arrival, visit*) and युद्ध (*war*); the *Bhūripṛayoga* these: अभ्येति (*arrival, visit*), रण (*war*), अभितक (*neighbourhood*), and विरोध (*enmity*); *Jatādhara*: विरोध (*enmity*), आवि (*war*), घात (*striking*), अभ्युन्नमन (...), अभितक (*neighbourhood*); the *Medinī*: विरोध (*enmity*), अभिघात (*striking*), अभ्युन्नमन (...), अभितक (*neighbourhood*); the *Śabdaratnāvalī*: वैर (*enmity*), आवि (*war*), घात (*striking*), निकट (*neighbourhood*), अभ्युन्नम (...); the *Viśvapṛakāṣa*: अभितक (*neighbourhood*), घात (*striking*), विरोध (*enmity*), अभ्युन्नम (...), आवि (*war*); and *Hemach.*: समर (*war*), अभितक (*neighbourhood*), घात (*striking*), रोध (*enmity*), and अभ्युपगम (*arrival*). — Now, in comparing these explanations, it will be found that the meanings "war, enmity, striking, neighbourhood" are given either by all or most of the Koshas; and that no difficulty therefore can arise in regard to them. But it will be seen, too, that whereas the *Dharaṇīk.* has a meaning अभ्यागमन, the *Bhūrip.* अभ्येति, and *Hemach.* अभ्युपगम, *Jatādhara* and the *Medinī* have अभ्युन्नमन and the *Viśvapṛ.* and *Śabdār.* अभ्युन्नम. That the former meaning (अभ्यागमन, अभ्येति, or अभ्युपगम, *arrival, visit*) is the first and the most obvious meaning of अभ्यागम, is not matter of doubt; but if अभ्युन्नम or अभ्युन्नमन were taken in the sense "rising from a seat", the conclusion would be, that though *Hem.*, *Jat.*, the *Viśvapṛ.*, and *Śabdār.* coincide in giving *five* meanings, and no more, of अभ्यागम, four of which are identical, *Hemach.* omitted the meaning अभ्युन्नम, and the three other Koshas, as well as the *Med.*, omitted the principal meaning अभ्युपगम. The improbability however of such a conclusion is not merely strengthened by the circumstance that the *Bhūripṛ.* also which merely

omits घात (perhaps on account of its near correspondence in sense with रण), has अभ्येति (arrival), but by the extreme similarity between Hemachandra's Nánārthas, where the word occurs, and the Viśwapr. — a similarity so great that it could create the erroneous impression of Hemach.'s having literally copied this part of his vocabulary from Mahēswara's work.] E. गम् with उद् and अभि, kṛit aff. अप्.

अभ्युन्नमन Tatpur. n. (-चम्) The same as the preceding; q. v. for an instance of its occurrence. E. गम् with उद् and अभि, kṛit aff. ष्टुट्.

अभ्युद्गृष्ट Tatpur. 1. n. (-ष्टम्) The being seen, the becoming visible, the rise; (as of the moon) e. g. *Śatap.*: सा हिषा पश्यन्नेष्टिसयाधनभ्युद्गृष्टो यजेतेव (*Sáy.*: अनभ्युद्गृष्टो ऽपि । अद्गृष्टमानचक्षो ऽपि); or *Káty. Śr. S.*: पश्चाद्भ्युद्गृष्ट आमावास्त्रिजेद्वा &c. (*Yájn.*: चक्ष्मसो ऽभ्युदये ज्ञाते). See उद्गृष्ट and अभ्युदय 1.

2. f. (-ष्टा) The name of a religious ceremony (according to a statement in *Weber's Indische Studien*). E. ह्य् with उद् and अभि, kṛit aff. ऋ.

अभ्युद्धृत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Taken out, drawn; e. g. *Yájn.*: गुहीतशिश्रुतोत्याय मृत्निरभ्युद्धृतेर्जलिः । गन्धलेपचयकरं शीघ्रं कुर्यादतन्द्रितः. ² Taken out &c. on account of (some purpose), intended for; e. g. *Mṛchchh.*: विप्रस्रं न हरामि काञ्चनमद्यो यच्चार्थमभ्युद्धृतम्. Compare उद्धृत. [This word is given by *Patanjali* as an instance to *Pán.* VI. 2. 49, to show that its accent is not on अभि, but (the udátta) on उद्; *Pán.*: गतिरनन्तरः; *Patanjali*: अनन्तर इति किमर्थम् । अभ्युद्धृतम् । उपसमाहृतम्; *Kaiyy.*: ... अभ्युद्धृतमिति । कृद्गणपरिभाषया क्लान्त उद्धृतशब्दे परतो ऽभिश्चब्दस्य प्रकृतित्वरो मा भूदित्येवमर्थमनन्तरयहयाम् &c.; *Nágojibh.*: अभ्युद्धृतशब्देनाभिः समासे तं प्रत्युदादेः पूर्वपदत्वाभावाद्भिधर्ममिति भावः &c.; *Praudhmanoramá*: अभ्युद्धृतशब्दे ह्युच्छब्दस्य स्वर इत्यन्ते.] E. अभि and उद्धृत.

अभ्युद्यत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Lifted up, raised; e. g. *Mṛchchh.*: केयमभ्युद्यते शस्त्रे मृत्सुवक्रगते मयि ... आगता. ² Making an effort, proceeding to act; e. g. *Meghadúta*: श्लामः पादो बलिनियमनाभ्युद्यतस्त्रेव विष्णोः (*Mallinátha*: अभ्युद्यतस्य प्रवृत्तस्य). ³ Presented, offered; e. g. *Rámáy.* (ed. Schlegel): तस्मै चाभ्युद्यतं सम्यग्गुणिकाञ्चनभूषितम् (v. l. MS. सौम्यं मणिं) दिदेश राजा रुचिरं रामाय परमासनम्; or *Manu* (IV, 247. 248, in the former verse, with the implied sense "unasked for"; a Bráhmaña being allowed to receive from every body — except from a courtesan, a eunuch, an outcast and an enemy, as *Yájnavaalkya* (I. 215) adds — not only protection from danger, but also wood, water, roots, fruits, rice, honey, and (as verse 248 permits) other alms — i. e. of value, such as gold &c., provided that they are not solicited): एधोदकं मूलफलमन्नमभ्युद्यतं च यत् । सर्वतः प्रतिगृह्णीयान्मध्यामयदक्षिणाम् (*Medhát.*: अभ्युद्यतमभिसुखमुपनीतम्; *Kull.*: = अयाचितोपनीतम्) ॥ आहृताभ्युद्यतां भिक्षां पुरस्तादप्रचोदिताम् (*Medhát.*: अभ्युद्यतामये स्थापिताम्; *Kull.*: = आभिसुखेन स्थापिताम्). The emphatic expressions अप्रचोदिताम् (= अयाचिताम् *Medhát.*) and पुरस्तात् being added by *Manu* to the word अभ्युद्यत in the latter verse, the commentators infer that such alms as are meant by this verse, viz. objects of value, must neither

have been asked for personally nor through the mediation of others, nor must the giver have promised them on a former occasion. E. यम् with उद् and अभि, kṛit aff. ऋ.

अभ्युद्धत् Tatpur. m. f. n. (-न्-ती-त्) Bewetting, overflowing; *Rígv.*, *Sámv.*: पवमानस्य ते वयं पविचमभ्युद्धत्तः । सखित्वमा वृषीमहे (*Sáyána*: अभ्युद्धत्तः = अभित्त्वेदयतः). E. उद् with अभि, kṛit aff. श्तृ.

अभ्युन्नत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Very much raised, very much bent upwards (the converse of अवगाढ q. v.); e. g. *Śakunt.*: अभ्युन्नता पुरसादवगाढा वचननीरवात्पश्चात् । द्वारे ऽस्य पाण्डुसिकते पदपर्कद्वैश्वते ऽभिनवा. ² Very high, very full &c. (see उन्नत); e. g. *Daśarúpa*: अभ्युन्नतस्यनमुरी नयने च दीर्घे &c. E. अभि and उन्नत.

अभ्युन्नति Tatpur. f. (-तिः) Great increase, great prosperity; comp. e. g. *Mallin.* s. v. अभ्युत्थान. [This word is given by the *Gānaratnamahodadhī* as one of the सुखातादिः; comp. *Pán.* IV. 4. 1. vārtt. 3, and see आभ्युन्नतिक.] E. अभि and उन्नति.

अभ्युन्नीत Tatpur. m. f. n. (-तः-ता-तम्) Brought up, brought forward; e. g. (of the Soma) *Jaimini-Sūtra*: पुनरभ्युन्नीतेषु सर्वेषामुपलक्षणं विशेषत्वात्; *Sabara*: सन्ति पुनरभ्युन्नीताः सोमाः; *Kumārila*: ऊतेषु चमसेषु सशेषेष्वेवाभ्युन्नीताः सोमाः पुनरभ्युन्नीता उच्यन्ते "Punarabhyunnita is the name of those Somas which are brought forward (for libations) after the original Somajuce has been completely sacrificed"; but according to the *Jaim.nyáyayam*, the new Soma is put into the remainder of the previous libation: पाचविशेषखिताः सोमरसाश्चमसाः । तैर्वषट्कारानुवषट्कारयोर्होतव्यम् । चमसागामिन्त्वाद्योर्गुर्वषट्कारे प्रथममिन्द्रो ऊतः । अनन्तरं चमसस्ये ऊतशेषे पुनः सोमान्तरमभ्युन्नीय देवतान्तरेश्चो होचका अनुवषट्कारे वुद्धति; the question, whether Indra participates also in this last Soma, is then answered in the affirmative. E. नी with उद् and अभि, kṛit aff. ऋ.

अभ्युपगच्छत् Tatpur. m. f. n. (-न्-न्ती-त्) The same as अभ्युपगन्तु q. v. E. यम् with उप and अभि, kṛit aff. श्तृ.

अभ्युपगत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Gone or come near, approached to, arrived at, attained; e. g. *Sisupálab.*: रुचिधाञ्चि भर्तेरि भृशं विमलाः परलोकमभ्युपगते विविशुः &c.; or *Rámáy.*: अवाभ्युपगतः सौम्य वेदेहा इव दर्शनम्; or *Mitákshara* (on *Yájn.*): अण्णमीचनेन दासत्वमभ्युपगतं अण्णदासः; or *ibid.*: अनभ्युपगतप्रायश्चित्तच्छेद्राश्च एव दासो भवति (viz. a man who has relinquished the condition of a religious mendicant without having "undergone" the required penance). ² Agreed to, assented to, settled by agreement or contract; e. g. *Mahábh. Udyogap.*: प्रियाभ्युपगते (*Nilak.*: = प्रीत्या स्वीकृते) द्यूते पाण्डवा मधुसूदन । जिताः शकुनिना रावणं तत्र किं मम दुष्कृतम्; *Hemach.*: = अङ्गीकृत, प्रतिज्ञात &c. ³ Admitted, allowed to be true, as a position or argument in discussion &c.; e. g. *Śakunt.*: राजा । भोः सखवादिन् । अभ्युपगतं तावदस्माभिरेवम्; or *Mitáksh.* (on *Yájn.* 2. 40. प्रपन्नं साधयन्नर्थम्): प्रपन्नमभ्युपगतमधमार्णेन धनम् &c.; or *Dattakamim.*: अभ्युपगतं चैतद्विज्ञानेश्वराचार्यैरपि; or *Vyávahárat.*: यदा धनिकेनाधमार्णिकस्त्रियतुः पञ्चदशो वा त्वं मच्छणं धारयसीति पुनःपुनर्देशमानो ऽपि न तदात्वं प्रतिहसितदोत्तरकालमनेनाभ्युपगतो ऽयमर्थः; or *Vijnánabh.* (on the *Sánkhya-Sūtra* वस्तुत्वे सिद्धान्तहानिः): यदि चाविद्याया वस्तुत्वं स्वीक्रियते तदा स्वाभ्युपगतस्वाविद्यानृतत्वस्य हानिरित्यर्थः;

or *Viśvan.* on a *Nyāya-Sūtra* (see **अभ्युपगमसिद्धान्तः**): सूच-
कृतो ऽभ्युपगतमिदम्; or सर्वतन्माविच्छः सर्वशास्त्राभ्युपगतः
(scil. सिद्धान्तः); or *Jaiminiyanyāyam.*: घृते अपयतीति प्रख-
चोक्त्या पाको ऽभ्युपगतः; and see the following. — Compare
अभ्युपेत. E. गम् with उप and अभि, kṛit aff. क्त.

अभ्युपगतव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) ¹ To be come
near to, to be arrived at; e. g. *Mahābh. Aśvām.*: चक्ष ते
द्रोणभीष्माभ्यां युद्धमासीदरिन्दम् । मनसिकेन योद्धव्यं तत्ते यु-
द्धमुपस्थितम् । तस्माद्भ्युपगतव्यं युद्धाय (*Nīlak.*: अभ्यु-
अभिमुखीभवितव्यम्). ² To be agreed or assented to, to
be settled by agreement or contract, (comp. **अभ्युपगत** 2.).

³ To be admitted or allowed to be true, as a position or
argument in discussion &c.; e. g. *Kāśikā*: यदि पञ्चासादयः
संज्ञाशब्दा न योगनिमित्ता इत्युक्तम् । तच्चावज्ञानेवाभ्युपगत-
व्यम्; or *Śankara* (on the *Vedānta Sūtra* II.3.32): तच्चैवं
भूतमन्तःकरणमवज्ञानस्यैवाभ्युपगतव्यम् । अन्वयाद्वा ह्यनभ्युपगत-
माने तस्मिन्निवृत्तौपलब्ध्याभ्युपगतव्यप्रसङ्गः स्यात्; or *Mādh. Sar-
vadarś.*: तस्माद्दर्शानां वाचकत्वासंभवात्स्फोटो ऽभ्युपगतव्यः;
or *Jaiminiyany.*: तत्र यथा सोमस्य यागं प्रति गुणत्वं भवता-
भ्युपगतम् । तथापिरेष्यभ्युपगतव्यम्; or *Sāyana* on the *Taitt. S.*
(in reference to an *Adhik* of the *Jaim.*): उपरिधारणे स्वप्रा-
प्तत्वाद्भिन्नत्वं परित्यज्य विधिरेवाभ्युपगतव्यः. — Compare **अ-
भ्युपेत.** — E. गम् with उप and अभि, kṛitya aff. तव्य.

अभ्युपगन्तु Tatpur. m. f. n. (-न्ता-न्ती-न्तु) ¹ One who comes
near to or arrives at. ² One who agrees or assents to.
³ One who admits (the correctness of an argument, fact &c.);
e. g. *Śankara* on the *Chhānd. Up.*: न युक्तं तेषां भावाभाव-
मात्रमभ्युपगच्छताम् । असत्त्वमात्राभ्युपगमो ऽप्ययुक्त एवाभ्युप-
गन्तुरनभ्युपगमानुपपत्तेः । इदानीमभ्युपगन्ताभ्युपगत्यन्ते न प्रागु-
त्पत्तेरिति चेत् । न &c. [The two first meanings are inferred
from the corresponding meanings of the preceding and fol-
lowing words.] E. गम् with उप and अभि, kṛit aff. तृच्.

अभ्युपगम Tatpur. m. (-मः) The going or coming near, ap-
proaching, arrival; (*Viśvapr., Hemach., Bhūrip., Dharaṇik.*:
= समीपागमन; *Med.*: = अन्तिकसमागम; *Bhānud.* on *Ama-
rak.*: = निकटगमन). Comp. **अभ्यागम** and the remark s. v.
अभ्युपगम. ² Analogy, affinity (*Wilson*). ³ Assenting or
agreeing to, agreement, contract (*Amarak., Viśvapr., Hem.,
Bhūrip.* &c.): = संविद्, स्वीकार &c.); e. g. *Manu*: क्रिया-
भ्युपगमात्त्वेतद्दीर्घार्थं यत्प्रदीयते; or *Mitāksh.*: नापि कारणम् ।
एकदेशस्वाभ्युपगमाभावात् &c.; or *Vīramitrod.*: यतः प्रसिद्ध-
प्रखवस्तुन्दने ऽपि ग्रहणाद्यभ्युपगमेन प्रतिदानादिकारणोत्तर-
त्वास्वासांभाविनीति वाच्यम्; or *Ratnāvali*: प्रसीदिति ब्रूयामि-
दमसति कोपे न घटते करिष्याम्येवं नो पुनरिति भवेदभ्युपगमः;
comp. also *Kāśikā* (on *Pān.* I. 3. 52): प्रतिज्ञानमभ्युपगमः;
or (on *Pān.* VIII. 2. 99): प्रतिश्रवणमभ्युपगमः; or (on *Pān.*
I. 4. 40): प्रतिपूर्वं आरुपूर्वंश्च शृणोतिरभ्युपगमे प्रतिज्ञाने वर्तते ।
स चाभ्युपगमः परेण प्रयुक्तस्य सतो भवति. ⁴ The admitting
or allowing to be true (of a position or argument in dis-
cussion &c.); or such an admitted fact or argument itself;
e. g. *Nyāya-Sūtra*: तन्माधिकरणाभ्युपगमसंस्तिः सिद्धान्तः
(*Viśvan.*: अत्र चाभ्युपगम्यमानो ऽर्षः सिद्धान्त इति भा-
व्यम् । अभ्युपगमः सिद्धान्त इति वार्तिकटीका । न चात्र वि-
रोधः शङ्कनीयः। अर्थाभ्युपगमयोर्गुणप्रधानभावस्य विवक्षा ।
तन्मत्वाद्दर्थाभ्युपगमो ऽभ्युपगम्यमानो वार्थः सिद्धान्तः); or *ibid.*:
..... निखलानभ्युपगमाच्च सामान्यस्याप्रतिषेधः; or *ibid.*: स्व-

पक्षस्यवापिचोपपत्तुपसंहारे हेतुनिर्देशे परपक्षदोषाभ्युपगमात्स-
मानो दोषः; or *Viśvan.* (on *Nyāy. S. V. 66*): चाविभोव-
स्त्वाविभोवाभ्युपगमे ऽनवस्था; or *Śankara* (on a *Kāṇḍa S.*):
नापि गोलमपि तदानीमिषोत्पन्नं निखलाभ्युपगमात् । नाप्य-
न्वत चागतं निष्क्रियत्वाभ्युपगमात्; or *Vedānta-Sūtra*: अभ्यु-
पगमे ऽवर्षाभावात्; or *ibid.*: अवस्थितिविशेषादिति चेन्नाभ्यु-
पगमावृद्धि हि (*Śankara*: ... अभ्युपगम्यते ह्यात्मनो ऽपि चन्-
नस्त्वेव देहैकदेशवर्तित्वमवस्थितिविशेषम् । कथमित्युच्यते । इदि
ह्येवात्मा पठ्यते वेदानेषु इदि ह्येवात्मा); or *Śankara* (on *Ved.
Sūtr.* IV. 3. 15): न ह्येवमुभयथा भावाभ्युपगमे कश्चिद्दोषो
ऽस्ति; or *Vijñānabh.* (on *Sāṅkhya S. I. 157*): सांप्रुत्ति-
कशब्देन प्रपञ्चस्त्वाविकतायाश्च तैरभ्युपगमात्; or *Jaimini-
yany.*: ननु विद्वद्वाक्यस्य कर्मान्तरविधायकत्वाभावे ऽपि नागु-
वादकत्वम् । तस्य यानविधायकत्वाभ्युपगमात्; or *Kaiyyāta*
(on a passage in *Pat.*'s *Introd.*): क्रियास्तपि जातिर्विद्यते
सैव धातुवाच्या पठति पठतः पठन्ति । इत्यादेरभिन्नस्य प्रख-
यस्य सज्ञावात्तन्निमित्तत्वात्तभ्युपगमः; or *Nāyājibh.* (on an-
other passage of *Pat.*'s *Intrōd.*): ... अन्वयात् स्वयापि वर्षाणां
स्फोटव्यञ्जकत्वाभ्युपगमात्; *Kāśikā* (on *Pān.* I. 1. 29): सर्वना-
मसंज्ञायां तदन्तविधेरभ्युपगमात् । बङ्गरीहेरपि सर्वायत्तस्य
सर्वनामसंज्ञा स्यात्. — See also the preceding and **अभ्युपग-
मसिद्धान्त**. E. गम् with उप and अभि, kṛit aff. चप्.

अभ्युपगमसिद्धान्त Tatpur. m. (-न्तः) (In the *Nyāya* philosophy.)
An implied axiom; defined in the *Nyāya-Sūtra* (I. 31.) as “a
maxim the truth of which is not expressly proved, but
argued upon, in detail, by Gotama, in his *Sūtras*, whence
it follows that he must have admitted its correctness.” —
Such an axiom, for instance, is, that *manas* has the property
of an organ of sense; it is not expressly mentioned in the
Nyāya-Sūtras, but implied, e. g., by the investigation con-
tained in the *Sūtras* 3. 91. &c., 128-131. — *Sūtra* 1. 31.: अपरी-
क्षिताभ्युपगमात्तद्विशेषपरीक्षणमभ्युपगमसिद्धान्तः; *Viśvan.*: अ-
परीक्षितस्य साक्षादसूचितस्य विशेषपरीक्षणं विशेषधर्मकथनम् ।
अभ्युपगमादिति ज्ञापकत्वे पञ्चमी । अभ्युपगमज्ञापकमित्यर्थः ।
विशेषपरीक्षणान्वाच्यते । सूचकतो ऽभ्युपगतमिदमिति । तथा
च साक्षादसूचिताभ्युपगमो ऽभ्युपगमसिद्धान्तः । यथा मनस इ-
न्द्रियत्वमिति. — It is one of the four kinds of the सिद्धान्त
q. v. of the *Nyāya*. E. **अभ्युपगम** and सिद्धान्त.

अभ्युपगमित Tatpur. m. f. n. (-तः-ता-तम्) Made to assent,
persuaded to make an agreement; e. g. (a man whom an-
other engages as a servant for a fixed time) *Mitākshara* (in
explaining the expression कृतः as applied to दासः): कृतः ।
एतावत्कासं त्वं दास इत्यभ्युपगमितः. [The word may mean
also: made to come, invited &c. — comp. **अभ्युपगत** —, but
I know of no passage where it occurs with these meanings.]
E. गम्, in the caus., with उप and अभि, kṛit aff. क्त.

अभ्युपपत्ति Tatpur. f. (-त्तिः) (Literally, approaching, scil.,
with a friendly purpose) ¹ Favouring, favour, affection;
Amarak., Hemach., Śabdār. = अनुग्रह; e. g. *Śakunt.* (in the
transl. of the *Prākṛit*): तदर्हस्यभ्युपपत्त्या जीवितमस्मा अ-
व-
लम्बितुम्; or *Kāśikā*: काचस्तेनाभ्युपपत्तिः परस्मानुकम्पा.
² Defence, protection; e. g. *Manu*: ब्राह्मणाभ्युपपत्तौ च शपथे
नास्ति पातकम् (*Kullūka*: ब्राह्मणरचार्यमङ्गीकृतधनादौ वृषा-
शपथे पापं न भवति); or *ibid.*: स्त्रीविप्राभ्युपपत्तौ च धर्मैव घ्नन्न दु-
श्चरति (*Kull.*: स्त्रीब्राह्मणरचार्यं च &c.); or *ibid.*: स्त्रीवासाभ्युप-
पत्तौ च &c. (*Kull.*: गोब्राह्मणस्त्रीवासानामन्यतमस्यापि परिचा-

कार्यं च). [² Agreement, assent (*Wilson*). ⁴ Impregnation of a woman, as of a brother's widow, as an act of duty (*Wilson*). Comp. उपगमन and अभिगमन.] E. पृ with उप and अभि, kṛit aff. क्तिन्.

अभ्युपपन्न Tatpur. (n. -नम्) The same as the preceding. (The word occurs as an explanation of अभ्युपपत्ति, by *Bhānudīkshita* on the *Amarak.*) E. पृ with उप and अभि, kṛit aff. क्त्.

अभ्युपपन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) ¹ Manifested, proved, effected; e. g. *Mṛichchh.*: अथवा कृतं वृषवाटिकागहनेनाभ्युपपन्नवत्सलः खलु तत्रभवानार्यवाचदत्तः श्रूयते तत्प्रत्यक्षीकृत्य मच्छामि. ² Assented to, admitted; e. g. *Nārada* (of a man who loses a law-suit by his own admission): यस्मिन्नुः साक्षिः सत्वां प्रतिज्ञां च जयी भवेत् । अन्यथावादिनो यस्तु ध्रुवस्तस्य पराजयः । स्वयमभ्युपपन्नो ऽपि &c. (*Raghunandana*: स्वयमभ्युपपन्नः । आत्मनैवाङ्गीकृतस्य पराजयः). See s. v. पृ. E. पृ with उप and अभि, kṛit aff. क्त्.

अभ्युपयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Made use of, employed (the same as उपयुक्त q. v.); e. g. *Nāgajibh.* (on a passage in *Patanj.*'s *Introd.*): ननु यावदेवाधेयते तावदेवाभ्युपयुक्तं स्यात्. E. युक् with उप and अभि, kṛit aff. क्त्.

अभ्युपशान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Appeased, calmed; e. g. *Rītusanh.*: दिगान्तरस्यो ऽभ्युपशान्तमन्वयो निदाघकाशः समुपागतः प्रिये. E. शम् with उप and अभि, kṛit aff. क्त्.

अभ्युपाय Tatpur. m. (-यः) ¹ A means, an expedient; e. g. *Manu*: चैरभ्युपायैरेनांसि मानवो व्यपकर्षति &c. (*Kull.*: वैहेतुभिः &c.); or *Mahābh. Anuśāsanap.*: तादृशेनाभ्युपायेन यष्टव्यं नोद्यमाहृतिः; or a *Vārttika of Kātyāy.* (on the *Introd.* of *Pāṇini*): अनभ्युपाय एष शब्दानां प्रतिपत्ती प्रतिपदपाठः; or *Gautama* (according to the *Mitāksh.*, *Raghun.*, *Viramitr.*): न्यायाधिगमे तर्को ऽभ्युपायः; or *Bhāṭik.*: संधिर्बुद्धेर्विधेयो ऽधिगमाभ्युपायः (*Jayam.*: = प्राप्तिहेतुः); or *ibid.*: संधानमेवास्तु परेण तस्मान्नायो ऽभ्युपायो ऽस्ति निरूप्यमाणः; or *ibid.*: क्रियासमारम्भगतो ऽभ्युपायो नृद्वयसंपत्सहदेशकाला &c. (*Jayam.*: क्रि = कर्मणामारम्भोपाय इत्यर्थः) ॥ न निश्चितार्थं समर्थं च देशं क्रियाभ्युपायादिषु यो ऽतियायात् &c.; or *Hitopad.* (ed. *Seramp.*, *Calcutta* and *Bombay*): नृपात्तो मज्जुयो यूथपतिमाह नाथ को ऽभ्युपायो ऽस्माकं जीवनाय (ed. *Lassen* and *Schlegel* p. 82: को ऽभ्युपायो; ed. *Johnson*: को ऽभ्युपायो); or *Daśakum.*: ... इति विचिन्वो ऽत्राभ्युपायः; or *ibid.*: अलम्ब्यरश्मस्य लोको नष्टमुष्टिचिन्तादिकथनैरभ्युपायान्तरप्रयुक्तिर्दिव्यांशतामेव मम समर्थयमानो मदाज्ञां नात्यवर्तत; or (*spiritual means*) *Bhāgav. Pur.*: नूनं सुनीतिः पतिदेवतायास्तपःप्रभावस्तु सुतस्तस्य तां गतिम् । दृष्ट्वाभ्युपायानपि वेदवादिनो नैवाधिगन्तुं प्रभवन्ति किं नृपाः (*Sṛidharasw.*: पतिरेव देवता यस्यास्तस्याः सुतस्तस्य तपःप्रभावः । तस्य तां गतिं फलमधिगन्तुं वेदवादनशीला ब्रह्मर्षयो ऽपि नैव प्रभवन्ति । अभ्युपायाभ्यवहर्मान्दृष्ट्वापि किं पुनर्नृपाः). ² Assenting, agreeing, agreement. [This meaning rests on the authority of *Hemach.* who gives it in the *Nānārtha* as a synonym, amongst others, of अभ्युपगम — while on other occasions, however, he employs अभ्युपाय in the usual sense “means”; e. g. अङ्गमन्तिकनाचयोः । उपसर्वेण भूते स्यादभ्युपायप्रतीकयोः; or द्वारं निर्गमे ऽभ्युपाये &c. — Elsewhere I have not met with this sense of the word.] E. इ (इङ्) with उप and अभि, kṛit aff. घञ्.

अभ्युपायन Tatpur. n. (-नम्) A complimentary gift, especially one from an inferior to a superior, a *Nazr*; comp. उपायन; e. g. तावानय समं मेपिर्गन्दाधिः साभ्युपायनेः (a quotation from the *Bhāgavata Pur.*, according to *Rādhākāntadeva*).

E. इ (इङ्) with उप and अभि, kṛit aff. क्त्.

अभ्युपायवत् m. f. n. (-वान्-वती-वत्) Possessing means or expedients; e. g. *Bhāṭik.*: शिल्पिभिः पाणिभिः कुड्मस्त्वया जञ्जो ऽभ्युपायवान् (*Jayam.* &c. = बुद्धोपाययुक्त). E. अभ्युपाय, taddh. aff. मनुप्.

अभ्युपावृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Arrived at, approached; e. g. *Satapathabr.*: अथ स्रोत्रमुपाकरोति । सोमः पवत इति स वै परागेव स्रोत्रमुपाकरोति पराञ्च सुवते देवान्वा एतानि स्रोत्राण्यभ्युपावृत्तानि यत्पवमानाः पराञ्चो ह्यैतैर्देवाः स्वर्गं लोकं समाश्रुवत तस्मात्परागेव स्रोत्रमुपाकरोति पराञ्च सुवते. Comp. also s. v. अभ्यावर्तन्. E. वृत् with आ, उप and अभि, kṛit aff. क्त्.

अभ्युपेत Tatpur. m. f. n. (-तः-ता-तम्) The same as अभ्युपगत.

¹ Arrived at, approached, attained; e. g. *Mahābh. Vanap.*: तत्रावसं वर्षसहस्रमात्रं ततो लोकं परमस्यभ्युपेतः; or *Daśakum.*: अथ सा सञ्चितमवादीज्ञगवन्वयाथ राजकुले मत्तः पराजयो ऽभ्युपेतः &c. ² Agreed to, assented to, settled by agreement or contract; e. g. *Meghad.*: मन्दायनो न खलु सुहृदामभ्युपेतार्थकत्वाः (*Mallin.*: अभ्युपेता अङ्गीकृताः । अथैव प्रयोजनस्य कृत्वा क्रिया यैस्ते ऽभ्युपेतसुहृदो इत्यर्थः); or *Daśakum.*: देव चितानयाहं तद्वाक्यमवप्रभृत्वभ्युपेतं मया. ³ Admitted, allowed, as a position or argument in discussion &c.; e. g. *Viramitr.*: व्यवहारतत्त्वकाराभ्युपेतं च कारखीत्तरवैविध्यमयुक्तम्. E. इ (इङ्) with उप and अभि, kṛit aff. क्त्.

अभ्युपेतव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be admitted, to be allowed to be correct, as a position or argument in discussion &c.; comp. अभ्युपगन्तव्य; e. g. *Mādh. Jaiminiyanyāy.*: ततो धातुश्रुतिमवाधितुं स्रोत्रशस्त्रयोः प्रधानकर्मत्वमभ्युपेतव्यम्; or *ibid.*: ... इत्येवं पदार्थानुसमयो ऽभ्युपेतव्यः । न तु काण्डानुसमयः. [For other meanings which would correspond with 1. and 2. of the preceding word, viz. “to be approached” and “to be settled by agreement”, I have no authority; nor have I met with the word itself in any ancient work. Its form is apparently at variance with *Pāṇini*'s *Sūtra* VI. 1. 89., according to the interpretation put upon it by *Patanjali* and the later commentators.] Comp. अभ्युपेय. E. इ (इङ्) with उप and अभि, kṛitya aff. तव्य.

अभ्युपेत्य Tatpur. ind. ¹ Having approached, having arrived at, having attained; e. g. *Mahābh. Vanap.*: आदित्यदीप्ता दिशमभ्युपेत्य मृगा द्विषाः कूरमिमे वदन्ति. ² Having agreed to, having settled by agreement; e. g. *Daśakum.*: अतो युवति-कलामभूता काममञ्जरी च कामयते स हरतु सुभगपताकमिति व्यवस्थापयन्नभ्युपेत्यावां प्राहिकुव तस्मै दूतान्. See also the following. ³ Having admitted or allowed, as a position or argument in discussion &c.; e. g. *Nyāya S.*: अभ्युपेत्य का-सभेदे दोषवचनात् (*Viśvan.*: न व्याघात इति शेषः । अग्न्याधानकाल उदितहोमादिकमभ्युपेत्य स्त्रीकृत्वाणुदितहोमादिकरणे पूर्वोक्तदोषकथनात् व्याघात इत्यर्थः); or *Kumārila* (on a *Jaim. Sūtr.*): अत्रोपकारा अतिदिशन्ते । यत्र प्रकरत्वं तत्र विपरिवृत्तिः तत्र प्रकृतावभ्युपेत्य ब्रूमः &c. E. इ (इङ्) with उप and अभि, kṛit aff. क्त् (an *ādeśa* for क्त्) and āgama तुक्.

अभ्युपेतवाद् Tatpur. m. (-द्) Arguing upon the supposition of the truth of a position: — in order to disprove it. (Molesworth.) E. अभ्युपेत and वाद्.

अभ्युपेत्याशुश्रूषा Tatpur. f. (-वा) Breach of contracted service; a title of Hindu law treating of disputes which arise between master and servant when the latter breaks his agreement; e. g. *Viramitr.*: अथाभ्युपेत्याशुश्रूषास्वव्यवहारपदम् । तस्य स्वरूपमाह नारदः । अभ्युपेत्य च श्रुश्रूषां यस्तां न प्रतिपद्यते । अशुश्रूषाभ्युपेत्यतद्विवादपदमुच्यते इति; or *Mitāksh.*: साम्प्रतमभ्युपेत्याशुश्रूषास्वमपरं विवादपदमभिधातुमुपक्रमते (viz. on *Yājñav.* 2. 182 ff.). E. अभ्युपेत्य and अशुश्रूषा.

अभ्युपेय Tatpur. m. f. n. (-यः-या-यम्) The same as अभ्युपेत्य q. v.; e. g. *Kaṣyapa* (on *Pat.* to a *Vārtt.* on *Pāñ.* VII. 3. 59., referring to समुद्र — comp. the E. of अभ्युद्र): यद्यपि गमेर्द्रोपसर्गाद्भुप्रत्यये सति समुद्र इति सिध्यति तथाप्युक्तेर्घञि जकारनिवृत्तये कुत्वमभ्युपेयम्; or *Madh. Jaiminiyanydy.*: ... इत्यन्तिमः पक्षो ऽभ्युपेयः; or *ibid.*: ततः सोमि देयद्रव्याणां सत्ते दानप्रसक्तिरभ्युपेया; or *Sāy.* on the *Taitt. S.* (in reference to an Adhik. of the *Jaiminiyany.*): यथा समिधो यजतीत्यत्र यागजन्यमपूर्वमस्ति तथा त्रीहीनवहत्यादित्यत्रापि तदभ्युपेयम्; or *Kullūka* (on *Manu*): अत एव जपपेक्षायां गौतमवचनात्सावित्रीजपो ऽभ्युपेय एव; or *Vijñānabh.* (on a *Sāṅkhyā S.*): ननु वामदेवादेरपि परममोक्षो न जात इत्यभ्युपेयम् &c. E. इ (इण्) with उप and अभि, kṛitya aff. यत्. [The formation of this word is apparently at variance with *Pāñ.* III. 1. 109. and VI. 1. 89.; I have not met with it in any older authority than those quoted; and some of the more recent MSS. of *Mādhava's Jaiminiyany.* read several times — but not always — अभ्युपगन्तव्य, where the older and better copies have अभ्युपेय.]

अभ्युपेयिवस् Tatpur. m. f. n. (-यिवान्-युषी-यिवत्) ¹ Having approached, having arrived at; e. g. *Rāmāy.*: गत्वा चतुरहं मार्गे विदेहानभ्युपेयिवान् &c.; or *Bhāṭik.*: रावणः शशुवाञ्छूत्राक्षसानभ्युपेयुषः. ² Having agreed or assented to, having settled by agreement (comp. अभ्युपेत 2). ³ Having admitted or allowed to be correct, as a position or argument in discussion; e. g. *Āik-Prāś.*: विपर्ययो वेतरथाभ्युपेयुषाम् (*Uvāta*: गार्ग्यमतं ये ऽभ्युपगच्छन्ति तेषाम्). E. इ (इण्) with उप and अभि, kṛit aff. क्त्सु and connecting vowel इ (इट्).

अभ्युष Tatpur. m. (-षः) ¹ A preparation of grain (wheat, barley or leguminous seeds, mustard seed, and the like; according to *Bhānūdīkshita*, of green or unripe barley &c.) slightly scorched or parched, so as to be fit for consumption after having been cleaned with the hand; (*Amarak.*: आपकं पौलिरभ्युषः (with the various readings अभ्युषः and अभ्योषः; *Rāyam.* on the *Amarak.*: चीणि — viz. आपकं, पौलि and अभ्युष — गोधूमादिकृतस्यापिलेशदग्धस्य हस्तेन संमुज्य भक्ष्यमाणस्य चोपटीति ख्यातस्य; *Bharatam.*: आरभ्यपाके यवसर्षपादौ वह्निनेषदग्धे वुट इति शब्दवतीति केचित्; *Nīlak.*: चीणि गोधूमादिकृते रुटीति ख्याते । ईषत्पक्वसर्षपादाविति केचित् । द्रदग्धमयकृतमिति श्रीधरः । पाकारभ्ये यवसर्षपादौ वुटवुट इति ख्याते; *Padārthakaum.*: चीणि गोधूमादिकृते रुटीति ख्याते; *Sārasund.*: पाकावस्थागते कलायादिके; *Ramān.*: पाकावस्थावति कलायादिके; *Bhānūd.*: तोकं हरितो यवो ऽभ्युषः । चीणि हरितयवादेर्भर्जितस्य). (Or according to another interpretation) ² A small circular cake made of

pan, in a frying pan, or over charcoal. *Hemach.* 3. 62. (or vv. 398. 399): पूषिका तु पोषिकापोषिपूषिकाः । पूषकावेवपक्षे सुरभ्युषाभ्योषपीषयः, whereupon *Vallabhagāni*: यदाह मदनपावः । कुकुलकर्परधाद्रकद्रकारविपाचिताः । मस्यकाषा यथापूर्वं नुरवो वृंहया मताः । मस्यको [a preparation of wheaten flour, according to *Molesworth*] विमुतः सूक्ष्मः कर्परादिषु पाचितः । स एव किञ्चित्सूक्ष्मसु बुधेः पूषिका मता । अङ्गारकर्कटी शैव विज्ञेयाङ्गारपाचितेति ॥ पूषिकायाः पक्षसूक्ष्ममस्यकपर्यायाः । वाडीवाटीरोटीवाडउरोट इत्यादिभाषा । अभ्युषायाःस्यः सूक्ष्ममस्यकपर्यायाः । पातकीवाटीपातकामाष्टा इत्यादिभाषा । तथा च पश्चापक्षकारो ऽपि । सुर्मस्यका मस्यकलिनः कर्परादिषु पाचिताः । महाको विमुताः सूक्ष्मा लघवो लम्बकाश्च ते ॥ किञ्चित्सूक्ष्मा भवेयुश्च तेभ्यः पूषिकाः स्युताः । शैवाङ्गारेषु संपक्ता विज्ञेयाङ्गारकर्कटी ॥ इत्यङ्गारकर्कटीशब्दे रोटउ इति भाषाप्रसिद्धस्य नाम । It follows therefore from this quotation that पूषिका, पोषिका, पोषि [not पीषि, as both editions of *Hem.* give it, in 3. 62. or v. 398], पूषिका and पूषकी are not different kinds of cake from अभ्युष, अभ्योष and पीषि, but merely larger descriptions of the same sort. — The *Rājanighantū* describes the medical properties of this kind of cake as follows: “sweet and heavy it is a stomachic and gives strength, but increases the phlegm and causes plethora; baked over charcoal, it increases the appetite and causes flatulence: if light, it is strengthening; if baked in oil, its effect is mischievous”; *Rājan.*: पोषिका मधुरा गुर्वी रोचना बलकारिका । श्लेष्मणो वृद्धिजननी पित्तरक्तप्रदायिनी । अङ्गारकर्कटी वह्निदीपनी वातला लघुः । बन्धा च लेहसंयुक्ता घनाघनमुष्णान्विता. — Also अभ्युष and अभ्योष; *Bharatas. Dvirūpak.*: अभ्युषः स्नादभ्युषो ऽपि अभ्योषो ऽपि समा रमाः. E. उष् with अभि, kṛit aff. क्.

अभ्युषीय m. f. n. (-यः-या-यम्) Good for, intended for, sufficient for, appropriate for, the cake called अभ्युष (q. v.). — (Acc. to a *Gāṇa* to *Pāñ.*, where some MSS. however have merely the form अभ्युषीय or अभ्योषीय.) See the following and अभ्युषीय, अभ्युष, अभ्योषीय, अभ्योष. E. अभ्युष, taddh. aff. क्.

अभ्युष m. f. n. (-ष्यः-ष्या-ष्यम्) The same as the preceding. E. अभ्युष, taddh. aff. यत्.

अभ्युह्य Tatpur. ind. Having deduced by reasoning, having concluded, inferred; e. g. *Mitākshara*: गीतमो व्यायाधिगमे तर्को ऽभ्युपायक्षेनाभ्युह्य (wrongly edited in the 4to edd. of Calc. and Benares, °भ्युह्य) यथास्नानं नमयेदित्युक्ता &c.; or *Sūsruta*: एवमभ्युह्य (wrongly edited °भ्युह्य) बन्धविपर्ययं च कुर्वीत; or the *Kāśikā* (on *Pāñ.* VII. 4. 23.): अभ्युह्य गतः. E. ऊह् with अभि, kṛit aff. क्त्सु (a substitute for क्त्सा) which beginning with य् and being क्त्, causes ऊह् in its composition with an *upasarga* to shorten its vowel. Compare अभ्युह्य.

अभ्युड Tatpur. m. f. n. (-डः-डा-डम्) ¹ Brought near; as a *masc.* it occurs as a mystical name of the third प्राण q. v. of the *Vrātya*, in the *Atharvaveda*: यो ऽस्य तृतीयः प्राणो ऽभ्युडो नामासौ स चक्ष्माः. ² Reflected upon, reasoned upon, made the subject of inference; e. g. *Nirukta-Pāñ.*: अयं मन्मार्थचित्ताभ्युडो ऽभ्युडो ऽपि श्रुतितो ऽपि तर्कतः (*Durga*: अभ्युडः = वितर्कितः); see s. v. अभ्युह्य. E. वड् with अभि, kṛit aff. क्त्.

अभ्युष Tatpur. m. (-षः) The same as अभ्युष q. v. E. The same as of अभ्युष, with a prolongation of the second syllable.

अभ्युषीय m. f. n. (-यः-या-यम्) The same as अभ्युषीय q. v. See also the following. E. अभ्युष, taddh. aff. इ.

अभ्युष्य m. f. n. (-ष्यः-ष्या-ष्यम्) The same as the preceding. E. अभ्युष, taddh. aff. यत्.

अभ्यूह Tatpur. m. (-ह्) ¹ Deduction by reasoning, reflexion, constructive or inferential interpretation (of a word, passage &c.); e. g. *Nirukta-Paris.*: अयं मन्त्रार्थचिन्ताभ्यूहो ऽभ्यूहो ऽपि श्रुतितो ऽपि तर्कतो न तु पृथक्त्वेन मन्त्रा निर्वक्तव्या प्रकरणश एव तु निर्वक्तव्याः । मनुष्या वा ऋषिपूत्रकामस्तु देवाननुवन्को न ऋषिर्भविष्यतीति तेभ्य एतं तर्कमृषिं प्रायच्छन्मन्त्रार्थचिन्ताभ्यूहमभ्यूहम् । तस्माद्यदेव किं चानूचानो ऽभ्यूहत्यार्थं तद्भवति (*Durga*: ... मन्त्रार्थचिन्तानामभ्यूहो मन्त्रार्थचिन्ताभ्यूहः । वितर्कितः । शक्यते एतावता मन्त्रार्थो ऽभ्यूहितुमिति । पुनरयमपि श्रुतितः । अपि तर्कतः । श्रुतिभ्यो ब्राह्मणभ्यो निगमशेषेभ्यश्चोच्चीताथोभिधानसामर्थ्येभ्यो वाक्यार्थसामर्थ्यात्तस्योपरि पर्यायास्तर्को ऽभ्यूहो लक्षणन्याय इति यद्यप्ययमभ्यूहस्तथापि । न तु पृथक्त्वेन &c. । ते देवा एतं समस्तार्थमूहमपिभवन्तो ऽनेन मन्त्रार्थोच्छ्रयन्ते ऽभ्यूहितुमिति &c.). ² The same as अभ्यूहन or अध्यूहन qq. vv.; e. g. *Jaimini-Sūtra*: अभ्यूहस्योपरि पाकार्यत्वात् (*Śabara*: प्रकृतौ श्रूयते वेदेन भस्माङ्गारानभ्यूहन्तीति &c.). E. ऊह् with अभि, 1. kṛit aff. घञ्, 2. kṛit aff. अच्.

अभ्यूहक Tatpur. m. f. n. (-हकः-हिका-हकम्) Knowing how to deduce by reasoning &c. See the preceding and the following word. E. ऊह् with अभि, kṛit aff. एवुल्.

अभ्यूहकत्व n. (-त्वम्) The quality of acute reasoning &c. (comp. the preceding words; a quality which a good spy should possess; see s. v. अमान्य). E. अभ्यूहक, taddh. aff. त्व.

अभ्यूहन Tatpur. n. (-नम्) Covering over with ashes and coals, (used especially in ritual works); e. g. *Kumārila* (on the *Mānava Kalpa S.* वसूनां वद्राणामित्यङ्गारान्): अङ्गाराभ्यूहनं भवति; or the same (on another *Mānava K. S.*): भस्मानाभ्यूहत्वमिवा(स)यतीत्यर्थः । अभ्यूहनस्यादृष्टार्थत्वात्; or *Yājñikad.* (in a very detailed description of rites on *Kātyāy. Śr. S. XV. 2. ६*): पविष्येदेनादिपाचप्रोचयान्नाभर्वन्नोपधानं तच्च नाङ्गाराणां प्राचां करणं नाभ्यूहनम् &c. — *Mādhava*, in the *Jaiminīyanyāy.*, explains the synonymous word अभ्यूहन thus: अभ्यूहनं भस्मानाङ्गारैर्योपर्याच्छादनम्. E. ऊह् with अभि, kṛit aff. क्त्.

अभ्यूहितव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) The same as the following; e. g. *Nirukta*: ते (i. e. विकाराः) यथावचनमभ्यूहितव्याः. E. ऊह् with अभि, kṛitya aff. त्व.

अभ्यूह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) To be reflected upon, to be deduced by reasoning; e. g. the *Kāśikā* (on *Pāñ. VII. 4. 23*): अभ्यूह्यो ऽयमर्थः. E. ऊह् with अभि, kṛitya aff. यत्. (Though this affix begins with a य् and the derivative of ऊह् in the present instance is compounded with an *upasarga*, it does not cause the vowel of the *dhātu* to become short, since it has neither a ङ् nor a ङ् as *anubandha*, which, for instance, is the case with the affix क्त्; comp. अभ्यूह्य.)

अभ्येति Tatpur. f. (-तिः) Approaching, arrival; (given by the *Bhūriprayoga* as an explanation of अभ्यागम). E. इ (इत्) with आ and अभि, kṛit aff. क्त्.

[**अभ्येष** Tatpur. (?) m. (-वः) ? — A word of very doubtful existence; it occurs in the *Gāṇa* अपुपादि to *Pāñ. V. 1. 4.*, in the Calcutta ed. of *Pāṇini*, but not in the *Gāṇa* of the MSS. of the *Kāśikā*, nor in those of the *Gāṇaratnamah.*, nor in any other *Gāṇa* list within my reach. I presume

that it is a mistaken reading for अभ्युष q. v.] E. (if any) इत् with अभि, kṛit aff. घञ् or अच्.

अभ्येषय Tatpur. n. (-यम्) I. ¹ Approaching, going towards with a friendly intent; e. g. (for the sake of worship) *Sāyana* (in explaining the words of the *Rīgv.*: मघवन्नभिष्टौ नरो मदेम): हे मघवन् । धनवन्नित् । ते तवाभिष्टावभ्येषये नरः सोषाणां नेतारो वयं मदेम. ² Approaching with hostile intent, attacking; e. g. *Sāyana* (on the words of the *Sāmav.* महा अभिष्टिरोवसा): अभिष्टिः । आभिमुख्येन यष्टव्यः । अभ्येषयशीलो वा शूषुषाम् (comp. for his interpretation of the same passage in the *Rīgv.* अभिष्टि I. 2. 2). E. इत् (to go) with अभि, kṛit aff. क्त्.

II. Wishing, desiring, wish, desire; e. g. *Sāyana* (on the words of the *Rīgv.*: यद्वा नरा शंसं राधं चाभिष्टिमन्नासवा वरुषम्): हे नासत्वावच्छिणी वां युवयोः संवन्धमिष्टिमदभ्येषययुक्तमभिमुख्येन प्राप्तव्यम् &c.; or the same (on *Rīgv.*: तद्वाकी वाचंभरो विहाया अभिष्टिक्त्वायते सत्समुष्म): विहाया महानभिष्टिक्त्वायते । अभ्येषयक्त्वा &c. E. इत् (to desire) with अभि, kṛit aff. क्त्.

अभ्येषणीय Tatpur. m. f. n. (-यः-या-यम्) To be desired, to be aimed at, desirable; e. g. *Sāyana* (on the words of the *Rīgv.*: ऊतीर्युवोरह विषा अभीके अभवन्नभिष्टवः): युवोरह युवयोरयोतीरुतयो रषा अभीके समीपे ऽभिष्टवः सर्वैः प्राणिभिरभ्येषणीया अभवन्. E. इत् (to desire) with अभि, kṛitya aff. ङीयत्.

[**अभ्येषीय** m. f. n. (-यः-या-यम्) ? — See the remark s. v. अभ्येष; a formation according to *Pāñ. V. 1. 4.* See the following. E. (if any) अभ्येष, taddh. aff. इ.]

[**अभ्येष्य** m. f. n. (-यः-या-यम्) ? — If a word at all, it would have the same meaning as the preceding; according to *Pāñ. V. 1. 4.* E. (if any) अभ्येष, taddh. aff. यत्.]

अभ्योष Tatpur. m. (-षः) The same as अभ्युष q. v. E. उप् with अभि, kṛit aff. घञ्.

अभ्योषीय m. f. n. (-यः-या-यम्) The same as अभ्युषीय q. v. and the following. E. अभ्योष, taddh. aff. इ.

अभ्योष्य m. f. n. (-ष्यः-ष्या-ष्यम्) The same as अभ्युष्य and the preceding. E. अभ्योष, taddh. aff. यत्.

अभ् (अभ-भ्रादि-उदात्त-उदात्तेत्) r. 1st. cl. par. (अभ-ति —; according to *Maitreya*, some admit also the *ātṁ*. अभते; — आनभ-अधिता-अधीत्. Desid. अविधिवति. — Caus. अभयति-अविधत्. — Pass. अभ्यते). To go (*Mādhava*, *Maitreya* &c.: गत्वधेः, *Hemach.-Dhātupar.*: गतौ) — but probably in the more definite sense —, to go round, to go about, to roam, to wander; e. g. *Mādhava-Dhātuvr.*: मा भवानधीत्; or *Bhāṭik.*: तेजसी दक्ष्मूकारिवेष्वाभध निर्भयः (*Bharatas.*: आनभ भमति क्त्); or *ibid.*: वियत्वाभध-तुर्भूमी मख्खानि विचिरतुः (*Bharatas.*: = गतौ). — Compare वध्, मध्, भम् and, for the probable origin of these *dhātus*, the Preface.

अभ I. Tatpur. 1. n. (-भम्) ¹ A cloud, more especially a rain-cloud (*Nighāntu*, *Amarak.*, *Haldyudha*, *Hemach.*, *Trīkāñd.*, *Medint.*, *Śabdaratn.*, *Ajayapāla*, *Ratnākara*, *Bhūripr.*: = मेघ; *Viśvap.*: = वसाहक); e. g. *Rīgv.*: पतन्ति मिहः सनयन्त्वा (*Sāyana*: अथाथासन्निः पूर्वा मेघाः); or *ibid.*: यत्ते अभस्य विद्युतो दिवो वर्षन्ति वृष्टयः (*Sāyana*: अ-भादपां हर्तुर्दिवो ऽनारिषादादिवादा वर्षन्ति); or *Rīgv.*,

Samar.: अथाद्दृष्टिरिवाजनि; or *Rigr.*, *Samar.*: प्र नः पितृ
 विबुद्धेषु रोदसी (*Sāyāna*: अथापीव सा यथा रोदिषि । अ-
 थाधि तद्वत्प्रपितृ धुत्स रोदसी याथापुषिष्वौ); or *Vājas. S.*:
 वाताय स्वाहा धूमाय स्वाहाभाय स्वाहा मेघाय स्वाहा &c.;
 or *Atharvav.*: आपो विबुद्धं वर्षं सं वो ऽवन्तु सुदानव उत्सा
 अजगरा उत; or *Satapathabr.*: अनेर्वै धूमो जायते धूमाद्-
 भ्रमभ्राद्दृष्टिः; or *Bṛihadār.*: पर्जन्यो वाग्निर्गौतम तस्य संवत्सर
 एव समिद्भ्राणि धूमो विबुद्धश्निः &c.; or *Chhānd. Upan.*:
 अभ्राणि संभवन्ते स हिंकारो मेघो जायते स प्रस्तावो वर्षति
 स उन्नीथो विद्योतते स्तनयति स प्रतिहारः &c. (*Śankara*:
 अभ्राण्यम्भरणान्नेघ उदकसेकृत्वादुक्ताथम् &c. — whence it
 follows that according to this and some of the preceding
 instances, a distinction was made in some passages of the
 oldest writings between अभ्र, the water-cloud in its con-
 dition previous to raining, and मेघ the cloud in its act of
 raining): or *Manu*: तदा विद्यादन्धायमनृती चाभ्रदर्शने
 (*Kullūka*: तदानध्यायं वर्षासु कुर्यान्न सर्वदा तथानृती प्रादु-
 ष्कृतापिकालेषु मेघदर्शनमात्रे सत्यन्ध्यायो न वर्षासु); or
Bhāgavata-Pur.: स्थूलस्थूला वर्षधारा मुञ्चत्स्वभ्रेष्वभीक्ष्णशः
 जलौघैः स्नायमाना भूर्नादृश्यत नतोन्नतम्; or *Kīratārj.*: शर-
 दभ्रचलाश्लेन्द्रियैरसुरा हि बज्रच्छलाः श्रियः; or *Bhātik.*:
 अशनिरयमसौ कुतो निरभ्रे (scil. नभसि); or *Nalodaya*: न स
 मानसमानसमानसमागममाप समीच्छवसन्तनभः । भ्रमद्भ्रमद्-
 भ्रमद्भ्रमरच्छलतः खलु कामिजनः. See also the quotation from
Sank. Upask. s. v. अभ्रत. — The meaning “water- or rain”-cloud
 seems to be lost in such instances as the following verse of the
Rāmāy.: सिताभ्रशिखराभेषु देवतायतनेषु च । ... ध्वजाः समु-
 च्छिताः &c.; or this verse of the *Mahābh. Vanap.*: तत्र नागा
 महाकाया ज्वालितास्याः सुदारुणाः । सिताभ्रकूटप्रतिमाः &c.
 Comp. also खण्डाभ्र, पिण्डाभ्र, मतङ्गाभ्र, लेखाभ्र, श्याभ्र. —
²Sky, atmosphere; e. g. *Panchat.*: समुद्रवीचीचपलस्वभावाः
 सन्ध्याभ्ररेखिकमुहूर्तरागाः । स्त्रियः क्रताथोः पुरुषं निरर्थं नि-
 पीडितालक्तकवत्त्यजन्ति; or *Naishadhach.*: निलीयते ह्रीवि-
 धुरः स्वज्ञेचं श्रुत्वा विधुस्तस्य मुखं मुखान्नः । सूरैः समुद्रस्य
 कदापि पूरे कदाचिद्भ्रमद्भ्रमद्भ्रगर्भे (*Premach.*: कदाचित्प्रावृ-
 ष्णन्ति । अभ्र आकाशे भ्रमन्ति यान्यभ्राणि मेघास्तेषाम् &c.);
 or *ibid.*: आदाय दण्डं सकलासु दिक्षु यो ऽयं परिभ्राम्यति
 भानुभिर्बुः । अन्धौ निमज्जन्निव तापसो ऽयं सन्ध्याभ्रकाषायम-
 घत्त सायम् (*Nārāy.*: ... सन्ध्यायामभ्रं गगनं तदेव काषा-
 यम् &c.); comp. also अभ्रशिरस्. *Amarak.*, *Hemach.*, *Med.*,
Śabdaratnāv.: = गगन; *Viśvapr.*: = नभस्; *Trikānd.*, *Dha-*
raṇik.: = व्योमन्; *Ajayap.*: = विहायस्; *Bhūrip.*: = ख.
³Æther; *Bhūrip.*: = आकाश, (आकाश is given by *Amar.*,
Hemach. &c. as a synonym of ख &c., when the meaning “æther”
 would coincide with the preceding, but the *Bhūrip.* must have
 intended some distinction between both, since it enumerates
 as meanings of अभ्र, these three: ख, आकाश and घन).
⁴Heaven, paradise; *Hemach.*: त्रिदिव; *Viśvapr.*: स्वर्ग. ⁵Gold;
Med.: = काञ्चन; *Śabdaratn.*: = स्वर्ण. ⁶Camphor; *Nighantu-*
Pr.: = कर्पूर (*Mahr.*: कापूर). ⁷*Cyperus rotundus*; *Rāja-*
nigh.: = मुस्तक; *Cyperis porteniis*; *Nighantu-Pr.*: = भद्रमुस्तक
 (*Mahr.*: भद्रमोथा). ⁸The ratan (*Calamus rotang* or *verus*);
Nigh-Pr.: = वेतस (*Mahr.*: वेत). ⁹A mineral substance
 which by some (for instance by *Wilson* and *Molesworth*) is
 rendered *talc*, by others *mica*. *Ainslie* accounts for this
 apparent diversity by stating (*Materia Ind.* I. p. 421) that

“the Hindoos and Mahomedans of lower India, like Cron-
 stedt and some others, confound *talc* and *mica* together”.
 He then speaks of a dark-coloured, a common grey (*glimmer*
 of *Werner*), a white, and a yellow kind of *mica*. “By
 Brande’s analysis of *talc*”, he concludes, “it consists of
 nearly equal parts of silica and magnesia, with not more
 than six per cent. of lime. *Mica*, the same distinguished
 chemist says, consists principally of alumina and silica,
 with a little magnesia and oxide of iron”. The *Nighantu-*
Prakāśa speaks of four varieties, a white, red, yellow, and
 dark-coloured *abhra*; and gives, in its second part, a de-
 tailed description of the properties of each. — Since the
 word is of frequent occurrence in medical works, the fol-
 lowing extract from *Wise’s* ‘Comm. on the Hindu system
 of medicine’ may show how and for what purposes this
 substance was used by the ancient physicians: “*Mica*
 (*abhra*) is first to be exposed to a high heat, and then
 thrown into the juice of the *Justicia Gandarussa*, rub them
 together, and expose the mixture to a high heat. This is
 to be repeated ten times; when it is considered ready for
 use. It is reduced to powder, and is then said to cure all
 diseases. As it increases the secretion of semen, it is used
 for curing impotency, lengthens life and strengthens judge-
 ment”. Compare अभ्रक. In this sense the word occurs
 e. g. *Naishadhach.* (where however the comm. admits
 also of the meaning cloud): मर्लसोवमदनः सद्गुणं विध-
 दध्विश्रुत्तितारम् । अभ्रं परिदधे &c. (*Nārāy.*: ... श-
 रमेघवदधकश्चवदा निर्मला शुतिर्वासात् &c.). Compare
 also the etymology of अभ्रपुष्प. ¹⁰(In Arithmetic.) A
 cypher (used like other words meaning sky, e. g. ख,
 आकाश, गगण &c.); e. g. *Siddhāntatīrom.*: सखाधदन्-
 सानरः. [¹¹Meal. This meaning is hypothetical, and
 inferred from the following passage of the *Atharvav.* XI.
 3, s. 6: अन्नाः क्वा गावसस्तुला मश्वसुषाः । क्तु फली-
 करवाः शरो ऽधमः; it refers to सोदन and is intended to
 explain the mystical properties of rice. Some of the
 obscurity of this passage may be removed by comparing it
 with a legend of the *Aitareya-Bṛhadmaṇa*. The latter re-
 lates that the gods took man for their victim at a sa-
 crifice; but the spirit of the sacrifice went out of him
 and entered a horse; so they took the horse, but the
 spirit of the sacrifice went out of the horse too, and
 entered an ox; they then took the ox; but, the spirit of
 the ox entering a sheep, they next took the sheep; and so
 successively the *gayal* ox (*gavaya*), the goat, the camel
 and the (fabulous animal) *śarabha*. But since the flesh of
 all these animals is forbidden, they finally took *vr̥thi*, rice,
 the properties of which are then compared in the *Bṛah-*
maṇa to those of a sacrificial animal. Its beard (*विश्राव*),
 it says, represents the hair of the animal, its husk (*गुष*)
 the skin, its waste (*फलीकरवाः* = *Sāy.*: तस्युषीसावेना-
 वधतेभ हेतुर्वाः) the blood; its meal (*पिष्ट*) the flesh;
 and the remaining hard substances of it (*यत्किञ्चित् सारं*
 = *विशिद्व्यह्रीहिसंविक्वाटिव्यस्यं सारम्*) represent the
 bones of the animal. — In comparing these latter words
 with those quoted above, it becomes probable that अभ्र

in this passage of the Atharvaveda means the same as पिष्ट in the Aitareya-Brāhmaṇa.]

2. m. (-अः) Apparently a proper name; according to the *Gāṇa* to *Pān.* IV. 1. 151. See *आभ्य*. — Also written *अब्ध* q. v. E. The ancient grammarians entertained a doubt whether this word was a derivative of *अब्ध*, or a compound; and *Kātyāyana* states in the *Vājas. Prātiśakhya*, that on account of this doubt the *Pada-text* of the *Vājas. Saṅhitā* does not mark the word as a compound, but writes it like a simple word. In the former case the grammarians (*Uvaīa, Mād̥hava, Bhānūd., Rāyam. &c.*) give for both meanings “cloud” and “sky” the etym. *अब्ध*, kṛit aff. *अच्*; *Uvaīa*: *अब्धवधमधचर गवर्धा इत्यनेनाधतेरेवाधम्*; or *Mād̥hava (Dhātuvr. s. v. अब्ध)*: *अधम। अच्*; *Bhānūd.*: *क्षीर्यं गच्छति। अच्*; *Rāyam.*: *अधति क्षीर्यं गच्छति गित्त्व-द्रवत्वात्। अच्*, i. e. “because it goes steadily, on account of its being an eternal substance”). As a compound they analyze it, in the sense of “sky, atmosphere” as consisting either of *अ* and *अब्ध*, i. e. “not carrying anything” or “not shining”, — or of *अप्* and *अब्ध*, i. e. “whence water falls”; e. g. *Bhānūd.*: *न विभर्ति किञ्चित्। मूलविभुवादित्वात्*: (comp. *Pān.* III. 2. 5. vārtt. 2, quoted by *Patanjali*, but without *अब्ध*); or *न धावते। धावु दीप्ती। अन्वेद्यो ऽपीति ङः* (should be *अन्वेद्यपीति*, comp. *Pān.* III. 2. 101.); or *आपो अंशन्वत्त्वात्*; and in the sense of “cloud”, as consisting either of *अ* and *अब्ध*, i. e. “whence (water) does not fall” or *अप्* and *अब्ध*, i. e. “carrying water”; e. g. *Bhānūd.*: *न अश्नन्वापो ऽस्मात्* or *आपो विभर्ति। मूलविभुवादित्वात्*:. The latter etymology is also indicated by *Śankara* in his comment on the passage of the *Chhānd. Upan.* above quoted. All these etymologies except *अब्ध*, kṛit aff. *अच्*, i. e. “going round”, and (*Tatpur.*) *अप्* and *अब्ध*, i. e. “carrying water”, may be dismissed as learned subtleties or grammatical improbabilities; the only question that remains being whether the former of these two etym. is preferable to the latter or not. The accent of the word does not decide it, since according to either etym., it would be that which it is, *udātta* on the last syllable. Nor does the hypothetical comparison of *अब्ध* with *ὀμβρο* — or *ὄφρο* —, even if its correctness were indubitable, afford any solution of the question, since neither of these words has a safe etym. in Greek. The only apparent criterion therefore is the sense of the Sanskrit word. If *अब्ध* meant originally “sky, heaven”, as *Amara* and its comm. perhaps supposed, the former etym. would have some plausibility, but as it always, in the *Rigveda*, means *cloud*, and more especially *water- or rain-cloud*, and as there will be much difficulty in tracing its sense “sky” to any ancient Sanskrit work, there is the more reason to prefer the etym. *अप्* and *अब्ध*, as other synonyms of “cloud” express exactly the same idea (e. g. *वारिवाह, धाराधर, जलधर, अमुभूत् &c.*), whereas there is none which implies the sense of “going round”. It would then follow that the etym. *अब्ध*, kṛit aff. *अच्*, probably rests, on the mere fact that the *Pada-text* of the *Rig- and Yajur-veda* wrote *अब्ध* instead of *अप् ऽब्ध*, a circumstance which proves nothing more than that the word was pronounced at the

time when this *Pada-text* was composed, *अब्ध*, not *अब्ध*. — The meanings “sky” and “heaven” are easily connected with “cloud”; the others rest probably on comparisons of the substances meant with the colour or configuration of the sky or clouds; for the meaning “*talc*” or “*mica*” comp., e. g. *अक्षरीच, अमल, निर्मल, शुभ, and Hemach.* 4. 117. or v. 1051, where he says that words meaning *अ* and *मेघ* also mean *talc*.

II. m. f. n. (-अः-धा-धम्) Cloudy; (a doubtful meaning, which follows from a reading of doubtful correctness in a MS. of the *Kāśikā* — to be found in the *Ākṛiti-Gāṇa चर्ष-चादि* to *Pān.* V. 2. 127. containing these words: *चर्षत्। उरत्। चतुर। पतित। षटा। घटा। अब्ध। वर्दम। अच। कवच। स्वाङ्गाङ्गीनात्। सङ्गः पादो ऽस्य सङ्गः। कायः। वर्धात्*). E. *अब्ध* or *अब्ध*, taddh. aff. *अच्* (in the sense of *मनुष्य*).

अर्धसिंह or *अर्धसिंह* *Tatpur.* 1. m. f. n. (-हः-हा-हम्) Touching (liter. licking) the clouds, very high, very lofty; e. g. *Meghad.*: *.... अर्धसिंहायाः प्रासादाः.... (Mallin.: अर्धं सिं-हस्तीत्यर्धसिंहान्धकवाक्षयाणि शिखराणि येषां ते तपोक्ता अतितुङ्गा इत्यर्थः); or Raghuv.*: *आलोकाविषकुदितामयोर्धां प्रासादमर्धसिंहमारोहः; or Bhāṭik.*: *अर्धसिंहायं रविमार्ग-भङ्गमार्गहरे ऽद्रिं प्रति चिचकूटम् (Jayam., Bharatas.: = अथ-स्युकिशखरम्); or ibid.*: *रामो ऽप्योचन्नमकामावामर्धसिंहं नि-रिम्। ऐव &c.; or Śiśupālab.*: *लोकोष्ठमौद्रकमुद्गमुखं तद्व्या-मर्धसिंहानि सिंहे नवपल्लवानि (Mallin.: अ = उच्चतराणि*.

2. m. (-हः) The wind; *Kāśikā, Siddhāntak. &c.*: *अर्धसिंहो वायुः; e. g. Śāhityad.*: *अयोवदानां प्रमदावनाना-मर्धसिंहः शोणमयीमयूखैः। सन्ध्याधमं प्राप्नुवतामकास्ते ऽथ-नङ्गनेपथविधिं व्यधत्। E. अब्ध* or *अब्ध* and *सिंह* (i. e. in this compound, according to *Pānini सिंह*, kṛit aff. *खम्*, which causes the insertion in the former part of the compound of *मुम्*, i. e. *म्*, but more probably an imperfect compound of *अब्ध* in the accus. sing., and *सिंह*). Compare *अब्धङ्कष*.

अब्धक or *अब्धक* n. (कम्) The same as *अब्ध* 1. 9.; e. g. *Hemach.*: *गिरिजमधके। शिखाजतुनि लोहे च; Viśvapr.*: *गिरिखं चा-धके स्वातं शिखाजतुसुगन्धयोः; or Hemach.*: *निर्मलं विमले ऽधके or Viśvapr.*: *अमलं विशदे ऽधके; or Hemach.*: *शुभं दीप्ते ऽधके सिते or Viśvapr.*: *शुभं प्रदीप्ते धवले ऽधके ऽपि*. (These instances, among very many others, may also bear out the assertion made previously, that *Hemachandra's Nānārthas* are not a literal copy of *Maheśvara's Viśva-prakāśa*). E. *अब्ध* or *अब्ध*, taddh. aff. *कन्* (संज्ञायाम्; *Mād̥h. Dhātuvr.*; comp. *Pān.* V. 3. 87.) According to the *Unādikosha* — the word would be derived from *अब्ध*, uñ. aff. *अक* — and should therefore not be written optionally *अब्धक*; but the former *ε* is evidently preferable.

अब्धकमसन् or *अब्धक* *Tatpur.* n. (-सन्) Calx of talc (*Molesworth*). Mixed with Gunja (*Abrus precatoris*), Piper longum, and various other drugs, it is used as a vehicle in urinary affections, in diseases caused by poisoning, leprosy, jaundice, enlargements of the spleen, dysentery, and various other complaints. Its medical properties and its application are taught in detail by the *Nighantū-Prakāśa*. E. *अब्धक* or *अब्धक* and *मसन्*.

अब्धकसत्त्व or *अब्धकसत्त्व* *Tatpur.* n. (-त्वम्) Steel. In

medicine one of the औषधिप्रतिनिधि q. v. (*Nighantu-Prak.*).
E. अधक or अधक and सत्त्व.

अधकोट or अधकोट(?) m. (?) (-टः) The winding of clouds.
See the following. E. अध or अध and कोट.

अधकोटाय or अधकोटाय denom. át. (-यते) To produce
the winding of clouds. (This denom. as well as the com-
pound whence it is derived, are of doubtful correctness;
they occur in a MS. of the *Gaṅgaratnam.* in the *Gaṅga*
शब्दादि — comp. *Pan.* III. I. 17. — where the comm. gives
अधकोटायते without any further explanation; but two
other MSS. of the same work — more correct than the
first — have the formations अधायते and कोटायते with a
comm. on the latter word, and consider therefore अध-
कोट as two distinct words.) E. अधकोट or अधकोट,
denom. aff. क्ङ्.

अधघन or अधघन Tatpur. m. f. n. (-नः-ना-जन्) Full of
clouds, clouded; e. g. *Raghuv.*: तपेन्नरिण जगतां प्रसयादि-
वोर्वी वर्षात्ययेन रुचमधघनादिवेन्दोः (comm.: अधघनाये-
घनिविडादिन्दोश्चन्द्रात्) &c. E. अध or अध and घन.

अधङ्गुष or अधङ्गुष Tatpur. l. m. f. n. (-षः-षा-षन्) Tou-
ching (liter. hurting) the clouds, very lofty, very high; e. g.
Bhāṭik.: सर्वकषयशःशाखं रामकल्पतरुं कपिः । आदायार्ध-
कषं प्रायाम्बुस्यं फलशास्त्रिनम्.

2. m. (-षः) ¹A mountain; *Kāśikā*: अधकपो गिरिः.
²The wind; *Siddh.-Kaum.*: अधकपो वायुः [It is not cer-
tain, however, whether these two instances are not merely
illustrations referring to 1.] E. अध or अध and कष (i. e.
in this compound, according to *Pāṇ.*, कष, kṛit aff. खच्
which causes the insertion, in the former part of the com-
pound, of मुम्, i. e. म्; but more probably an imperfect
compound of अध in the accus. sing., and कष). Compare
अधलिह.

अधच्छाया or अधच्छाया Tatpur. (-या) The shadow of a
cloud; e. g. (as an illustration of transitoriness) *Httop.*:
अधच्छाया खलप्रीतिर्नवशस्त्रानि योषितः । किंचित्कालोपभो-
म्भानि यौवनानि धनानि च. E. अध or अध and छाया.

अधजा or अधजा Tatpur. m. (-जाः) (ved.) Born or pro-
duced by the clouds; e. g. *Atharvav.*: मुञ्च.... एनं.... यो
अधजा वातजा यस्य मुष्णो वनस्यतीन्सचतां पर्वतांश्च. E. अध
or अध and जा (जन्, kṛit aff. विट्).

अधनाग or अधनाग Karmadh. or Tatpur. m. (-नः) *Abhra-*
nāga, the name of one of the eight elephants, attached to
each quarter, and supposed to support the globe (see दि-
ग्गज); according to the *Hārāvāli*. The same as अधमातङ्ग
q. v. E. अध or अध and नाग. Comp. the etym. of
अधमातङ्ग; मातङ्ग being a synonym of नाग.

अधपटल or अधपटल Tatpur. n. (-लम्) ¹The same as अधक
(*Nigh.-Prak.*). [²The covering (over the sky) of clouds;
also overspread state, overcloudedness (*Molesworth*).] E.
अध or अध and पटल.

अधपथ or अधपथ Tatpur. m. (-पः) The same as आकाश,
i. e. æther (*Hemach.*). E. अध or अध and पथिन्, samās.
aff. च.

अधपिशाच or अधपिशाच Tatpur. m. (-चः) (Literally; the
fiend in the sky.) Rāhu, the ascending node, who by en-
deavouring to swallow the sun and moon, causes eclipses

(*Triśāṅg.*, *Bhūrip.*, *Śabdaratn.*). See also the following.
E. अध or अध and पिशाच.

अधपिशाचक or अधक m. (-कः) The same as the preceding
(*Hārāvāli*). E. अधपिशाच or अधक, taddh. aff. कन् (संज्ञा-
याम्; comp. *Pāṇ.* V. 3. 75.).

अधपुष्प or अधपुष्प I. Tatpur. n. (-ष्पम्) ¹Water; comp.
मेघपुष्प. ²'A flower in the air', i. e. any thing impossible
or non-existent; comp. काकदन्त, शशविषाण and similar
expressions. Both meanings are admitted by *Prema-*
chandra in this verse of the *Naishadhach.*: अधपुष्पमपि
दित्सति शीतं सार्धेना विमुक्ता यदभावि । लोककस्य खलु
चक्षुपुटेन स्नानिहसति तद्वनसधि (*Premach.*: अधपुष्पं जलम्....
अधपुष्पमपि गगनकुसुमनुकमसंभवं वस्त्वपि भवतु).

II. Bahuvr. m. (-ष्पः) ¹The ratan (*Calamus rotang*);
Amarak., *Rājanigh.*, *Nigh.-Pr.*: = वेतस; *Sureśvara*: = वा-
नीर; see also रसाधपुष्प; — or ²a kind of the former, the
ratan growing in water; *Nigh.-Pr.*: = जलवेतस (*Mabr.*:
जलवेत); comp. जम्बुवेतस. E. अध or अध and पुष्प "with
flowers resembling talc"; or "flowering at the season of
clouds"; *Bhānuḍ.*: अधमिवाधसमये वा पुष्पमस्य; *Rā-*
yam.: अधे ऽधसमये पुष्पमस्य.

अधमुष or अधमुष Tatpur. m. (-षः) (ved.) A cloud; e. g.
Rigo.: अधमुषो न वाचा मुषा वसु इविष्मन्तो न यन्ना वि-
जानुषः (*Sāyān.*: अधमुषो नाम मेघनामा निर्गर्कन्त उदक-
विन्दवः । वाचा सुखा प्रीता मरुतो वसु धनं मुषा व्यत्येन
वज्रवचनम् &c. This interpretation seems liable to doubt;
अधमुषः is more probably the nom. plur. of अधमुष् in the
sense of rain. E. अध or अध and मुष.

अधम I. Tatpur. m. (-मः) Steadiness, composure. E. च
neg. and धम.

II. Bahuvr. m. f. n. (-मः-मा-मन्) Steady, clear, not
blundering. E. च priv. and धम. — (*Wilson*; *Rddhakāntad.*)

अधमांसी or अधमांसी Tatpur. f. (-सी) The name of plant,
small *Jaiāmānsī* (*Valeriana Jaiāmānsī*); *Rājan.*: = आकाश-
मांसी; *Nigh.-Prak.*: = आकाशवटामांसी. E. अध or अध
and मांसी.

अधमतङ्ग or अधमतङ्ग Karmadh. or Tatpur. m. (-जः)
The same as अधमातङ्ग; e. g. *Hemach.*: सदादानो गन्धर्जे
हेरम्बे ऽधमतङ्गे (comp. *Viśvapr.*: सदादानो ऽधमातङ्गे हे-
'रम्बे ऽगन्धर्जिनि). E. अध or अध and मतङ्ग. Comp.
the etym. of the following.

अधमातङ्ग or अधमातङ्ग Karmadh. or Tatpur. m. (ङ्गः) The
same as *Airāvata* or *Airāvāna*, one of the eight fabulous
elephants, severally placed at each of the eight regions, and
supporting the globe. He stands in the east, belongs to
Indra, and is one of the wonderful beings which arose
from the milk-ocean when it was churned by the gods for
the obtainment of *amṛita* or the drink of immortality. His
wife is *Abhramu*, whence he is called *Abhramupriya* or
Abhramuvallabha (and the like), i. e. "the beloved of *Abhramu*".
For his other names see s. v. ऐरावत. (*Amarak.*, *Hald-*
yudha, *Hemach.*, *Śabdaratn.* &c.) — See also दिग्गज, अधनाग
and the following. E. अध or अध (scil. आत्मन्) and
मातङ्ग "the elephant who has the nature of, or consists
of, clouds", or "the elephant who is like a cloud, i. e.
cloud considered as, or likened to, an elephant"; or अध

(in the sense of the locat.) and मातङ्ग “the elephant in the cloud”; *Rāyam.*: अभातङ्गो मातङ्गः; *Bhānud.*: अम्भ मेघ-
 दातङ्गो मातङ्गः शाकपार्ष्णिवादिः (*Pān.* II. 1. ७९. *vārtt.*,
 mentioned by *Patanjali*, but without अभातङ्ग) । अम्भ
 आकाशे मेघे वा विद्यमानो मातङ्ग इति वा; *Premach.* on
Naishadhach. (16. ३., see the following): अम्भवत्मातङ्गः.
 अभातङ्गता f. (-ता) The nature of the elephant *Abhramā-*
tanga q. v. — which according to *Premachandra* on a verse
 of the *Naishadhach.* implies either the constant flowing of
 liquid from his temples, i. e. the continuity of his condition
 of rut and fierceness, or his being as dark as a rain-cloud;
 विरोधं दुर्वाससमस्त्रसद्विहवः स्रवं स्रवन्नस्रं विमिष्टसिन्धुरः ।
 अदत्तं तस्मै स मदच्छात्सदा अभातङ्गतयेव वपुक्कम्; (the
 comparison made in this verse alludes to a legend of the
Purānas, thus related by *Premachandra*. Indra, when once
 riding on his elephant, was presented by the saint *Durvāsas*
 with a garland made of flowers of the paradise-tree *Mandāra*.
 He placed it on the forehead of his elephant; but the animal
 threw it down with his trunk, whereupon the saint enraged
 cursed the elephant to fall down from heaven like the garland.
Comp. Vishnup. p. 70. 71.). E. The preceding, taddh. aff. तङ्
 अभाता or अम्भमाता *Tatpur.* f. (-ता) A line or succes-
 sion of clouds; e. g. *Halāy.*: अम्भवाधमाता च बुधिः का-
 द्मिनी कृता (where it is better, however to analyze नव-
 अम्भ and माता, instead of नव and अभाता). *Comp.*
 मेघमाता. E. अम्भ or अम्भ and माता.
 अम्भु or अम्भु *Tatpur.* f. (-म्भुः) *Abhramu*, the female
 elephant of the east, the wife of *Abhramātanga*, the ele-
 phant of Indra. See अभातङ्ग and दिग्मज. (*Amarak.*,
Śabdār.; and likewise *Hārāvali*: अम्भुस्त्वधनागस्र). E. अम्भ
 or अम्भ and मु (मा, un. aff. कु), ‘measuring the sky or
 in the sky’; or अ neg. and भु (भम्, un. aff. उ), ‘not
 roaming about, i. e. going slowly’; *Mathureśa*: अम्भं मेघं
 माति । अम्भुः; *Rāyam.*: अमतीति भुम्भुः । उग्रत्वयः । न
 अमुरधम्भुः । मन्वरगामिनीत्वर्थः; *Bhānud.*: अम्भ आकाश
 एव माति । मा मणि । मित्र्यादित्वात् (comp. *Unnādi S.*
 1. ३८.) । न भास्यति । भृशुचरीत् (comp. *Unnādi S.* 1. १.)
 मन्वरगामिनीत्वर्थे इति वा. On account of its affinity with
 अभातङ्ग the former etym. is more plausible.
 अम्भुप्रिय or अम्भुप्रिय *Tatpur.* m. (-यः) ‘The beloved of
Abhramu’, Indra’s elephant, the male elephant of the east
 (*Hemach.*). See the preceding, the following, and अभातङ्ग.
 E. अम्भु or अम्भु and प्रिय.
 अम्भुवत्तम or अम्भुवत्तम *Tatpur.* m. (-म्भुः) The same as
 the preceding (*Amarak.*, *Śabdār.*). E. अम्भु or अम्भु
 and वत्तम.
 अम्भरोह or अम्भरोह *Tatpur.* m. (-हः) The lapis lazuli.
Rājanigh., *Nigh.-Prak.*: = वैदूर्यमणि. E. अम्भ or अम्भ and
 रोह; “rising to the clouds”; probably on account of its
 being found on very high mountains, as is indicated by
 its other names अम्भवाधव and विदूरमणि or वैदूर्य.
 अम्भक्षिप्त or अम्भक्षिप्त *Tatpur.* m. f. n. (-म्भः-म्भः and condi-
 tionally -म्भी-म्भम्) Fainted with clouds, overspread with
 clouds. If the compound has, besides, the implied sense
 of “little”, the fem. is अम्भक्षिप्ती (otherwise ०म्भः); e. g.
Siddh. Kaum. (to *Pān.* IV. 1. ५१.): अम्भक्षिप्ती वीः; the

Kāśikā and *Purushott.-Vṛittī*. read instead of this instance:
 अम्भक्षिप्ती वीः. E. अम्भ or अम्भ and क्षिप्त (when the
 fem. is ०म्भी, with fem. aff. वीष्).
 अम्भवर्ष or अम्भवर्ष *Tatpur.* m. f. n. (-र्षः-र्षा-र्षम्) (*ved.*) Shed
 by the clouds, falling down as rain from the clouds; e. g.
Rigv.: एते सोमा अतिवाराण्यवा दिवा न कोशासो अम्भ-
 वर्षाः (*Sāyana*: दि० = दिविभवाः कोशाः आप इव । ता
 विशेषमे । अम्भवर्षाः । अर्धैर्वृषमाणाः). E. अम्भ or अम्भ
 and वर्ष.
 अम्भवाटिका or अम्भवाटिका *Tatpur.* f. (-का) The name of
 a plant (*Spondias mangifera*); *Rājanigh.*: = चास्रातक. E.
 अम्भ or अम्भ and वाटिका.
 अम्भविक्षिप्त or अम्भविक्षिप्त *Tatpur.* m. f. n. (-म्भः-म्भः and condi-
 tionally -म्भी-म्भम्). The same as अम्भक्षिप्त q. v., and its
 fem. formation under the same condition ०म्भी; *Kāśikā*,
Purushott.-Vṛittī. e. g.: अम्भविक्षिप्ती वीः “the sky with a
 few clouds”. E. अम्भ or अम्भ and विक्षिप्त.
 अम्भवृद्ध or अम्भवृद्ध *Tatpur.* n. (-वृद्धम्) An aggregation of
 clouds; e. g. *Raghuv.*: खली नवाकपुषताभिवृष्टा मचू-
 रकेकाभिरिवाभिवृद्धम्; or *ibid.*: तरसविबुद्धिवाभिवृद्धम्.
 E. अम्भ or अम्भ and वृद्ध.
 अम्भशिरस् or अम्भशिरस् *Karmadh.* n. (-रः) Sky-head, the
 sky, as it were, a head; e. g. *Sinupālab.*: विरसातपञ्चवि-
 रनुष्णवपुः परितो विपाण्डु दधदधशिरः । अम्भवत्तः परि-
 खतिं शिखिलः परिमन्वसूर्यनयनो दिवसः (*Mallin.*: अम्भमा-
 काशमेव शिरो दधदुद्धत). E. अम्भ or अम्भ and शिरस्.
 अम्भष्ट *Tatpur.* m. f. n. (-ष्टः-ष्टा-ष्टम्) Not fallen, fixed, per-
 manent; e. g. *Hemach.*: अम्भुतो दादशसर्गे केशवाधष्टयो-
 रपि. E. अ neg. and भष्ट.
 अम्भसार or अम्भसार *Tatpur.* m. (-रः) Camphor, or a spe-
 cial kind of it, called *Bhimasena* or *Bhimaseni*. See कर्पूर;
Nigh.-Prak.: = कर्पूर (Mahr.: कर्पूर) or भीमसेनीकर्पूर. E.
 अम्भ or अम्भ and सार.
 अभातु *Bahuvr.* f. (-ता) (*ved.*) A girl or a woman who has
 no brother; e. g. *Rigv.*: अभातेव पुंस एति प्रलीची नर्ता-
 विव सनये भनानाम् (*Yāska*: = अभातुका &c.; *Sāyana*:
 = आनुरहिता); or *ibid.*: अभातरौ न वीषको वक्तः पति-
 रिपो न जनको दुरेवाः (*Sāyana*: = आवादिबन्धुरहिताः);
 or *Atharv.*: अमूर्धो वक्ति वीषितो हिरा (v. l. in the *Nirukta*:
 जामयः सर्वा) वीहितवाससः । अभातर इव जामयश्चिह्नं
 इतवर्षसः (v. l. in the *Nirukta*: योवादिहिति इतवर्षसः;
 these various readings appear safer than the present text
 of the *Atharv.*, since they are confirmed by the comm. of
Yāska, whereas the former rest only on the reading of
 MSS. more or less modern); *Yāska* (on the latter passage):
 अभातुका इव योवादिहिति &c. — In the present ed. of
 the *Nirukta* (3. ९) there is a feminine form अभाती, which
 is the more interesting as it neither conforms itself to the
 vaidik, nor to the classical standard of grammar; viz.:
 नाभातीमुपयच्छेत् तोकं ह्यस्य तद्भवतीत्वात्तुक्त्वा उपयम-
 न्निधेः प्रत्ययः यितुश्च कुम्भायः; but (in the MS. used by me)
Durga who quotes, and comments on, this passage, reads
 it, नाभातुकामुपयच्छेत् &c. It may be safer, therefore, not
 to start for the present this feminine “without a kindred”.
 — The classical form of this compound is अभातुका (comp.
Pān. V. 4. 1५३.). *Comp.* also अभातुमती. E. अ priv. and भातु-

अभातृक Bahuvr. m. f. n. (-कः-का-कम्) Brotherless; e. g. *Yājñav.* (on a son without brothers after the death of his father): मृते पितरि कुर्युस्तं धातरस्त्वर्धभागिकम् । अभातृको हरेत्सर्वं दुहितृणां सुताकृते. *Yāska* quotes a passage according to which a man should avoid marrying a girl who has no brothers, since her son would by right not belong to her husband but revert to her father: नाभातृकामुपयच्छेत &c. (see s. v. अभातृ). The same rule is laid down by the lawgivers (e. g. *Manu* 3. 11., *Yājñav.* 1. 53.), but it is matter of some interest to observe that *Manu* himself (9. 127) bids a father who is अपुत्र or has no sons, to give in marriage his daughter in order to obtain a son through her (likewise *Vaśiṣṭha*: अभातृकां प्रदास्यामि तुभ्यां कन्यामखंडताम् । अस्यां यो जायते पुत्रः स मे पुत्रो भवेदिति); and on another occasion (9. 136.) he even intimates that not so much as a verbal or distinct agreement with his son-in-law is required to insure to him the male offspring of his daughter, but that his mere intention while giving her away suffices to justify his claim (see पुत्रिका and comp. the quotations s. v. अपुत्रिका). Now, since it is not likely that the lawgivers would have induced a man, by injunction or advice, to allure another man into the committal of an act which they themselves declared to be blamable or imprudent, it may be inferred, that the warning they give to a young man not to marry a brotherless girl, embodies, by way of respect, the law of a period previous to theirs, whereas their own detailed regulations concerning the *putrikā* represent the real law as it prevailed at their time. — The learned Pandit who added a copious commentary to *Colebrooke's Digest of Hindu law*, did not notice the apparent discrepancy alluded to, but felt another difficulty in regard to *Manu* 9. 127., since “*Manu* himself”, he says, “appointed his daughter to raise up issue for him, although he had sons”. The Pandit therefore concludes that “अपुत्र ‘who has no son’, is not mentioned (by *Manu* 9. 127.) as a requisite condition, but is merely descriptive”, and “though the father of a son has no such cogent reason for appointing his daughter to raise up issue for him; still however he may so appoint his daughter”, and for the same reason he then declares also the expression अभातृकाम् “‘who has no brother’, in the text of *Vaśiṣṭha*, to be merely descriptive; for it is not requisite to her filiation”. Yet since the legend referred to by *Jagannātha Tarkapanchānāna* rests on the sole authority of the *Bhāgavata-Purāna* (see s. v. अपुत्रिका), those who admit that this Purāna is more recent than *Manu's* law book, will merely see reason to conclude that its story represents a further progress of the law on the अपुत्रिका, in as much as a man at the date of the composition of this work, seems to have been allowed to filiate a daughter, although he was not an अपुत्र nor she an अभातृका. But even supposing that the Pandits did not admit that *Manu's* law book was later than the *Bhāgavata P.*, or that they looked upon the legend referred to as an historical fact out of this same *Manu's* life, we should still deny that it can have any bearing on the plain injunction given by him (9. 127.), for *Baudhāyana* says:

अनुष्ठितं तु यदेवैर्मुनिभिर्यदनुष्ठितम् । नानुष्ठियं मनुष्यैस्तुल्यं कर्म समाचरेत् । i. e. “the practise of the gods and the practise of the Munis is not to be followed by men; let a man do as he is enjoined to do”. Compare अभातृ and अभातृमती. E. अ priv. and आतृ, samās. aff. कप्.

अभातृघ्नी Tatpur. f. (-घ्नी) A woman who does not kill her brother; e. g. *Atharv.*: अभातृघ्नीं वरुणापमुघ्नीं वृहस्पति । इन्द्रापतिघ्नीं पुष्यिणीमासन्धं सवितर्वह. E. अ neg. and आतृघ्नी (fem. of आतृहन).

अभातृमती Tatpur. f. (-ती) A girl or woman who has no brother; e. g. *Nirukta*: अभातृमती वाद इत्यपरम् (*Durga*: अभातृमती वाद इत्यपरमाचार्यमतमिति वाक्यशेषः । धैवाभातृका भवति कन्या सैव पितृयं धनमर्हति नेतरा सभातृका । पुरुषेषु हि पितुः पिण्डदानेषु तिष्ठत्सु न स्त्री धनमर्हति । सा हि परकीयं वंशं वर्धयति न स्वम्). See अभातृ and अभातृक. E. अ neg. and आतृमती (fem. of आतृमत).

अभातृत्व Bahuvr. 1. m. (-त्वः) Without enemies; e. g. *Rīgv.* or *Sāmav.*: अभातृत्वो अना त्वमनापिरिक्त् अनुषा सनादसि (*Sāy.* on the *Rīgv.*: = आतृत्वादिवर्जितः; on the *Sāmav.*: = अशत्रुः); or *Satapathabr.*: असपत्नं सुवधमितीमं देवा अभातृत्वं सुवधम्.

2. n. (-त्वम्) The ritual name of the *Sāmav.* verse 1. 399. (= I. 5. 1. 2. 1. or 2. 739. = II. 6. 2. 4. 1.); according to the *Rishi-brāhm.* to the *Āraṇya-gāna*, in Benfey's valuable Index to the *Sāmaveda*. E. अ priv. and आतृत्व.

अभाभ or अम्भाभ Bahuvr. m. f. n. (-भः-भा-भम्) Having the appearance of clouds, like clouds; e. g. in the piece of alliteration quoted s. v. अभीष्ट. E. अम्भ and आभा.

अभाय or अम्भाय denom. ātm. (-यति) To produce clouds (in the *Gāna* शब्दादि to *Pāṇ.*, and likewise in the *Gānaratnam.*). Comp. अम्भकोटाय. E. अम्भ or अम्भ, denom. aff. क्वक्.

अभावकाश or अम्भावकाश Tatpur. m. (-शः) Clouds for a refuge; see अम्भवकाश, of which it occurs as a various reading in the *Gānaratnam.*; comp. आभावकाशिक and the following. E. अम्भ or अम्भ and अवकाश.

[अभावकाशिक and अम्भावकाशिक are two ungrammatical readings instead of आभावकाशिक; the former occurs, for instance, in *Sohlegel's Rāmāy.* I. 63. 24. (where the Calc. and Bombay editions of the same recension read वर्षास्वाकाशसंश्रयः, and a good MS. of the E. I. O. with an interspersed comm. of *Maheśvaratīrtha*, reads वर्षास्वाकाशमाश्रयः, which latter two words are rendered by the comm. आकाशसंश्रयः). The other form occurs in the same ed. of the *Rāmāy.* I. 43. 14., but the two native editions and the MS. in question do not contain the half Śloka where it stands; in *Gorresio's* ed. I. 44. 11. and 65, 30.; and also in the two Calc., the Benares, the London and Paris editions and some MSS., of *Manu* 6. 23. The *Gānaratnam.* distinctly gives the formation आभा°, by basing it on *Pāṇ.* IV. 4. 73.]

अभावकाशिन or अम्भा° m. (-शी) Having the clouds for shelter, an ascetic who in the rainy season lives in the open air, a fierce sort of an ascetic; e. g. *Rāmāy.*: अभावकाशिनश्चान्ने केचित्स्त्रिष्टयशायिनः. Comp. आभावकाशिक and अम्भ. E. अभावकाश, taddh. aff. इनि.

अभावयव or अम्भावयव Tatpur. m. (-वः) A portion of a

cloud, a scattered cloud; e. g. *Hemach.*: सखाधमधावचवे.
E. अभ or अभ् and अवयव.

अभि or अभि f. (-धिः or भिः) ¹(In the ritual literature, esp. that connected with the Yajurveda) A kind of small spade, generally of wood; e. g. *Śatapathabr.*: अभ्या देवा-
स्वयीं विद्यां निरखनसदेष झोकी ऽभुक्तो ये समुद्रानिरख-
वदेवाकीरवाभिरधिभिः &c.; or *Kātyāy. Śr. S.*: अभ्या
अर्थं चतुरस्रं खनत्यदितिदिति; or *ibid.*: अभ्यादि करोत्सवट-
वदा परिनेखनात्; *Karka* (on these words): आहरत्सवया
मृदमिन्नाभिः खनिचम्; *Mahidh.* (on *Vāj. S.*: स्वमधिरसि):
उखां निर्माणं मृत्खननहेतुभूतकाष्ठविशेषो ऽसि); one of those
fourteen sacrificial implements which are not used for the act
itself of offering libations to the gods, and which therefore
should not be made of the *Vikankata* (*Celastrus verticillata*)
wood, like the ladle *dhruvā*, the ladle *agnihotrahavani* and
other sacrificial vessels (see *चक्षपात्र*), but, according to
Kātyāyana, of the *Varana* (*Capparis trifoliata*)-wood (*Kā-
tyāy. Śr. S.*: वारणावहोमसंयुक्तानि: for the other thir-
teen implements of this class, as enumerated in *Yājñika-
deva's* comm. on these words, see *उज्ज्वल*, *मुसल*, *कूर्च*,
रुपापात्री, *पिष्टपात्री*, *पुरोडाशपात्री*, *गन्धा*, *मृतावदान*,
उपवेश, *अन्तर्धानकट* — in the Appendix —, *प्राग्निचहरण*,
षडवत्त and *चासन*). But this general rule must have been
liable to exceptions; for of the spade used at the ceremonies
relating to the arrangement of the sacrificial fire-place, the
Śatapathabr. and *Kātyāy.* say, amongst others, that it is
made of bambu (*Śatap.*: सा वैषवी स्यात्); and of the
spade used at the ceremonies referred to in the 37th book
of the *Vājas. Saṅhitā*, both say that it is either made of
the wood of the *Udumbara* (*ficus glomerata*) or of that of
the *Vikankata* (*Śatap.*: चौदुम्बरी भवति । अथो वैकङ्कती).
Yājñikadeva, in the comm. alluded to above, further states
that this spade is an *aratni* long (*aratni* being rendered by
Mahidhara on *Kātyāy. Śr. S.* XXVI. 1. 3., not cubit but
हस्त or *hand*); but the spade employed at the arrangement
of the sacrificial fire-place is mentioned as being either an
aratni or a *prādesa* (span) long (*Śatap.*: प्रादेशमात्री स्यात्
.... अरत्निमात्री खिव भवति; *Kāty. Śr. S.*: प्रादेशमात्र्य-
रत्निमात्री वा). Another general statement of *Yājñikad.* is
to the effect, that it is *sharp-pointed* (*तीक्ष्णमुख*). The
spade used at the fire-ceremonies alluded to, is described
by the *Śatapathabr.* as sharp either on one side or on both
sides (*अन्वतःस्तुत्यात् । यद्विभोभयतःस्तुत्*); by *Kātyāy.*,
as sharp on both sides (*उभयतस्तीक्ष्णा*); moreover this spade
made of bambu is perforated and is possibly — but not
necessarily — of a variegated colour (*Śatap.*: सा कल्पायी
स्यात् । सा ह्यापेयी यदि कल्पायी न विन्देदप्यकल्पायी स्या-
त्सुधिरा नु स्यात्; *Kāty. Śr. S.*: उत्तरत आहवनीयस्यारत्नि-
मात्र्यभयतस्तीक्ष्णा वैषवी सुधिराभिः कल्पाप्यभावे ऽकल्पायी
प्रादेशमात्र्यरत्निमात्री वा); instead of bambu however,
some allow it to be made of gold (*Kāty.*: हिरण्यमयीमेवे).
All this and other detail is intended symbolically to imply
the mysterious properties possessed by such a spade which,
when handled, is invoked with various hymns of the
Yajurveda. Thus, at the ceremony before mentioned, it is
considered as the wife of the *Ahavantya*-fire and therefore

placed northward of it; it is made of bambu, because
Agni once entered a bambu; it is perforated because it is
the *yonī* or birth-place of Agni and so on. — In a glos-
sary, called *Śrīrutisabdārthamahānīyasamuchchayanighaṇṭu*,
which professes to give “the explanation of words the
sense of which was either given (by others before) or not
given or badly given” — and which, indeed, contains the
most extraordinary explanations of Sanskrit words to be
met with anywhere, अभि is defined thus: अभिः संततके
ख्यारे पूर्णे योनीं रसालये जम्बूत्वविप्रमाणे स्यात्सत्वे यज्ञोप-
चारके. ²A sharp pointed stick; *Manu*: अभिं कार्ष्णाय-
सीं दद्यात्सर्पं हत्वा द्विजोत्तमम् (*Kullika*: सर्पं हत्वा ब्राह्मणाय
तीक्ष्णाय लोहदण्डं दद्यात्; which explanation agrees with
Yājñav. 3. 273.: उरगेष्वायसो दण्डः). ³A kind of wooden
shovel for baling dirt out of a boat &c. or for cleansing it
(*Bhānuḍ.* on the *Amarak.*: — अभिः (स्त्री) काष्ठकुहालः —,
द्वे पोतादेर्मलापनयनार्थं काष्ठादिरचितकुहालस्य; *Rāyamuk.*:
द्वे वहिन्नादेर्मलापनयनार्थं काष्ठघटितस्य कुहालस्य; *Nārāyaṇa*:
द्वे नीमार्जनार्थं निर्मितकुहालाकारकाष्ठे, and similarly *Bha-
ratam.*, *Mathureśa* &c. ⁴A kind of wooden calking-stick
for driving oakum into the leaks of a boat &c. (*Hemach.*
on his words: — अभिः काष्ठकुहालः —, काष्ठमयः कुहालो
येन निखन्य भ्रमं पोतादि कुथेन पूर्यते; *Vallabhagāni* on the
same words: काष्ठैः कुहालः काष्ठमयो वा । येन निखन्यते
भ्रमं पोतादिकं कुथेन पूर्यते). The reading अभि (q. v.)
which is admitted by some comm. of the *Amarak.* and by
the *Dvirūpak.* is less correct. Also अभि, or less correctly
अभ्नी. E. अभ्, kṛit aff. इन् (*Mādh. Dhātuv.*, *Bhānuḍ.* —
Rāyam.: अभति नौकायां गच्छतीति सर्वधातुश्च इत्तितीन्);
but *Karka* in the passage quoted above, seems to have had
in his mind an E. भू with चा, kṛit aff. इन्, with the shorten-
ing of the first syllable.

अभिखात Tatpur. m. f. n. (-तः-ता-तम्) Dug with the spade;
e. g. *Atharvav.*: तिष्ठा वृष इव स्यान्वधिखाति न रूपः; or
ibid.: प्रकीरसि त्वमीषधे ऽधिखाति न रूपः. E. अभि and खात.

अधिच्छिन्न Tatpur. m. (-न्नः) The proper name of “a
wretched penitent” in the *Rājataranginī*: अधिच्छिन्नाभि-
धानस्य कुटी वृद्धतपस्विनः; (the Calc. ed. reads अभुच्छि°).
E. अभि and छिन्न.

अधित or अधित m. f. n. (-तः-ता-तम्) Clouded; e. g.
Raghuv.: प्रियां ददर्श काले दिवमभितामिव (*Gāṇa-
ratnam.* and *Gāṇa* तारकादि to *Pān.*). E. अभ or अभ्,
taddh. aff. इतच्.

अभिय (ved.) 1. m. f. n. (-यः-या-यम्) Being in the clouds,
arising or produced in the clouds; e. g. *Ṛigv.*: प्रति ष्टोभन्ति
सिन्धवः पविभ्यो यदभियां वाचमुदीरयन्ति (*Sāyana*: अधि-
यामभभवाम्).

2. f. (-या) Lightning; e. g. *Ṛigv.*: आवो न सुभिसि-
तयन्त खादिनो अधिया न सुतयन्त वृष्टयः (*Sāyana*: अधिया
न । अधेषु भवा विद्युत इव &c.).

3. n. (-यम्) ¹Water in the clouds; e. g. *Ṛigv.*: नास-
त्वाभ्यां बर्हिरेव प्र वृञ्जे सोमां इत्यर्थाधिवेव वातः (*Sāyana*:
यथाधियास्यधेषु मेघेष्ववस्थितानुदकानि वातो वाजुर्वर्षार्थं
वज्रयः प्रेरयति &c.). ²Thunder; e. g. *Ṛigv.* or *Atharvav.*:
उद्भ्रुतो न वयो रचमाया वावदतो अधियस्येव घोषाः (ac-
cording to *Sāyana*, the word would here mean “a collection

of clouds”, but as this rendering would not follow so clearly from the etym. given by *Pāṇini* IV. 4. 118., the meaning above seems preferable; *Sāyaṇa*: उद्भूतः। उद्भूतो-
 ब्रह्मधितारः। ययः पश्चिः। पश्चात्सखात्। रचमाणाः कृषीव-
 खान्। उपमार्थे यथा शब्दायन्ते यथा च वावदतः पुनः शब्दा-
 यमानस्य। अधियस्त्राभसमूहस्य घोषाः शब्दा यथा भवन्ति।
 E. अभ्य or अभ्य, taddb. aff. च. (Though *Pāṇ.* restricts the
 use of this word to the vaidic language, the *Amarak.* and
Śabdaratn. give it amongst their words of common life.)

अधिवत् ind. Like the spade, or like the proceedings with
 the spade (see अधि); e. g. *Kātyāy. Śr. S.*: शिक्षादिमुष्ठा-
 धिवन्निधायासिद्धति पथो मध्ये तूष्णीम्. E. अधि, taddb.
 aff. वति.

अधी or अधी f. (-धी or -धी) The same as अधि. This
 reading is admitted by the *Dvirīpak.* (see s. v. अधी)
 and *Bharatamalla, Ramānātha, Nārāyaṇa* on the *Amarak.*
 E. अधि with a prolongation of the final vowel.

अधीय m. f. n. (यः-या-यम्) (Perhaps) Relating to अभ्य in
 its meaning I. 9. (In *Weber's Catal.* of the Berlin MSS.:
 अथाधीयं व्याचक्षहे, as the beginning of a chapter in the
 medical work *Rasendrachintāmañi.*) E. अभ्य, taddb. aff. ह्.

अधेय Tatpur. m. (-यः) The not deviating from, conformity,
 propriety (*Amarak., Hemach.*); e. g. *Pāṇini*: परिव्योर्गीयो-
 र्भूताधेययोः; or *Kumārila* (on the *Mānava Kalpa S.*:
 व्यायमाग्ने उहवचनं मन्त्रत्वार्यम): मन्त्राधेये प्रायश्चित्तमुक्तम्।
 उहवधेये त्वनाच्चातम्. E. च neg. and धेय.

अधीत्व or अधीत्व Tatpur. n. (-त्वम्) Indra's thunderbolt
 (*Trikāṇḍ., Śabdaratn.*). Comp. चम्बुज. E. अभ्य or अभ्य
 and उत्त्व “sprung from the clouds”.

अभ्य or अभ्य m. (-भ्यः or -भ्यः) An ascetic “who has
 the clouds, as it were, for his clothing”, a fierce sort of
 an ascetic; *Gaṇaratnam.* (on the word in the *Gaṇa*: शा-
 खादि): अभ्यमिव च आच्छादकः सो ऽभ्यः. Comp. अभाव-
 काशिन and आभावकाशिक. E. अभ्य or अभ्य, taddb. aff. य
 (in this derivative with the additional sense of like).

अभ्य (ved.) Tatpur. I. 1. m. [f.?] n. (-भ्यः[-भ्या?]-भ्यम्) (Li-
 terally; being, in an emphatic sense; hence) Great, mighty,
 imposing (*Nigh.*: = महत्); e. g. *Rīgv.*: यज्ञ ते विश्वा
 निरचक्षिदभ्या भिया इन्द्रासः किरणा नैवन् (where अभ्या is
 not अभ्याः, but the vaidic nom. plur. in the neuter; *Sāy.*:
 = अभ्यान्पि महान्ति यानि सन्ति &c.); or *ibid.*: प्रत्यर्ची
 द्यदस्त्रा (scil. of the dawn) अदर्शि वि तिष्ठते वाधते कृष्ण-
 मभ्यम् (*Sāy.*: अतिशयेन विपुलं कृष्णं कृष्णवर्षमन्धकारं वा-
 धते); or: (उषसः) गूहन्तीरभ्यमसितं द्यग्निः सुक्लासुभिः
 सुषयो वषाणाः (*Sāy.*: अतिमहदसितं कृष्णं रूपं गूहन्तीर्गो-
 पयवः &c.).

2. m. (-भ्यः) A mighty man; e. g., in the sense of
enemy, Rīgv.: युष्मेपितो महतो मर्तेपित चा वो नो अभ्य
 ईषते (*Sāy.*: यो यः कश्चिदभ्यः शत्रुर्युष्मेपितः &c.).

3. n. (-भ्यम्) ¹Greatness; e. g. *Rīgv.*: चा यन्मे अभ्यं
 वन्दः पण्डा (*Sāy.*: यत्। यस्माभ्यं महत्त्वं.... समन्तात्सु-
 वन्ति &c.); or *ibid.*: चापो न यस्व पण्यवत्तभ्यम् (*Sāy.*: यस्मा-
 न्नेरभ्यं महत्कर्म पण्यवन्ति सुवन्ति). ²Might, power, wealthi-
 ness; e. g. *Rīgv.*: प्र ये वसुभ्य ईषदा नर्तो दुर्षे मिषे वरुषे
 सुक्लावाचः। अवेत्तभ्यम् &c. (*Sāy.*: च० = महत्त्वं तेजो वा).
³Impetnosity; e. g. *Rīgv.*: जेमा चापो अनिमिषं चरन्तीर्न

ये वातस्य प्र मिषवत्तभ्यम् (*Sāy.* = वेगम्). ‘The (wide)
 world; e. g. *Rīgv.*: अर्हन्निदं द्यसे विश्वमभ्यम् (*Sāy.*: तच्चाई-
 न्नेवेदं विश्वं सर्वमभ्यम्। महत्तामितत्। अतिविद्युत् जगद्भ्यसे
 रचसि). ³The (all pervading) form of the creative principle
 or Brahman (n.); *Śatap.* XI. 2. 3. 4.: ते (scil. नामरूपे) हेते
 ब्रह्मणो महती अभ्ये। स यो हेते ब्रह्मणो महती अभ्ये वेद मह-
 त्त्वाम् भवति (*Sāy.*: जगत्कारणस्य ब्रह्मणो एते नामरूपे —
 MS. E. I. O. 1071 adds नामन probably through careless-
 ness —। महती अभ्ये समधित्सकतरस्वरूपे (probably समधि-
 क्)। अभ्यमित्ये (MS. ते) तद्रूपनाम। महद्देवत्वं भवतीति।
 अभ्यगुणस्य वेदिता स्वयमपि तादृक् ब्रह्मसंबन्धि महद्भ्यं (MS.
 महद्भ्यं) व्यापकरूपं भवति; this important gloss of *Sā-*
yaṇa has made itself scarce from the “extracts” in the
 present ed. of the *Śatap.*). ⁶Great calamity, evil; e. g.
Rīgv.: बावा रचतं पृथिवी नो अभ्यात् (*Sāy.*: अभ्यात्। महतो
 भयहेतोः पापात्); or *Atharvav.*: दौष्यत्वं दौर्जीवित्वं रचो
 अभ्यमराद्यः। दुर्गाधीः सर्वा दुर्वाचस्ता असन्नाशयामसि.

II. n. (-भ्यम्) Offspring; e. g. *Śatap.*: इन्दो ह वा ईषां-
 चक्रे। महद्वा रतो ऽभ्यं अनिष्यते (*Sāy.*: रतो ऽस्मान्निधुनाद्-
 भ्यमपत्वं यज्ञवाचीर्मिधुनाद्यज्जनिष्यते &c.). E. It has been
 proposed to derive this word from च and भ्य which would
 seem to be a plausible analysis of अभ्य, so that the meaning
 “great, imposing” and its lineage would follow from that
 of “non-existent, non-entity”; perhaps with the implied
 sense “not having existed before, i. e. extraordinary”. But
 there is no analogy in Sanskrit to show that the Hindu
 mind was likely to supply such an ellipsis, for in syno-
 nymous words such as अभूत्, अजात् &c. it did not connect
 any thing like the meanings of अभ्य with the idea of “non-
 entity”. At the same time such an etym. entailed on its
 framers the necessity of suppressing the meaning “off-
 spring”, which apparently is the reverse of “non-entity”
 and of reforming accordingly *Sāyaṇa*'s commentary. *Sā-*
yaṇa, no doubt bearing in mind these difficulties, looked
 upon अभ्य as an abbreviated form of आभ्य, from भू
 with आ, uñ. aff. ज्वन् (आ समन्तात्सुवन्ति सन्नावं प्राप्नुवन्ती-
 त्त्वन्वा महान्तः। आङ्पूर्वाङ्गवतेरीणादिको ज्वन्त्वयः। उप-
 सर्गस्य प्रस्वत्वं च); and as regards the shortening of an
 initial आ, his view was perhaps strengthened by several
 instances where the same change occurs; e. g. in आगार
 and अगार, आमस्यु and अमस्यु, आरग्वध and अरग्वध,
 आमिषा or आमीषा and अमीषा, आसावु and असावु,
 आलि, आली and अलि, अली. On the other hand, it
 seems that the usual meaning of भू with आ, would more
 satisfactorily account for the sense “offspring”, than for
 the meanings of I.; it is probable therefore that in the latter
 acceptations, अभ्य is kindred in origin with अभूत् which
 conveys, originally, the same idea as the former word,
 when the curtailment of its first syllable, in these meanings,
 would not arise from आ, but from अत् i. e. (probably) अति.

III. n. (-भ्यम्) ¹A rain-cloud (in the *Nigh.* a various
 reading of अभ्य amongst the vaidic words meaning मेघ);
 e. g. *Rīgv.*: ते (scil. महतः) सप्तरासो ऽभ्यवन्ताभ्यम् (*Sāy.*:
 अभ्यं मेघम्). ²Water (*Nigh.*: = उद्भू); e. g. *Rīgv.*: अभ्यवसा
 त इह अष्टिरसो सनेभ्यम् महतो जुगन्ति (*Sāy.*: अभ्यमुद्भूम्).
 E. The modern Etymologists, who derive अभ्य I. from च and

भव, teach that these meanings assigned by *Sāyaṇa* on the authority of *Yāska*, to अम in the two passages quoted, are wrong, and recommend, instead, an interpretation 'ghastliness, sultriness'. But while this proposal has no other value than that of fiction, the meanings of *Yāska* and *Sāyaṇa* are perfectly justified by the circumstance that अम may have changed — perhaps locally only — to अम्, in the same manner as अङ्ग changed to अङ्ग, अङ्ग to अङ्ग, अङ्ग to अङ्ग, अङ्ग to अङ्ग &c.; in short, that अम III., has no etymological connection whatever with अम I. and II.

I. अम I. (अम—भ्रादि—उदात्त—उदात्त — excepted from the घटादयो मितः; comp. *Pān.* VI. 4. 92-94.) r. 1st. cl. *par.* — but in combination with some prefixes also *ātm.* — (अमति, also अमिति and अमीति — see at the end —, °अमते; आम—आमतुः; °आमिरे; — अमिता; desid. अमि-मिषति; caus. आमयति).

1. To go (*Mādhava*, *Mahidhara*, *Siddhk.* &c.: गतौ; but this meaning does not occur in *Hemach.*'s *Dhātuparāyaṇa*; e. g. *Govind.*: अमति कामः कामिनीम्). With

अमि — 'To approach, esp. with hostile intent, to attack; e. g. *Rigv.*: अपि त्वमस्युयोधमीवा अमपिवा अममन्त छष्टी: (*Sāy.*: छष्टी: प्रजा अममन्त । अमिमिते ऽस्मान् or अममन्त । त्वयाअमितुमभितो रोगिः प्रापयितुमर्हन्ति; see II.). 'To injure, to hurt; e. g. *Vāj. S.*: यो अमन्तं जिघांसति तमममिती वरुणः (*Mahidh.*: = हिंसति । अम हिंसायाम्; this meaning 'to hurt' seems to be restricted to the combination of अम with अमि, or to refer to II.). 'To be angry with, to be enraged; e. g. *Rigv.* or *Atharv.*: किं मूरपति नस्त्वमममिषि वृषाकपिम् (*Sāy.*: अममिषि । अमिकुधसि). 'To overcome, to overpower; e. g. *Rigv.*: नि दुर्गे इच्छ अमिह्यमिचानमि ये नो मर्तासो अमन्ति (*Sāy.*: अमन्ति । अमिभवन्ति). Comp. अममन्, अममित, अममिन्. वि — See अममन्.

सम — 'To come together, to associate with; e. g. *Rigv.*: स्वामिदेव तममे समस्युर्गसुरये मधीनाम् (there is no commentary of *Sāyaṇa* on these words); or *Atharv.*: न क्विस्विषमच नाधारो अस्ति न यस्मिन्: समममान एति. 'To make an agreement with; e. g.: एतच्च देवाः भूयः समाभिर इत्यं नः सो ऽमुषाससो न एतदतिक्रामादिति तथो एवित एतत्सममन्त &c. (*Sāy.*: एतद्व्यस्यमाणं भूयः समाभिर । पूर्वोक्तसंगतमन्तरेण पुनः संगता अभवन्).

2. To sound (*Hemach.*, *Mādh.*, *Siddhk.*: = शब्द). See II. अम 1. 6.

3. To serve, to be attached to (*Hemach.*: = भक्ति; *Mādh.* &c.: = संभक्ति; *Mahidh.*, *Durg.*: = भजन). See II. अम 1. 7; अमच II. and अमिन्. [Whether these latter meanings, as given by the commentators on the *Dhātupāṭha*, merely refer to the nominal derivatives of this *dhātu*, or are applicable also to the inflected verb, I have no means of deciding. — *Pāṇini* (VII. 2. 34.) states that अमिति is a form occurring only in the *vaidic* literature; and in another rule (VII. 3. 95.) he teaches formations like °अमति or °अमीति, which according to the tenor of his *Sūtra*, are not subject to a similar restriction. The *Kāśikā* on the latter rule, it is true, observes that the *Āpiśālas* assert this restriction in reading: तुवसुशम्यमः सार्वधातुके इच्छसि (viz. आपिशसासुवसु... इच्छसीति पठन्ति;

thus the MS. 2441 of the E. I. O.; the MS. 831 and the Calc. ed. of *Pāṇini* give it आपिशसाः सुवसु...), but there is no evidence to this effect in the *Mahābhāṣya*; nor is such a reading in *Pāṇini's Sūtra* even plausible, since he singled out the form अमिति for the purpose of conveying its exclusively *vaidic* nature. The *Kāśikā* itself asserts in its gloss on VII. 2. 34., that अममति (as a synonym of अममिति) is not *vaidic*, but a form of the profane literature or of common speech; but as it takes अमिति in this rule for a mere specimen, which may also imply अमीति, and as the correctness of such an inference is very improbable from the fact of the latter form being the subject of the special rule VII. 3. 95., the difficulty is not solved but rather increased by this commentary on *Pāṇini* (*Kāś.* on VII. 2. 34.: अमिति । अममिति वरुणः । अममतीति भाषायाम् । इतिवरुणः प्रदर्शगार्धः । तेन क्वचिदीकारो ऽपि भवति । रविमममिती वरुण इत्यपि वेदे पठ्यते). On the other hand it should be observed that the *Kāśikā* in quoting the words of the *Āpiśālas* does not say that these words are meant as a various reading of the *Sūtra* of *Pāṇini*; for the word सुवसु which is inserted by the Calc. ed. (and, of course, by its reprint), does not occur in the *Kāśikā*, according to the MSS. of this work in the library of the E. I. Office. It is not improbable therefore that the words quoted by the *Kāśikā*, merely refer to the grammar of the *Āpiśālas*, not to that of *Pāṇini*; and since the *Āpiśālas* are the pupils of *Āpiśāli* who preceded *Pāṇini*, it will seem that *Pāṇini's* rule removed a restriction which is likely to have been correct at the time of his predecessor, but had ceased to be so at his own time; for whereas in some cases forms become obsolete and remain restricted to the ancient literature, in others, those which were obsolete at one period, become revived at another, and enter again into the vocabulary of common speech; a word अम्य, for instance, which was obsolete or *vaidic* at *Pāṇini's* time (comp. IV. 4. 116), became a very usual form in the later classical literature. That अममिति continued to be obsolete is confirmed by *Jayamangala*, who rejects this reading in the verse 18. 14. of the *Bhāṭik.* on the ground that it is a *vaidic* form: अममितीति पाठान्तरम् । तदयुक्तम् । इच्छसत्वात् । यतः । अमो वज्रं इच्छसि हस्तादावनन्तरे सार्वधातुके तुवसुशम्यमः सार्वधातुके इतीद — *Pān.* VII. 3. 95.]

II. (अम—चुरादि—परस्मिपदिन) r. 10th cl. *par.* (आमयति) 'To be ill, to be hurt (*Mādh.*, *Hemach.* &c.: = रोग); e. g. *Rigv.*, *Atharv.*: भद्रं भल त्वस्वा अभूयस्वा उदरमामयत् (*Sāy.*: यस्वा उ° = गर्भस्त्रीः विंशतिभिः पुत्रैः पुष्टमासीत्; i. e. lit., it was ill with them); *Rigv.*, *Vāj. S.*: (to be wounded) सीराः पतत्रिणी स्वन यदामयति निष्कृच (*Sāy.*: यदामयति व्याधितो भवति तं निष्कृच संस्कृच; *Mahidh.* takes in this passage आमयति for the loc. of the partic. pres. आमयत्, viz.: यत् । यस्मात् । आमयति । अम रोगे चुरादिः शब्दः । इति । आमयाविनि नरे स्मितं रोगं निष्कृच नाशयति; or he proposes to render it = वाधते "kills": यदा । यदामयति । यत्तुधादिकं रोगवधाधते तस्यं निष्कृच). 'To make ill, to injure; e. g. *Vāj. S.*: आसां प्रजानामेषां पमूनां मा भेर्मा रोग्नी च नः किं चनाममत् (*Mahidh.*: मा आममत् ।

इयं मा वार्षीत् । यद्वा (in the sense 1.) इयं मासु; आममत
being an irreg. imperfect); or *Atharv.*: इं च नो मयच नो
मा च नः किं चनाममत. — Comp. अमित and आना.

With अभि —; comp. अभ्यमन, अभ्यमित, अभ्याना.

II. अम् (निपात—चादि *Pān.*) A particle implying the sense
of 'quickness, 'little; according to *Vyādi*, in *Bṛhadh.*'s
Śabdakalp. [It should be noticed, that अम् which occurs
in the *Gāṇa* खरादि to *Pān.* I. 1. 37., has nothing to do
with the particle अम्, but is the ending अम्; it applies to
such words in अम् as किर्त्तरम्, प्रतरम् which in conse-
quence of this ending become निपात and अच्य. Compare,
for instance, the remark of the *Kāśikā* to *Pān.* V. 4. 12. on
अमु and आमु —: खरादिषु अम् । आम । इति पठ्यते ।
तस्मात्तदन्तस्त्वयत्वम्.]

III. अम्. A prefix which occurs in अंहति, अंहस्, अंहिति,
अंहि &c. See the Preface.

I. अम् 1. m. (-मः) (ved.) ¹This; e. g. *Chhānd. Up.*: इयमेव
सापिरमस्तसाम; अमात् (ablat.) 'from this world'; e. g.
Rigv.: आ यात मरतो दिव आन्तरिचादमादुत (*Sāy.*: अमा-
दक्षाक्षीकात्). ²Life, self; (this meaning arose from apply-
ing the general sense of the pronoun 'this' to some mystical
passages of the theosophical literature; in as much as, ac-
cording to *Śankara* and *Duivedaganga* — who uses nearly
the same words as the former —, the feminine pronoun
'she', in its generality, implies वाक् or speech, and the
masculine pronoun 'this', in its generality, implies प्राण
or life); e. g. *Śatap.* or *Bṛihad-Ar.*: एष उ एव साम वाग्नि
सामैव सा चामयेति तत्साचः सामत्वम् (*Śankara*: एष उ एव
साम । अचमिन्वाह । वाग्नि सा । यत्किंचित्स्त्रीशब्दाभिधेयं सा
वाक् । सर्वस्त्रीशब्दाभिधेयवस्तुविषयो हि सर्वनामसाशब्दः । त-
द्यामः । एष प्राणः । सर्वपुंशब्दाभिधेयवस्तुविषयो ऽमशब्दः ।
Duivedag. nearly with the same words; *Anandagiri* on
Śank.: साशब्दो हि सर्वनाम । तथा च यः स्त्रीलिङ्गः सर्वः श-
ब्दस्तेनाभिधेयं वस्तु वागित्त्वर्थः । अमः प्राण इत्युक्तमुपपादयति ।
सर्वपुंशब्दिति । पुंलिङ्गेन सर्वेषु शब्देनाभिधेयं वस्तु प्राण इत्यर्थः);
or *ibid.*: अमो ऽहमस्मि सा त्वं सा स्वमस्मो ऽहं सामाहमस्मि ।
अत्कं बीरहं पृथिवी त्वं तावेहि संरभायहि सह रेतो दधावहि
पुंसि पुत्राय वित्तये — which words occur with some varia-
tions, and are enlarged upon, in the marriage ceremonies
described in *Āśval.*'s *Gṛihya S.*, viz.: अमो हमस्मि सा त्वं सा
स्वमस्मो हं बीरहं पृथिवी त्वं सामाहमत्कं तावेहि विवहावहि
प्रजां प्रजनयावहि सं प्रिथी रोषिष्णु सुमनस्त्वामो जीविव श-
रदः शतम् (comp. *Colebr. Ess.* I. p. 220); or *Chhānd. Up.*:
अथ प्रतिपुष्पाङ्गुली मन्वमाधाय जपत्वमो नामास्त्वमा हि ते
&c. (*Śank.*: अम इति प्राणस्व नाम). Comp. also अमवत् 4.

2. f. (-मा) ¹Soul, self. ²Form, shape(?). Comp. अमति
I. 2. 1., III. 3. 1., and अमामय. E. probably connected with
that of अमी and अमु.

II. अम् 1. m. (-मः) ¹(ved.) Fear, terror; e. g. *Rigv.*: सेनेव
सृष्टामं दधात्वसुर्न दिशुत्वेवप्रतीका (*Yāska*: सेनेव सृष्टा भयं
वा वसं वा दधाति &c.); or *ibid.*: त्वं महा इन्द्र वो ह सु-
कीर्त्वावा जज्ञानः पृथिवी अमे धाः (*Sāy.*: यो ह यः खलु त्व-
मने ऽसुररुते भये सति ... बावापृथिवी धाः । अधारयः).
²(ved.) Strength, power; e. g. *Rigv.*: अमादिदस् तिल्विषे
समोजसः (*Sāy.*: अमति इति शत्रुनेनेत्वमो वसम् । वसादेव
तिल्विषे । सर्वं जगहीष्यते); or *ibid.*: दधानो वसं बाहोरेशन्तं

आमनेन रेजयत्त भूम (*Sāy.*: स इन्द्र बाहोरेशयोरेशन्तं काम-
यमानं वसं दधानो धारयन् । अमेन वसेन वां कुलीकं भूम
भूलोकं च प्ररेजयत् । प्रकम्पयति च). Comp. also *Yāska* on
the first instance and अमवत् 2. ³Disease, sickness; e. g.
Rigv. or *Sāmav.*: अनिरमिचमर्दय (*Sāy.*: अमिः । रोनिर्भ-
दीर्वा); comp. also अमवत् 3. and अमिन्; or *Bhāttik.* (ac-
cording to one reading of *Bharatas.*): पुखो ऽमहा प्रह-
समूहसुष्टः &c. (scil. दशरथः; *Bharatas.*: अमो रोमसं हकी-
त्वमहा । तस्मिन्नाजनि सति लोकाणां आधिभयं नासीदित्यर्थः;
for another explanation of this passage see s. v. अमहस).
Also आम; *Viśvapṛ.-Śabdabheda*: अम आमस्य कीर्तितः;
Bharatas.-Dvirūpak.: अम आमः; *Vopad.*: अमः । आमः.

⁴ Going. ⁵ Conflagration. ⁶ A sound of grief, or the
crackling noise of fire. — These last meanings (4-6) are
proposed, besides the meaning "sickness", by *Bharatasena*,
as the optional sense of अम in (अमहत of) the following
Yamakāvali of the *Bhāttik.*: न नवा जगत्वा द्यितादधिता
वि गतं विगतं अहितं अहितम् । प्रमदाप्रमदामहता महताम-
रुषं मरणं समयात्समयात् (*Bharatas.*: ... प्रमदा नारी ।
अप्रमदा प्रमदरहिता हर्षसुखैस्त्वर्थः । प्रगतमदा वा । आमहता
— (or अमहता) — रोमपीडितेव । इवशब्दार्थो ऽप्यन्यते ।
अमक् रोने अम् (as explanation of आम) । यद्वा । अमेन ग-
मनेन हता पीडिता । यद्वा । अमेन दाहेन हाहाकारशब्देन व-
ह्निशब्देन वा हता वाकुला । अम गतो शब्दे). ⁷(ved.) A
servant, a companion, a minister; acc. to a commentary
on the word अमवत्; e. g. (*Rigv.*, *Vāj. S.*: याहि राजेवाम-
वा इमेन) *Mahidh.*: अमवात्सहायवाग्निमेन गजेन याहि शत्रुन्प्र-
ति गच्छ । अम् गतो भवने शब्दे । अमनि भवति स्वामिन् इत्यमः
सेवकास्ते ऽस्य सन्तीत्यमवान्; comp. also *Sāyana* on अमवत् 2.

2. m. f. n. (-मः-मा-मम्) Unripe (as fruit &c.); also
आम; *Śubdaratn.*: अम आमस्त्वपक्के स्वात्. E. अम् I. and
II., kṛit aff. अच् (*Kāśikā*, *Nṛisinha's Swaramanjari*; *Ma-
hidh.*); the first three meanings come from अम् II. (for the
second comp. *Sāyana*: 'because by power enemies are in-
jured'); the sixth is perhaps merely an application to the
special instance of the first meaning "terror". To अम् II.
probably also belongs अम् "unripe". The remaining come
from अम् I. — The word belongs to the *Gāṇa* वृषादि
(*Pān.* VI. 1. 203.) and is therefore *udatta* on the first syl-
lable, though, according to its formation with अच्, it
ought to be *udatta* on the last syllable.

III. अम् *Tatpur.* 1. m. (-मः) Illimitedness, exemption from
restraint (a very doubtful meaning given by *Mahidh.* to the
word in) *Vāj. S.*: श्रेष्ठं च म आधिपत्वं च मे मनुष्य मे भा-
मस्य मे ऽमस्य ... यज्ञेन कल्पताम् (*Mahidh.*: न मीयत इ-
त्वमः । अपरिमेयत्वमन्विरिचत्तथा परिच्छेत्तुमशक्यत्वम्); it
seems however that अम् in this passage could mean
"strength, power"; see II. अम् 1. 2. E. अ neg. and म.

2. f. (-मा) The same as अमनात् q. v.; compare also
अमिति; e. g. *Jaiminiyanyāy.*: आचानेनेत्वमा मा वा स्मृतिरेष
न मा भवेत् (where मा is the same as प्रमात्). E. अ neg. and मा.

IV. अम् *Bahuvr.* m. f. n. (-मः-मा-मम्) Unlucky, unglorious;
Nalodaya: अरिसंहतिरस्य वनेषु शुचां पदमापदमापदमापदमा
(*Tkā*: अमा निःश्रीका). E. अ priv. and मा.

V. अम्. See अमा.

अमक m. (-कः) A servant (?). This meaning is doubtful; for

in the *Dhātupar.* of *Hemach.*, whence this word is taken —, s. v. अम् 'to sound' and 'to serve' (अम्भतयोः) —, no meaning is appended to it. E. अम्, kfit aff. खुल्.

अमङ्गल Tatpur. I. m. f. n. (-ङ्ग-ङ्गा-अम्) Inauspicious, unpropitious, unlucky, dismal (comp. अमुम्); e. g. *Bhāgav. Pur.* (Brahmā speaks to Śiva): त्वं कर्मणां मङ्गलं मङ्गलानां कर्तुः स बीजं तनुवे स्वः परं वा । अमङ्गलानां च तमिस्रमुत्सवं विपर्ययः केन तदेव कल्पितं (*Sṛīdharasw.*: अमङ्गलानाममुभानां कर्मणाम् &c.); or *Vidwanmodat.* (a Vaiṣṇava descanting on the ugly and dismal appearance of Śiva "who is besmeared with funeral ashes" &c., says:) अमङ्गलं रूपमिदं दधत्कचं भवज्जगानां विदधातु मङ्गलम्.

2. n. (-अम्) Inauspiciousness, ill luck, unlucky occurrence; e. g. a *Vārtt.* of *Kātyāy.* to *Pān.* (V. 4. 42): बह्व्याधीनमङ्गलमङ्गलवचनम् (*Patanj.*: बह्व्यो देहि । अग्निष्टु आद्यादिषु मा भूत् । इष्टेषु प्राग्निषादिषु यथा स्नात् ॥ अस्वयो देहि । इष्टेषु प्राग्निषादिषु मा भूत् । अग्निष्टु आद्यादिषु यथा स्नात्); or *Bharatas.* in his comm. on the *Bhāṭīk.*: अमङ्गलमवसादिहेतौ राक्षसादिभिर्भेषितां आशङ्कमानः &c.; or *ibid.* (on the words: मिमेह रत्नं हस्तचं राक्षसाय नितिष्ठिः): तत ईदृशमङ्गलमिज्जानकारम् &c.

3. m. (-अः) The castor-oil plant (*Palma christi* or *Ricinus communis*); (= एरुड, *Śabdachandr.*). E. अ neg. and मङ्गल.

अमङ्गल Tatpur. m. f. n. (-ङ्ग-ङ्गा-अम्) Unpropitious, inauspicious, productive of evil; e. g. *Pushpadanta* (according to *Rādhdh.*): अमङ्गलं ग्रीषं तव भवतु नमिषमखिलम्. E. अ neg. and मङ्गल (or perhaps अमङ्गल, taddh. aff. यत्, when the word would not be a compound).

अमखिल Tatpur. m. f. n. (-ङ्ग-ङ्गा?) (Perhaps) No-jewel; *Atharv.*: यवा नोप तिष्ठन्ति कुषिम । अकुषलाः कुपायवः । अमखिला मखिलदः (but instead of the latter words आमखलो मखिलः is given either as the real reading or as a v. l. in a note of the present ed. of the *Atharv.* XX. 130. 9). E. (if अमखिला is a correct form, probably) अ neg. and मखिल.

अमरु Tatpur. m. (-रुः) The castor-oil plant (*Ricinus communis*); see मरु and आमरु; *Hārāv., Bharatas. Dvirīpak.*: अमरुो मरु आमरुः; *Tdrāpā* (according to *Rāyam.* &c.): मरुर्वहसको ऽमरु आमरुो आग्रपुष्कः; comp. also *Bhānūd., Rāyam., Mathur., Ramānanda,* &c. on मरु in the *Amarak.* E. Probably a curtailed form of आमरु, which itself is a synon. of मरु.

अमत् I. m. (-त्) ¹ Disease (*Unīndī-S., Unīndīk.*). ² Death (*Unīndīk.*). ³ Time (*Unīndīk.*: अमतो मृत्युवक्राणि). E. अम्, un. aff. अतच्.

II. Tatpur. m. f. n. (-त्-ता-तम्) ¹ Not thought of, not comprehended, incomprehensible; e. g. *Śatap.* or *Bṛīhadār.*: तदा एतद्वरं मार्ग्यदृष्टं द्रुद्रुतं श्रीचमतं मनु &c. (*Śank.*: अमतं मनसो ऽविषयत्वात् । स्वयं मनु मतिस्वरूपत्वात्); or *ibid.*: ... एष त आत्मानार्थान्मनुतो ऽदृष्टो द्रुद्रुतः श्रीतामतो मन्ना (comp. *Śankara* s. v. अभिज्ञाप). ² Contrary to what is understood, at variance with the subject-matter (of a poem &c.). See the following. E. अ neg. and मत.

अमतपरार्थ Bahuvr. m. f. n. (-र्थ-र्था-र्थम्) Having another sense (viz. one) which is at variance with (that of) the subject-matter (as a sentence), inconsistent, incompatible;

Kāvyaṅg.: अमतपरार्थं.. वाक्यम्; *ibid.*: अमतः प्रकृतविरुद्धः परार्थो वच ॥ यथा ॥ राममन्थरशरेण ताडिता दुःखेन हृदये निशाचरी । गन्धवद्गुधिरचन्दनोक्षिता जीवितेशवसतिं ज्वाम स्ना; the erotic character of which sentence, as the *Kāvyaṅg.* observes, is at variance with the character of the poem where it occurs. See the following. E. अमत and परार्थ (= अपरो ऽर्थः).

अमतपरार्थता f. (-ता) The having another purport (viz. one) which is at variance with (that of) the subject-matter, inconsistency, incompatibility; one of the twenty-one defects of a sentence to be avoided in composition (see वाक्यदोष). (*Sāhityadarpaṇa.*) Compare the preceding. E. अमतपरार्थ, taddh. aff. तच्.

अमति I. 1. m. (-तिः) ¹ Time (*Un.-S., Hemach., Viśvapr., Med., Śabdār.*). ² A division of time (*Unīndīk.*: अमतिः काशभेदे वा). ³ The moon (*Med.*: अमतिः पुंसि हिमदीधितिकाशयोः — in the Calc. and Amerp. edd. misprinted अमतिः &c.; *Viśvapr.*: अमतिः काशवद्भयोः; the printed ed. of *Hem. nān.* and two MSS. of the same work at the library of the E. I. O. read अमतिः काले इहे च, another MS. अस्ते च; but the correct reading is doubtless अस्ते च —; *Śabdār.*: अमतिः पुंसि काले च इहे हिमकरे ऽपि च). Also आमति, but perhaps only in the first meaning; *Viśvapr. Śabdabh.*: अमतिआमतिः काले (the *Praudham.* quotes these words in its comm. on the *Un.* S. 4. 59).

2. f. (-तिः) (ved.) ¹ Shape, form, essential nature (*Nigh.*: = रूप); e. g. *Rīgv.*: पुष्टप्रशसो अमतिर्न सत्वः (scil. अपिः); (*Sāy.*: रूपमिव सत्वो बाधरहितः । रूपत इति रूपं स्वरूपम् । यथा पृथिव्यादेः स्वरूपमागमापायिषु विशेषेषु सत्स्यपि स्वस्वमि-कल्पेषु निखं भवति &c., i. e. he is true — or unalterable — like the essential nature of earth &c.). Comp. अम I. 2. 2. ² A beautiful shape, beauty, splendour, lustre; e. g. *Rīgv.*: आ वन्दुरेष्वमतिर्न दर्शता विषुन्न तस्यो मरुतो रेषु वा (*Sāy.*: अमतिर्न । अमतिरिति रूपनाम । यथा निर्मलं रूपं सर्वैर्दृश्यते &c.); or *ibid.*: तद्विष्वस्य सवितुर्भक्तिर्मे हिरण्यधीममतिं आम-शिश्रेत् (*Sāy.*: अमतिं दीप्तिम्); or *ibid.*: अणु श्रुताममतिं वर्धदुर्वीम् (*Sāy.*: अमतिम् । रूपनामितत् । शरीरदीप्तिमित्त्वर्थः). E. अम्, un. aff. अति. [The meaning "time" seems to be connected with अम् 'to go'; "moon" with अम् 'to be diseased', on account of her changes; the meaning "form" refers probably also to अम् 'to go' — the notion of going, in *dhātus*, being frequently synonymous with that of activity in general; comp. अम्रस् &c. "form", from अप्. In the *Unīndī* comm. the word is given as a *masc.*; but in the *Veda* it is a *fem.*]

II. 1. Tatpur. f. (-तिः) ¹ (ved.) No intellect, feeble intellect, dullness of mind; e. g. *Vāj. S.*: पञ्च दिशो ईवीर्ष-ज्ञमवन्तु देवीरपामतिं दुर्मतिं बाधमानाः (*Mahidh.*: अमति-मस्रदीयप्रज्ञामान्वं दुर्मतिं दुष्टां मतिं पापविषयां बुद्धिमपबा-धमानाः &c.); or *ibid.*: पयसा मुक्कमनुतं जनिषं सुरया मू-त्राञ्जनयन्त रेतः । अपामतिं दुर्मतिं बाधमानाः &c. (scil. अ-श्विनी सरस्वती च; where — XIX. 84 — according to the present ed. and some indifferent MSS., *Mahidhara* is made to say: अमतिं बध्मभावं — with a v. l. पुंभभावं — दुर्मतिं दुर्वुषिं च बाधमानाः &c.; it is obvious, however, that the word बध्मभावं should be corrected into बुद्धभावं). ² (ved.)

A wicked mind, an evil disposition, wickedness, evil-mindedness; e. g. *Rigv.*: अप इत रचसो भङ्गुरावत स्वभाषत निर्वर्तिं सेधतामतिम् (*Sáy.*: सेधत निषेधत । अमति हिंसा-मतिं रचःप्रभृतेः); comp. also अमतीषन्. ³(ved.) A low condition of mind, despondency, (caused by poverty, want &c.); e. g. *Rigv.*: नि बाधते अमतिर्नप्रता जसुः (*Sáy.*: अम-तिर्दारिद्र्यादागता दुर्मतिः सर्वार्थविषयारसा निबाधते मां पीडयति &c.); or *ibid.*: गोभिष्टरेमामतिं दुरेवा यवेन बुधं पुरुहूत विश्वाम् (*Sáy.*: तव प्रसादादुरेवा दुष्टागमनां दारि-द्र्यादागताममतिं &c.); or *ibid.*: विषुवदिन्द्रो अमतेरुत बुधः (*Sáy.*: अमतेरस्माकं दुर्वुद्धेः प्रज्ञापहारिष्ठाः पिपासायाः &c. — which interpretation would allow the word also to be taken in the next sense). ⁴Poverty, destitution, want; e. g. *Rigv.*: मा नो अमे ऽवीरते परा दा दुर्वाससे ऽमतये मा नो अस्त्री (*Sáy.*: हे अमे नो मा देहि अमतये । अभि-हान्ये); or *ibid.*: एभिर्बुभिः सुमना एभिरिन्दुभिर्निरुन्धानो अमतिं गोभिरश्विना (*Sáy.*: अमतिं दारिद्र्यम्); or *ibid.*: मा नो अमे ऽमतये मावीरतायै रीरधः (*Sáy.*: नो ऽस्मान् । अमतये शत्रुभूताय दारिद्र्याय मा रीरधः । संसिद्धान्विषयभू-तान्मा कुरु). ⁵Want of fore-thought, want of intention; e. g. (अमत्या, unconsciously, unintentionally) *Manu*: मुक्ता-तो ऽन्यतमस्त्रान्नममत्या अपणं च्यहम् । मत्या मुक्ता चरेत्कुच्छं रेतोविण्मूत्रमेव च; or *Mitáksh.* (on *Yájnav.*: यत्तु वीधाय-नीयं चैमासिकम् (scil. प्रायश्चित्तम्) । अमत्या सुरापाने छच्छा-ब्दपादं चरित्वा पुनरुपनयनमिति; or *ibid.*: अत एव गौतमे-नाच मद्यशब्दः प्रयुक्तः । अमत्या मद्यपाने पयो घृतमुदकं वा च्यहं तप्तानि पिबेत् । स तप्तछच्छः &c. — Comp. also अमति-पूर्व. E. अ neg. and मति fem. (*Sáyana* on the meaning “po-verty”: मन्व्यमित्यैश्वर्यम् । न मतिरमतिः).

[2. Tatpur. m. (-तिः) One who does not praise the deity with hymns. (A doubtful meaning; it is proposed — besides the meaning “poverty” — by *Sáyana* on) *Rigv.*: चक्रं न वृत्तं पुरुहूत वेपते मनो भिया मे अमतेरिदद्विवः; *Sáy.*: हे पुरुहूत वज्रभिराहूत । हे अद्विवो वज्रवन्निन्द्र मे मनो ऽमतेरिदद्विवो सक्ताशान्निया भीत्या वेपते. E. अ neg. and मति m.] The *Rik-Prátis.* points out that अम-तये, in the *Sanhitá* of the *Rigv.*, loses its initial अ, after an ए (or ओ); comp. the instances quoted above (II. 1. 4).

III. Bahuvr. 1. m. f. n. (-तिः-तिः-तिः) (ved.) ¹Disrespected, unworthy of belief; e. g. *Rigv.*: अनापिरज्ञा असजात्वामतिः (*Sáy.*: अमतिः । अअज्ञेया). ²Wicked, depraved (*Śabdār.*: = दुष्ट; see the quotation under I. 1. 2). E. अ priv. and मति.

[2. m. f. n. (-तिः-तिः-तिः) (ved.) Unmeasured, unlimited (?). E. (?) अ and मति, from मा to measure; comp. *Yáska* s. v. अमच and see the following.]

3. 1. m. f. n. (-तिः-तिः-तिः) (ved.) Of self-made lustre, radiant through its own nature (as the light of the sun); according to *Yáska*, *Sáyana* and *Mahidhara* on the fol- lowing verse of the *Samav.* or *Yajurv.* (which is not pre- served in the present text of the *Rigveda*; *Mahidhara* pro- posing, besides, the meaning “illimited”): अमि त्वं देवं सवितारमोष्योः कविक्रतुमर्चामि सख्यवर्षं रत्नधामभि प्रियं मतिम् । ऊर्ध्वा यस्यामतिर्भा अदिद्युतत् (*Yáska*: अमतिरमा- मयी मतिरात्मयी; *Sáyana*: अमेति अम च्यं वा । आत्म- मयी मतिः । आत्म च्यं वा (?); *Mahidh.*: (a.) चख सविर्भूरा दीप्तिः।

अमतिः । केनापि मातुमश्रया सती अदिद्युतत्; (b.) अदा- यमर्षः । अस्यामतिरात्मयी भा । ऊर्ध्वा मने सर्वमदिद्युतत् । अमाशब्द आत्मवचनः । आत्ममयी ततिर्नतिर्भा । अमतिः । तस्य इति ततिः । दीप्तिः । मतिरपि प्रकाशरूपत्वाद्दीप्तिः । अमाततिशब्दस्य वा अमतिभावः).

2. m. (-तिः) The sun; according to *Durga* (on the fore- going words of *Yáska*): आत्ममयी चख मतिः । असायमति- रित्युच्यते । कदाची । आदित्यः । तस्य आत्मप्रकाशमयी मतिः. E. According to the comm. quoted, an abbreviation of अ- मामति (from अमा and मति) or अमातति (from अमा and तति). Both E. are very improbable; but they show that as early as at the time of *Yáska*, अमति, in the passage alleged, had the meaning given (3. 1.), and that the com- mentators, far from constructing such a meaning out of an arbitrary etym., endeavoured, on the contrary, to reconcile the traditional meaning with an E. of some kind, however unpalatable. *Mahidhara*'s proposed optional sense “illimited” as being more recent is therefore of less value, when com- pared with *Yáska*'s gloss. The accent of this Bahuvr. — viz. the *udátta* on the second syllable — is irregular, but not without analogy in other vaidik compounds of this kind (as *Benfey* justly observes in his *Glossary* to the *Sámv.* s. v. अमति).

अमतिपूर्व Tatpur. m. f. n. (-र्षः-र्षा-र्वम्) Not preceded by re- flection (as an act), unconscious, unintentional; e. g. *Vi- jñán.*'s *Mitáksh.* (on *Manu*: अमत्तितानि अङ्गुष्ठा इच्छं स्वापणं चरेत्) says that this injunction is given अमतिपूर्वाभासे; and introduces a passage from *Śankha* to the same effect, thus: अमतिपूर्वाभासे तु शङ्कोक्तम्. Comp. अङ्गुष्ठीपूर्व. E. अ neg. and मति-पूर्व.

अमतीषन् m. (-वा) (ved.) One who is evil-minded, ill-dis- posed; e. g. *Rigv.*: न मे स्तोतामतीवा न दुहितः स्वादये न पापया (*Sáy.*: मे मदीयः स्तोता चानभिमतवचनेन त्वां — scil. अपि — नाक्रोशयतु । अत एवामतीवा । अमतिरशीभना बुधिः । तद्वात् । अपि च दुहितः अङ्गुष्ठे अपि ऽस्माकं न स्वात् &c.). E. अमति, with the final vowel prolonged —, taddh. aff. वणिप्.

अमच I. 1. m. (f.?) n. (-चः-चा?-चम्) (ved.) Attacking (scil. victoriously), conquering, overpowering, mighty; e. g. *Rigv.*: महौं अमचो युजने विरप्सी (*Yáska*: अमचो ऽमचो महाभ- वत्वभिमितो वा — see *Durga* s. v. अममित —; *Sáy.*: युजने वसोपकथिते युजे ऽमचः अमचामभिमविता); or *Rigv.*, *Atharv.*: खराकिङ्गो दम चा विचमूर्तः खरिरमचो ववचे र- चाय (*Sáy.*: अमचः । युजादिषु-मनगुञ्जः । माचयेवत्तथा र- हितो वा with a reference to the foregoing words of *Yáska*); or (neuter) *Rigv.*: किमादमचं सख्यं सखिभ्यः कदा नु ते भाषं प्र ब्रवाम (*Sáy.*: हे इच्छं वयं वज्रमागयो स्वदीपममचं अङ्गु- ष्ठामभिमामुक्तं सख्यं प्र ब्रवाम । प्रकथय वदेम). Comp. अममिन्.

2. n. (-चम्) (ved.) Power, strength. See अमचिन्. E. अम् II. 2., un. aff. अचच् (*Sáyana*; compare E. of II.). *Yáska* — as mentioned — believes that the word may perhaps be a Bahuvr. of अ priv. and माचा, i. e. “unlimited”, but this etym. is doubtful.

II. n. (-चम्) ¹A vessel, a pot; *Un.-S.*, *Uniddk.* &c. = भावच; *Haldyudha* gives अमच as a synonym of स्वाच;

but, according to *Hemach.*, स्थाल is a large description of the former); e. g. *Rīgv.* or *Sāmav.*: एमेनं प्रत्येतन सोमिभिः सोमपातमम् । अमचेभिर्ऋजीषिणमिन्द्रं सुतेभिरिन्दुभिः (*Sáy.*: अमचेभिरमचैः सोमपाचैः); or *Rīgv.*: अध्वर्यवो भरतेन्द्राय सोममामचेभिः सिञ्चता मद्यमन्थः (*Yáska*: अमचं पाचम् । अमा अस्मिन्नदन्ति; *Sáy.*: अमा सहादन्त्यत्र होत्रादयः इत्यमत्राणि चमसाः); or *Pán.* (who in one Sūtra gives अमच as an explanation of कुण्डी): तदुद्धृतममचेभ्यः; or the *Kásiká* (in giving an instance of an Avyayibh. which begins with यावत्): यावदमचं ब्राह्मणानामन्त्रयस्व । यावन्त्यमत्राणि संभवन्ति पञ्च वा षड्वा तावदामन्त्रयस्व. E. *Yáska* and *Sáyana* derive the word — as indicated by the previous quotations — in its first meaning from अद् with अमा (krit aff. च), i. e. (a vessel), “because they — the priests — eat together out of it”; when it would be a Tatpur. The *Un.-S.* and the comm. on the *Amarak.*, however, derive it from अम्, ún. aff. अचन्; and if अम् (q. v. I. 3.) did really occur in the sense भजन, this latter etym. is more plausible than the first, since भाजन, the synon. of अमच, implies a similar idea, probably that of “containing”. The vaidik comm. seem therefore to have restricted the ún. derivation to अमच I., whereas the comm. on the *Un.-S.* restrict it to अमच II.

अमचिन् m. [f. n.] (-ची[-चिणी-चि]) (ved.) Powerful, strong; e. g. *Rīgv.*: गम्भीरेण न उरुणामचिन्नेषो यन्धि सुतपावन्वाजान् (*Sáy.*: हे अमचिन् । अमचं बलम् । तद्वन्). E. अमच, taddh. aff. इनि.

अमत्सर Bahuvr. m. f. n. (-रः-रा-रम्) ¹ Unenvious, charitable; e. g. *Manu*: यद्यद्रोचेत विप्रेश्चत्तद्द्वादमत्सरः. ² Free from anger or passion; e. g. *Bhātik.*: तत्र जेतुं गमिष्यामि चिदशेन्द्रं सहामरम् । ततः परेण भूयो ऽपि लङ्कामेष्याम्यमत्सरः (*Jayam.*: अमत्सरो विगतक्रोधः सन्); comp. also the quot. from the *Bhāgav. Pur.* s. v. अमानिन्. E. अ priv. and मत्सर.

अमद Bahuvr. m. f. n. (-दः-दा-दम्) Joyless, sad; e. g. *Bhātik.*: अथ क्लमेन निःक्लाणा नरा चीणपणा इव । अमदाः सेदुः &c. (*Jayam.*: अमदाः । गतहर्षाः; *Bharatam.*: = हर्षरहिताः). E. अ priv. and मद.

अमदप Tatpur. m. f. n. (-पः-पा-पम्) Not drinking intoxicating liquors; e. g. *Sūsruta*: अमदपानामुदकं फलान् वा प्रशस्यते. E. अ neg. and मदप.

अमध्व Tatpur. m. [f. n.] (-व्यः-[व्या-व्यम्]) (ved.) Not deservng the sweet (Soma); e. g. *Aitar. Br.*: यो ऽमध्वो यशो-तोर्बुभूषेत (*Sáy.*: यः पुमान्पूर्वममध्वः । मधुरसं सोमं नार्हति स यदि यशो-तोः सोमयागनिमित्तां कीर्तिं प्राप्तुं समर्थो भवितुमिच्छेत). E. अ neg. and मध्व.

अमधुपर्क Tatpur. m. f. n. (-र्कः-र्का-र्कम्) Not deserving the dish मधुपर्क q. v. (which is offered to a respectable guest on his arrival). [A formation after the Gaṇa to *Pán.* V. 1. 66., which — according to VI. 2. 155. — would have the udatta on the last syllable.] E. अ neg. and मधुपर्क.

अमध्यम Tatpur. m. f. n. (-मः-मा-मम्) Not of a middle rate, not indifferent, equal to any quality; e. g. *Rīgv.*: ते अज्येष्ठा अकनिष्ठास उज्जिदो ऽमध्यमासो महसा वि वावृधुः (*Sáy.*: उज्जिद उज्जेदयितारः शत्रूणां । अमध्यमासो ऽमध्यमाः सर्वप्रकारैः समा महसा तेजसा विववृधुः). The reverse of मध्यम, probably also in its other meanings. E. अ neg. and मध्यम.

अमध्यस्थ Tatpur. m. f. n. (-स्थः-स्था-स्थम्) Not indifferent &c.; see मध्यस्थ. According to *Sākatāyana* (as quoted by the *Gaṇaratnam.*), an abstract noun derived from it would be अमाध्यस्थ or आमाध्यस्थ. Comp. *Pán.* VII. 3. 30. E. अ neg. and मध्यस्थ.

अमध्यस्थधर्म Karmadh. m. (-र्मः) The quality of not being indifferent. See the following. E. अमध्यस्थ and धर्म.

अमध्यस्थधर्मिन् m. f. n. (-र्मिन्-र्मिणी-र्मि) Having the property of not being indifferent, or of not being a by-stander (as, for instance, *Prakṛiti* or Matter, in the Sāṅkhya system, *Purusha* or Soul having the reverse quality); e. g. *Sūsruta* (who in accordance with some views of the Sāṅkhya, says in the short abstract of his philosophical principles): एका तु प्रकृतिरचेतना त्रिगुणा वीजधर्मिणी प्रसवधर्मिण्यमध्यस्थधर्मिणी चेति । बहवस्तु पुरुषाश्चेतनावन्तो ऽगुणा अवीजधर्मिणो ऽप्रसवधर्मिणो मध्यस्थधर्मिणश्चेति. E. अमध्यस्थधर्म, taddh. aff. इनि.

अमनस् I. Tatpur. n. (-नः) That which is not the organ of desire (and volition), see मनस्; e. g. *Śatap.* or *Bṛihadār.*: तज्जाबालो ऽब्रवीन्मनो वै ब्रह्मेत्यमनसो हि किं स्यात् “for what can appertain to that which is not the organ of desire?”. — E. अ neg. and मनस् (with the udatta on the first syllable).

II. Bahuvr. m. f. n. (-नाः-नाः-नः) ¹ Without an organ of desire (and volition); e. g. *Śatap.* or *Bṛihadār.*: तदचरं गार्गं ब्राह्मणा अभिवदन्त्यस्थूलमनस्य ह्रस्वमदीर्घमलोहितमस्त्रे-हमच्छायमतमो ऽवाच्यं नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनो ऽतेजस्कमप्राणममुखममात्रमनन्तरमवाह्यं न तदश्नाति किञ्चन न तदश्नाति कश्चन; or (figuratively, to indicate the routine dullness of some ritual work) *Āpastamba* (as quoted in Müller's *Auc. Lit.*): उपांशु यजुर्वेदेन । करणवदशब्दममनः प्रयोगमुपांशु; or *Śankara* (in his comm. on the *Vedānta S.*): अप्राणो ह्यमनाः शुभः । असङ्गो ह्ययं पुरुष इत्यादिश्रुतिभ्यः (comp. s. v. असङ्ग). ² Not possessing the organ of desire (and volition) in its full development (like children); e. g. *Chhānd. Upan.*: मनो होचक्राम तत्संवत्सरं प्रोथ पर्येत्योवाच । कथमशकतेते मज्जीवितुमिति यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः (*Śankara*: अमनसः । अप्ररुद्धमनस इत्यर्थः; *Anandag.*: बालानामपि बहिरन्तरिन्द्रियत्वाविशेषात्कथममनस इति विशेषणमत आह । अप्ररुद्धेति); and see अमनस्क; or *Ved. Sāra*: अमना अकर्ता चैतन्यं सत् &c. E. अ priv. and मनस् (with the udatta on the last syllable).

अमनस्क Bahuvr. m. f. n. (-स्कः-का-कम्) ¹ The same as अमनस् II. ² Not having bridled the organ of desire (and volition); e. g. in the passage of the *Katha-Upan.* where the soul is likened to a rider, the body to his car, the organ of comprehension to his charioteer, the organ of desire to the reins, the organs of sense to the horses, and the objects of sense to the road: यस्त्वविज्ञानवान्भवत्यमनस्कः सदाशुचिः (*Śank.*: अमनस्को ऽप्रगृहीतमनस्कः; in allusion to the words of the text, बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च). E. अ priv. and मनस्, samās. aff. कप्.

अमनस्वित्त्व n. (-त्वम्) Inattentiveness, neglectfulness; e. g. *Bharatam.* (on the *Bhātik.*): स्त्रीभिर्दृष्टे ऽपि दोषे गोत्रस्वत्व-

नादी पत्न्युनयेन स्वस्वामनस्वित्वादिदोषे चाति ऽपि वा पतचो ऽनुनीताः. E. अमनस्विन्, taddh. aff. स्व.

अमनस्विन् Tatpur. m. f. n. (-स्वी-स्विनी-स्वि) Not showing attention. See the preceding. E. अ neg. and मनस्विन्.

अमनाक् Tatpur. ind. Not a little, much; e. g. *Nalod.*: अजनि पुमानमनागाश्रित्वा स सत्कुसुमदानमानमनाः (comm.: अमनाक् । अजन्म). E. अ neg. and मनाक्.

अमनि f. (-निः) A road (*Uñádik.*: अमनिरध्वनिः; *Bhattojíd.* and *Ujjwalad.*: गतिः). E. I. अम् I. 1., un. aff. अनि.

अमनुष्य I. Tatpur. m. (-ष्यः) ¹A being other than a man; e. g. *Kátyáy. Śr. S.*: सहस्रसंवत्सरमनुष्याखामसंभवात् (*Yájnīkad.*: अमनुष्याणां मनुष्यव्यतिरिक्तानाम्); or *Pán.*: अमनुष्यवर्तुके च (where, for instance, animals or inanimate beings are meant, since *Patanjali* rejects the correction of *Kátyáy.*: अप्राशिवर्तुके). ²A being which is neither man nor god, an evil spirit, a demon, (such as a *Rákshasa*, *Pisácha* and the like); e. g. *Páñini*: सभा राजामनुष्यपूर्वा (*Káñiká*: अमनुष्यशब्दो हृदिरूपेण रचःपिशाचादिव्येव वर्तते). Comp. अमानुष. E. अ neg. and मनुष्य.

II. Bahuvr. m. f. n. (-ष्यः-ष्या-ष्यम्) Without men, not inhabited by men; e. g. (*neuter*; a place where no man lives) *Rámdy.*: ते समाप्तोक्त्वा धूमायमूचुर्भरतमागताः । नामनुष्ये भवत्वपिर्व्यक्तमपैव राघवी. E. अ priv. and मनुष्य.

अमनोजित Tatpur. m. f. n. (-तः-ता-तम्) Unthought of, unknown. E. अ neg. and मनोजित (*Wilson*).

अमनोज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Disagreeable, disliked. E. अ neg. and मनोज्ञ (*Wilson*).

अमनोनीत Tatpur. m. f. n. (-तः-ता-तम्) ¹Disapproved. ²Reprobate. E. अ neg. and मनोनीत (*Wilson*).

अमनोद्योग Tatpur. m. (-जः) Inattention. E. अ neg. and मनोद्योग (*Wilson*).

अमनोद्योगिन् Tatpur. m. f. n. (-नी-निनी-नि) Inattentive. E. अ neg. and मनोद्योगिन् (*Wilson*).

अमनोरम Tatpur. m. f. n. (-मः-मा-मम्) Unpleasing, disagreeable. Comp. the following. E. अ neg. and मनोरम.

अमनोरमता f. (-ता) Unpleasingness, absence of charm or attractiveness; e. g. *Śiśupálab.*: अमनोरमतां यती अनस्य चक्षमाप्तोक्त्वाप्रभःसदां च । इदं पिहिता हिमद्युतिर्बीर्बिशिरन्तरिता श्रुता धरिषी. E. अमनोरम, taddh. aff. तश्च.

अमनोरम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) Disagreeable, displeasing, unattractive. E. अ neg. and मनोरम्य (*Wilson*).

अमनोहर Tatpur. m. f. n. (-रः-रा-रम्) The same as the preceding. E. अ neg. and मनोहर (*Wilson*).

अमनोहारिन् Tatpur. m. f. n. (-री-रिषी-रि) The same as the preceding. E. अ neg. and मनोहारिन् (*Wilson*).

अमन्तु Tatpur. m. (-न्तुः) (*ved.*) ¹One who has no understanding, ignorant; e. g. *Āigv.* or *Atharv.*: अमन्तवो मां त उप चियन्ति (*Sáy.*: अमन्तवः । अमन्वमानाः । अजानताः). ²Despising, humiliating; e. g. *Āigv.*: अकर्मा दक्षुरभि नो अमन्तुरन्वप्रतो अमानुषः (*Sáy.*: अमन्तुः । अज्ञाता । यदा (with elision of च) अवमन्तुः । अवमन्ता । अभिभविता. E. 1. अ and मन्तु. 2. मन्त् with अव, un. aff. तु, with elision of च. The word having the udátta on the last syllable would be a Bahuvr. according to the general rule, but since there are many exceptions to it in the vaidic language, the view implied by the gloss of *Sáyaña* need not be rejected.

अमन्त्र I. Tatpur. m. (-न्त्रः) No-mantra, a passage which is not a vaidic verse or formula (see मन्त्र); compare *Śabara* s. v. अमन्त्रत्व 1. E. अ neg. and मन्त्र.

II. Bahuvr. m. f. n. (-न्त्रः-न्त्रा-न्त्रम्) ¹Unaccompanied by a mantra or vaidic verse or formula; e. g. *Manu*: सार्धं त्वन्नस्य सिद्धस्य पत्न्यमन्त्रं वस्ति हरेत्; or *Bhágav. Pur.*: (the duty of a *Súdra* is (amongst others) to make his sacrifice without a mantra) मूढस्य संगतिः शीघ्रं सेवा स्वात्मिन्वमायथा । अमन्त्रयज्ञो ह्यस्यैयं सत्त्वं गोविप्ररक्षणम्. Compare उपांसु and तूष्णीम्. ²Not reading the vaidic hymns, unacquainted with the vaidic texts, incapable of using them properly; e. g. *Manu*: अत्रतानाममन्त्राणां परिवर्त्तं न विद्यते (*Kull.*: मन्त्रवेदाध्ययनरहितानाम्); or *ibid.*: नास्ति स्त्रीणां क्रिया मन्त्रैरिति धर्मो व्यवस्थितः । निरिच्छिद्या ह्यमन्त्राश्च स्त्रियो ऽनृतमिति स्थितिः (where the word does not mean “excluded from the reading of the mantras”, since such exclusion, as regards women, is stated in the first half-verse, to be the consequence of their being “ignorant of the law — निरिच्छिद्याः — and incapable of properly using the vaidic texts — अमन्त्राः” — as mentioned in the second half-verse). E. अ priv. and मन्त्र. Comp. अमन्त्रक.

अमन्त्रक Bahuvr. m. f. n. (-न्त्रकः-न्त्रिका-न्त्रकम्) Unaccompanied by a mantra or vaidic verse or formula; comp. अमन्त्र II., उपांसु and तूष्णीम्; e. g. *Manu*: अमन्त्रिका तु कार्येयं स्त्रीखामावृद्धेषुतः । संस्कारार्थं शरीरस्य चचाकार्यं यथाक्रमम् (*Kull.*: इयमावृत् । अयं जातकमीदिक्रियाकलापः स्त्रीखाममन्त्रकः कार्यः); or *Nárdyaña* (on the words in *Áswal.*, *Gr. S.*: चावृत्तेव कुमार्यैः; see अन्नप्राशन): कुमार्यास्त्वमन्त्रकमन्नप्राशनं कार्यमित्यर्थः; or *Jain.nyáyayam.*: तद्या सत्त्वस्य मन्त्रस्यैव प्रदानशेषभक्षण एव समर्थत्वात्तथैवायं मन्त्री विनियुष्यते । न तु भैषावद्यादिशेषभक्षणे । तस्मात्तस्मिन्मन्त्रेव तन्नक्षणम् &c. Comp. also *Śabara* s. v. अमन्त्रत्व 2. E. अ priv. and मन्त्र, samás. aff. कप्.

अमन्त्रत्व n. (-त्वम्) ¹The not being a mantra or vaidic verse or formula, the not having the nature of a mantra; e. g. *Jaimini-Sútra*: अनास्त्रातेष्वमन्त्रत्वमास्त्रातेषु हि विभागः स्त्रात् (*Śabara*: ये ऽभियुक्तिर्मन्त्रा इति गोच्यन्ते । न ते मन्त्राः । तस्मादमन्त्राः प्रयोजनम्); a string of words, for instance, like असौ देवदत्तो ऽमुष्य पुत्रो ऽमुष्य पीत्रो ऽमुष्य नप्तामुष्याः पुत्रो ऽमुष्याः पीत्रो ऽमुष्या नप्ता, though used — with the substitution of the proper names, for अमुष्य &c. — at certain ceremonies, are neither mantras, nor to be treated as such. ²The not being accompanied by a mantra (as some ritual acts); e. g. *Jaimini-Sútra*: सिद्धविशेषनिर्देशात्समानविधानेष्वनैक्याणाममन्त्रत्वम् (*Śabara*: ऐक्येष्वनैक्याणाममन्त्रकं भक्षणमिति । किं तावत्प्राप्तमनैक्याणाममन्त्रकं भक्षणमिति). (Probably) also अमन्त्रता. E. अमन्त्र I. and II., taddh. aff. त्व.

अमन्त्रविद् Tatpur. m. (-त्) ¹One who does not know the vaidic mantras or verses; e. g. *Manu*: यावतो यसते यासांस्त्वय्येष्वमन्त्रवित् । तावतो यसते प्रेक्ष दीप्तसूक्ष्मर्थयोगुडात् (*Kull.*: ... अवेदवित्). ²A proper name; according to the *Matsya Pur.*, a son of *Suparvan* or *Sumantra* and (in the prediction of that *Puráña*, a future) descendant of *Ikshváku*. (See *Wilson's Vishnúp.*) E. अ neg. and मन्त्रविद्.

अमन्त्रोपहत Tatpur. m. f. n. (-तः-ता-तम्) Not impaired by (the recital over it, of) incantatory formulae; e. g. poison, if it is used in trials by ordeal, according to *Nārada* who says that such poison should be शार्ङ्गं हिमवतं शृङ्गं यन्धवर्षं रसान्वितम् । अङ्गुलिममसंभूडममन्त्रोपहतं च (v. l. तु) चत. E. अ neg. and मन्त्र-उपहत.

अमन्त्र Tatpur. 1. m. f. n. (-न्त्रः-न्त्रा-न्त्रम्) The reverse of मन्त्र q. v.; e. g. ¹ Not foolish. ² Not little, much; e. g. *Rīgv.*: अमन्त्रान्त्रोमान्त्र भरे मनीषा (where *Yaska* proposes either meaning 1. or 2.: अमन्त्रान्त्रोमान्त्रासिद्धान्तस्यान्त्रा; *Sāyaṇa*: = अमन्त्रान्त्र). ³ Very important, very great; e. g. *Bhāgav. Pur.* (epilogue): पूष्ठे (*Rādhāk.*: पूष्ठ) भाव्यद्मन्त्रमन्त्रनिरिधावायकश्चयनात्त्रिधासोः कमठाकृतेर्भवतः चासा- निष्ठाः पाण्डु वः (*Srīdharaśv.*: अमन्त्रो मन्त्रनिरिः । गरिष्ठो मन्त्राचक्षुष्यश्च वावाणः &c.). ⁴ Firm, strong; e. g. (अ-मन्त्रम् adverbially): *Bhāṭik.*: वचः क्षणाभ्यां मुखमाणेन ना- चाधि गविर्षट्यन्मन्त्रम् (*Jayam., Bharatas.*: अमन्त्रं दृढम्). ⁵ Violent; see अमन्त्रवर्षिन.

2. m. (-न्त्रः) A tree (*Śabdachandr.*; अमन्त्र?). E. अ neg. and मन्त्र; but whether this E. applies to 2., is doubtful.

अमन्त्रवर्षिन Tatpur. m. f. n. (-र्षी-र्षिणी-र्षि) One who is in the habit of pulling (e. g. the bow) with great violence (i. e. as far as the ear); e. g. *Bhāṭik.*: तांक्ष्णवः संपतवामवहो जघान युद्धेपुरमन्त्रकपी (*Jayam.*: अमन्त्रमन्त्रं कृष्टं शीघ्रमन्त्रा- सावमन्त्रकपी। कर्णान्ताकृष्टचाप इत्यर्थः). E. अमन्त्र and वर्षिन.

अमन्त्रमान Tatpur. m. f. n. (-नः-ना-नम्) ¹ Not understanding, not knowing; e. g. *Rīgv.*: अमन्त्रमानो वसि मन्त्रमार्थेर्विर्ष- भिरधमो इक्षुमिन्द्र (*Sāy.*: अमन्त्रमानान्मन्त्रार्थमनुधातुमश- क्तानपि केवलपाठकान्मन्त्रमानान् i. e. sacrificers who merely jabber the words of the Veda, but are unable to comprehend their sense). ² Not paying respect, not honouring; e. g. *Rīgv.*: यः शृण्वती मध्येनो दधानामन्त्रमानाञ्छर्षो जघान । स ... इन्द्रः (*Sāy.*: अमन्त्रमानानाम्मानमजात इक्षुमपू- जयती वा जघान्, i. e. either in the sense 1. — with the ellipse "soul" —, or in the sense 2.). Comp. अमन्त्र. E. i. अ neg. and मन्त्रमान; 2. the same or अमन्त्रमान with the elision of व.

अमन्त्र Bahavr. 1. m. f. n. (-नः-ना-नम्) Devoid of all selfish or worldly attachment or desire; e. g. *Manu.*: (let a Vāna-prastha be) अमन्त्रः सुखाद्येषु ब्रह्मचारी धराशयः । शर- वे- ज्जममदीय वृक्षमूलनिक्षेतनः. Comp. निर्मम.

2. m. (-नः) One of the twenty-four Arhats of a future Utsarpiṇī, according to the mythology of the Jains. (*Hemach.*) E. अ priv. and मन्त्र.

अमन्त्रता f. (-ता) Freedom from all worldly attachment or desire, indifference. See the following. (*Wilson.*) E. अमन्त्र, taddh. aff. तन्त्र.

अमन्त्रत्वं n. (-त्वं) The same as अमन्त्रता. E. अमन्त्र, taddh. aff. त्व.

अमन्त्रि Tatpur. m. ... (-न्त्रिः...) (ved.) Probably; not dying; *Atharv.*: अमन्त्रिर्भवामृतो ऽतिथीवो मा ते हासिपुरसवः शरी- रम् (where the difference between अमन्त्रि and अमृत seems to be that which originally existed between अमर and अमृत, i. e. between present and past time, according to the nature of the affixes णि and ण, by which the uncompoundd मन्त्रि and मृत are derived). Compare the words of *Śankarā* in the following article. E. अ neg. and मन्त्रि.

अमर Bahavr. (but see E.) 1. m. f. n. (-रः-रा or -री-रम्) Without destruction, not dying, not perishing (see the preceding); e. g. *Śatap.* or *Brihadār.*: स वा एव महान्व च आत्माचरो ऽमरो ऽमृतः &c. (*Śank.*: स वा एव महान्व च आ- त्माचरो न जीर्यत इति न विपरिणमत इत्यर्थः । अमरो च आत्माचरत्वाद्मरो न क्षिपत इत्यमरो चो हि जायते जीर्यते च स विनश्यति क्षिपते वा । अयं स्ववत्सादवरत्वाच्चाविनाशो यतो ऽत एवामृतः); or *Manu.*: आचार्यस्त्वस्य चां जातिं विधि- वदेद्धारयः । उत्पादयति सावित्र्या सा सत्त्वावरामरा; or *Rāmāy.*: अहं वः कामये सर्वा भार्या मम भविष्य च अथ च वीचनं प्राप्ता अमर्य च भविष्य; comp. also the quota- tion s. vv. अमरेवानुभाव and अमावासा.

2. m. (-रः) ¹ A god, a deity, in general; see देवः (*Amarak., Halāy., Viśvapr., Hemach., Med., Dharaṇik., Bhūrip., Ajayap., Śabdār., Unīddik. &c.*); (thirty-three such gods are enumerated in later mythology); e. g. *Nalopākhy.*: आचरमुद्देवरावस्य समीपममरोत्तमाः; or *Naishadhach.*: प्रिय- रूपकविशेषविशेषैः संपदश्चिरमराः व्रतपूर्वैः । एव एव स नवः किमितीदं मन्त्रमन्त्रितरेतरमृषुः; or *Bhāṭik.*: अतुष्यन्नमराः सर्वे &c.; or *ibid.*: विश्वत्स्वाधि कामर्षी रथकाव्यन्ति चामराः. ² The proper name of one of the twenty-four Maruts, born by Marutvatī; according to the *Harivaṇśa*. ³ (In arithmetic it is used sometimes to denote) ३३ (on account of the num- ber of gods); e. g. *Jyotirvidābhar.*: विसूर्वेनेषामरचिदसाः.

⁴ The letter उ, in a mystical composition of the *Rāma- pūrvatāpaniya-Upan.* (as given by Prof. Weber). ⁵ The same as (viz. an abbreviation of) the proper name अमर- सिंह q. v. ⁶ Quicksilver; (*Rājanigh., Nigh. Pr.*: = पारद). ⁷ Gold; (*Nigh. Prak.*: = सोमं; comp. अमृत 4.). ⁸ A species of pine, Pinus Devadāru; (*Suresvara*: = देवदाचक्रुम). ⁹ An esculent and medicinal plant, called पुन्नाट; (*Suresvara*).

¹⁰ One of the trees of which the wood is used at sacrifices; (*Nigh. Pr.*: = नदीवृक्ष which term, according to *Molesworth's* *Mahr. Dict.*, comprises the अमरत्व, पलाश, उदुम्बर, चर्क, जमी, खदिर and अयामार्च). ¹¹ A species of turnsol, Heliotropium indicum; (*Hemach., Viśvapr., Dharaṇik., Suresv., Med.*: = चक्सिंहार). [The *Calc.* and *Amerp.* editions of the *Medini* read अमरसिंहरे ऽयस्त्री संहारे कुक्षिशुक्रुमे; but the correct text is अमरसिंहरे चक्सिंहारे &c., whence it follows, that the neuter gender disappears in this and the following meaning.] ¹² Another plant; Euphorbia, or Euphorbia tirucalli; (*Hemach.*: सुहीवृष; *Viśvapr., Med., Unīddik.*: कुक्षिशुक्रुम; *Śabdār.*: वक्रशुक्रुम; *Suresv.*: वक्रकण्ठक).

3. f. (-रा) ¹ The residence of Indra; (*Hemach., Viśvapr., Med., Unīddik.*: अमरावती; *Śabdār.*: इन्द्रपुर; *Ajayap.*: इन्द्रपुरी). ² The womb; (*Med., Śabdār., Unīddik.*: अरावु). ³ The umbilical cord; (*Trikāṇḍ., Bhūrip.*: नाभिनासा); comp. अमरा. ⁴ The post or pillar of a house; (*Med., Ajayap., Śabdār., Unīddik.*: अमरा). ⁵ A species of moon- seed, *Menispermum Glabrum* or *Cocculus cordifolius*; (*Hemach., Viśvapr., Trikāṇḍ., Med., Bhūrip., Śabdār., Dhara- ṇik., Ajayap., Unīddik.*: कुक्षुची; *Nigh. Prak.*: कुक्षुकेक). ⁶ Bent grass, *Agrostis linearis*, or a dark variety of it; (*Hem., Viśvapr., Med., Śabdār., Dharaṇik., Unīddik.*: दूर्वा; *Nigh. Pr.*: नीलदूर्वा). Also अमरी. ⁷ Bitter gourd-plant (*Cucumis colocynthis*) or a small variety of it; (*Rājanigh.*:

3. f. (-रा) ¹ The residence of Indra; (*Hemach., Viśvapr., Med., Unīddik.*: अमरावती; *Śabdār.*: इन्द्रपुर; *Ajayap.*: इन्द्रपुरी). ² The womb; (*Med., Śabdār., Unīddik.*: अरावु). ³ The umbilical cord; (*Trikāṇḍ., Bhūrip.*: नाभिनासा); comp. अमरा. ⁴ The post or pillar of a house; (*Med., Ajayap., Śabdār., Unīddik.*: अमरा). ⁵ A species of moon- seed, *Menispermum Glabrum* or *Cocculus cordifolius*; (*Hemach., Viśvapr., Trikāṇḍ., Med., Bhūrip., Śabdār., Dhara- ṇik., Ajayap., Unīddik.*: कुक्षुची; *Nigh. Prak.*: कुक्षुकेक). ⁶ Bent grass, *Agrostis linearis*, or a dark variety of it; (*Hem., Viśvapr., Med., Śabdār., Dharaṇik., Unīddik.*: दूर्वा; *Nigh. Pr.*: नीलदूर्वा). Also अमरी. ⁷ Bitter gourd-plant (*Cucumis colocynthis*) or a small variety of it; (*Rājanigh.*:

3. f. (-रा) ¹ The residence of Indra; (*Hemach., Viśvapr., Med., Unīddik.*: अमरावती; *Śabdār.*: इन्द्रपुर; *Ajayap.*: इन्द्रपुरी). ² The womb; (*Med., Śabdār., Unīddik.*: अरावु). ³ The umbilical cord; (*Trikāṇḍ., Bhūrip.*: नाभिनासा); comp. अमरा. ⁴ The post or pillar of a house; (*Med., Ajayap., Śabdār., Unīddik.*: अमरा). ⁵ A species of moon- seed, *Menispermum Glabrum* or *Cocculus cordifolius*; (*Hemach., Viśvapr., Trikāṇḍ., Med., Bhūrip., Śabdār., Dhara- ṇik., Ajayap., Unīddik.*: कुक्षुची; *Nigh. Prak.*: कुक्षुकेक). ⁶ Bent grass, *Agrostis linearis*, or a dark variety of it; (*Hem., Viśvapr., Med., Śabdār., Dharaṇik., Unīddik.*: दूर्वा; *Nigh. Pr.*: नीलदूर्वा). Also अमरी. ⁷ Bitter gourd-plant (*Cucumis colocynthis*) or a small variety of it; (*Rājanigh.*:

3. f. (-रा) ¹ The residence of Indra; (*Hemach., Viśvapr., Med., Unīddik.*: अमरावती; *Śabdār.*: इन्द्रपुर; *Ajayap.*: इन्द्रपुरी). ² The womb; (*Med., Śabdār., Unīddik.*: अरावु). ³ The umbilical cord; (*Trikāṇḍ., Bhūrip.*: नाभिनासा); comp. अमरा. ⁴ The post or pillar of a house; (*Med., Ajayap., Śabdār., Unīddik.*: अमरा). ⁵ A species of moon- seed, *Menispermum Glabrum* or *Cocculus cordifolius*; (*Hemach., Viśvapr., Trikāṇḍ., Med., Bhūrip., Śabdār., Dhara- ṇik., Ajayap., Unīddik.*: कुक्षुची; *Nigh. Prak.*: कुक्षुकेक). ⁶ Bent grass, *Agrostis linearis*, or a dark variety of it; (*Hem., Viśvapr., Med., Śabdār., Dharaṇik., Unīddik.*: दूर्वा; *Nigh. Pr.*: नीलदूर्वा). Also अमरी. ⁷ Bitter gourd-plant (*Cucumis colocynthis*) or a small variety of it; (*Rājanigh.*:

इक्षुवाखी; *Nigh. Pr.*: क्षुवाखी). ⁸ The large Indian fig-tree, *Ficus Indica*; (*Rājan.*: वटी). ⁹ A large variety of the Indigo plant, *Indigofera tinctoria*; (*Rājan.*: महानीली; *Nigh. Pr.*: चोरनीली). ¹⁰ The aloe-tree, *Aloe perfoliata*; (*Rājan.*: नृहवन्वा — धृतकुमारी। इति ख्याता *Rādhāk.* —; *Nigh. Pr.*: चोरफण). ¹¹ मोरवेण (*Nigh. Pr.*; which is rendered by *Molesw.*: ^a a scandent shrub bearing an esculent fruit; called also मोमेटी; ^b a flowering climber, Indian traveller's joy, *Clematis Gnoriana*. *Grab.*). Also अमरी. ¹² A large variety of a milky and thorny plant, with a fruit like a ram's horn, *Asclepias geminata* (?); (*Nigh. Pr.*: चोरमेडशिंणी; comp. मेडमुक्ती). For some of these meanings comp. अमृता.

4. f. (-री) ¹ A black variety of the shrub *Vitex negundo* or *trifolia* (*Nigh. Pr.*: काळी निर्गुडी). ² The same as अमरा ६. (*Nigh. Pr.*: नीलदूर्वा). ³ The same as अमरा 11. (*Nigh. Pr.*: मोरवेण). E. *Pāṇini* looks upon this word as a *Bahuvr.* of अ priv. and मर (the act of dying), and as its accent is the udātta on the first syllable, it becomes in his grammar the subject of an exceptional rule. The same etym. is given by *Rāyamukūta*: मरसं मरः। स एषां नास्तीत्यमराः. *Śankara*, however, as results from the quotation under 1., takes the word for a *Tatpur.* (अ neg. and मर, i. e. "one who does not die"), and the same view is entertained by *Bhānujīd.*: न म्रियते। मृक् प्राण-त्वानि। पचायच् (*Pāṇ.* III. 1. 134.) (compare also *Gangādhara* s. v. अमरप्रभु). The latter etym. apparently being more obvious and better suited for the accent of word, than the former, it would follow — not that *Pāṇini* overlooked it but —, that मर meant, at his time, "the act of dying", not "one who dies". — The *Unśūdik.* gives a very improbable E., viz. अम, uñ. aff. अर; but as this *Kośha* does not adopt itself to the school of *Pāṇ.*, its E. is less surprising than the fact that the *Gaṇaratn.* also which is entirely based on the *Sūtras* of *Pāṇini*, the *Vārttikas* of *Kātyāyana* &c. (comp. *Pāṇini*, his position in *Sanskrit Liter.* p. 177 ff., note 219), appends to अमरी a similar vagary: अमति गच्छत्वहनुषमैश्वर्यमित्यमरी. Yet since even such an etym. cannot be ascribed to ignorance, especially in a work like the *Gaṇaratn.* which affords evidence of much grammatical skill, the latter etym., it seems, must have arisen from the circumstance that मर had lost, at a late period, as well the one as the other meaning mentioned above. — The femin. अमरी — which would be an anomalous derivative of a *Bahuvr.* अमर — is not taught by *Pāṇ.*; but the *Gaṇaratn.* includes it in the words नी-रादि (*Pāṇ.* IV. 1. 41.), which form their fem. in डीष्.

[अमर° For compounds beginning with अमर, which do not occur amongst the following articles, a synonymous value may be found under those beginning especially with देव° or सुर°.]

अमरकण्डक *Tatpur.* n. (-कम्) "The peak of the gods", a proper name of the eastern table land of the *Vindhya* mountain (*Lassen*: 22°, 50' n. lat. and 99°, 47' e. lat.), whence rise the *Soṇá* and the *Narmadá* rivers; a celebrated place of pilgrimage; e. g. *Agni-Pur.*: भुगुतीर्षं प्रभासं च तथा चामरकण्डकम् । अमृताग्रेषु विमलः अमिषिकम्

पाशु वः । (comp. s. v. अभिवेक page 284 a, line 13). With regard to its position it is of some interest to compare a passage of the *Rāmāy.* in both recensions, describing the journey of *Bharata*; ed. *Gorr.* II. 73. 2. 3.: प्रादिनीं दूरपारां च तिर्यकश्रोतसमापनाम् । शतद्रुमतरङ्गीमाश्रमेष्वेत्वाकुनन्द-नः । बीलधानीं नदीं तीर्त्वा प्राप्य चामरकण्डकम् । सशिवां कर्ष-टीं तीर्त्वा चापेयं शब्दकीर्तनम्; edd. *Schlegel*, Calc. and Bombay, II. 71. 2. 3.: प्रादिनीं (one MS. v. l. कादिनी) दूरपारां च प्रत्व-कश्रोतसरङ्गिणीम् । शतद्रुमतरङ्गीमाश्रमीमिच्छाकुनन्दनः । ऐश्वर्याने नदीं तीर्त्वा प्राप्य चापरपर्यटान् । शिवामाकुर्वती तीर्त्वा चापेयं (MS. ह्यापेयं) शब्दकीर्तनम्. For a description of the place, of the temple erected on it, and the legends connected with, see *Malcolm*, *Hamilton* and other authors quoted in *Ritter's Erdkunde* vol. VI. p. 570 ff. Comp. also *Lassen's Instit. Ling. Prākṛ.* Excurs. I. p. 3, and *Ind. Alterth.* vol. I. pp. 82. 85. 93. 119. 145. 150. 182. 188. 209. 240. 361. 372. 374.; vol. II. p. 667. E. अमर and कण्डक.

अमरकण्ड *Tatpur.* m. (-कः) ¹ The root of the plant अमृत-वल्ली, the eating of which is supposed to remove or avert all diseases and preclude decrepitude and decay. Comp. अमृतकण्डा. ² Applied to a bulbous root common at *Mahā-baleshwar* (after *Molesworth*). E. अमर and कण्ड.

अमरकोट *Tatpur.* m. (-टः) "The fastness of the gods", a proper name of the capital of one of the *Rajput*-states; towards the banks of the *Indus*. See *Ritter's Erdkunde* vol. VI, p. 1030 and the works quoted there; *Lassen's Ind. Alterth.* vol. I. pp. 109. 111. E. अमर and कोट.

अमरकोष *Tatpur.* m. (-षः) "The vocabulary of *Amara* or *Amarasinha*"; the oldest hitherto known, and one of the most celebrated, native vocabularies of the classical *Sanskrit*. It consists of eighteen chapters; the first fifteen contain synonymous nouns collected in one or more verses; the sixteenth enumerates nouns, but only to a small extent, with their respective meanings. The seventeenth chapter contains a list of particles &c. considered by the native grammarians as indeclinable nouns, and the last chapter treats on the gender of nouns. The principal commentaries on the *Amarakosha* are the following: the *Amarakoshodghāṭṭana* by *Kshīraswamin*, the *Padachandrikā* by *Rāyamukūta* or *Vrihaspati*, surnamed *Rāyamukūtamāni*; the *Vyākhyāśuddhi* by *Bhadra-Rāmasrama* or *Bhānujīdikshita* (the son of the celebrated grammarian *Bhāṭṭojīdikshita*), the *Vyākhyāpradīpa* (pirated from *Mukūta's* work) by *Achyuta-Upadhyaṃya*, the *Mugdhabodhini* by *Bharatamalla* or *Baharatasena* (the author of a *Dvirūpa-Kosha*), the *Sārasundarī* by *Mathureśa* (the author of the *Śabdaratnāvalī*), the *Padārthakaumudī* by *Nārdayana-Chakravartin*, the *Trikāṇḍaviveka* by *Ramānātha-vidyā-vāchaspati*, the *Subodhinī* by *Nīlakaṇṭha*, the *Tikā* by *Rāmatarkavāgīśa*, the *Śabdārthasandipikā* by *Śrīnārdayana-vidyāvīnoda*, the *Padamanjarī* by *Lokandītha*, the *Vaishamyakaumudī* by *Mahāmaha*, the *Pradīpamanjarī* by *Rameśvaraśarman*, the *Vāsavadattā-tīppanī* by *Sarvoachandra*, the *Amarakosha-kaumudīnī* by *Śrīnayanānanda*. Compare also *Colebrooke's* preface to his edition of the *Amarak.* and *Wilson's* preface to the first ed. of his *Sanskrit Dictionary*. E. अमर and कोष.

अमरचक्र Tatpur. m. (-चक्रः) "The moon of the gods", the proper name of the author of the Bālabhārata; he was a pupil of Jinadattasūri. (*Weber's Catalogue of the Berlin MSS.*) E. अमर and चक्र.

अमरचारख Tatpur. m. (-खः) A bard of the gods, a Gandharva; e. g. *Bhātik.*: चाबजुहाविवरसमं सुरपुरसममरचारखसुसंरावम् (scil. सुवेसम्; *Jayam., Bharatam.*: अमरचारखानां नववीणां नायतां शोभनः संरावो च &c.) E. अमर and चारख.

अमरज Tatpur. 1. m. f. n. (-जः-जा-जम्) Born by the gods. 2. m. (जः) The proper name of a plant; see दुःखद्विर or दुष्खद्विर, a variety of the खद्विर (*Rājānigh.*). E. अमर and ज.

अमरतटिनी Tatpur. f. (-नी) "The river of the gods", i. e. the Ganges; e. g. *Bhartrih.*: कदा वाराखसाममरतटिनी-रोधसि वसन् &c. (*comm.*: अमरतटिनी भागीरथी). Comp. अमरसरित्, अमरापगा, सुरनिखगा, सुरसरित्, सुरापगा, and similar compounds. E. अमर and तटिनी.

अमरता f. (-ता) Immortality; e. g. *Sdhityad.*: मूरा अमरतां याति पशुभूता रथाधरे. See also the following. E. अमर, taddh. तस्.

अमरत्व n. (-त्वम्) Immortality; e. g. *Mahābh., Ādip. (Sundop.)*: अमते ऽमरत्वं युवयोः सर्वमुक्तं भविष्यति; or *Suśr.*: येनामृतमपां मध्यादुवृतं पूर्ववन्मणि । यतो ऽमरत्वं संप्राप्तास्त्रिदशस्त्रिदिवेचरात्. See also the preceding. E. अमर, taddh. aff. त्व.

अमरदत्त Tatpur. m. (-दत्तः) The proper name of an author of a Kōsha or glossary. (*Med.; Colebr.'s Essays.*) E. अमर and दत्त.

अमरदाह Tatpur. m. (-दाहः) "The tree of the gods", a proper name of a tree; the same as देवदाह (*Rājānigh.*), Pinus Devadāru, or a glossy variety of it (*तेखा देवदाह, Nigh. Pr.*). Comp. अमर 2. s., अमरद्रुम and अमरभूह. E. अमर and दाह "the pine of the gods".

अमरदेव Karmadh. m. (-वः) A proper name, the same as Amarasinha (q. v.). See the Preface to the first ed. of *Wilson's Dict.* p. V., also *Lassen, Ind. Alterth.* II. p. 1154. E. अमर and देव; "the latter term is a Brahmanical surname, yet it may be merely an epithet to his (Amarasinha's) superior or divine merit" (*Wilson's Pref.*).

अमरद्रुम Tatpur. m. (-द्रुमः) The same as देवदाह; comp. अमरदाह. (*Suśr.-Chik.*) E. अमर and द्रुम "the tree of the gods".

अमरद्विज Tatpur. m. (-जः) A Brahman of an inferior order, one who lives upon the offerings made to the images which he attends, and who conducts the ceremonies of all sorts of people for hire. (*Trikāid.*) See देवस. E. अमर and द्विज.

अमरपति Tatpur. m. (-पतिः) "Lord of the gods", a name of Indra; e. g. *Prabodhach.*: ध्रुयनां सौधमर्धस्वमरपतिधनुर्धामधिवाः पताकाः. Comp. अमरराज. [The declension of this word is regular; comp. s. v. पति.] E. अमर and पति.

अमरपर्वत Tatpur. m. (-तः) "The mountain of the gods", the proper name of a mountain in the north of India; *Mah. Sabhāp.*: अतलं पञ्चगदं चैव तेषाममरपर्वतम् । उत्तरज्योतिषं चैव तथा दिव्यकटं पुरम् । द्वारपालं च तरसा वशे चक्रे महा-श्रुतिः. Comp. देवगिरि. E. अमर and पर्वत.

अमरपुर Tatpur. 1. n. (-रम्) ¹The residence of the gods, the paradise, comp. अमरावती; e. g. *Bhātik.*: अमरपुरमतिं सुराङ्गानां दधतम् (scil. महेशं रामस्यैवौ कपयस्य समीयुः;

Jayam., Bharatas.: = सर्वजुषिं चणचणम्). ²The name of several towns (Amarapur, Amerpoor &c.), amongst which Amarapura in Burma is of special interest on account of the renowned Buddhist sect which derives its name from this capital. "The object of the Amarapura priests", says *Spence Hardy (Eastern Monach.)*, "is to bring back the doctrines of Buddhism to its pristine purity, by disentangling them from caste, polytheism and other corruptions to which it has been subject for ages They publicly preach against the doctrines of Hinduism; they give ordination to all castes, associating with them indiscriminately, and preach against the secular occupations of the Siamese priests, such as practising physic and astrology They do not acknowledge the authority of the royal edicts, that they have anything to do with their religion; nor do they acknowledge the Buddhist hierarchy They do not follow the observances of the Pasé-Buddhas, unless sanctioned by Gotama, and do not recite, therefore, a benediction at the receiving of food or any other offering They do not use two seats, nor employ two priests when bana is read, nor quaver the voice, as not being authorized by Buddha. They expound and preach the Vinaya to the laity They perform a ceremony equivalent to confirmation a number of years after ordination &c. &c." In all these and other points they differ from the Siamese and other Buddhist sects. (Comp. also *Crawford* and others quoted in *Ritter's Erdkunde*, V. p. 235 ff.; the town is mentioned in *Lassen's Ind. Alt.* I. p. 333. 335.)

2. f. (-री) The same as अमरपुर 1.; e. g. *Panchat.*: तदानच्छ येनाच्छानि समुद्रादादाय टिड्ढिं संभावयामः । अमरपुरीं च गच्छामः. E. अमर and पुर or पुरी.

अमरपुष्प Bahuvr. m. (-ष्पः) "Constantly flowering", a proper name of several plants, viz. of 'a kind of grass, *Saccharum spontaneum (Hemach.: काश)*. Comp. the following. ²A fragrant grass, *Pandanus odoratissimus (Hemach.: केतक)*. ³The mango, *Mangifera Indica (Hemach.: चूत)*. E. अमर and पुष्प.

अमरपुष्पक Bahuvr. m. (-कः) "Constantly flowering", a proper name of the grass *Saccharum spontaneum (Ratnam.: काश)*. Comp. the preceding. E. अमर and पुष्प, samās. aff. कप्.

अमरपुष्पिका Bahuvr. f. (-का) "Constantly flowering"; the proper name of a kind of anise, *Pimpinella anisum* or *Anethum sowa (Ratnam.: अक्षःपुष्पी; Nigh. Pr.: शोषा)*. E. अमर and पुष्प, samās. aff. कप् and fem. aff. टाप्.

अमरप्रभ Bahuvr. m. f. n. (-भः-भा-मम्) Having the radiance of a god, beautiful like a god; e. g. *Mahābh., Nalop.*: अस-हाया नरेभ्यश्च नोद्विजस्वमरप्रभे (vocat.). E. अमर and प्रभा.

अमरप्रभु Tatpur. m. (-भुः) "Lord of the gods", one of the thousand names of Vishṇu; the 49th, according to the *Anuśāsanap.* of the *Mahābh.*: अमरमेधो ह्यपीकेशः पद्मनाभो ऽमर-प्रभुः (*Śankara:* अमराणां प्रभुः; *Gangādharma:* न द्विजसो ऽमरा देवाः । स च तेषां प्रभुरीश्वरः). E. अमर and प्रभु.

अमरभर्तु Tatpur. m. (-र्तु) "The supporter of the gods", a name of Indra (*Wilson*). Comp. अमरराज. E. अमर and प्रभु.

अमरभूह Tatpur. m. (-रः) The same as अमरदाह or देव-

दाह qq. vv. (*Ainslie*, *Mater. Ind.*, and *Piddington*, plants of India, write this word *Amara-buruhi* and render it, *Erythroxyton Areolatum*; *सुरभूषह*, however, which corresponds with *अमरभूषह*, is rendered by the *Nigh. Pr.* *तेजोदेवदार*. E. अमर and भूषह.

अमरमाळा Tatpur. f. (-ळा) "The wreath (of words) by Amara", the name of a vocabulary ascribed to *Amarasinha*, the author of the vocabulary commonly called *Amara-kosha*. E. अमर 2. 5. and माळा.

अमररत्न Tatpur. n. (-त्नम्) *Crystal* (*Rājan.*: स्फटिक). E. Probably another form of *अमररत्न* q. v. with र instead of ल.

अमरराज Tatpur. m. (-जः) "King of the gods", an epithet or name of Indra. Comp. *अमरपति*, *अमरभर्तृ*, *अमराधिप*, *अमरेश*, *अमरेश्वर*, *देवराज*, *सुराधिप*, *सुरराज*, *सुरेन्द्र* and similar compounds. E. अमर and राजन्, samaś. aff. टच्.

अमरराजशत्रु Tatpur. m. (-शुः) "The enemy of Indra", an epithet or name of Rāvaṇa (the king of Ceylon who was slain by Rāma); e. g. *Rāmādy.*: रथं . . . समाचरोहामरराजशत्रुः. E. अमरराज and शत्रु.

अमरलोक Tatpur. m. (-कः) The world of the gods, paradise; compare स्वर्ग. See the following. E. अमर and लोक.

अमरलोकता f. (-ता) The condition or nature of the world of the gods, the happiness of paradise; e. g. *Manu* (II. 5.): तेषु सत्यवर्तमानो गच्छत्वमरलोकताम् । यथा संकल्पितांश्चिह्नसर्वाणामान्मममुते । "he who continues to fulfil these (duties taught by Manu) in the spirit of the scriptures, attains the happiness of paradise and in this life enjoys all gratifications his imagination may suggest". [This is doubtless the meaning of the passage quoted, which therefore not only distinguishes between the happiness to be attained in this and in a future life, but clearly represents the latter as that life which is enjoyed by the gods (*अमरलोक*). Since such a condition, however, does not answer the views entertained by the Vedantists of the highest object of man — which is final emancipation of the soul from transmigration and its consequent immersion into the (neuter) Brahman or Universal Spirit — *Kullika* who always endeavours to square the words of Manu with the tenets of the Vedānta and therefore on several occasions leads the reader to an erroneous conception of the real relation of Manu to the philosophical systems, renders *अमरलोकता* 'final emancipation': *अमरलोकताम्* । *अमरधर्मकं ब्रह्मभावं गच्छति मोक्षं प्राप्नोतीत्यर्थः*. *Medhātithi* less biassed than his successor, was probably puzzled by the circumstance that the affix ता is added to *अमरलोक* instead of to *अमर* — for he seems to argue that a man cannot "assume the nature of a world". He proposed therefore a variety of explanations, but none of them seem very plausible: "अमरा देवाः । तेषां लोकः स्वर्गः । तन्निवासादमरेषु लोकशब्दः । खानखानिनोरभेदात् । मन्वाः क्रोशन्तीतिवत् (one MS. को°) । तेनाद्यं समासः । अमराद्यं ते लोकाद्यं । अमरलोकाः । तन्नायः । अमरलोकता । देवदशां संपद्यते । देवजनसं प्राप्नोति (one MS. omits देवदशां संपद्यते and continues देवजनसं प्राप्नोति) । य एवाद्यो देवजनसं (one MS. देवसं) प्राप्नोति । वृत्तागुरोधादेवमुत्तम (i. e. अमरलोक in the sense

of a Karmadh. means "gods who are worlds" —, and since both, gods and worlds, here imply the same —, god-worlds mean god-people (i. e. gods, collectively), hence *अमरलोकता* would mean "the condition of gods"; or *अथवा* । *अमरलोकता* कथं पश्यत्वमरलोकः । *कर्मखण्ड* (*Pāṇ.* III. 2. 1.) । तदन्तान्नायप्रत्ययः । *देवदर्शी* (one MS. °दर्शी) संपद्यते । *अनेनापि प्रकारेण स्वर्गप्राप्तिरेवोक्ता भवति* (i. e. *अमरलोकः* "one who sees the gods", hence °ता, "the condition of a god-seer"); or *अथवा* । *अमर इव लोकाते लोके । अर्थवादस्यायम् । नाथ स्वर्गः फलत्वेन (one MS. स्वर्गफ°) विधीयते । निखानां फलाभावात् । कान्यानां च नानाफलश्रवणात् । तेन स्वर्गप्राप्त्या शास्त्रानुष्ठानसंपत्तिरेवोच्यते लक्षणाया । यदर्धं (one MS. यदनु यदर्धं) कर्मखानमुष्ठानं (one MS. कर्मखानुष्ठानं) तत्संपद्यते इत्यर्थः । तच्च निखानां प्रत्ययाद्यनुत्पत्तिः । विध्वंससंपत्तिर्वा प्रयोजनम् । कान्येषु तु &c. (i. e. *अमरलोक* "looking like a god, viz. in this world", hence °ता, the "condition of one who is looked upon as a god or respected like a god"). — It seems to be more natural, however, to take the word in the sense proposed of "happiness of paradise", as contrasted with the "happiness of this world".] E. *अमरलोक*, taddh. aff. तल्.*

अमरवहारी Tatpur. f. (-री) A parasitic plant, *Cassyta filiformis*, Lin., or *Curcuta reflexa*, Grah. (*Vaidyaka* in *Rādhāk.*'s *Śabdak.*: आकाशवहारी; *Nigh. Pr.*: अमरवेक्ष). E. अमर and वहारी. Compare the following.

अमरवहनी Tatpur. f. (-हनी) The same as the preceding. (The popular form of this word is *अमरवेक्ष* as given in the *Nigh. Pr.*: = आकाशवेक्ष, i. e. आकाशवहनी). Comp. *Todd's Annals* vol. II. p. 718 ("the giant of the parasitic tribe; its main stem being as thick near the root as my body. I counted sixty joints, each apparently denoting a year's growth, yet not half way up the tree on which it climbed"). E. अमर and वहनी.

अमरशक्ति Babuvr. m. (-क्तिः) "Having the power of a god", the proper name of a King of Mahilāropya (which place *Bensley* in his excellent work on the Panchatantra, vol. II. p. 365. 366, considers to be St. Thomas near Madras); mentioned in the introd. to the Panchatantra. E. अमर and शक्ति.

अमरसरित् Tatpur. f. (-त्) "The river of the gods", i. e. the Ganges; e. g. *Prabodhach.*: अमरसरितो नातिदूरतो (v. 1. °दूरे) विभावाश्रमपदम् (*Rāmād.*: अ° = देवनायाः). Comp. *अमरतटिनी* and the synon. mentioned there. E. अमर and सरित्.

अमरसर्षप Tatpur. m. (-पः) The name of a plant; see *कुक्कुटपादी* (*Nigh. Pr.*). E. अमर and सर्षप.

अमरसिंह Karmadh. m. (-हः) "The god-lion", the proper name of the celebrated lexicographer, author of the *Amara-kosha* and *Amaramāla*. "The author by his appellation *Sinha*", says Professor *Wilson* in his preface page V, to the first ed. of his Dictionary (1819), "would seem to have belonged to the Cshetriya or military tribe, but it may merely designate his eminence, in which sense it is often conjoined to words: in like manner, though in *Amera Deva*, another appellation by which he is known, the latter term is a Brahmanical surname; yet it may be merely an epithet alluding to his superior or divine merit. He is generally,

and apparently with reason, considered to have been a follower of Buddha, although this is denied by one of his late commentators, *Rámásrama*, and all tradition concurs in enumerating him amongst the learned men who in the metaphorical phraseology of the Hindus, are denominated the “*nine gems*” of the court of *Vicramáditya*.” On the date of Amarasinha, the same distinguished scholar observes (*ibid.* p. XIII): “Tradition, uniform and consistent, and as we see by the inscription, and as we know from other testimonies, of unvarying tenor for seven or eight centuries, places him in the court of *Vicramáditya*, in the origin of the *Samvat* era, or 56 year before Christ: an antiquity far from unreasonable or improbable, although deemed by modern scepticism too remote: the only grounds on which this unbelief could ever have rested, the authority of the *Bhoja-Prabandha*, I have shown to be untenable (p. VII ff.), and I cannot therefore conceive the argument by which it can further be supported: the dispute, to use the words of ‘Harris’ on a similar topic, appears to arise from ‘the disputants running into the opposite vice of incredulity, in order to avoid being thought credulous’, for even in his day there was occasion to notice a defect, which is outrageously conspicuous in the writers of the present, when ancient India is their theme, ‘and whose opposition to the many claims of the Hindus is not so much founded in greater learning or superior talents, as in strong prejudices in favour of their own countries, and in high conceits of their own abilities.’” At page XXI Wilson winds up his interesting research in the following words: “as the sum of the investigation, I have only satisfied myself with the choice of one of two alternatives; either, assent to the tradition which places *Amera-Sinha* in the time of the primitive *Vicramáditya*, 56 years before the Christian era, or to the inference deduced from the contiguous position, of a number of persons and things, connected more or less directly with our author’s supposed history, which designate the early part of the fifth century, as the time at which *Amera* flourished”. It is clear, however, from his words at p. XIII and the doubt implied by his expression “our author’s *supposed* history”, that Wilson was more in favour of the first alternative; an inference borne out by page VI of his preface to the translation of the *Vishnupurána*, where he speaks of Amarasinha as having lived “in the century prior to Christianity”. — These views of Professor Wilson were in 1852 brought before the public in his “*Akademische Vorlesungen*” by Professor Weber, the originator of the so called “*Extracts from Sáyaña, Karka*” &c. (see e. g. *अन्तःस्था, अभ्युदयेष्टि, अमृतैष्टिका* &c.), who without quoting a single word of the important research of Wilson, says (p. 208): “whereas Wilson in the preface to the first edition of his Sanskrit Dictionary (1819) leans more towards the opinion that *Amara Sinha* lived in the fifth century after Christ, and whereas in the second edition of his work (1832), s. v. *Vararuchi*, he, in a direct manner, places the *nine gems* at the court of *Bhoja* (therefore 1050 after Christ), he, in perfect contradiction with himself, says in his preface to his translation

of the *Vishnupurána* (1840) p. VI, that Amarasinha lived ‘in the century prior to Christianity’ “!” — It suffices to add to this conscientious and creditable report the words of Wilson under the article *वररुचि*, referred to: “a poet and philosopher”, he says, in explaining the word *Vararuchi*, “one of the ornaments of the court of *Bhoja*, or one of the nine gems usually ascribed to *Vikramáditya*’s court”. In this article therefore Wilson does not place the nine gems at the court of *Bhoja*, but as a writer caring for truth, merely states that one man called *Vararuchi* is named (viz. in the *Bhoja-Prabandha*) as having lived at the court of *Bhoja* (see the original passage in his preface p. IX), and another man called *Vararuchi* is mentioned as one of the *nine gems* of the court of *Vikramáditya* (see the original passage in his preface p. VI). Though the question, as to whether both these *Vararuchis* are one and the same person or not, is left open by Wilson in this article, it is fair to state that he plainly intimated his view on this matter in the same preface (1819), where (p. IX) he wrote: “That the name of *Vararuchi*, has in like manner (viz. to that of *Kálidása*) been applied to different individuals, might fairly be inferred from the practise thus described, but we have in this case a remarkable confirmation of our conjectures, and find, from the varying statements of several writers, that two, if not three, persons of this denomination, are celebrated in the literary history of the Hindus”. — A recent Dictionary, s. v. *अमरसिंह*, passes over in total silence the very existence of Wilson’s learned and comprehensive investigation, but gratifies its readers with a reference to — Professor Weber. The best research on the age of *Amara*, subsequent to that of Wilson, is that in the *Indische Alterth.* (II. p. 1155) of Professor Lassen, who places *Amara* about the middle of the third century of the Christian era. E. *अमर* and *सिंह*.

अमरस्त्री Tatpur. f. (-स्त्री) An Apsaras, or nymph of Indra’s heaven. (*Wilson*.) E. *अमर* and *स्त्री*.

अमराङ्गना Tatpur. f. (-ना) The same as the preceding. (*Wilson*.) E. *अमर* and *अङ्गना*.

अमराचार्य Tatpur. m. (-र्यः) The teacher of the gods, *Váchaspati* or *Vrihaspati*; e. g. *Bhágav. Pur.*: *अथाहममराचार्यमगाधधिषणं द्विजम् । प्रसादयिष्ये निशठः शीर्ष्णा तच्चरणं स्पृशन्*. Comp. *अनिमिषाचार्य, देवाचार्य, अमरेज्य* and similar compounds. E. *अमर* and *आचार्य*.

अमराद्रि Tatpur. m. (-द्रिः) The sacred mountain *Meru*, the residence of the gods. (*Jatádhara*.) E. *अमर* and *अद्रि*.

अमराधिप Tatpur. m. (-पः) “Lord of the gods”, an epithet or name of *Indra*; e. g. *Rámáy.*: (*Surabhi* speaks to *Indra*) *शान्तं पापं न वः किञ्चित्कुतश्चिदमराधिप*. Comp. *अमरराज* and similar compounds. E. *अमर* and *अधिप*.

अमरापगा Tatpur. f. (-गा) “The river of the gods”, a name of the *Ganges*. Comp. *अमरतटिनी*. (*Wilson*.) E. *अमर* and *अपगा* or *आपगा*.

[**अमराल** Tatpur. (?) m. f. n. (-लः-ली-लम्?) Meaning and word are doubtful. The latter occurs in a MS. of the *Kásiká*, in the *Gaṇa* *बह्नादि* to *Pán.* IV. 1. 45., instead of *अराल*, the reading of other *Gaṇas*. Another MS. of the *Kásiká* reads *अराव*, instead of *अराल* or *अमराल*.]

अमरावती f. (-ती) *Amarāvati*; ¹ A name of the capital of Indra (*Amarak.*, *Halādy.*, *Hem.*, *Trik.*, *Śabdār.* &c. &c.); e. g. *Mahābh. Vanap. (Indralokāg.)*: ततो ददर्श शक्रस्य पुरीं ताममरावतीम् ॥ स ददर्श पुरीं रम्यां सिद्धचारणसेविताम् । सर्वर्तुकुसुमैः (ed. *Bopp* v. 1. सर्वैस्तु कुसुमैः) पुण्यैः पादपैरुपशोभिताम् । तत्र सौगन्धिकानां च पुण्याणां पुण्यगन्धिनाम् । उद्दीज्यमानो मिश्रेण वायुना पुण्यगन्धिना । नन्दनं च वनं दिव्यमप्सरोगणसेवितम् (ed. *Bopp* v. 1. पुण्यमप्सरो) । ददर्श &c.; or *Hariv.*: (Kṛishna speaks) अमरावतीं पुरीं यास्ये श्यो ऽहं धर्मभृतां वरः; or *ibid.*: अमरावतीं पुरीं श्रेष्ठां ततश्चक्रे प्रदक्षिणम् (scil. Vishnu). *Amarāvati* is mentioned in several Purānas, e. g. in the *Gaṇeśakh.* of the *Brahmavaiv.*, in the *Svargakh.* and *Uttarakh.* of the *Padmap.*, in the *Vishnup.*, the *Lingap.* &c. In the latter Purāna the town is described as being situated to the east of mount Meru: सूत उवाच । ज्योतिर्गणप्रचारं वः संक्षिप्याडे (?) ब्रवीम्यहम् । देवक्षेत्राणि चालोक्य ग्रहचारप्रसिद्धये । मानसोपरि माहिन्द्री प्राच्यां मेरोः पुरी स्थिता । दक्षिणे भानुपुत्रस्य वरुणस्य च वारुणे सौम्ये सोमस्य विपुलाः तासु दिग्देवताः स्थिताः । अमरावती संयमनी (v. 1. संयमिनी) सुखा चैवाभिभा क्रमात्. — Indra's capital occurs frequently as a term of comparison, to express the exquisite beauty and prosperity of a town; e. g. in the *Rāmādy.*, *Ayodhyā* is likened to it: पालिता (scil. दशरथेन) सा पुरी श्रेष्ठा इन्द्रेणैवामरावती; or in the *Mahābh. Anuśās.*, Kūśika, seeing a magical site, exclaims: अहो सह शरीरेण प्राप्नो ऽस्मि परमां गतिम् । उत्तरान्वा कुरुपुष्यानथवाप्यमरावतीम् (comp. *Muir*, *Sansk. T. I.* p. 187 note); or in the *Hariv.*, *Mathurā* is compared to it: तस्मिन्नुद्धर्ते नगरी मथुरा न बभूव सा । स्वर्गलोकं परित्यज्यावतीर्णैवामरावती; or *ibid. Dvārakā*, नाम्ना द्वारवती नाम त्रिषु लोकेषु विश्रुता । भविष्यति पुरी रम्या शक्रस्यैवामरावती; or in the *Bhātīk.*, *Lankā* (where the text uses the words "place or town of Indra"): बभूव याधिर्शैलेन्द्रं मृदित्वेन्द्रगोचरम् (*Jayam.*, *Bharatas.* = अमरावत्याख्यम्); or *ibid.*: जल्पितोत्कृष्टसंगीतप्रनृत्तस्मितवल्कितैः । घोषस्थान्वदिष्टेव लङ्का पूतक्रतोः पुरः (*Jayam.*, *Bharatas.* = अमरावत्याः). ² The name of a great commercial town in Berar (now called Amrāvati), renowned for being the entrepôt for the cotton of Berar, and of antiquarian interest on account of the remarkable Buddhist sculptures which existed there. Relics of them were first noticed by Colonel Mackenzie; some of them are preserved in the Museum of the Royal As. Soc. of Calcutta, others, of very elaborate execution, in the Museum of the India Office, London. E. अमर, taddh. aff. मतुप् and fem. aff. ङीप्, the final of the base being lengthened (*Pān.* VI. 3. 119.); lit. "possessing the gods".

अमरी see under अमर.

अमर Bahuvr. (?) m. (-रः) *Amaru*; the name of a king, who is better known, however, as the poet of the hundred stanzas, called *Amaru-sataka*. These stanzas admit of a double interpretation, one of an erotic, and another of a religious or mystical character; but from a comparison of both, it appears that the poet himself merely intended a description of amorous sentiments and amorous conditions, and that the hidden mystical sense imparted to his poetry is a superfetation of later divines who ascribed these verses to the

celebrated philosopher Śankara, and probably felt shocked at the idea that a man of his character could have written any thing not essentially conducive to *moksha*. The legend which brings home the Amaru-sataka to Śankara, and thus identifies Amaru and Śankara, is alluded to by *Jñānānanda-kalādhara*, in his gloss on the hundred stanzas, in the following manner: भगवाञ्छङ्कराचार्यो दिग्विजयच्छलेन काश्मीरमगमत् । तत्र शृङ्गाररसवर्णनार्थं सभ्यैरभ्यर्थितः । शृङ्गारी चेतकविः काव्यजातं (a MS. काव्ये जातं) रसमयं जगदिति वचनादित्यमरुनाम्नो राज्ञो मृतस्य परवपुःप्रवेशविद्यया शरीरे प्रवेशं कृत्वा स्त्रीशतेन सह केलिं विधाय प्रातस्तथा कारयामास । पियुनेः कापटिको ऽयमाजन्म ब्रह्मचारीत्युपहसितः शान्तिरसमत्र व्याचष्ट इति किंवदन्ती; "When the holy Śankara (on his missionary tour) came to Kashmir to convert the country, the people assembled asked him to describe the sentiment which in poetry is called the Erotic, for they alluded to the saying that, "if a wise man (or a poet) possesses the Erotic, the world becomes inspired by poetry and poetical sentiment." He, in consequence, by means of the science he possessed of entering into another's body, entered into that of the dead king Amaru, amused himself with a hundred women and then on the next morning caused (Amaru to comply with their wishes). But as some low-minded persons taunted him by saying "this (Śankara) is a fine rogue: he was chaste (we suppose), just up to (and not longer than at) the moment when he was born", Śankara explained (the real character of his verses) "that of quiet and religious meditation which prevails in them", and, the commentator adds, "hence (scholiasts) explain the character of quiet meditation in these stanzas, because final liberation is accomplished by the condition of quiet meditation": इत्यतः शान्तिरसमत्र व्याचक्षते (printed ed. °च्छते) शान्तस्य मोक्षसाधनत्वात्. The legend referred to by the comm., is taken from the *Śankara-Digvijaya*, an account of which work may be found in the curious and interesting "Biographical Sketches" of the Pandit Cavelly Venkata Ramaswami. As the latter book, however, is very rare, we may quote from it, (restoring the correct spelling of the proper names) the following passage, so far as it relates to Amaru: "A short time after, Śankarāchārya returned to the house of Mañdana Miśra, situated at Gada on the bank of the Narmada river He was soon engaged in controversy with the master of the house, on some abstruse point in philosophy, and completely vanquished him in every argument that was contested. The wife of Mañdana Miśra perceiving that her husband was baffled and overcome, immediately stepped forward and challenged Ś. to dispute on the mysterious science of sexual intercourse. It should be observed that the art of love among Hindus is cultivated by the learned as a science the most intricate and sublime that can engage the mind of men, and many Śāstras have been written on this subject, by sages of antiquity whose texts have been explained by numerous commentators. Ś. had no knowledge of this science, as he was a bachelor and had never been engaged in love affairs with any female since his birth.

He therefore declined the contest for the present with the wife of M., agreeing to come in the course of six months and contend with her on any point she wished to propose. Ś. after this made a journey to a city whose king of the name of Amaru was just dead, and the body placed on a pile of Sandal wood in order to be burnt. Ś., it is said, being in possession of an art by which he could transmigrate his soul into other bodies, was determined to avail himself of the opportunity that now offered. Giving special directions to his own disciples who were collected round him, and whom he entrusted secretly to take special care of his own corpse, he by pronouncing some cabalistic and mysterious syllables caused his own soul to animate the dead body of the king; he then sprang up and quitting this pile proceeded to the palace, where all the courtiers and attendants of the late king were in admiration of the supposed resuscitation of their master. Ś. enjoyed all the rights of a husband with the Queen, widow of the late king. After a time, however, she began to suspect that this was not her real husband, but that some adept in the art had animated her husband's corpse; she consequently gave directions that every dead body in her dominion should be immediately burnt, and her ministers and guards forthwith proceeded to put her order into execution." [This danger Ś. successfully escapes, by reanimating his own body which had already been placed on the funeral pile and was on the point of being reached by the flames.] "He then quitted the place with all possible expedition and went, accompanied by his disciples, to the house of Mañdana Miśra whose wife immediately entered into controversy with him on the subject which he had previously declined or rather procrastinated; experience however had by this time well qualified Śankara to give a ready answer to all her questions." E. doubtful, perhaps अ priv. and मरु.

अमरुशतक Tatpur. n. (-कम्) "The hundred stanzas of Amaru". See the preceding. E. अमरु and शतक.

अमरेज्य Tatpur. m. (-ज्यः) "The teacher of the gods", a name of Viihaspati, or in astronomy, of Jupiter; e. g. *Sūryasiddh.*: मन्दासरेज्यभूपचसूर्यशुक्रेन्दुजेन्दवः परिभ्रमन्त्यधोऽधःस्थाः सिद्धविद्याधरा घनाः (*Ranganātha*: तुल्योर्ध्वान्तरेणाधो नक्षत्रेभ्यः शनिवृहस्पतिभौमार्कशुक्रबुधचन्द्रा अधस्तात्परिभ्रमन्ति &c.). Comp. अमराचार्य, इज्य, गुरु, देवाचार्य and Burgess' Transl. of the *Sūryas*. Add. note 3, p. 279. E. अमर and इज्य.

अमरेश Tatpur. m. (-शः) "King of the gods", an epithet or name of ¹Śiva; e. g. *Rāmāy.*: वभौ (scil. रावणः) वृतो राक्षसयोधमुख्यैर्भूतैर्वृतो रुद्र इवामरेशः. ²Indra. See the following; and compare अमरेश्वर, अमरराज and similar compounds. E. अमर and ईश.

अमरेशदिश Tatpur. f. (-क्) The region ruled over by Indra, the east quarter (see इन्द्र); e. g. *Sāhityad.*: करमुदयमहीधरस्तनाये गलिततमःपटलांशुके निवेश्य । विकसितकुमुदेक्षणं विचुम्बत्ययमरेशदिशो मुखं सुधांशुः. E. अमरेश and दिश.

अमरेश्वर Tatpur. m. (-रः) "King of the gods", an epithet or name of ¹Vishnu; e. g. *Rāmāy.*: अतीव रामः शुशुभे मुदान्वितो विभुः श्रिया विष्णुरिवामरेश्वरः. ²Śiva; especially

as the name of a *Linga* and of a *Tirtha*, held sacred by the worshippers of Śiva (*Śiva-Pur.*; comp *Aufrecht's Catal. of the Bodl. MSS.*, pp. 64. 65). ³Indra; e. g. *Śākunt.*: किमिव नामायुष्मानमरेश्वरान्नाहति. E. अमर and ईश्वर.

अमरोपम Bahuvr. m. f. n. (-मः-मा-मम्) God-like; e. g. *Mahābh. Adip. (Hidimb.)*: तेनाहं प्रेषिता भ्रात्रा दुष्टभावेन रक्षसा । विभक्षयिषता मांसं युष्माकममरोपमाः. E. अमर and उपमा. अमर्क Tatpur. (?) m. (-र्कः) *Amarka*, the proper name of a priest of the demons; in vaidic mythology according to *Sāyana*: शण्डामर्कवसुरपुरोहितौ. [There may be a doubt whether the word is अमर्क or आमर्क or even मर्क (q. v.)— for, in the absence of other evidence either of these forms may result from the analysis of शण्डामर्क, — the latter arising, if the compound is formed like इन्द्रावरुण and other similar compounds expressive of a strong union of their component parts.] E. अ neg. and मर्क (?).

अमर्त Tatpur. m. (f. n.?) (-र्ताः[-ता-तम्?]) (ved.) Immortal; e. g. *Rīgv.*: पृच्छेयमिन्द्र त्वे ह्योजो नृमृणानि च नृतमानो अमर्तः (*Sāyana*: अमर्तो ऽमरणधर्मा). E. अ neg. and मर्त.

अमर्त्य Tatpur. 1. m. f. n. (-र्त्यः-र्त्या-र्त्यम्) ¹Not subject to death, immortal; e. g. *Rīgv.*, *Sāmav.*: इन्द्रम्....अमर्त्यं जरमाणं दिवेदिवे (*Sāy.*: अ० मरणधर्मरहितम्); or *Vāj. S.*: होता यत्तत्सुवर्हिषं पूषण्वन्तममर्त्यं.... वयोधसम् (*Mahidh.*: वयोधसमिन्द्रम् । अ० अमरणधर्माणम्); or *Rīgv.*, *Sāmav.*: विश्वानि यो अमर्त्यो हव्या मर्तेषु रक्षति (scil. अग्निः; *Sāy.*: अ० अमरणधर्मा); or *Vāj. S.*: उपे यद्गी सुपेशसा विश्वे देवा अमर्त्याः; or *Rīgv.*: कस्त उषः कधप्रिये भुजे मर्तो अमर्त्ये (*Sāy.*: अ० मरणरहिते.... उषःकालाभिमानीनि देवते).

²Not causing death; e. g. (the Soma) *Rīgv.*, *Sāmav.*: इममिन्द्रं सुतं पिब ज्येष्ठममर्त्यं मदम् (*Sāy.*: सुतं.... सोमम् । अमर्त्यम् । अमारकम् । सोमपानजन्यो मदो मदान्तरवन्धारको न भवतीत्यर्थः; or (a drinking cup) *Rīgv.*: तुरीयं पात्रममृक्तममर्त्यं द्रविणोदाः पिबतु द्रविणोदसः (*Sāy.*: अमृक्तं दशापवित्रेणामृष्टममर्त्यममरणसाधनम्).

2. m. (-र्त्यः) ¹A god (*Amarak.*, *Hemach.*, *Śabdaratn.* &c.); e. g. *Mahābh. Āswamedhikap.*: वृहस्पतिरुवाच (to Marutta) । न कामये याजयितुं त्वामहं पृथिवीपते । वृतो ऽस्मि देवराजेन प्रतिज्ञातं च तस्य मे । अमर्त्यं याजयित्वाहं याजयिष्ये कथं नरम्. ²(In mathematics it is sometimes used to denote) the numeral 33 (there being thirty-three gods); comp. अमर 2. 3. (according to a native compilation). E. अ neg. and मर्त्य.

अमर्त्यत्व n. (-त्वम्) The condition of a god, immortality; e. g. *Mahābh. Śāntip.*: द्विविधौ चाप्युभवेतौ धर्माधर्मौ विजानताम् । अप्रवृत्तिः प्रवृत्तिश्च द्विविधं लोकवेदयोः । अप्रवृत्तेरमर्त्यत्वं मर्त्यत्वं कर्मणः फलम्; or *Kumārila* on a *Mānavakalpa S.*: प्रजापतिरेव भूत्वा मनसेत्यादि । तत्र मयीति । आत्मनि । ज्ञेयज्ञे । अपिं परमात्मानम् । अमर्त्यत्वात्. E. अमर्त्य, taddh. aff. त्व.

अमर्त्यभाव Tatpur. m. (-वः) The condition of a god; e. g. *Rāghuv.*: परसरेण क्षतयोः प्रहर्षोत्क्रान्तवाच्योः समकालमेव । अमर्त्यभावे ऽपि कयोश्चिदासीदेकाप्सरःप्रार्थितयोर्विवादः (comm.: अ० देवस्य भावे ऽपि). E. अमर्त्य and भाव.

अमर्त्यभुवन Tatpur. n. (-नम्) ¹The world of the gods, paradise (*Halādy.*: स्वः स्वर्गः सुरसप्त त्रिदशावासस्त्रिविष्टपं त्रिदिवम् । दौर्गैरमर्त्यभुवनम् &c.). ²(In mathematics it is sometimes used to denote) the numeral 21 (there being

twenty-one heavens in later mythology). Comp. स्वर्ग; (according to a native compilation). E. अमर्ष and भुवन.

अमर्षत् Tatpur. m. f. n. (-न्-न्ती-त्) (ved.) Not doing injury, not hurting; e. g. *Rīgv.*: अम इच्छ दासुषो दुरीषे सुतावतो यज्ञमिहोप यातम् । अमर्षता सोमपेयाय देवा (Sáy.: अ० अनामनेन यज्ञहिसामकुर्वन्ती); or *ibid.*: आ धेनवः पयसा तूर्णैर्षी अमर्षन्तीत्य नो यन्तु यथा (Sáy.: अ० अहिसन्तः); or *ibid.*: प्र मे पन्वा देवयाना अदृशन्नमर्षन्तो वसुभिरिच्छुतासः (Sáy.: अ० अहिसन्तः); or *ibid.*: ते देवानां न भिगन्ति व्रतात्त्वमर्षन्तः (Sáy.: अ० अहिसन्तः). E. अ neg. and मर्षत्.

अमर्षजात Tatpur. m. f. n. (-तः-ता-तम्) Not originated in a vital part of the body (as a disease); e. g. (a knotting of vessels) *Susr.*: अमर्षजातं शममप्रयातमपक्कमेवापहरेद्वि-
दार्थः. E. अ neg. and मर्षजात.

अमर्षन् I. Tatpur. n. (-र्ष) Any part of the body which is not a vital part; e. g. *Susr.* (on a case of bite by a poisonous insect): अमर्षेण विधानञ्चो वर्धितस्य ज्वरादिभिः । दृशस्त्रोत्कर्तनं कुर्यादस्यश्चयपुक्कस्य च. E. अ neg. and मर्षन्.

II. *Bahuvr.* m. (-र्षी) ¹(ved.) Without a vital part or organ the injury of which would cause death, not subject to deadly injury (as Vītra the demon who fancied himself to be above danger, since others could not kill him, but nevertheless was slain by Indra who knew his vital parts); e. g. *Rīgv.*: येभिर्वृचस्त्रेषितो विवेदामर्मणो मन्वमानस्य मर्म (Sáy.: ... इन्द्रो ऽमर्मणः परैरविदितमर्मस्थानस्यात एव मन्वयानस्य न को ऽपि मम हन्तेत्यभिमन्वमानस्य वृचस्यासुरस्य मर्म यस्मिन्स्थाने प्रहृती सत्वां स मरिष्यति तादृशं स्थानं विवेद). ²Fancying oneself to be without such a vital part, fancying oneself not to be subject to fatal injuries; e. g. (Vītra) *Rīgv.*: त्वं विदस्य क्रतुभिर्निषत्तममर्मणो विदद्विदस्य मर्म (Sáy.: अ० मर्महीनमात्मानं मन्वमानस्य ... । मर्मं प्राणस्त्वानम् । यत्र स्थाने विद्यो म्रियते तत्रमर्मैः कुर्यते); or (the demon *Śambara*) *ibid.*: त्वं शिरो अमर्षेणः पराहन् (Sáy.: अ० मर्महीनमात्मानं मन्वमानस्य शम्बरस्य शिरः शीर्षं पराहन् । अ-
धीः; scil. इन्द्र). E. अ priv. and मर्मन्.

अमर्षवेधिता f. (-ता) The disposition of not inflicting severe injury on others, mildness, want of acrimony; according to *Hemachandra*, one of the thirty-five qualities which distinguish the speech of a Jaina Arhat (*Hem.*, in his comm.: अमर्षवेधिता परमर्मानुद्गुणस्वरूपत्वम्). A reading अमर्ष-
वेधिता is wrong, as results from this comm. E. अमर्ष-
वेधिन्, taddh. aff. तत्.

अमर्षवेधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Not hurting vital parts, not inflicting severe injury, mild; figuratively, as of speech; see the preceding. E. अ neg. and मर्षवेधिन्.

अमर्षाद् I. Tatpur. f. (-दा) ¹Impropriety of conduct. ²Dis-
respect (*Wilson*). E. अ neg. and मर्षादा.

II. *Bahuvr.* m. f. n. (-दः-दा-दम्) Without proper bounds, transgressing due bounds, licentious, inordinate; e. g. *Rāmāy.*: तादृशं स्वममर्षाद् कर्म कर्तुं चिकीर्षसि. E. अ
priv. and मर्षादा.

अमर्ष I. Tatpur. m. (-र्षः) ¹The not enduring (pain, injury &c.), inability to suffer (pain, injury &c.), impatience; e. g. *Pān.*: अमर्षकृत्प्रमर्षयोरकिंवृत्ते ऽपि (*Kās.*: अमर्षः । अचमा; com-
pare under the second meaning the inst. from the *Bhāṭṭik.*

l. 19 ff.); or *Bhagavadg.*: यस्मान्नोद्विषते सोऽपि सोऽस्मान्नोद्विषते च यः । हर्षामर्षभयोर्द्वैर्मुक्तो यः स च मे प्रियः (*Arjunam.*: हर्षः स्वस्त्रेष्टार्थस्वाम उत्साहः । अमर्षः परस्व स्वामे ऽसह्यम्; *San-
kara*: हर्षः प्रियस्वामे ऽतः करणस्त्रोत्कर्षो रोमाश्वनाश्रुपाता-
द्विषिः । अमर्षो ऽसहिष्णुता; *Sadán.* (in his metrical gloss): प्रियस्वामे मनोवृत्तिः सुखाभिव्यञ्जिकास्ति या । रोमाश्वनाश्रुपा-
तादिहेतुः सा हर्षशब्दिता । इष्टघाते ऽसहिष्णुत्वममर्षश्च); or *Bhāṭṭik.*: संधुचितं मण्डलपण्डवतिरमर्षतीक्ष्णं चित्तिपा-
लितेव (*Jayam.*: अमर्षतीक्ष्णम् । असहिष्णुतयासह्यम्; *Bha-
ratam.*: अमर्षेण पराभवासहिष्णुतया तीक्ष्णमसह्यम्). ²Passion, anger, wrath, indignation (*Amarak.*, *Haláy.*: = क्रोध or क्रोध); e. g. *Rāmāy.* (ed. Gorr.): संगताश्चर्ययः सर्वे संज-
जस्युरथो मिथः । कश्चित्पितृवधामर्षात्पुनर्गोत्सादयिष्यति (com-
pare also अमर्षिण); or *Hitopad.*: तच्छ्रुत्वा वानरिजातामर्ष-
रालोचितम्; or *Mitāksh.* (on *Yājñ.*: क्रोधोऽभिषिष्यति): क्रोधो ऽमर्षः; or *Kās.* (on *Pān.*: क्रुधद्रुहर्थाः): अमर्षः क्रोधः; or *Bhāṭṭik.*: अमर्षो मे परः सीतां राघवः कामयिष्यते (*Jayam.*: अमर्षः क्रोधः; *Bharatam.*: अमर्षः क्रोधः); or *ibid.*: मृषामर्षमवाप्सस्त्वं राम सीतानिबन्धनम् (*Jayam.*, *Bharatam.*: अमर्षं क्रोधम्, the former quoting the Sūtra of Pān. mentioned above col. a, l. 55; where अमर्ष is rendered by the *Kāśika* अचमा; both meanings of the word being applicable to this Sūtra); or *Naishadhach.*: अमर्षादात्तनो दोषान्तयोस्त्रेवस्त्रि-
तागुणात् । स्मरुं दृशायनीशसौ तस्मादप्यचलत्कलिः (*Nārāy.*: अमर्षात् । भेमीनलप्रीतिनमोसहनशीलस्वरूपाद्रोषात्); or *Kirātārj.*: जनस्य ह्यप्रयस्य चेतसः किमप्यमर्षो ऽनुजये भृशायते (*Mallin.*: चेतसो ऽमर्षो मनसः प्रकोपः); or *Kathās.* (*Upa-
kośak.*): बहिषं पापमासोक्तं खेदामर्षकदर्थिता. ³Deter-
mination of purpose, determined resolution; *Hemach.*: अमर्षः क्रोधसंभवः । नुखो जिगीषोत्साहवान् (*Vallabhag.*: क्रोधसंभवः क्रोधजातो जेतुमिच्छा जिगीषा । उत्साह उच्यमानो विवेति ऽस्य स जिगीषोत्साहवान् । जेतुमिच्छोद्यमानां युक्तो गुणस्य ना-
मैकम् । अमर्षः) i. e. “अमर्ष is that condition (of the mind) which arises from passion and is joined with a desire of overcoming (impediments), and the (necessary) energy”; *Sāhityad.*: जिन्दायेपापमानदेरमर्षो ऽभिनिविष्टता । नेचरा-
गशिरःकम्पभ्रूभङ्गोत्सर्जनादिकत् “inability to suffer censure, abuse, disrespect and the like, means (in rhetoric) deter-
mination of purpose (i. e. determination to overcome the cause of censure &c.); its manifestation (in dramatic and kindred action) is redness of the eyes, shaking of the head, frowning, abusing and so on”. An instance of this mean-
ing is afforded, I believe, by a passage in the *Sāntip.* of the *Mahābh.* where Jājali is told by a voice from heaven that Tulādhāra at Benares is a better man than himself: अचात्तरीषे वागासीत्तां च मुञ्चाव जावलिः । धर्मेष न समस्त्वं वै तुलाधारस्य जावले । वाराणस्यां महाप्राज्ञसुखा-
धारः प्रतिष्ठितः । सो ऽप्येवं नाहते वक्तुं यथा त्वं भाषसे द्विव । सो ऽमर्षवशमापन्नसुखाधारदिवृचया । पृथिवीमचरद्द्रावन्वच सायंगृहो मुनिः । कालेन महतागच्छत्स तु वाराणसी पुरीम् &c. — In *Rhetoric* such a condition of mind is considered as one of the thirty-three accessory conditions or those which are connected with the permanent conditions of a leading character in a work of fiction (see अमर्षा-
रिण); it is an accessory, for instance, of the sentiment of the Choleric (see रौद्र), the permanent condition of which

is क्रोध or passion, anger. — According to *Suśruta* who divides qualities or mental conditions, moral and physical, into सात्त्विक, राजस, तामस, चाक्षरी, वायव्य &c. (see गुण), the mental condition called अमर्ष is one of those which partake of the nature of fire (तेजसासु रूपं.... अमर्षक्षीरत्वं शीर्षं च). See also अमर्षवत्. अमर्ष is also sounded and written आमर्ष (*Rdyam.* on the *Amarak.*: अमर्षः । वृक्षादिः । अन्वेयामपीति — *Pān.* VI. 3. 137. — दीर्घत्वे दीर्घादिरपीति चङ्; *Bharatam., Mathureśa, Ramān., Nārāy., &c.*: अमर्षः । आमर्षो ऽपि; *Bhar. Dvirūp.*: आमर्षो ऽमर्ष उच्यते; *Viśvapr. Śabdabh.*: भवेदमर्ष आमर्षः). E. अ neg. and मर्ष.

II. Bahuvr. m. (-र्षः) The proper name of the son of Susandhi, a descendant of Kuśa, who was a son of Rāma; according to the *Vishnu-Purāna*. Comp. अमर्षवत् 2. E. अ priv. and मर्ष.

अमर्षवत् Tatpur. m. f. n. (-वः-जा-वत्) Produced by impatience, passion &c. (see अमर्ष); e. g. *Mahābh. Vanap.*: अमर्षवत् क्रोधविषं वमन्ती वृद्धा चिरं तापमुपैष्यसे ऽधम. E. अमर्ष and व.

अमर्षवत् Tatpur. 1. m. f. n. (-वः-जा-वत्) ¹Unable to endure (pain, injury &c.), impatient; e. g. *Mahābh. Vanap. (Draupadīthar.)*: स एष मूरो नित्यममर्षवत् धीमान्नाशः सहदेवः पतिर्भे; or *ibid. (Nalop.)*: गजेन्द्रविक्रमो धीमास्दीर्घबाहुरमर्षवः । विक्रान्तः सत्यवाम्नीरो भर्ता मम महायशः; or *Raghuv.*: अमर्षवः शोषितकाङ्क्षया किं पदा स्युश्चतं दशति द्विविद्धः (*Govindar.*: अमर्षवो ऽसहनः). ²Passionate, angry, vehement, impetuous (*Amarak., Hemach., Haldy.* = क्रोधन); e. g. *Mahābh. Ādip. (Hidimb.)*: तस्य तद्वचनं श्रुत्वा भीमसेनो ऽत्यमर्षवः । निष्पिथिनं बलाशून्यो पशुमारममारयत् (a better reading than पशुभा^०); or *ibid. Sabhāp.*: इत्युक्त्वा राजशर्षवत् तस्यै गर्वममर्षवः; or *Raghuv.*: रघोरवष्टममेव पत्न्या इद्विचतो मोक्षमिदममर्षवः &c. (*Govindar.*: अमर्षवः क्रुद्धः). ³Determined, resolved; comp. अमर्ष I. 3; (in this sense probably) e. g. *Daśakumār.*: तेष्वैव दिवसेषु चण्डवर्मा पुरमवाचयत् । अमर्षवत्साङ्गराजो (i. e. the king of Anga who could not endure this attack and was determined to resist it) यावद्दरिः पारयामिकं विधिमाचिकीर्षति तावत्स्वयमेव सालं निर्भेय &c. — *Suśruta* who divides bodies, according to their nature, into सात्त्विक, राजस and तामस, — the first with seven subdivisions (bodies having the nature of Brahman, Mahendra, Varuṇa &c.), the second with six, (bodies having the nature of Asuras, serpents, birds &c.), the third with three subdivisions, (bodies having the nature of beasts, fish and trees) — ascribes, amongst others, the quality of अमर्षवत् (probably in the second sense) to the bodies which are राजस and have the nature of birds (see काय and गुण): अमर्षवो ऽनवस्थायी शाकुनं कायवचनम्. Comp. अमर्षवत्, अमर्षित, अमर्षिन्, अमर्षत्, अमर्षमाय.

2. m. (-वः) A proper name, the son of Sandhi, a descendant of Kuśa, who was a son of Rāma; according to the *Bhāgav. Pur.*, where Sandhi is a various reading for Susandhi, and Amarsaha a v. r. for Amarsha — as compared with the *Vishnup.*; *Bhāgav. Pur.*: तस्मात्प्रसुप्तस्य संक्षिप्तस्त्रायमर्षवः (see अमर्ष II. and *Lassen's Ind. Alterth.* vol. I. app. p. XII and CVII). E. अ neg. and मर्षवत् (मुष्, kfit aff. युष्; hence fem. ^०शा, not ^०शी; comp. *Pān.* III. 2. 151). अमर्षवत् m. f. n. (-वान्-वती-वत्) The same as अमर्षवत् 1;

e. g. *Jaiḍdh.*, see s. v. अमिनीत, p. 250 b, l. 4. E. अमर्ष, taddh. aff. मनुष्.

अमर्षहास Dvandva m. du. (-हो) Mingled anger and derision; *Mahābh. Ādip. (Draupadīthar.)*: वृद्धा तु तं द्रौपदी वाक्यमुच्चैर्वाद् नाहं चरवामि सूतम् । सामर्षहासं प्रसमीक्ष्य सूर्यं तत्वाच कर्षेः स्फुरितं धनुस्तत् (i. e. having looked at the Sun — his father — with mingled anger and derision). E. अमर्ष and हास.

अमर्षित Tatpur. m. f. n. (-तः-ता-तम्) The same as अमर्षवत् 1.; e. g. *Rāmāy. Ayodhyāk. (ed. Schl.)*: धात्र्यास्तद्वचनं श्रुत्वा कुञ्जा चिप्रममर्षिता । कैलासशिखराकारात्प्रासादादवरोहत; (ed. Gorr.): इति श्रुत्वाप्रियं वाक्यं कुञ्जा चिप्रममर्षिता । तस्मात्प्रासादशिखरादवतीर्य त्वरान्विता; or *Bhāṭṭik.*: अमर्षितमिव घ्नन्तं तटाद्रिं सलिलोर्मिभिः (scil. प्रत्युद्भवन् तोयधिम; *Bharatas.*: अमर्षितमिव क्रुद्धमिव). E. अ neg. and मर्षित.

अमर्षिन् Tatpur. m. f. n. (-र्षी-र्षिणी-र्षि) The same as अमर्षवत् 1.; e. g. *Rāmāy.*: संगता मुनयः सर्वे संजजल्युरथो मिथः । कश्चित्पितृवधामर्षी च चं नोत्सादयिष्यति (मर्षी in Schlegel's ed. I. 74. 20. is so evident a misprint — and nothing else —, that it is almost superfluous to adduce MS. testimony for the real reading just quoted); or *Mahābh. Vanap. (Draupadīthar.)*: ततो घोरतरः शब्दो वने समभवत्तदा । भीमसेनार्जुनी वृद्धा चचियाणाममर्षिणाम्; or *ibid. Śāntip.*: धीरो ऽमर्षी शुचिस्तीक्ष्णः.... । अमायो हि हिते रतः. — Comp. also *Medini, Viśvapr. &c.*, s. v. अमिनीत. E. अ neg. and मर्षिन्.

अमल Bahuvr. 1. m. f. n. (-लः-ला-लम्) Free from dirt, clean, pure; literally and figuratively, (*Med., Unnādik.* = निर्मल); literally, e. g. *Rāmāy.*: एतत्सुचिरं भाति पितुर्मे शयनं पुरा । शशिनैवामलं रात्री गगणं तोयदात्ये; or *Bhāṭṭik.*: नारीणामपनुनुदुर्न देहखेदान्नारीणामलसलिला हिरण्यवाप्यः । नारीणामनलपरीतपत्रपुष्पाङ्गारिणामभवदुपेत्य शर्म वृचान् (where the word आरीणामल^० means, acc. to *Jayam.*: आरीणं गतम् । अमलं सलिलं यासु हिरण्यवापीध्विति; similarly *Bharatas.*); or *ibid.*: अमलमणिहेमटङ्कम् (scil. सुविलं रामवलमालुडम्; *Jayam.*: अमलमणीनां हेमादीनां टङ्काम्हेदा यच्च; *Bharatas.*: अमलानां निर्मलानां मणीनां हेमां च टङ्काम्हेदा यच्च or अमला मलयो यच्च &c.); or *Naishadh.*: अथतिष्ठदमलं मणिपीठम्; or *Śiśupālāb.*: अमलात्मसु प्रतिफलन्नभितस्तक्षणीकपोलफलकेषु मुञ्जः । विससार इन्दुर्वा.... निकरः (*Mallin.*: अमलात्मसु निर्मलमूर्तिषु); or *Ranganātha* on the *Sūryasiddh.*: जम्बूफलामलगलद्रसतः प्रवृत्ता । जम्बूनदीरसयुता मृदभूत्सुवर्णम्; or *Lilāvati*: अमलकमलराशेस्त्यंशपञ्चांशषष्ठेस्त्रिनयनहरिसूर्या येन तुर्येण चार्थो गुरुपदमथ षड्भिः पूजितशेषपत्नीः सकलकमलसंख्यां चिप्रमाख्याहि तस्य; figuratively, e. g. *Rāmāy.*: ततो ऽपिवचनात्सीतां ज्ञात्वा विगतकल्पाम् । अग्रहीदमलां रामो वचनाच्च गुरोस्तदा; or *Suśr.*: ध्रुवं तु मरणं रिष्टे ब्राह्मणैस्तत्किलामलेः । रसायनतपोजप्यतत्परैर्वा निवार्यते; or *Bhāgav. Pur.*: स (viz. Yayāti) तत्र निर्मुक्तसमस्तसङ्ग आत्मानुभूत्या विधुतत्रिलिङ्गः । परे ऽमले ब्रह्मणि वासुदेवे लेभे गतिं भागवतीं प्रतीतः. ²Free from death, undying; the same as अमर; (this meaning seems doubtful, though it is given by the comm. on the following verse of the) *Nalodaya*: इति विक्लो माथावाक्यदुक्त ऊचे जनो ऽमलो मा याथा; (comm.: इत्यनेन प्रकारेण तदुक्त्येव कलिनोक्तो भाषितः । अमलो निर्मलः । अमरो वा । रत्नधोरिक्वात् । जनो देवलोक्त ऊचे ऽनवचत् &c.).

2. m. (-ञः) A proper name (which occurs in the Gaṇa ञडादि — *Pān.* IV. 1. २. —, in a MS. of the *Kādikā*). A proper name of the same sound is quoted by Purushottama in his *Pravaramanjari*, as that of a commentator on Bau-dhāyana's *Kalpasūtras*; (see *Müller's Anc. Sanskr. Lit.* p. 380 note).

3. n. (-म्) ¹Purity, holiness, Brahman (neuter); e. g. *Mahābh. Śāntip.*: अथ तन्न (viz. of Jājali) षटाः क्लिप्ता बभू-
वुर्वचिताः प्रभो। अरक्षणमनास्त्रितं मन्त्रिणो ऽमससंयुतः (for this sense of the word compare the passage of the *Bhāgav. Pur.* quoted above (p. 354 b, l. 50) from the ninth book, and the following from the fourth book which alludes to Jājali: प्रती-
क्षां दिशि वेलायां — scil. the Prachetasas went — सिद्धो ऽभू-
च्च काचसिः। तान्निर्वितप्राणमनोवचोवृष्टो चितासनाच्छान्त-
समानविद्यहान्। परे ऽमले ब्रह्मणि चोचितात्मनः सुरासुरिदो
इदृशे स नारदः). ²Talc or mica, the same as अञ्च I. १. q. v. (*Amarak., Hemach., Med., Unīādik., Nigh. Pr.*). ³A mi-
neral substance, called *silver-Māksika* (see *माचिक; Nigh. Pr.*: = *रौप्यमाची*).

4. f. (-जा) ¹A name of the goddess Lakshmi (*Med., Unīādik.*). ²The umbilical cord (*Trikānid.*: जामिनाजा); comp. अमरा 3. 3. ³The name of a plant, *Flacourtia cata-
phracta* (*Amarak.*: स्यामलाञ्जटा &c. which words are separated by the comm. either स्याटा, — also written स्याटा —, अमला, — also written मला —, and अञ्जटा; or स्याटा and अम-
लाञ्जटा; *Rāyam., Bharatam., Mathur., Ramān., Nārday., Nilak.* &c. render it भुश्यामलाची). ⁴The name of another plant, the same as सातला q. v. (*Rājan., Nigh. Pr.*). ⁵Sugarcandy (*Nigh. Pr.*: नावदसाकर). [The name of the plant is mentioned in the travels of Hionen-Thsang; see Stanislas Julien, *Mémoires* &c. vol. I. p. 91 and the excellent Index, vol. II.] E. अ priv. and मल (; but 1. 2. instead of अमर, र being changed to ञ); the *Unīādik.* has the very improbable E. अम्, un. aff. अञ् (which affix does not belong to the terminology of *Pāṇini*).

अमलाजा Tatpur. f. (-जा) The proper name of one of the ten daughters of Raudrāśwa, a descendant of Janamejaya, who was a son of Puru; she was married to Prabhākara, a Rishi of the race of Atri. According to the *Vāyu-Pur.*, in *Wilson's transl. of the Vishnu-Purāna*. E. अमल and जा.

अमलमणि Karmadh. m. f. (-णिः) ¹Crystal (*Nigh. Pr.*: = स्फटिक). Comp. अमलरत्न. ²A white mineral used medicinally (*Nigh. Pr.*: = कापूरमणि i. e. कर्पूरमणि). E. अमल and मणि, “the pure gem”.

अमलरत्न Karmadh. n. (-त्नम्) Crystal (*Nigh. Pr.*: = स्फटिक). Comp. अमररत्न and the preceding. E. अमल and रत्न, “the pure gem”.

अमलवेतस. See अञ्जवेतस of which it is a vernacular corruption.

अमलाञ्जटा Karmadh. (-टा) The name of a plant, *Flacourtia cataphracta*. See अमला 4. 2. (*Rāyam.* on *Amarak.*: स्यामलाञ्जटा, — which words some divide स्याटा and अमला-
ञ्जटा, instead of स्याटा, अमला and अञ्जटा —: तयोः — viz. the two latter — कर्मधारयो वा). E. अमल and अञ्जटा.

अमलातक. See अमिजातक.

अमलाजक. See अमिजाजक.

अमलि denom. par. (-ञवति) To make pure, to make white; e. g.

Kirātbrj.: अपितनवसतातप्रवाधिरमुतसवसुमिशाभिभिर्नकु-
क्षैः। अततमसितयामिनीषु प्रभोरमस्यतीह वनात्मिन्दुविशा
(*Mallin.*: अमलवति भववति). E. अमल, denom. aff. ञिच्.
अमवत् m. f. n. (-वाण-वती-वत्) (ved.) ¹Powerful, mighty, strong; e. g. *Rigv.*: सन्नं खेवा अमवन्तो धन्वसिदा इन्द्रियासः
(*Sāyana*: अमवन्तः। वलवन्तः); or *ibid.*: खेवासो अयेरम-
वन्तो अर्चयः (*Sāy.*: अमवन्तः। वलवन्तः); or *ibid.*: वृहत्स्व-
चन्द्रममवदुक्थमकवत &c. (*Sāy.*: अमवत्। अमति शशुन्।
इवत्स्वनेत्समो वलम्। तसुत्तम्); or *ibid.*: इन्द्राविष्णु नुवदु
षु खवाणा शर्म नो यन्तममवदुक्थम् (*Sāy.*: वल्वं वरवीचम-
मवदुकोपितं शर्म गृहं सुखं वा); or *ibid.*: वीसिदक्षामवां चहेः
(*Sāy.*: अमवान्। वलवान्); or *ibid.*: द्विविदावो ऽमवत्तरे-
भ्यो विभवा विदासपत्तरेभ्यः (*Sāy.*: अमवत्तरेभ्यः। अल्लं
वलवन्तः); or (adverbially) *ibid.*: च आसन्ना अमवदुक्थे
(*Sāy.*: अमवदुक्थवन्तो यथा भवन्ति तथा). [This meaning of अमवत् seems to apply satisfactorily to all other instances in which the word occurs; for, another meaning given by *Sāyana* is probably intended by him merely as a paraphrase of, and therefore coincident with, the meaning “powerful”; viz. overpowering, conquering; *Rigv.*: तयो-
रिदमवच्छवसिगमा दिव्यवधोः (*Sāy.*: अमवदभिभावुकं
श्रवो वलम्). There are, however, other meanings of this word mentioned by *Yāska*, and accordingly by *Sāyana* and *Mahidhara*, which deserve noticing, not only because the first of them is plausible, but also on account of their high antiquity; viz.] ²Accompanied by ministers (as a king); *Rigv.* or *Vāj. S.*: ससुख पावः प्रसितिं न पृथ्वीं चाहि राजे-
चामवां इमेन (see the comm. of *Yāska* on these words, and that of *Durga* on *Yāska*, s. v. अममवत् — where p. 308, col. b, line 3 आत्मवित्तवान् is to be read instead of वित्तवान् —; *Mahidh.* on the corresponding verse of the *Vāj. S.*, renders the word in a similar manner, “accompanied by followers or servants”; comp. s. v. II. अम 1. 7. A like meaning is given to the word by *Sāyana* e. g. in this *Rigv.* verse: सातिर्न वो ऽमवती खर्वती खेवा विपाका
मवतः पिपिष्वती। भद्रा वो रातिः &c. (*Sāy.*: हे मवतो वो
युष्माकं संबन्धिनी सातिर्न सन्निरिव। युष्मात्संभजनं यथा प्रश-
क्तमुयं तद्वदो रातिर्वृद्धादिषियामवती। अमात्वती। इन्द्रा-
दिसहायवती। यथा राजेवामवानित्त्वचामशब्दो ऽमात्ववचनः।
तद्वत्). ³Accompanied by diseases; (see the second — optional — interpretation of *Yāska* on the verse quoted above (l. 27) ससुख &c., s. v. अममवत्; and likewise the second — optional — interpretation of *Sāyana* on the foregoing verse सातिर्न &c. l. 35, viz. यदा। यः सातिः संभक्तिर्नामवती। रीज-
वती न भवति). ⁴Possessed of self (i. e. of riches which belong to one's self); see the third — optional — interpretation of *Yāska* on the verse quoted s. v. अममवत्. E. अम (II. and I.), taddh. aff. मतुप्.

अमविष्णु Tatpur. m. [f. n.] (-ष्णुः-ष्णुः) (ved.) Going upwards and downwards; e. g. *Rigv.*: तृदिवा अतृदिवासो
अद्रयो ऽमवा अमुचिता अमूखवः। अनातुरा अजरा खा-
मविष्णवः सुपीवसो अतृचिता अतृष्णवः (*Sāy.*: अमविष्णवः।
उत्थेयवापथेयवत्पीयताः... यावावः). [Literally, per-
haps: ‘not fettered’; the accent of the word, udātta on the first syllable, is apparently at variance with *Pān.* VI. 2. 1००.] E. अ neg. and मविष्णु.

अमस m. (-सः) ¹A fool. ²Time. ³A kind of disease (*Unīddik.*: अमसो वाचिषे वाचि रोमर्मेदि पुमानचम). E. **अम**, un. aff. **स** (which affix, however, does not belong to the terminology of *Pāṇini*).

अमसुष Tatpur. m. f. n. (-सः-सा-अम) Harsh, rough; e. g. *Amarak.*: कर्कशः साहसिकः कठोरामसुषावपि. E. **अ** neg. and **मसुष**.

अमहत् Tatpur. m. f. n. (-हान्-हती-हत्) Small, little; e. g. *Susruta*: बहुप्रतिर्गणना च इमे प्रदिष्टा रोगा भवन्महता महता च तेभः; or *Naishadhach.*: अमहिततरास्तादृक्कारा न लोचननोचराः (*Nārdy.*: अमहिततराः स्वरूपेष्वेव सूक्ष्मतरा ध्रुवाद्यन्वयाद्यकारा इदानीं तादृक्पूर्वलोचननोचरा न भवन्ति स्वरूपेषु सूक्ष्मत्वात्. E. **अ** neg. and **महत्**.

अमहत Tatpur. m. f. n. (-तः-ता-तम्) ¹Hurt while walking or from flight. ²Confused by conflagration. ³Confused by the crackling noise of fire. ⁴Hurt by disease. See, s. v. II. **अम** ३-६, the commentators on *Bhāṭik.*: न जना &c. The last meaning is not given by them, since it answered their purpose to show, that *प्रमदामहता* contained the possibility of an analysis **अम** as well as **आम**; but as the two latter derivatives are synonyms in the sense "disease", there is no risk in completing their pun on **अमहत**. Compare the following. E. **अम** and **हत**.

अमहन् Tatpur. m. f. n. (-हान्-हन्-ह) Removing diseases. See the following. E. **अम** and **हन्**.

अमहस Bahuvr. m. f. n. (-हा-हो-हः) Having the vigour of Vishṇu, being as vigorous as Vishṇu. The form and meaning of this and the foregoing word are quibbled out by *Bharatasena*, from the following verse of the *Bhāṭik.*: पुण्डो महाप्रसन्नसमूहसुष्टः संतर्पणो नाकसदां वरेखः । जन्वाख लोकस्त्रितये स राजा यथाधरे वद्विरभिप्रक्षीतः; for besides various possibilities suggested to his mind by the reading of the text as given, he finds that by reading पुण्डो ऽमहा ह्र the text may yield these additional puns: ¹अमहा अखेव विष्णोरिव महस्येवो यस्मात्सावमहा इति पृथक्पदम्; ²यदा । अमो रोगसं हृणीत्वमहा । तस्मिन्नाजनि सति लोकाणां वाधिभयं नासीदित्यर्थः. E. **अ** (*Vishṇu*) and **महस**.

अमहावनीय Tatpur. m. f. n. (-यः-या-यम्) Unfit for one or something connected with great people. (Formed according to *Pāṇ.* VI. 2. 155. and V. 1. 9. vārtt. 10; when the accent of the word is the udātta, not on the first but, on the last syllable.) Compare **अमाहावनिक्**. E. **अ** neg. and **महावनीय**.

अमहीयमान Tatpur. m. f. n. (-यः-या-यम्) (ved.) Not treated with respect, disrespected; e. g. *Rigv.*: अपन्नं वाचाममहीयमानम् (*Sāy.*: अमहीयमानामसावनीयाम्). E. **अ** neg. and **महीयमान**.

अमहीयु Tatpur. m. (-युः) A proper name; *Amahiya Angirasa* is the poet or Rishi of the *Sāmaveda* verses 1. 467. 470. 479. 484. 487. 494. 496. 510. (= I. 5. 2; 4. 1 and 4; 5. 2. 5. 3 and 8; 6. 1. 1 and 8 and 9; 6. 1. 2. 14). See *Bensley's* Index to the *Sāmav.* E. (probably) **अ** neg. and **महीयु**.

I. **अमा** ind. ¹(ved.) In the house, at home; (in *Yaska's Nigh.* amongst the words meaning *गृह*); e. g. *Rigv.*: समाववर्ति विदितो विनीतुर्विषेपां कामचरताममाभूत् (*Sāy.*: अमा इम इति गृहनामसु पाठात् — *Nigh.* 3. 4. — गृहं प्रति कामो ऽभूत्);

or *Rigv.*, *Vaj. S.*: न हि तेवाममा च न नाभसु वारवेषु । ईरे रिपुरघ्नसः (*Sāy.*: अमा च न । गृहेष्वपि; *Mahīdh.*: = गृहे ऽपि); or *Rigv.*, *Vaj. S.*: अमेव नः सुहवा वा हि नवान (*Mahīdh.*: अमेव स्वगृहमिव; but *Sāy.* renders here अमेव सहिव; see 2). ²With, together with (*Amarak.*, *Haldy.*, *Ajayap.*, *Viṣvapr.*, *Śabdaratn.* &c.: सह); e. g. *Rigv.*: कर्ता नो चध्वना सुवं जोपा अमा (*Sāy.*: अमा सह); or *Satapathabr.*: ते देवा अमुवन् । अमा वै नो ऽव वसुर्वसति (*Sāy.*: ते देवा नो ऽस्वाकं संवन्वी च इहः प्रवासमकरोत्स नो वसुरवामाभिषा सह वसति); or *Satap.*, *Bṛihadār.*: यदु किं वेमाः प्रजाः शोचन्मैवासां तन्नवति (*Śankara*: अमेव सहिव); or *Pāṇ.*: अमा वसदन्वतरस्त्राम्; comp. अमावस्त्रा and अमावास्त्रा; or *Nalod.*: तं सावामा नयतः परीक्ष &c. (*comm.*: तं नवं सावामा सान्त्वेन सहितम् &c.); or *ibid.*: शोचिनामावासावसत् &c. (*comm.*: शोचसहिता सा भिन्ववसत्); or *ibid.*:... आसीभिरभिससारामा या (*comm.*: आसीभिः सखीभिः । अमा सह । अभिससार &c.). See also **अमात्**. ³Near (*Amarak.*, *Ajayap.*, *Bhūrip.*: समीप; *Haldy.*, *Viṣvapr.*: अन्तिक; *Śabd.*: निकट); e. g. *Nalod.*: तत्परयामा यामः प्रवयेद्येदि माणित्चियामायामः (*comm.*: ... तदा अमा समीपं सह वा चामो नञ्चामः). [The two latter meanings are given by most of the *Koshas*; *Hemach.* has *संनिधान* and *इह* if the reading of the *Calc. ed.* and the *MSS.* is correct, when the latter would probably refer to the meaning 1; the *Śabdaratnāvālī* however is more explicit, for it defines **अमा सहार्थे** **ररम्यर्थनिकटार्थे** **रसार्थके** — the latter word being written in another MS., in Bengali characters, less incorrectly, **वसार्थके** —. The meaning *ररिम* refers to IV. 2., though **अमा** occurs amongst the **अव्यय** or indeclinables; and **वसार्थके** is probably a misreading for **वासार्थके** referring to 1. The *Gāṇaratnam.* which has **अमा** as well amongst the **चादि** (*Pāṇ.* I. 4. 57.), as amongst the **साचादादि** (*Pāṇ.* I. 4. 74.) defines it in the latter place thus: अमेति रहःसमवायसंयोगसामर्थेषु. The three latter renderings, "intimate relation", "union" and "fitness" are probably amplifications of the second meaning; and *रहस* "secretly" belongs perhaps to the first. — In combination with **ह** "to make", **अमा** may have the grammatical properties of a **वृत्ति** q. v.; thus **अमा** and **हत्वा** becomes **अमाहत्वा**, or may remain **अमा हत्वा**.

II. **अमा** f. (-मा) See I. **अम** 2. and the words there quoted; p. 341 a, l. 46. 47.

III. **अमा** Tatpur. f. (-मा) See III. **अम** p. 341 b, l. 49–51.

IV. **अमा** f. (-मा) ¹The day of the conjunction of sun and moon, the day of the new moon (*Hemach.*, *Trikānd.*, *Rabhasa*, *Bhūrip.*, *Śabd.*: = सूर्वेन्दुसंम). See **अमावास्या**; e. g. *Ranganātha* on the *Sūryasiddh.*: अमवास्यान्तकालोत्पन्नी सूर्यचन्द्रौ राश्यावयवैः समौ भवतः । पीर्णमास्यन्ते भागादिकौ तुल्यौ सूर्यचन्द्रौ षडभान्तरे स्याताम् । तथा चामान्ते सूर्यचन्द्रयोरेकत्रोर्ध्वधरान्तरेण सत्त्वात्सूर्यग्रहणम् । ... अमान्ते सूर्यचन्द्रयोः पूर्वापरान्तराभावेन योगान्तुल्यौ सूर्यचन्द्रौ पूर्णिमान्ते भक्क्राधान्तरत्वात्षड्भाश्चन्तरी भागादिसमाविति; or *Raghunand.*'s *Tithitattva*: तत्र तिथिस्वरूपमाह हेमाद्रिकालमाधवीययोः स्कान्दे प्रभासखण्डम् । 'अमा षोडशभागिन देवि प्रोक्ता महाकला । संखिता परमा माया देहिनां देहधारिणी ॥ अमादिपूर्णिमास्यन्ता या एव शशिनः कलाः । तिथयस्ताः

समाख्याताः षोडशैव वरानने । चन्द्रमण्डलस्य षोडशभगेन परिमिता देहधारिणी । आधारशक्तिरूपा । अमानान्नी महाकला प्रोक्ता । चयोदयरहितत्वान्नित्या स्रक्चवत्सर्वानुस्यूता । तदन्याः पञ्चदश कलाः पीर्यमास्यन्ताः प्रतिपदादितिथिविशेषरूपा इति षोडशैव कलास्त्रिधय इति सिद्धान्तशिरोमणी (the same quotation from the Skanda-Pur. and the Sid-dhāntaśir. occurs also in *Raghuṇ.'s Malamāsattwa*, ed. Calc. I. p. 438); or *Bhānud.* (on the word कुहः) उदये ऽमायोगान्ष्टचक्रकला सामा कुहः; or *Kālamirṇayadīpikāvivaraṇa*: अमा या प्रतिपद्युक्ता सर्वपापहरा तिथिः. ²The mythological name of a sun-beam in which the moon is supposed to dwell on the day of the new moon; (for this meaning compare the E. of अमावास्या). E. I. The native grammarians — e. g. *Bhānud.* — consider I. अमा as a Tatpur. of अ and मा i. e. “not measuring” (न माति मा मने द्विप); but this E. is not plausible. It is probably of the same origin as III. अम and represents an instrumental case. See the Preface. — IV. अमा 1. seems to be either an abbreviation of अमावस्या or अमावास्या; or the same as the indecl. अमा, which, if such is the case, was treated at a late period, as if it were a femin. of अम. *Bhānudīkshita* appears to take the former view: नामैकदेशे नामग्रहणाद्-मापि. For its etymol. meaning see अमावास्या.

अमांस I. Tatpur. n. (-सम्) Any (food) but flesh; e. g. *Kāty. Śr. S.*: प्राकुर्यादन्नमुपहरन्त्यस्त्री हविष्यममांसमपि विहृत्य. E. अ neg. and मांस.

II. Bahuvr. m. f. n. (-सः-सा-सम्) Feeble, thin (*Amarak., Hemāch.*). E. अ priv. and मांस.

अमांसिक Tatpur. m. f. n. (-कः-की-कम्) Not contributing to flesh or meat, not procuring flesh or meat; (a compound formed according to *Pān.* VI. 2. 155. and the *Gaṇa* to V. 1. 101.; its accent would be the udātta on the last, not on the first syllable). E. अ neg. and मांसिक.

अमांसौदनिक Tatpur. m. f. n. (-कः-की-कम्) Not contributing to, not procuring, rice prepared with meat; (a compound formed acc. to *Pān.* VI. 2. 155. and the *Gaṇa* to V. 1. 101.; its accent would be the udātta on the last, not on the first syllable). E. अ neg. and मांसौदनिक.

अमाक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Encountered, met; e. g. *Yāska* (in explaining the *Rīgv.* words: अम्यक्सा त इन्द्र ऋष्टिः) अमाकृति वाभ्यकृति वा (*Durga*: तां हि संयामि शत्रवो मन्यन्ते मामेषा प्रत्यञ्चिताच्चिप्र मामेषा प्रत्यञ्चितेति । अथवाभ्यकृतिवाभ्यगतैव). E. अमा and अक्त.

अमाजुर Tatpur. m. f. n. (-जूः-जूः-जूः) (ved.) ¹Growing old at home; e. g. (a maid) *Rīgv.*: अमाजूरिव पित्रोः सचासती समानादा सदसस्त्वामिभे भगम् (*Sāy.*: अमाजूयावञ्जीवं गृह एव जीर्यन्ती पतिमलभमाना &c.); or *ibid.*: अमाजुरश्चिञ्जवतो युवं भगः (*Sāy.*: हे ... नासत्यी । युवं युवाम् । अमाजुरश्चित् । पितृगृहे जूर्यन्तामिति दुर्भगाया योषाया भगो भवथः । शोभनरूपेणात्मानं परिणम्य पतिं दभवन्ती स्य इत्यर्थः); or (growing old at home, and therefore not having proper experience how to act); *ibid.*: मा ते अमाजुरो यथा मूरास इन्द्र सख्ये त्वावतः (*Sāy.*: हे इन्द्र ते सख्ये मूरासः मूराः । सोमप्रदानादिन्द्रेण सह सख्यं कुर्म इत्येतदजानन्तो मुहा जनाः । अमाजुरः सोमाभिषवमकुर्वन्तस्ते गृहेः पुत्रैः पौत्रैर्धनादिभिश्च सह जीर्णा भवन्ति &c.). E. अमा and जुर.

अमाणवीन Tatpur. m. f. n. (-नः-ना-नम्) Not fit or suitable for a child; (a compound formed acc. to *Pān.* VI. 2. 155. and V. 1. 11.; its accent would be the udātta on the last, not on the first, syllable). E. अ neg. and माणवीन.

I. अमात्. See I. अम 1. 1.

II. अमात् Tatpur. m. f. n. (-मान्-मान्ती-मात्) Not measuring, boundless (in qualities); *Nalod.*: नलो नमो भुवि गुणेन सो ऽमाननया (i. e. अमान् अनया; *Tikā*: गुणेन शीर्षादिना भुवि पृथिव्याम् । अमान् । न मातीत्वमान् । अधिक्गुण इत्यर्थः); in this application the word would scarcely occur in works which make a rational use of the Sanskrit language). E. अ neg. and मात्.

अमातापुत्र Bahuvr. m. (-त्रः) One who has neither mother nor son; used figuratively as a term of praise; e. g. अमातापुत्राध्यापक q. v. In compounds of this description अमातापुत्र is taken in the sense of an accusative (therefore with elision of म्), and the accent, contrary to the general rule (*Pān.* VI. 1. 223.), is not on the latter part (e. g. not on अथापक), but on the former, i. e. on the fifth syllable. Such compounds the commentators on *Pāṇini* class amongst the irregular compounds some of which are contained in the present *Gaṇa* मयूरव्यंसकादि (II. 1. 72.). If an inflected verb — with or without a prefix called गति — follows अमातापुत्रम्, it, too, loses its accent. For other words of the same nature see s. v. काष्ठ. (*Gaṇa* to *Pān.* VIII. 1. 67., the *Vārttikas*, *Patanj.* and other comm.) E. अ priv. and मातापुत्र.

अमातापुत्राध्यापक Tatpur. m. (-कः) An extraordinary kind of teacher, a prodigy of a teacher (*Kāśikā* to *Pān.* VIII. 1. 67.). See the preceding. E. अमातापुत्र and अध्यापक.

अमातृ Tatpur. f. (-ता) No-mother; e. g. *Bṛihadār.*: अत्र पितापिता मातामाता. E. अ neg. and मातृ.

अमातृक Bahuvr. m. f. n. (-कः-का-कम्) Motherless (*Wilson*). E. अ priv. and मातृ, samās. aff. कप्.

अमातृभोगीण Tatpur. m. f. n. (-णः-णा-णम्) Not fit or suitable ^a for the property, ^b for the enjoyment, ^c for the body, of a mother; (a formation according to *Pān.* VI. 2. 155. and V. 1. 9. and vārtt.; its accent would be the udātta, not on the first, but on the last syllable; for the meanings comp. मातृभोगीण). E. अ neg. and मातृभोगीण.

अमात्य 1. m. [f.] n. (-त्वः-त्वा-त्वम्) (ved.) Being near the house; being in, or superintending, the house; belonging to the family, (as property, relatives &c.); e. g. *Rīgv., Śāmv.*: स नो वेदो अमात्यमयी रक्षतु विश्वतः (*Sāy.*: वेदो धनम् । अमात्यमन्तिके भवं सहभूतं वा); or *Vāj. S.*: इदमहं तं वक्ष्यगमुत्किरामि यं मे निष्ठो यममात्यो निचखान (*Mahīdh.*: अमाशब्दो गृहार्थः सहार्थो वा । अमा गृहे सह वा भवो ऽमात्यः.... । धनिकस्य स्वामिनो धनगृहादिनिर्वाहको ऽमात्यः); or *Kāty. Śr. S.*: शरीराणि ग्रामसमीपमाहृत्य कुम्भेन तस्ये कृत्वाहतपक्षेण परितत्यायसेषु वाद्यमानेषु वीणायां पोषताचाममात्यास्त्रिः परिक्रामन्ति &c. (where अमात्याः means the children, grandchildren &c. of the deceased).

2. m. (-त्वः) ¹A follower, a companion; e. g. *Bhāṭik.*: प्रहस्तस्य पुरो ऽमात्याञ्जिहिंसुः (*Jayam.*: अमात्यान्सचिवाण, of Prahasta, the general of the Rākshasas). ²A minister, a councillor of a king (comp. s. v. अमानित; *Mahābh. Śāntip.*: गृहे वसेदमात्यस्ते); e. g. *Manu*: अमात्यमुखं धर्मं

प्राज्ञं दानं कुलोद्गतम् । स्थापयेदासने &c.; or *Rāmāy.*: तदा-
 मात्यान्समाह्वय प्रतिप्रच्यति निश्चयम् । पुरोहितममात्यांश्च
 प्रेषयिष्यति यत्नतः; or *Mahābh. Udyogap.*: धन्वात्म्यहं रणे
 भद्रे सामात्यं शस्त्रतेजसा; or *ibid. Śāntip.*: श्रोतव्यमस्य च
 रहो रक्ष्यश्चामात्यतो भवेत् । अमात्या ह्यपहतारो भूयिष्ठं घ्नन्ति
 भारत; or *Hitop.*: स ह्यमात्यः सदा श्रेयान्यः काकिन्यापि
 वर्धयेत् (ed. Serampore, Calc. and Bombay: °श्रेयान्काकि-
 नी यः प्रवर्धयेत्; ed. Schlegel and Lassen: तस्यायत्नां सदा
 श्रेयो यः काकिन्यापि वर्धयेत्); or *Rājatar.*: अमात्येन मही-
 भर्तुः कृतं विष्णोर्निकेतनम्; or *Bhāṭik.*: चक्रन्दुर्ब्रह्मैर्नृपतिं
 समेत्य तं पुरोहितामात्यमुखाश्च; or *Kirātārj.*: स किं सखा
 साधु न शास्ति यो ऽधिपं हितात्न यः संश्रुति ते स किंप्रभुः ।
 सदानुकूलेषु हि कुर्वते रतिं नृपेष्वमात्येषु च सर्वसंपदः. —
 The former of these two meanings is unusual in the clas-
 sical literature; the latter, on the contrary, occurs there
 frequently. — The “minister” is considered as one of the
 seven necessary requisites of a well constituted state; these
 requisites are, acc. to *Manu* (9. 294.): स्वाम्यमात्यौ पुरं राष्ट्रं
 कोषदण्डौ सुहृत्तथा । सप्त प्रकृतयो ह्येताः सप्ताङ्गं राज्यमुच्यते;
 “the king, the minister, the capital (or fortress), the country
 (i. e. the people), the treasury, the army, and the friend (i. e.
 the allies of whom there are three descriptions)”; similarly
Yājñavalkya: स्वाम्यमात्यौ जनो दुर्गं कोषो दण्डस्तथैव च ।
 मिचास्थेताः प्रकृतयो राज्यं सप्ताङ्गमुच्यते; *Mahābh. Śāntip.*:
 राज्ञा सप्तैव रक्ष्याणि तानि चैव निबोध मे । आत्मानामात्याश्च
 कोषश्च दण्डो मिचाणि चैव हि । तथा जनपदाश्चैव पुरं च
 कुरुनन्दन । एतत्सप्ताङ्गकं राज्यं परिपाच्यं प्रयत्नतः; and the
 substance of this definition is repeated by the various
 Koshas, of *Amara*, *Hemach.* &c. In the latter, अमात्य
 is mentioned as being synonymous with मन्त्रिन् and,
 according to some, also with, सचिव (e. g. *Amarak.* and
Jaiādihara: मन्त्री धीसचिवो ऽमात्यः; *Halāy.*: मन्त्री बुद्धिस-
 हायः स्यादमात्यः सचिवस्तथा; *Hemach.*: अमात्यः सचिवो
 मन्त्री &c.; *Trikāṇḍ.*: मन्त्री ग्रन्थिहरो ऽमात्यः; *Śabdaratn.*:
 अमात्यः स्याद्ग्रन्थिहरो मन्त्री धीसचिवो ऽपि च । आमात्यश्च....).
 The same conclusion would seem to apply to *Manu* and
Yājñav.; for *Manu* writes, e. g. (7. 54.): मौलाञ्छास्त्रविद्ः
 शूराङ्गम्लक्ष्मणकुलोद्गतान् । सचिवान्सप्त चाष्टौ वा प्रकुर्वीत
 परीक्षकान् (v. l. परीक्षितान्) — where सचिव is explained
 by *Medāth.* and *Kullūka* अमात्य “minister” —, and contin-
 ues (7. 60.): अन्यानपि प्रकुर्वीत सुचीन्द्राज्ञानवस्थितान् ।
 सम्यगर्थसमाहर्तृन्मामात्यान्सुपरीक्षितान् — where अमात्यान्
 refers to the सचिवाः spoken of before —; and *Yājñav.*
 (1. 311) expresses nearly the same injunction in these words:
 स मन्त्रिणः प्रकुर्वीत प्राज्ञान्मौलास्त्रिराञ्कुचीन्. The com-
 mentators, however, draw a distinction between अमात्य and
 मन्त्रिन्; thus *Kullūka* (on *Manu* 9. 294.) says: अमात्यो
 मन्त्र्यादिः, *Medhāt.* (on the same): अमात्यो मन्त्रिपुरोहित-
 सेनापत्यादिः; *Vijñāneśw.* (on *Yājñ.* 1. 352.): अमात्या मन्त्रि-
 पुरोहितादयः, whence it follows, that, according to them,
 अमात्य is the wider and मन्त्रिन् the narrower term, or in
 other words, that every मन्त्रिन् must be an अमात्य, but
 not that every अमात्य need be a मन्त्रिन्. This distinction,
 is borne out by several passages in the *Mahābhārata*.
 When, for instance, in the *Śāntip.* (v. 3125), Yudhishtira
 asks Bhishma, what kind of सभासदः, सहायाः, सुहृदः,

परिच्छदाः and अमात्याः a king should have, Bhishma in
 replying to this question first defines the qualities of the
 सभासदः, सहायाः and परिच्छदाः, omitting the सुहृदः —
 perhaps because he had already made a very long peroration
 on the qualities which the friends of a king should possess,
 (v. 2985 ff.) —, and then divides his answer concerning the
 last word into a description of the properties of the मन्त्रिणः
 (v. 3132–3142) and of the अमात्याः (v. 3142 ff.); [amongst
 the सहायाः occurs the word अमात्याः which is explained by
Nīlakantha: मन्त्रिणः, but probably has there the meaning 2.1.];
 and when Bhishma enumerates to Yudhishtira the various
 classes of अमात्याः (v. 3200 ff.), he calls one division of them
 मन्त्रिणः (v. 3204 ff.) — As सचिव, it seems that this word is
 used in a still wider sense than अमात्य, sometimes merely im-
 plying the friends or companions of a king, sometimes his
 ministers. Thus to the question of *Yudhishtira* (*Śāntip.* v. 2984),
 किंशीलः किंसमाचारो राज्ञो ऽथ सचिवो भवेत्, *Bhishma*
 replies in the next verse: चतुर्विधानि मित्राणि राज्ञां राज-
 न्भवन्त्युत; but in enlarging once more on the properties of
 a सचिव (v. 4306 ff.) he uses अमात्य (v. 4321) as a con-
 vertible term for सचिव. — According to *Manu* (7. 54.
 quoted above) a king should appoint seven or eight minis-
 ters (अमात्याः) whom he must always consult on questions
 of peace and war, on questions relating to the maintenance
 of the army, to the condition of the treasury, the preser-
 vation of the fortress, and the support of his people, to
 questions of revenue, of personal safety and the safety of
 the country, and as to the best mode of bestowing the
 wealth he has acquired. He should ascertain their opinions
 separately and collectively, and then do what he thinks
 best. Moreover, he must select, from amongst them, one
 distinguished and learned Bráhmaña — apparently for prime
 minister — to hold counsel with him on the six momentous
 points of waging war, making peace, marching to battle,
 encamping, distributing his forces, and seeking the pro-
 tection of a more powerful king who is also at war with
 the same enemy. He then should appoint as many more
 ministers as the other business of the state requires, and
 lastly a Purohita or domestic priest (comp. *Manu* 7. 54–78.
 and *Yājñ.*, who is very brief, 1. 311 312). These are the
 अमात्याः or ministers in the sense of *Manu*, perhaps with
 the inclusion, also, of the ambassador who is named by
 him before the domestic priest, although from the nature
 of his office he cannot be an अमात्य who “lives in the house
 of the king” (comp. p. 357 b, l. 56); for, as to the overseers,
 judges and other officers, they do not belong to the same
 category. But whereas *Manu* (7. 60.) applies the term अमात्य
 also to “the many more ministers &c.” just mentioned,
Kullūka — not *Medhātithi* — renders अमात्य in the latter
 acceptation कर्मसचिव, and this word is distinguished by
Amara from the अमात्य. In the same manner, this and
 other Koshas distinguish the domestic priest from the अमात्य,
 though he is comprised amongst them by *Medhātithi* and
Vijñāneśwara. (Compare also the passages quoted above
 from the *Rāmāy.* and *Bhāṭik.*, col. a, l. 2 and 11.) — The
 ministry which *Bhishma* recommends *Yudhishtira* to form,

is of a somewhat more complex nature, for in its aggregate it would assume the nature of an assembly; it is therefore not without a meaning that he adds, "amongst them the king should take his counsel of the eight — which are the मन्त्रिणः —. Bhishma advises a king to appoint four Bráhmañas, eight Kshatriyas, twenty-one Vaiśyas, three Śúdras, and a Sūta (or royal bard &c.) — fifty years old — (Śántip. v. 3199 ff.): वक्ष्यामि तु यथामात्यान्यादृशांश्च करिष्यसि । चतुरो ब्राह्मणान्वैवान्प्रगल्भान्स्नातकान्कुचीन् । त्रिंशत्तथा चाष्टौ बलिन्ः शस्त्रपाणिनः । वैश्यान्वित्तेन संपन्नानेकविंशतिसंख्यया । त्रींश्च शूद्रान्विनीतांश्च शुचीन्कर्मणि पूर्वके । अष्टाभिश्च गुणैर्युक्तं सूतं पौराणिकं तथा । पञ्चाशद्द्वर्षवयसं प्रगल्भमनसूयकम् । श्रुतिस्रुतिसमायुक्तं विनीतं समदर्शनम् । कार्ये विवदमानानां सक्तमर्थेष्वलोलुपम् । वर्जितं चैव व्यसनैः सुघोरैः सप्तभिर्भृशम् । अष्टानां मन्त्रिणां मध्ये मन्त्रं राजोपधारयेत्. But previously to having become acquainted with the notions of Bhishma on this subject, *Yudhishthira*, as the *Śántip.* relates, after having appointed *Bhimasena Yuvarāja* or 'junior king' (see s. v. अभिषेक page 281 b, line 46 ff.), had composed his ministry in the following manner. *Vidura* was appointed by him prime minister (with functions corresponding to those described by *Manu* 7. 58.; see page 358 b, line 33 ff.); *Sanjaya*, minister of finances and control, *Nakula*, minister for the military department (i. e. for the provisioning and paying of the army and for the inspection of its business); *Phálguna*, minister of police; the domestic priest *Dhaumya*, minister of public worship; *Sahadeva*, minister without any special function, to be always in his presence — the two latter for the period of their life —; and "what other officers he thought fit for other duties, these he appointed accordingly" (v. 1476 ff.): मन्त्रे च निश्चये चैव षाड्गण्यस्य च चिन्तने । विदुरं बुद्धिसंपन्नं प्रीतिमान्सुसमादिशत् । छैताच्छतपरिज्ञाने तथायव्यचिन्तने । संजयं योजयामास वृद्धं सर्वगुणैर्युतम् । बलस्य परिमाणे च भक्तवेतनयोस्तथा । नकुलं व्यादिशद्द्राजा कर्मणां चान्वेक्षणे । परचक्रोपरोधे च दुष्टानां चावमर्दने । युधिष्ठिरो महाराजः फाल्गुनं व्यादिदेश ह । द्विजानां देवकार्येषु कार्येष्वन्येषु चैव ह । धौम्यं पुरोधसां श्रेष्ठं नित्यमेव समादिशत् । सहदेवं समीपस्थं नित्यमेव समादिशत् । तेन योस्यो हि नृपतिः सर्वावस्थो विश्राम्यते । यान्यानमन्यदोग्यांश्च येषु येष्विह कर्मसु । तांस्तान्नेष्वेव युयुजे प्रीयमाणो महीपतिः. This distribution of ministerial offices differs, it is true, in some respect from that ordained by *Manu*; for neither are there seven or eight ministers — besides the domestic priest, — nor is *Vidura*, the chief minister, a Bráhmaña; but on the whole, and in its very wording, the passage alleged is so much more corresponding with the legislation of *Manu*, than the passage quoted before, that there can be scarcely a doubt as to the relative age of both, though they are now embodied in the same book of the *Mahábhárata*. — The personal qualities of a minister are described by *Manu* in the verse quoted above (7. 54.) and in 7. 61. 62.; those of an ambassador 7. 63. 64.; in the *Śántip.* a similar description extends over the verses 3131–3148. — The word is also written अमात्य; *Viśvapr. Śabdabh.*: भवेदमात्ये ऽप्यामात्यः; *Bharatas. Dwirūpak.*: अमात्यः स्यादमात्यः; comp. also the

Śabdar. quoted above p. 358 a, l. 35; but the *Gaṅaratnam.* mentions अमात्य amongst the प्रज्ञादि (*Pān.* V. 4. 38.), and if its view be correct, the difference would not be one of pronunciation or writing only, but rest on etymological grounds. See अमात्य. E. अमा, taddh. aff. त्यप् (*Pān.* IV. 2. 104. vdrtt. 1.).

I. अमाच 1. Tatpur. n. (-चम्) No-measure, no-quantity; as Brahman (n.), since it is no quantity by which other quantities could be measured; see the quot. from the *Bṛihadár.* s. v. अमनस; *Śankara*: मीयते येन तन्माचम् । अमाचं मात्रारूपं तन्न भवति न तेन किञ्चिन्मीयते. E. अ neg. and मात्र.

2. Bahuvr. m. f. n. (-चः-चा-चम्) ¹ Without a measure, illimited; e. g. (*Indra*) *Rigv.*: अमाचं त्वा धिषणा तित्विषे मही (*Sáy.*: अमाचं मात्रयेयत्तया रहितम् । परिगणितुमशक्विः सर्वैर्गुणैरधिकं त्वां मही महती धिषणास्त्रदीया स्तुतिलक्षणा वाक् । तित्विषे । दीपयति). ² Without the measure (of time), by which the quantity of sounds (short, long and protracted vowels, and consonants) is determined; e. g. (the mystical word ओम्) *Māndūkya-Up.*: अमाचस्तुर्थो ऽव्यवहार्यः प्रपञ्चोपशमः शिवो ऽद्वैत एवमीकार आत्मिव (*Sank.*: अमाचो मात्रा यस्य नास्ति सो ऽमाच ओंकारः). E. अ priv. and मात्रा.

II. अमाच Bahuvr. m. f. n. (-चः-चा-चम्) Having the quantity of the short vowel अ; e. g. *Váj. Prátis.*: अमाचस्वरो ह्रस्वः "a vowel having the quantity of अ, is short". E. अ (the vowel) and मात्रा.

अमाचवत्त्व n. (-त्वम्) Spiritual essence, spirit (*Wilson*). E. अमाचवत् (अमाच, taddh. aff. मनुप्), taddh. aff. त्व.

अमात्य Tatpur. n. (-त्वम्) The same as अप्रमाण q. v. and comp. अमिति; e. g. *Jaiminiyanyáyam.*: प्रत्यक्षानुमितश्रुत्योर्यद्वा व्याघातदर्शनात् । अमात्ये शङ्किते बाधो ऽनुमानस्याच वर्धते; or *ibid.*: प्राच्यादिपदयुक्तायाः श्रुतेरनुमितौ पदे । अर्थाबोधदमात्वं चेन्न सामान्यानुमानतः; or *ibid.*: अश्वालम्बनशास्त्रस्य दन्व्यतालव्यसंशयात् । अमात्ये ऽदन्व्यनिर्णीतिराप्तोक्त्याद्भतेर्बलात्. E. अ neg. and मात्र.

अमाध्यस्थ n. (-स्थम्) The condition of not being a by-stander or umpire. Also अमाध्यस्थ; according to *Śakā-táyana*, as quoted by the *Gaṅaratnam.* See अमध्यस्थ. E. At first sight it seems that the word is a Tatpur. of अ and माध्यस्थ; but since the *Gaṅar.* connects it with *Pān.* VII. 3. 30., the etym. according to the latter, would be अमध्यस्थ, taddh. aff. थञ् with an irregular Vriddhi in the second, and an irregular absence of Vriddhi in the first syllable. Since the accent would be the same, whether the word be derived in the one way or the other, — viz. udátta on the first syllable —, its meaning must have led to the latter etym., for the former would yield the sense: "not the condition of a by-stander".

अमान Tatpur. n. (-नम्) The same as अप्रमाण q. v.; compare also अमिति; e. g. *Jaiminiyanyáyam.*: वेदवाक्यममानं स्वान्मानं वा &c.; or *ibid.*: उन्निरदादिपदं धर्मे किममानमुत प्रमा &c. E. अ neg. and मान.

अमानता Tatpur. f. (-ता) The same as अप्रमाण q. v.; comp. also अमिति; e. g. *Jaiminiyanyáyam.*: सदाचारो ऽप्रमा मा वा निर्मूलत्वादमानता । अष्टकादेरिवैतस्य समूलत्वात्प्रमायता. E. अ neg. and मानता.

अमानन Tatpur. n. (-नम्) Disrespect (*Sabdaratn.*); e. g. *Hitopad.* (ed. Johnson): अनुद्विदानं हतपूर्वभाजनमाननं दुस्वरितानुकीर्तनम् । अवाप्रसङ्गेन च नामविकृतिर्विरक्तभावस्य जनस्य लक्ष्यम्. E. अ neg. and मानन.

अमानन Tatpur. m. f. n. (-वः-वी-नम्) Not-human; e. g. *Bṛihadār.*: आदिवास्यन्मत्सं चक्रमसो विद्युत् तत्पुत्रो ऽमानवः स एनं ब्रह्म नमयत्येव देवयान यन्वा इति; or *Sankara* (on the *Ved. Sūtra*: अप्रतीकासम्बन्धयतीति वाद्-रायस्य उभयथा हीयान्तत्कृत्यः) इदमिदानीं संदिश्यते किं सर्वान्विकारासम्बन्धानविशेषैर्विवामानवः पुत्रः प्रापयति ब्रह्म-सोकमुत काञ्चिदेवेति. E. अ neg. and मानन.

अमानसिक्ता f. (-ता) (Perhaps) Want of propensity or disposition; *Lalitavist.*: सम्बन्धकृतिधर्मासोकमुखमवशुत्वमानसि-क्तायै संवर्तते. E. अमानसिक् (Tatpur. अ neg. and मान-सिक्), taddh. aff. तन्.

अमानस्य Tatpur. n. (-स्यम्) Pain (*Amarak.*: = दुःख). Also आमनस्य and आमानस्य; but nearly all, and these the principal, comm. on the *Amarak.*, give अमानस्य as the original form, with the E. अ neg. and मानस्य.

अमानित Tatpur. m. f. n. (-तः-ता-तम्) Not honoured, not respected; e. g. *Mahābh. Śāntip.*: मिषायी कृतिमान्द्वयः प्रकृत्वा चानुशंसवान् । यो मानितो ऽमानितो वा न च दुष्टे-त्वादायन । अस्मिन्ना यदि वाचार्थः सखा वात्सल्यसंयुतः । नृहे वसेदमात्मसो स स्वात्परमपूजितः. E. अ neg. and मानित.

अमानिता Tatpur. f. (-ता) The same as the following q. v.; e. g. *Nalodaya*: इति स विना मानितया अग्नि भिक्षा नसो ऽपि नामानितया (= नाम अनितया) । स्वास्त्वं नामानि तथा शिखे च विधिस्त तस्य नामानितया (= न अमानितया); *Tikā*: अमानितया नोपलक्षितः । मानिनो भावो मानिता । तस्मात्भावो ऽमानिता । तथा नोपलक्षितः । अभिमानयुक्त इति भावः. Compare मानिनी s. v. मानिन्. E. अ neg. and मानिता.

अमानित्व Tatpur. n. (-त्वम्) Freedom from vainglory, absence of pride, humility; e. g. *Bhagavadg.* (having explained the nature of what is *body*, proceeds to define what is *true wisdom*, or rather the means by which it can be obtained): अमानित्वमदभित्वमहिंसा चाभिरार्जवम् एतच्छानमिति प्रोक्तमज्ञानं यदतो ऽन्वया (the object of true wisdom being defined hereafter: ज्ञेयं यत्तत्प्रवक्ष्यामि यच्छास्त्रानुत्तममुते । अनादिमत्परं ब्रह्म &c.); *Sankara*: अधुना तच्छानसाधनस्य ममानित्वादिसवर्षं यस्मिन्सति ज्ञेयविज्ञानयोर्म्यो ऽधिकृतो भवति तत्परः संन्यासी ज्ञाननिष्ठ उच्यते । तममानित्वादिनसं ज्ञानसाधनत्वाच्छानशब्दवाच्यं विदधाति भगवान् । अमानित्वम् । मानिनो भावो मानित्वमात्मनः ज्ञाघनम् । तदभावो ऽमानित्वम्; *Sadānand.* (in his metrical gloss): ज्ञाघनं क्विस मानित्वं स्वपूष्यत्वाभिमानिता । एतेषां (viz. besides, of दभित्व and हिंसा) वर्जनं ज्ञानं ज्ञानसाधनभावतः; *Arjunam.*: अमानित्वं स्वगुणज्ञाघारहितत्वम्. This passage of the *Bhagavadg.* is alluded to in *Sankara's* Introd. to his comm. on the *Kaushītaki Br. Up.*, and in these words of the *Vedāntasāra*: तदानीममानित्वादीनि ज्ञानसाधनानि. E. अ neg. and मानित्व.

अमानिन् Tatpur. 1. m. f. n. (-नी-निनी-नि) Not vainglorious, not proud, humble; e. g. *Mahābh. Śāntip.*: (a minister should be) अमानी सत्त्ववाक्कषातो जितात्मा मानसंयुतः; or *Bhāgav. Pur.*: (the pupil of a Guru of the Vishnūits should be)

अमान्यमत्सरो दत्तो निर्ममो वृद्धसीहदः । असत्सरो ऽर्षेविद्या-सुरनसूयुरसोघवाक्.

2. m. (-नी) One of the thousand names or epithets of Vishṇu; in the *Anuśāsanap.* of the *Mahābh.*, the 747th; अमानी मानदो मान्यः &c., where the word apparently has the sense of 1., but *Sankara* and *Gangādhara*, in their gloss, impart to this name a philosophical purport, viz. "not having the erroneous conception, which the sentient principle has, that Soul relates to material objects, these not being Soul" (comp. अभिमानिन्; when अमानिन् would be the same as अनभिमानिन्); *Sank.*: अनात्मवस्तुष्व्वात्माभिमानो नास्ति स्वच्छ(?) -संवेदानात्ततेरित्यमानो; *Gangādh.*: अनात्मदेहादिषु चात्मनु-द्धिरहं ममेत्यस्ति हि यस्य मानः । मानी स जीवो न तथा हरिः स्यात्. E. अ neg. and मानिन्.

अमानुष Tatpur. m. f. n. (-षः-षी-षम्) ¹ Not human, not having the nature of men (as gods, animals &c.); e. g. (gods) *Īgṇv.*: सचा यदासु जहतीष्वत्कममानुषीषु मानुषो निषेवे (*Sāy.*: अमानुषीषु देवताभूतासु); or (animals) *Manu*: चिकित्सकानां सर्वेषां मिथ्या प्रचरतां दमः । अमानुषेषु प्रथमो मानुषेषु तु मध्यमः (*Medhāt.*: अमानुषेषु गवाश्चहस्त्यादिषु); or *ibid.*: अमानुषीषु पुरुष उदक्वायामयोनिषु । रेतः सित्वा जले चैव छच्छं सान्त्पनं चरेत् (*Kullika*: अमानुषीषु वडवा-यासु); or *Suśr. Chik.*: अमानुषं चादित्यप्रकाशं वपुरधिग-च्छति. ² Not friendly disposed to men, inimical to man-

kind (as demons); e. g. *Īgṇv.*: शुष्मं यद्भ्रमानुषम् (where *Sāyaṇa*, however, takes the word in the first meaning: अमानुषं मनुष्यादन्यं राक्षसादिकम् or मनुष्यव्यतिरिक्तम-सुरम्); or *ibid.*: अकर्म दस्युरभि नो अमन्तुरन्यप्रतो अमानुषः (where *Sāyaṇa* likewise proposes the first meaning: अमा-नुषः । मनुष्यसंबन्धवहाराद्वाह्यः । असुरप्रकृतिरित्यर्थः); or *ibid.*: अरोरवीदृष्णो अस्त वज्रो ऽमानुषं यन्मानुषो निजूर्वाति (*Sāy.*: अमानुषं मनुष्याणामहितम्; compare *Wilson's* transl. vol. II. p. 232, note). ³ Supernatural; e. g. (a she-ass which told

Matanga that he was the son of a Śūdra and a Brāhmaṇa-woman) *Mahābh. Anuśās.*: ब्राह्मण्यां वृषलाज्जातं पितर्वेदेय-तीव माम् । अमानुषी गर्दभीयं तस्मात्तप्स्ये तपो महत्; or *Rāmāy. Sundarak.*: अमानुषमिदं कर्म लङ्घ्यं लवणाभसः; or *Suśruta*: क्रिया वामानुषी यस्मिन्स ग्रहः परिकीर्त्यते. — *Suśruta* ascribes certain diseases to supernatural agency, which — according to the foregoing quotation — is called by him *Graha*. In the chap. 27-36 of the *Uttaratantra* he describes the effect of nine such *Grahas* on children, and, in the 37th chapter, he gives a mythological account of their origin; these *Grahas* are called by him *Skanda*, *Skandāpa-smāra* or *Viśākha*, *Śakuni*, *Revati*, *Pūtana*, *Andhapūtana*, *Śitapūtana*, *Mukhamāndikā* and *Naigamesha*. They enter the body of a child, if its mother or nurse had committed previously (to its birth) some impropriety and thus deprived it of its purity; the diseases they produce are of a very unusual kind, and *Suśruta* does not attempt to cure them save with mystical invocations and such like expedients. In the chapters 60-62, he treats of the *Bhūtavidyā* or various kinds of madness and idiocy which are produced by supernatural powers; (*Sūtrasthāna*: अमानुषनिषेधश्च तथापस्वारिको ऽपरः । उन्मादप्रतिषेधश्च भूतविद्या निरुच्यते). These powers are eightfold: the *Devas*, or good spirits;

the *Asuras*, or enemies of the *Devas*; the *Gandharvas*, or celestial choristers; the *Yakshas* or hobgoblins in attendance on the god of wealth; the *Pitris* or Manes of deceased ancestors; the mythological *Serpents*; the *Rakshasas* or ogredemons, and the *Pisáchas* or lowest class of fiends. When a man is possessed by a *Deva*, “he is happy, clean, wears garlands of pleasant scent, is without sleep, strong; his eyes remain fixed, he is liberal, well disposed towards *Bráhmañas* and — speaks Sanskrit correctly.” When he is possessed by an *Asura*, the effect is not so pleasant; “he perspires, scandalizes the *Bráhmañas*, his *Gurus* and the gods, his eyes are turned,” &c.; and so on in the other cases. As to the period when these gods and devils take possession of a man, *Subrta* observes, that the *Devas* usually invade human bodies on the day of full moon; the *Asuras* in the morning- and evening-twilight; the *Gandharvas* on the eighth, and the *Yakshas* on the first day (of the fifteen days during which the moon is on the increase), the *Manes* (on the first of) the fifteen days when the moon is on the wane; the *Serpents* on the fifth day of that period, the *Rakshasas* at night, and the *Pisáchas* on the fourteenth day after new and full moon. E. अ neg. and मानुष.

अमाप्त Tatpur. m. (-त्तः) The end of the conjunction of the sun and moon; the end of the day of new moon. See s. v. IV. अमा. E. अमा and अत्त.

अमान्ध Tatpur. n. (-न्धम्) Activeness, agility; a quality which a spy should possess; *Mallinátha* (in his comm. on the *Kirátarj.*): अमीडममान्धममृषाभाषित्वमभूहकत्वं चेति चारगुणा इति नीतिवाक्यामुते. E. अ neg. and मान्ध.

अमामय (m.) f. (n.) ([-यः]-यी[-यम्]) Produced through self, consisting of its own (brightness); *Yáska*: अमतिरामायी मतिरात्त्रयमी. See s. v. अमति 3. 1., and *Durga's* explanation quoted there, 3. 2. E. अमा, taddh. aff. मयट्.

अमामसी Tatpur. f. (-सी) The same as अमावसी; of which it is a phonetic variety, in the same manner as अमामासी is one of अमावसी, the change between म् and व् not being unfrequent, and the preference given to one or the other being probably due to local influences; compare, for instance, वङ् and मङ्, वस् and मस्, वङ् and मङ्, वस् and मस्, वङ् and मङ्, वङ् and मङ्, वय् and मय्, वङ् and मङ्, वस् and मस्, वाङ् and माङ्, वष् and मष्, विष् and मिष्, वृष् and मृष्, डृष् and हृष् &c. There is, consequently, no scientific reason for looking upon अमामसी and अमामासी as bad readings; they are, on the contrary, valuable instances, like the foregoing, in as much as they enable us to understand e. g. the original affinity between मत् and वत्, मस् and वस् &c., though forms, like the latter, ceased to be interchangeable after the completion of the grammatical structure of the language. For the same reason the E. of *Bhánud.*, who derives these words from अमा and मसी or मासी (i. e. मस्, kṛit aff. इक् or इञ्), must be rejected, since we have the evidence of *Páñini* that अमावसा or अमावासा (qq. vv.) which became अमावसी or अमावसी, were the earlier forms. *Bhánud.* explains: मसी परिमाषे दिवादिः । अमा चन्द्रसूरी साह-

चर्वेण मस्यतः परिच्छिन्नो मासम् । अमामासी । इक् । अमामसी । इक् “because moon and sun by their conjunction divide, scil. the month”.

अमामासी Tatpur. f. (-सी) See the preceding and अमावासा. अमाय I. Tatpur. f. (-या) Absence of deceit, honesty, straightforwardness; e. g. *Manu*: समाहृत्य तु तज्ज्ञं यावदन्नमायया &c.; or *Hitop.*: पृष्ठतः सेवयेदकं जठरेण ऊताशनम् । स्वामिनं सर्वभावेन परलोकममायया; or *Bhāgav. Pur.*: स वेद धातुः पदवीं परस्व दुरन्तवीर्यस्व रथाङ्गपाणेः । यो ऽमायया संततयानुवृत्त्या भजेत तत्पादसरोजगन्धम् (*Śrīdharasw.*: अमायया । अकुटिलभावेन). E. अ neg. and माया.

II. *Bahuvr.* m. f. n. (-यः-या-यम्) ¹(ved.) Unwise, void of intellect; e. g. *Satap.*: सौद्युम्निरत्वधादन्यानमायान्मायवत्तर इति; (*Harisw.* — as “extracted” —: प्रज्ञावत्तरः अप्रज्ञान्). ²Void of trick or deceit, true, upright; e. g. *Bhāttik.*: आहार्यशोभारहितैरमायैरिच्छिष्ट पुंभिः प्रचितान् गोष्ठान् (*Jayam.*: अमायैः । अजुभिः); or *Nalod.*: तयार्द्रधीरमायया (i. e. तया । आर्द्रधीः । अमायया) मुदामनारमायया (i. e. मुदाम् । अनारम-अयया) । नलो विहारमाययावधःकृता रमा यया (*Tikā*: अमायया । मायारहितया); or *ibid.*: साशङ्कामायासीत्कृतिनी भैमी नलस्व कामायासीत् (*Tikā*: अमाया । निर्वाजा). E. अ priv. and माया.

अमायिक Tatpur. m. f. n. (-कः-की-कम्) ¹Void of guile or deceit, true, upright; e. g. *Mallinátha* (in his comm. on the *Kirátarj.*): तस्य दुर्योधनस्य निरत्ययं निर्बाधममायिकमित्यर्थः. ²Not illusory, real, lasting, permanent; e. g. *Sānkhya-Prav.*: स्वप्नजागराभ्यामिव मायिकामायिकाभ्यां नोभयोर्मुक्तिः पुरुषस्य (*Vijnānabh.*: मायिकत्वं चासत्यत्वम् । अस्तिरत्वमिति यावत् । तच्च स्वप्ने ऽर्थे ऽस्ति....) एवं कर्माद्यस्तिरत्वात्प्रकृतिकार्यत्वाच्च मायिकम् । आत्मा तु स्थिरत्वाद्कार्यत्वाच्चायिकः). E. अ neg. and मायिक.

अमायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Void of guile or deceit, true, upright; e. g. *Bhāgav. Pur.*: तमेव युयं भवतामवृत्तिभिर्मनोवचःकायगुणैः स्वकर्मभिः । अमायिनः कामदुर्घाङ्गिपङ्कजं यथाधिकारावसितार्थसिद्धयः (*Śrīdharasw.*: अमायिनः । निष्कपटाः सन्तः). E. अ neg. and मायिन्.

अमायुस् Tatpur. (?) m. (-युः) The proper name of a king; a son of *Purúravas*; according to the *Kúrma-Purāna*. In the list of other *Purānas* the name corresponding with that of *Amáyas* in the *Kúrma-P.*, is either *Vasu*, or *Amávasu* or *Satyáyas*. E. अ neg. and मायुस् (a proper name), or अमा and आयुस्; but either E. is hypothetical.

अमारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Not causing death; comp. the quot. s. v. अमर्त्त 2. E. अ neg. and मारक.

अमार्ग Tatpur. m. (-र्गः) A bad or wrong road; figur., impropriety of conduct, extravagance; e. g. *Rājatar.*: अमार्गत्वागराधेयः (one MS. in the library of the I. O. has अमार्गे त्वा°) मुञ्जाकमगमन्नुपः. E. अ neg. and मार्ग.

अमात्र *Bahuvr.* (?) m. (-त्तः) The same as अमिच्छिरात् (according to a MS. of the *Bhāriprayoga*; but the word is doubtful; used in the three genders it would mean “without a garland”). E. अ priv. and मात्रा.

अमावसी Tatpur. f. (-सी) The same as अमावसा q. v. Comp. अमावसी and अमामसी (*Rāyam.*, *Bharatam.*, *Bhánud.* &c. on the *Amarak.*, *Bharatas.* *Dvirāpak.*, *Trik.*, *Śabdar.*; see अमावासा). E. According to *Bhánud.* अमा and वसी (i. e. वस्,

kṛit aff. इन् and fem. aff. डीष्); but it is more probable that the word is a contracted form of अमावस्या.

अमावसु Tatpur. (?) m. (-सुः) The proper name of ¹A son of Purúravas, according to the *Harivaṅśa* and *Vishṇu-Purāna*; in the list of other Purāṅas the name corresponding with that of Amávasu is either Vasu, or Amáyus or Satyáyus. ²A son of Kuśa and descendant of Jahnu, who himself was a descendant in the sixth degree of Purúravas; according to the *Vishṇu-Pur.*; in the list of other Purāṅas the name corresponding with it, is either Vasu or Kuśika. ³A son of Áyu and one of the Pitṛis or Manes called Agni-shwátas; according to the *Harivaṅśa* and *Matsya-Purāna*. For the legend which connects the name of this demigod with the name of the day of the new moon, see the etym. of अमावास्या, p. 365 a, l. 30 ff. E. (probably) अमा and वसु.

अमावस्या Tatpur. f. (-स्या) The same as अमावास्या q. v. (*Amarak.*, *Hemach.*, *Śabdār.*, *Rājanigh.* &c.; with the swarita on the last syllable); e. g. *Mitáksh.* (on *Yājñav.* 1. 256.): औदीच्याः पुनरेवं व्यवस्थापयन्ति । अमावास्यायां भाद्र-पदकृष्णपक्षे वा मृताहे पार्वणमन्यत्र मृताह एकोद्दिष्टमेवेति । अमावास्यां (see अमावासी) क्षयो यस्य प्रेतपक्षे ऽथवा पुनः । पार्वणं तत्र कर्तव्यं नैकोद्दिष्टं कदाचनेति स्मरणात् । एतदपि नाद्रियन्ते वृद्धाः । अनिश्चितवचनेनामूलेन निश्चितमूलानां बहूनां क्षयाहमात्रपार्वणविषयाणां वचनानाममावस्याप्रेतपक्षमृताहविषयत्वेनातिसंकोचस्यायुक्तत्वात्सामान्यवचनानर्थक्याच्च (thus the Calc. ed.; the Benares ed. and two MSS. of the E. I. O. have the reading वचनानाममावस्याप्रेत०). Comp. also the quotation s. v. अमावास्या, p. 363 a, l. 43. E. अमा and वस्या (वस, kṛitya aff. षत्, and fem. aff. टाप्); *Pāṇini* (III. 1. 122.), and the following *Kāriká* by *Patanjali* (comp. “*Pāṇini* &c.” p. 98 note 110): अमावसोरहं खतोर्निपातयाम्यवृद्धिताम् । तथैकवृत्तित्ता तयोः खरश्च मे प्रसिध्यति. For the etymological meaning see अमावास्या.

अमावासी Tatpur. f. (-सी) The same as अमावास्या; see अमावसी and अमामासी (*Rāyam.* &c. on the *Amarak.*, *Hemach.*, *Bhūrip.*, *Śabdaratn.*, *Bharatas. Dvirūpak.*). Comp. the quotation s. v. अमावस्या, where अमावास्यां (l. 21) is the locat. of अमावासी, on account of the coordinate locative प्रेतपक्षे; (comp. a corresponding passage of the *Garūḍa-Purāna*: एकोद्दिष्टं तथा कार्यं क्षयाह इति केचन । दर्शकाले क्षयो यस्य प्रेतपक्षे ऽथवा पुनः । प्रत्यब्दं पार्वणं कार्यं तेषां सर्वैः सुतैरपि). For instances, where अमावास्यां is the accus. of अमावास्या, in a locative sense, see col b, l. 48 ff. The reading अमावस्यां of the Calc. ed. of the *Mitáksh.*, अमा p. 42 b, line 13, when repeating the verse quoted above (l. 21) may be a misprint, since neither the Benares ed. nor the MSS., I consulted, differ from the first reading; (अमावास्या for अमावास्यां in one MS. is a mistake of the copyist). E. According to *Bhānu.*, अमा and वासी (i. e. वस, kṛit aff. इच् and fem. aff. डीष्); but more probably a contraction of अमावास्या q. v.

अमावास्व m. f. n. (-स्वः-स्या-स्वम) ¹Born on the day of the new moon (*Pāṇini*, and comm.; *Gaṅgaratnam.*); comp. अमावास्वशाण्डिल्यायन. See अमावास्व and the following. ²Arising on, taking place on, the day of the new moon (as a sacrificial act; for अमावास्व which is the synonymous

derivative given by *Pāṇ.*, occurs also in the latter sense which is readily connected with the former). E. अमावास्या, taddh. aff. अ.

अमावास्वक m. f. n. (-स्वक-स्विका-स्वकम्) The same as the preceding. E. अमावास्या, taddh. aff. वुन् (*Pāṇ.*).

अमावास्वशाण्डिल्यायन Karmadh. m. (-नः) (Literally: Śāṅḍilyáyana, born on the day of the new moon) The proper name of one of the teachers of the Bráhmaṅa portion of the Sáma-veda; mentioned in the *Vaṅśa-Bráhmaṅa*. (Professor *Weber*, in his *Akad. Vorles.* p. 72, first doubted whether this Bráhmaṅa had any claim to be called a Bráhmaṅa at all (though he had never seen it when he expressed this doubt); then doubted whether it was still in existence; then “much” regretted its loss, and — finally published its text in the “*Indische Studien*”; see *Müller's Anc. Sansk. Lit.* p. 436 and note; and p. 443.) E. अमावास्व and शाण्डिल्यायन.

अमावास्या Tatpur. f. (-स्या) ¹(scil. तिथि or lunar day.) The day of the conjunction, scil. of the sun and moon; the day of the new moon (*Haláy.*, *Bhūrip.*; explained by the *Amarak.*, *Hemach.*, the *Śabdaratn.*: सूर्येन्दुसंगमः); also अमावस्या (q. v.; *Pāṇ.*), अमावासी, अमावसी, अमामासी, अमामसी qq. vv., and comp. IV. अमा; (*Rāyam.*, *Bharatam.*, *Ramásr.* &c. on the *Amarak.*; *Bharatas. Dvirūpak.*: अमावासी अमावास्याथ-मावस्याथमावसी । अमामसी अमामासी षड्माः परिकीर्तिताः); with the same accent as अमावस्या; e. g. *Atharv.*: आगन्नात्री संगमनी वसूनामूर्जे पुष्टं वस्वाविशयन्ती । अमावास्यायै हविषा विधेमोर्जे दुहाना पयसा न आगन् । अमावस्ये (vocat.) न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जजान्; or *Kaushit. Br. Up.*: अथ मास्वमावास्यायां वृत्तायां पथाच्चन्द्रमसं दृश्यमानमुपतिष्ठेत; or *Satapathabr.*: ऐन्द्रापेन यजते ऽमावास्यायां ते द्वे देवते द्वे वै मिथुनं मिथुनमेवैतत्प्रजननं क्रियते; or *Jaiminiyany.*: दर्शपूर्णमासप्रकरणे (in the *Taittir. Br.*) । वार्षघ्नी पौर्णमास्यामनूचेते वृधन्वती अमावास्यायामिति । . . . वार्षघ्नी-युगलं पौर्णमासीकाले वृधन्वतीयुगलममावास्यायाम् &c.; or *Sūryasiddh.*: तुल्यौ राश्यादिभिः स्याताममावास्यान्तकालिकौ । सूर्येन्द्र पौर्णमास्यन्ते भार्धे भागादिकौ समौ; or *Kumārila* on a *Mānav. K. S.*: अदर्शने ऽमावास्यामुपवसेदित्यत्रोक्तम्; or the same: पितृयज्ञादनन्तरं वेदं करोत्यमावास्यायाम्; or *Bhāṭik.*: स तामूचे ऽथ कञ्चित्त्वममावास्यासमुन्नये । पितृणां कुरुषे कार्यमवाच्यैः स्वादुभिः फलैः (*Bharatam.*: अमावास्यायास्तिथिः समुन्नये संप्राप्तौ); (see also the instances under ², p. 364); or with the addition of the word रात्रि “night”, which is not to be considered as the word that has generally to be supplied, but merely as specifying a particular division of the day called अमावास्या; e. g. *Jaiminiyanyáyam.*: दोहौ च द्वौ विद्येते (viz. in the *Darśapūrnāmāsa*-sacrifice) । अमावास्यायां रात्रावेको दोहः । प्रतिपदि प्रातरपरो दोहः; or *Atharv.*: ये ऽमावास्यां रात्रिमुदस्युर्त्राजमन्त्रिणः (where the accus. ०स्यां रात्रिम् is used, as in similar expressions applying to time, in the locative sense of “on” or “during” — as results also from the following instances); *Satapathabr.* or *Bṛihadār.*: सो ऽमावास्यां रात्रिमेतया षोडश्या कलया सर्वमिदं प्राणभृदनुप्रविश्य &c. (*Śankara*: सः । प्रजापतिः कलात्मावास्याम् । अमावास्यायाम् । रात्रिम् । रात्रौ &c.); or *Mahābh. Adip.*: अमावास्यां तु सहिता ऋषयः संशितव्रताः । ब्रह्माणं द्रष्टुकामास्ते संप्रतस्युर्महर्षयः (*Nilak.*: अमावास्यां प्राथ;

where it would be erroneous, therefore, to take च० as a locative of अमावासी); or *Rāmāy.*: चभुत्वानं च युवाये छापपचतुर्दशीम् । इत्या निर्याहमावासां विजयाच बलीर्षु- तम् (where च०वासां is likewise the accus., corresp. with the preced. •दृशीम्, not a locat. of अमावासी).

Hindu astronomers divide the lunar month into two parts, viz. the light-half (मुक्कपच) which lasts from new moon to full moon (or while the moon is on the increase), and the dark half (छापपच) which lasts from full moon to new moon (or while the moon is on the wane), each of these parts consisting of fifteen days or तिथि; the first fourteen days of either half bear generally no distinctive names; they are called the first, second, third, fourth &c. (प्रथमा — but see also प्रतिपद्, पचति —, द्वितीया, तृतीया, चतुर्थी &c.), but the fifteenth day of the light half, or that of opposition, has the special name पौर्णमासी (or one of the synonyms of this word, see s. v.), and the fifteenth day of the dark half, or the day of conjunction, is called अमा- वासा (or one of the varieties of this word, mentioned above). The latter day is therefore always reckoned in the calendars as the thirtieth Tithi of the lunar month, although the instant of conjunction is that which determines the commencement of the month. (See तिथि, and comp. *Warren's Kāla-Sankalita* pp. 68. 70. &c., and *Burgess's* valuable translation of the *Sūryasiddh.* pp. 7. 31. 93.) This division is not at variance with the passage from the *Skanda-Pur.*, quoted by *Raghunadana* (see s. v. IV. अमा), for the latter merely speaks of the Tithis on which religious acts are to be performed. Nor is it to be discarded, as *Raghunandana* observes, because some ritual books are in opposition to astronomical works, when they say that the moon begins to increase in the last eighth part of the Amāvāsya — for their statement does not concern the astronomical fact, but merely relates to the time when the Śrāddha sacrifice has to be performed; *Raghun. - Tithit.*: न च । अष्टमांशे (Muhūr.likā: अष्टमे ऽंशे) चतुर्दश्याः शीघ्रो भवति चक्रमाः । अमावास्याष्टमांशे च ततः (Muh.: अमा- वस्याष्टमे भागे पुनः) क्विन्न भवेदक्षुः । इति कात्यायनीयदर्श- नाच्चतुर्दश्याः शेषयामे पञ्चदश्याः कलायाः चयारभादेवं दर्शो- क्तयाम आषकलाया उत्पत्तेर्विरोध इति वाच्यम् । तस्य दर्श- त्राज्ञोपयुक्तपारिभाषिकचयोत्पत्तिपरत्वं न तु तद्वाक्यम् । अतिज्योतिःशास्त्रविरोधात् । तथा हि गोभिलः । सूर्यचक्रम- र्शौर्यः परः संनिकर्षः सामावस्येति । परः संनिकर्षोपर्यधो- भावापन्नसमसूचपातन्यायेन राशिकांशावच्छेदेन सहावस्थान- रूपः । तथा च । अमावास्याघटकतादृशसहावस्थानयुक्ताक- मक्षसाक्षमक्षस्य । अर्कोद्दिनिःसृतः प्राची यथात्वरहः शशी । भावेर्द्वादशभिस्तस्यान्तिचिन्नाक्षमसं दिनम् । इति सूर्य- सिद्धांतोक्तेन; (the latter part of this verse is given in Hall's *Calc. ed. of the Sūryas.* 14. 12. thus: तच्चाक्षमानंशेषु श्रेया द्वादशभिस्तिथिः). — For sacrificial and astrological pur- poses the Amāvāsya or day of the new moon is distinguished as *Sintvāli*, *Kuhū* and *Darśa*, but the definition given of these three terms varies, according to the statement made in the commentary of *Daivajnarāma* on his work *Muhūrtachintāmañi*. Some astronomers, he says, in dividing the day of the new

call the Amāvāsya, *Sintvāli*, when the moon is visible, during its first eighth; *Darśa*, when she is scarcely visible; and *Kuhū*, when she has completely waned (*D.*: चक्षाः कक्षा- चिदमावास्याया अष्टौ भानाम्कला प्रथमविभागे चक्रदर्शन- मक्षि न वेति विचार्यम् । यदा चक्रदर्शनं तदा सिनीवासी । यदा चक्रदर्शनं तदा दर्शः । सकलचक्रचयसदा कुहरित्त्वर्षः । तदुक्तं छन्दोगपरिशिष्टे । ह्यनुचयकालः त्रयकाल इति प्रसुत्वेन्दुचयकालपरिगणनमुक्तम्). Others divide the time of the Amāvāsya into nine parts, of three hours each; eight such parts constituting one day of the Amāvāsya, and one part belonging to the preceding day; according to them, the last part (or three hours) of the preceding day and the first eighth (or three hours) of the following are called *Sintvāli*, if the moon is visible during this time; the time consisting of the succeeding five eighths (or fifteen hours) is called the *Darśa*; and the remaining six hours (the seventh and the last eighth), when the moon has completely waned, *Kuhū*. If the moon, however is not visible, then such an Amāvāsya has no *Sintvāli*, but merely consists of the *Darśa* and *Kuhū* (*Daivajñ.*: अष्टमे ऽंशे चतुर्द- श्याः शीघ्रो भवति चक्रमाः । अमावास्याष्टमे भागे पुनः क्विन्न भवेदक्षुः । अवेन्दुराशिं प्रहरे च तिष्ठेच्चतुर्भागो न कलाव- श्चिष्टः । तदन्त एव चयमेति इत्यन्त एव हि ज्योतिषकविदो वदन्तीति । एतत्कारिकाव्याख्यानं तन्नाथकारेण कृतम् । प्रह- रनवात्मकचक्रचयकाल इति । तत्रामायाः सप्तमाष्टमप्रहरी इत्यन्तचयकालः । चतुर्दशीशेषयामदर्शादियामी च चक्रसूक्ष्- ताकाल इति; which words *Daivajñ.* explains in the manner stated). Some define *Sintvāli* as an Amāvāsya that follows a day during the last part of which the moon was visible (*ibid.*: केचिच्चतुर्दशीशेषे चक्रदर्शने सति परदिने या- मावासा सा सिनीवासीत्वाङ्गः); but this definition is re- jected by *Daivajñ.* as inconsistent with the grammatical properties of the compound सिनीवासी q. v. — A last class of astronomers, adverted to by the author of the *Muhūrtach.*, does not take the words “being visible” in the usual sense, according to which the occurrence of *Sintvāli* would be contingent on the moon's actually being seen, but argues that being visible merely implies the possibility of being seen, and — according to *Daivajñ.*'s interpretation — then understands by *Sintvāli* a complete Amāvāsya which begins nine or twelve hours before the sun rises on the day of the new moon and lasts till the second sunrise (it being possible to see the moon during such a pe- riod), by *Darśa* such an Amāvāsya when six or nine hours have passed away after the first sunrise — since the moon may then be considered as visible and invisible (i. e. half and half, visible or invisible) —, and by *Kuhū* such an Amāvāsya when so much time has passed that the moon cannot possibly be seen (*ibid.*: अथ गोखनशित- विदो ऽन्यथा समादधुः । तत्र स्नादृष्टेन्दुः सिनीवासीत्वादावु- द्यासाधिकारोक्तरीत्या इत्यन्तचयसंस्कृतस्य दर्शनयोम्यत्वे सति प्राक्चितिज्जातिपुनसंबन्धवत्त्वं यहादेर्दर्शनशब्दवाच्यं मेघा- चापरशे तु शास्त्रीयदर्शने दृशि वर्तते । आत्मा द्रष्टव्य इत्या- दित् । तथैव दर्शनायोम्यत्वे सति प्राक्चितिजसंबन्धवत्त्वम- दर्शनशब्दवाच्यमित्यदर्शनसचयम् । अतश्चक्रदर्शनसचयवत्त्व- मावासा सिनीवासी नाम । चक्रदर्शनसचयवत्त्वमावासा

कुहर्नाम । लक्षणद्वयेनाक्रान्तामावास्या दर्शशब्दवाचेति । अयमाशयः । यदामावास्या सूर्योदयात्प्राग्घटिकात्रयवती तदा दृक्कर्मसंस्कारवशेन चन्द्रस्य दृश्यत्वमागतं चेत्तदा सा संपूर्णामावास्या सिनीवाली नाम । तादृशममायां द्वितीयसूर्योदयावधिकायामुत्पन्नस्वारिष्टशान्तये सिनीवालीशान्तिसत्फलं चादेशम् । अथ तिथिवृद्धौ वा तस्या अमावास्या द्वितीयसूर्योदयानन्तरमवशिष्टामावास्याघटीघृत्यन्नस्य कुहशान्तिरेव । चन्द्रादर्शनलक्षणसत्त्वात् । यदि सैवामावास्या सूर्योदयात्प्राग्घटिकात्रयचतुष्टयं वा प्रतिपत्संबन्धा तदा सिनीवात्येव । अथ तादृशां न्यूनायामधिकायां वामावास्यायां तु दृक्कर्मसंस्कारवशेन चन्द्रस्यादृश्यत्वमागतं सामावास्या संपूर्णा कुहर्नाम । चन्द्रादर्शनलक्षणसत्त्वात् । तत्रापि कुहशान्तिरेवादेशः । यदा तु सूर्योदयादनन्तरं क्रियतीषु द्वित्रासु घटीष्वतिक्रान्तास्वमावास्याप्रवृत्तिः पूर्वं चतुर्दशैवास्तिता तस्वामुषसि दृक्कर्मवशतश्चन्द्रो दृष्टो मा वादर्शि तथाप्यमावास्यायां चन्द्रदर्शनलक्षणाक्रान्तत्वात्सा संपूर्णामावास्या दर्शा नाम । Such a duration of the Amāvāsya is alluded to e. g. in *Vijnānesw.'s Mītksh.* (on *Yājñav.* 1. 217. 218.): यत्र दिने चन्द्रमा न दृश्यते सामावास्या । तस्यामहर्द्वयव्यापिन्यामपराह्वय्यापिनी ग्राह्या । Compare also अमावास्याश्राद्ध. — A proper knowledge of the Amāvāsya is required especially for determining the time when the *Darśa* sacrifice (see दर्श, दर्शपूर्णमास, and compare पिण्डपितृयज्ञ, अभ्युदयेष्टि; e. g. *Jaiminiyanyayam.*: अमावास्यापौर्णमासीकालौ दर्शपूर्णमासयोः) and a particular kind of Śrāddha (see श्राद्ध and अमावास्याश्राद्ध) have to be performed. The *Amāvāsya* is supposed to be unpropitious, unless its consequences be averted by certain ritual acts; she is invoked therefore in the Atharvaveda; and the *Darśa*-sacrifice is treated with special care in the Brāhmaṇas and the ritual works connected with them. Manu warns a Brāhmaṇa not to read the Veda on the day of the new moon, for it “kills the spiritual teacher” (अमावास्या गुरुं हन्ति); and bids a married Brāhmaṇa to be chaste on such a day even in the season for nuptial embraces (अमावास्याम् . . . । ब्रह्मचारी भवेन्नित्यमप्यृती स्नातको द्विजः). Astrological works are still more explicit in describing the influences which it was thought (probably, however, at a late period of Hindu religion) the day of the new moon exercises on human destiny; and they also describe the ceremonies by which the effects of the Amāvāsya — in its threefold aspect as *Sinivālī* &c. — may be counteracted. (See कुह, दर्श and सिनीवाली.)

²The sacrifice which is performed on the day of the new moon; it consists of three ritual acts, viz. an offering to Agni, and to Indra and Agni, of a *Puroḍāśa* (or cake of rice &c.; see पुरोडाश) fried in eight *Kapālas* or bowls; an offering of milk to Indra, and an offering of *dadhi* or coagulated milk to the same deity (see दर्श or दर्शयाग of which it is a synonym in this sense); e. g. *Apastamba Śrauta S.*: अमावास्यायाममावास्याय यजेत (quoted by the *Jaiminiyanyayam.*; comp. also Müller, die *Todtenbest.* p. LVI. note); or *Jaiminiyanyayam.*: सर्वतिथौ दर्शयागकर्तव्यतां कल्पसूत्रकार आह । सर्वासु तिथिष्वमावास्या कर्तव्येति । श्रुतिस्वमावास्यायामेव तिथौ तत्कर्तव्यतां व्रूते; in these and other instances the word is used once in the first (p. 362 a, l. 17-19) and then in the second application; the doubt which may arise

in some instances, whether it mean the time of the sacrifice, or the sacrifice itself, is discussed f. i. in the following passage of the *Jaiminiyanyayam.* which expressly says that the second meaning is the applied one: एवमावायते । अमावास्यायामपराह्वे पिण्डपितृयज्ञेन चरन्तीति । तत्रामावास्याशब्दवाचे कर्मणि विधीयमानत्वादयं पिण्डपितृयज्ञः क्रत्वङ्गमिति चेत् ॥ मेवम् । अमावास्याशब्दस्य कालवाचित्वात् । कर्मणि त्वयं शब्दो लाक्षणिकः । न च वाक्येन क्रत्वङ्गत्वाभावे ऽपि प्रकरणेन तद्वेदिति वाच्यम् । तस्यानारम्भाधीतत्वात् । तस्मादयं पुरुषार्थः.

³The sacrificial cake, which is part of the oblation at the sacrifice mentioned under 2.; e. g. *Śatapathabr.*: स वा एकैक एवानुचीनाहं पुरोडाशो भवत्येतनो हास्यासपत्नानुपवाधा श्रीर्भवति स वै द्वे पौर्णमास्यौ यजते द्वे अमावास्ये द्वे वै मिथुनं मिथुनमेवैतत्प्रजननं क्रियते (II. 4. 4. 6.; *Sāyāna*: दर्शपूर्णमासयोरानुवृत्तिं वक्षति । तत्र पौर्णमास्यां द्वौ पुरोडाशौ । अग्नेयो ऽग्नीषोमीयश्च । अमावास्यायामपि द्वौ । अग्नेय एन्द्रायश्च । तयोः प्रत्यहमेकैकशो ऽनुष्ठानमाह स वा इति । आनुचीनाहं प्रत्यहम् । एकैक एव पुरोडाशो भवति । पूर्वस्मिन्पूर्णमासप्रयोग एक एव पुरोडाशः कर्तव्यः । उत्तरस्मिन्दिने ऽप्येकः पुरोडाशः प्रयोक्तव्यः । तथाग्नीषोमीयौ द्वावथेकस्मिन्नित्यर्थः; this portion of the comm. is skipped altogether in the so called “extracts” of the present edition; although without it, the ritual alluded to in the text is unintelligible); or *Atharvav.*: य आगरे मृगयन्ते प्रतिक्रोशे ऽमावास्ये । क्रव्यादो अन्यान्दिप्सतः सर्वास्तान्त्सहसा सहे (where the *dual* अमावास्ये probably means the two cakes alluded to in the foregoing quotation; the proposal which has been made to take here अमावास्ये as coming from a neuter अमावास्य, and to render the latter “nestling one's self” may be classed amongst the literary curiosities of vaidik interpretation).

E. अमा (together) and वास्य (वस्, *kṛitya* aff. खत् with *Vṛiddhi* of the *dhātu*, and fem. aff. टाप्; *Pāṇini*); literally therefore “(the day on which there is) a dwelling together”, when the commentators generally supply, “of the sun and moon”; thus the comm. on the words of *Apastamba* quoted above, col. a, l. 50: अमाशब्दः सहायै । यस्मिन्काले सूर्यचन्द्रमसोः सहवासः स कालो ऽमावास्या; or *Rāyam., Bhānud.* &c. on the *Amarak.*: अमा सह वसतो ऽस्यां चन्द्राकीं; or the *Kāśikā* on *Pāṇ.*: सह वसतो ऽस्मिन्काले सूर्यचन्द्रमसौ; and the same meaning is conveyed by the words of *Gobhila* quoted above (p. 363 a, l. 42), and by the astronomical works. Another view, however, is expressed by a passage of the *Śatapathabr.* (I. 6. 4. 5.) which gives a mythological explanation of the word: एष वै सोमो राजा देवानामन्नं यच्चन्द्रमाः स यत्रैष एतां रात्रिं न पुरस्तात् पश्चाद्दृशे तदिमं लोकमागच्छति स इहैवापश्यौषधीश्च प्रविशति स वै देवानां वस्त्रं ह्येषां तद्यदेष एतां रात्रिमिहामा वसति तस्मादमावास्या नाम (*Sāyāna* — on the latter words —: चन्द्रमसो ऽपौषधिसहवासप्रसङ्गादमावास्याशब्दं निर्वक्ति । तद्यदेष इति । इह भूलोके । एतां रात्रिम् । अपरिदृष्टचन्द्रायां रात्रौ साकत्येन वसति । अमा सह । वसत्यपौषधिचन्द्रमसो ऽस्यां तिथाविति सहवासात्सा तिथिरामावास्या नामाभवत्; — the edition has “extracted” this whole passage in the following manner: “इह भूलोके औषधिषु” where the last word, औषधिषु, is perhaps intended as an equivalent for all the information suppressed, — though it

is meaningless there — and though it is “extracted” without occurring in either what precedes or what follows). According to the *Satap.*, therefore, the word would imply “(the day of the new moon)” because on the night (of such a day, when the moon is invisible) “the moon dwells together, on this earth, with the waters and the herbs, into which she had entered”. — According to another explanation अमावास्या means the day of the new moon, ‘because on such a day the moon dwells in the sun ray Amá’; (*Sankara*, in his comm. on the *Kaushítak. Br. Up.*: अमावास्यायाम् । अमाखररमी सोमस्य निवासदिवसे; *Ráyam.*: अमानाम रवे ररिमः सूर्यलोके — some MSS. have the less correct reading ररिमसुन्दलोके — प्रतिष्ठिता । तत्र सोमो वसत्यखाममावास्या ततः स्मृता । इति; comp. *Bharatas. on Bhatik.* 6, 63, where the latter words are given in the Calc. ed.: तस्यां सोमो वसत्यखाममावास्या प्रकीर्तिता). This explanation is founded on a legend of the *Purānas*, which in the *Vishnupur.* runs thus; चीणं पीतं सुरैः सोममाप्याययति दीप्तिमान् । मैत्रेयैककलं सन्तं ररिमनैकेन भास्करः । क्रमेण येन पीतो ऽसौ देवैस्तेन निशाकरम् । आप्याययत्यनुदिनं भास्करो वारितस्करः । संवृतं चार्धमासेन तत्सोमस्यं सुधामृतम् । पिबन्ति देवा मैत्रेय सुधाहारा यतो ऽमराः । चयस्त्रिंशत्सहस्राणि चयस्त्रिंशच्छतानि च । चयस्त्रिंशत्तथा देवाः । पिबन्ति क्षणदाकरम् । कलाद्वयावशिष्टस्तु प्रविष्टः सूर्यमण्डलम् । अमाखररमी वसति अमावास्या ततः स्मृता । अप्सु तस्मिन्नहोरात्रे पूर्वं वसति चन्द्रमाः । ततो वीर्यस्तु वसति प्रयात्यर्के ततः क्रमात् &c. (the latter words being an allusion to the myth of the *Satapathabr.*); compare also *Wilson’s transl.* p. 238. — Another fanciful etymology of the word occurs in the *Matsya-Pur.* which relates that the day *Amávásyá* is so called, because on the day of the new moon, the heavenly river-nymph *Achchhodá*, not knowing her fathers, the *Pitris* *Agnishwāttas*, unconsciously chose for her bridegroom one of them, called *Amávasu*, but through his firmness was prevented from committing an impropriety: लोकाः सोमपथा नाम यत्र मारीचनन्दनाः । वर्तन्ते देवपितरो यान्देवा भावयन्त्यलम् ॥ अग्निष्वात्ता इति ख्याता यज्वानो यत्र संस्थिताः । अच्छोदा नाम तेषां तु संजाता (v. l. मानसी) कन्यका नदी ॥ अच्छोदं नाम च सरः पितृभिर्निर्मितं पुरा । अच्छोदाथ तपश्चक्रे दिव्यं वर्षसहस्रकम् ॥ आजग्मुः पितरस्तुष्टाः किल द्वास्त्यन्ति मे (v. l. ते) वरम् । दिव्यरूपधराः सर्वे दिव्यमालानुलेपनाः (v. l. °ख्या) ॥ सर्वे युवानो (v. l. प्रधाना) वलिनः कुसुमायुधसंनिभाः । तन्मध्ये ऽमावसुं नाम पितरं वीक्ष्य साङ्गना ॥ वने वरार्थिनी सङ्गं कुसुमायुधपीडिता । योगाद्गृष्टा (v. l. योगभ्रष्टा) तु सा तेन व्यभिचारेण भाविनी ॥ धरां न स्पृशते पूर्वं पपाताथ भुवस्तले । तिथावमावसुर्यस्यामिच्छां (v. l. °च्छा) चक्रे न तां प्रति ॥ धैर्येण तस्मात्सा (v. l. धैर्येणास्वीवसा) लोकेरमावस्यति (v. l. °वास्यति) विश्रुता; (av. l. तथा चामावसुर्यस्यामिच्छां° which would turn *Amávásyá* into a name of *Achchhodá*, is evidently wrong). These verses correspond with the legend of the *Harivansa* (v. 953 ff.).

अमावास्यायाञ्च Tatpur. or Karmadh. — more probably the latter — m. (-ञ्चः) The same as अमावास्या २; e. g. *Jaiminiyanjáy.*: अमावास्यायागे द्वौ द्वौ दोहौ संपाद्य चतसृणां दधिपयसोः कुम्भीनां सहप्रस्थापनं साकंप्रस्थायः. E. अमावास्या and याञ्च. अमावास्यायाञ्च Tatpur. n. (-ञ्चम्) That kind of Śrāddha

ceremony (see याञ्च) which is more usually called पार्ष्वण्य or पिण्डान्वाहार्य (or पिण्डान्वाहार्यक); comp. also अमावास्यायाञ्च; *Hemach.*: अन्वाहार्यममावास्यायाञ्चम्. ३. अमावास्यायाञ्च and याञ्च. अमावास्यायाञ्चकाल Tatpur. m. (-ञ्चः) The time at which that Śrāddha-ceremony which is usually called पार्ष्वण्य, has to be performed; compare the preceding and see for the detail s. v. पार्ष्वण्य. (This is the heading of, for instance, a chapter in *Raghunandana’s Śrāddhatattva* and in *Rāmacandra’s Kālanirnayadīpikā*; the subject is treated of with more or less detail in various law-books, in the *Anuśāsanap.* of the *Mahābh.*, in some of the *Purānas*, e. g. the *Vishnu-, Matsya-, Garuda-Pur.* &c.; the fullest information on the subject I have met with is that given in *Mādhava’s Kālanirnaya.*) E. अमावास्यायाञ्च and याञ्च.

अमाव Bahuvr. m. f. n. (-ञ्चः-वा-वन्) ¹ Without kidney-beans. ² Having bad kidney-beans; (as a country &c.; an instance given by *Patanjali*, the *Kāśikā* &c. to serve as a counter-illustration of *Pāṇi.* VI. 2. 107. and as an illustration of VI. 2. 172., according to which rule the accent of the word is the udātta on the last syllable). E. अ priv. and याञ्च.

अमावक Bahuvr. m. f. n. (-ञ्चकः-चिका-वकम्) The same as the preceding; an instance of the *Kāśikā* to illustrate *Pāṇi.* VI. 2. 172., according to which rule the accent of the word is on the penultimate. E. अ priv. and याञ्च, samās. aff. कप्.

अमाव्य Tatpur. m. f. n. (-ञ्चः-व्या-व्यम्) Not fit, not appropriate, for kidney-beans; (a compound formed according to *Pāṇi.* VI. 2. 155. and V. 1. 7. — when its accent would be the udātta, not on the first, but on the last syllable). E. अ and याञ्च.

अमावाक्यिक Tatpur. m. f. n. (-ञ्चः-की-कम्) Not fit, or suitable, for great folks; (a compound formed according to *Pāṇi.* VI. 2. 155. and V. 1. 9. vārtt. 9.; when its accent would be the udātta, not on the first, but on the last syllable). Comp. अमावाक्यीव. E. अ neg. and माहाक्यिक.

अमित I. m. f. n. (-तः-ता-तम्) ¹ Gone. ² Honoured, ³ Sounded. Also याञ्च. See the remark s. v. अमित. E. अम्, kṛit aff. ष, and connecting vowel इट् (*Pāṇi.*).

II. Tatpur. m. f. n. (-तः-ता-तम्) Unmeasured, illimited, boundless, very much, very great &c.; e. g. *Rīgv.*: सं अमितः पशुधामासो अगमत शुभे यथा अमिता याचवो रणे (*Sāyana*: अमिता अपरिमिता); or *Rīgv.*, *Atharv.*: वचव इन्द्रो अमितमृषीषी (*Sāy.*: परमिच्छर्युतो ऽमितमित्यन्तारहितं महिमानं वचवे — the word महिमानम् being understood from the following line of the same verse where महिमा occurs); or *Rīgv.*: अमितायुधवरा स्वर्षवसु स्वधामिना इक्षमीयते (*Sāy.*: अमिता । अपरिमिता; special mention is made by the *Bik-Prāti.* — 2. 28. — of the Sandhi, in this verse, between स्वधा and अमिता, since स्वधा is named by the same *Prāti.* 2, 28., amongst these words, the final of which does not combine according to the general rule with a following अ, इ, or ई); or *Satap.*: महाङ्गः । अमिता कुञ्जात्परिमितमवध्वीदितमिता सुहोतपरिमितस्वीवाचरुषी; or *ibid.*: अत धाना चावपति । हवीर्धाना च सहस्रोना इक्ष्वापति (*Vāj. S.* VIII. 11.) । तद्वेवाचमितं च अहो ऽमितं च तद्वेवितसर्षं भवयति (*Kāṇva-Sākhā*: °ति यद्वेदं मितं अमितं च अहोऽवद्वेवितसर्षयति); or *Rāmādy.* (quoted also in a fable of the *Vettilopanchav.*):

मितं ददाति हि पिता मितं आता मितं सुतः । अमितश्च हि दातारं भर्तारं वा न पूजयेत्; or *Bhāṭik.*: चावचेतामितं दाव कर्पूरानुसुक्तमम् (*Jayam.*: अमितं प्रभूतम्; *Bharatas.*: प्रचुरम्); or *Nālod.*: चञ्जसामाचामितया (i. e. चञ्जसाम् । चा-चामितया) इतः त्रिया भीमदुहितुमाचामितया (i. e. *मा-चाम् । इतया) । तदधिनमाचामितया (i. e. *य । अमितया) सुहृद्याव मनुष्यमाचामि तया (*Tikā.*: अमितया । असंख्यया वज्रतरया); or *Naishadhach.*: अमितं मधु तत्कावा मम अचव-प्रापुषिवीकता जनेः; or *Sāhityad.*: अमितः समितः प्राप्ति-त्वर्धैर्ददः प्रभो । अहितः सहितः साधुर्वशोभिरसतामसि. — Compare the following words. E. अ neg. and मित.

अमितक्रतु Bahuvr. m. (-तुः) (ved.) Of unbounded wisdom; an epithet of Indra; e. g. *Rigv.*: भोजिता वाह्र अमितक्रतुः (*Sdy.*: हे इन्द्र तव वाह्र हवी भोजिता जवेन नवां सख्यचिता-री । त्वं चामितक्रतुः । अपरिच्छिन्नज्ञानः). E. अमित and क्रतु.

अमितगति Bahuvr. m. (-तिः) The proper name of a Jaina poet, who is the author of the poem *Subhāshita-ratna-sandoha*, dated by him 1050 of the era of Vikramāditya or 993 after Christ (*Colebrooke's Essays*). E. अमित and गति, "of boundless ways".

अमिततेजस् Bahuvr. m. f. n. (-जाः-जाः-जः) Of unmeasured sharpness (of intellect); of boundless lustre &c.; see तेजस्; e. g. (*Vishṇu*, as a dwarf, when he overreached Bali, the king of the *Dānavas*) *Mahābh. Vanap.*: स्वकीलुक्ता वसिं देवः अयमानो ऽभभाषत । मेदिनो दानवपते देहि मे विक्रमचयम् ॥ वसिर्देदी प्रसन्नात्मा विप्रायामिततेजसे. E. अमित and तेजस्.

अमितशुति Bahuvr. m. f. n. (-तिः-तिः-ति) Of boundless splendour, of boundless beauty; e. g. (*Sesha*, the serpent of *Vishṇu*) *Mahābh. Vanap.*: चतुर्थगसहस्रात् सखिलेनामुता मही । ततो नारायणाख्यसु । स्वप्नकामस्त्वतीन्द्रियः । फटासहस्रविकटं श्रेष्ठं पर्यङ्कभोगिनम् । सहस्रमिव तिरमांशु-संघातममितशुतिम् । तचासी भगवान्देवः स्वप्नसनि-धी तदा &c. E. अमित and शुति.

अमितध्वज Bahuvr. m. (-जः) The proper name of a king: the son of Dharmadhwaaja and father of Khāndikya; (according to the *Vishṇu-Purāna*). E. अमित and ध्वज.

अमितम्यच Tatpur. m. f. n. (-चः-चा-चम्) ¹Liberal. ²Strong, vigorous. ³Excellent in giving advice. These meanings are given to the word by the commentators on this verse of the *Bhāṭik.*: अमितपचमीशानं सर्वभोगीयमुत्तमम् । चावयोः पितरं विद्धि स्वातं दशरथं भुवि (¹*Bharatasena* and *Vidyāvinoda*: अमितपचम् । प्रचुरात्प्रदम्; *Vaijayanti*: वज्रसामप्रदम्; *Pundarikāksha-Vidyāsāgara*: वज्रसार्धप्रदम्. ²*Harihara*: अ० ऊर्ध्वस्विनम् । मितपचो ऽनूर्ध्वस्वी. ³*Jaya-mangala*: अ० महामन्त्रियम्. In the first sense पच is taken in its literal acceptation "cooking"; in the two other meanings it seems to imply "maturing", in a figurative sense). E. अ neg. and मितम्यच.

अमितविक्रम Bahuvr. 1. m. f. n. (-मः-मा-मम्) Of unbounded strength.

2. m. (-मः) A name or epithet of *Vishṇu*, which, among the thousand names of *Vishṇu*, in the *Anuśāsanap.* of the *Mahābhārata* occurs in a twofold sense, and therefore comprises two such names or epithets; viz. ¹(as the 516th epithet it means) with boundless strides (in allusion to the three steps which *Vishṇu* took in his *Avatāra* as a dwarf,

and by means of which he strode over the three worlds, thus banishing Bali to the infernal regions): मुकुन्दो ऽमितविक्रमः (*Śankara*: अमिता अपरिच्छिन्ना विक्रमाश्रयाः पादविशेषा अक्षेत्त्वमितविक्रमः । अमितं विक्रमं शीर्यमखेति चामितविक्रमः; *Gangādhara*: आसाः पदस्य हि हरिरमिता विश्रासाः । श्रेष्ठाः पराक्रमनवा उत विक्रमा वा; the option conveyed by the latter words of both commentators had probably better have applied to the second epithet); ²(as the 641st epithet, it means) of unlimited valour or of unlimited kinds of power; प्रबुद्धो ऽमितविक्रमः (*Śankara*: अतु-खविक्रमो ऽस्य; *Gangādh.*: इत्यतया नैव मितः कदापि परा-क्रमो यस्य सः; and comp. the preceding explanation श्रेष्ठाः &c.). E. अमित and विक्रम.

अमितवीर्य Bahuvr. m. f. n. (-र्यः-र्या-र्यम्) Of unlimited power; e. g. *Atharvav.*: अचो यदा समभो वञ्छितामित-वीर्य. E. अमित and वीर्य.

अमिताचर Bahuvr. m. f. n. (-रः-रा-रम्) Not being limited in the number of syllables, i. e. composed in prose, (as a book &c.); e. g. *Nirukta*: अच ये प्रवृत्ते ऽर्धे ऽमिताचरेषु यन्त्रेषु वाक्पूरणा (scil. निपाताः, particles) चागच्छन्ति यद्-पूरणासौ मिताचरेष्वनर्धवाः कमीमिदिति; (*Durga*: अच ये प्रवृ-त्ते परिप्रापिते ऽर्धे ऽनैरेकवाक्यनतेः पदिरमिताचरेषु नवचन्त्रेषु वाक्पूरणा चागच्छन्ति । पदपूरणाधीन एव मिताचरेषु पादशु-त्तेषु भवन्ति । उभयचापि तु ते ऽनर्धवान्तरवाचकाः । प्रकृताद्दीर्घं किंचिर्ध्वान्तरं शीतयन्ति); or *Rik-Prātiś.*: नैवं त इत्थं चि संख्येह वाङ्मये मिताचरे चायमिताचरे. E. अ neg. and मिताचर.

अमिताभ Bahuvr. m. (-भः) A proper name: one of the principal Buddhas, worshipped especially by the Tibetians and Nepalese. According to the Buddhistic legends he is the fourth of the five Buddhas, called *Anupapādaka* (q. v.), who were procreated by an *Ādi-Buddha* or primordial Buddha; he produced the *Bodhisattwa Avalokiteśvara* or *Padmapāni*, the fourth of the *Dhyāni-Buddhas* (q. v.), who created the world. The three Buddhas who preceded *Amitābha* belong to creations that have passed away; *Amitābha* is the Buddha of the present creation, and a contemporary of the Buddha *Śākya-muni*, though in another universe. He is also called *Amitāyus*. His residence is *Sukhavatī* situated in the West. The legends connected with this Buddha are contained in the *Mahayāna-Sūtra*, bearing the title of *Sukhavatī-vyūha*. (See *Burnouf's "Introduction à l'histoire du Bouddhisme"*, his "*Lotus de la bonne Loi*" and the authorities quoted in the former; also "*der Buddhismus &c.*" by Professor *Wassiljew*.) E. अमित and आभा, "of boundless lustre or beauty".

अमितायुस् Bahuvr. m. (-युः) A proper name; the same as the preceding q. v. E. अमित and आयुस्, "whose life is of unlimited duration".

अमिताशन I. Tatpur. 1. m. f. n. (-नः-नी-नम्) Eating, consuming or destroying, without a limit.

2. m. (-नः) An epithet or name of *Vishṇu*; (the 372^d amongst the thousand names in the *Anuśāsanaparvan* of the *Mahābh.*; "because at the end of a Kalpa he consumes the world"): वेगवानमिताशनः (*Śankara*: संहारसमये वि-श्वमन्नातीत्वमिताशनः).

II. Bahuvr. f. (ना) A proper name; one of the divine mothers

(see मातृ) or female energies of the gods, who followed *Kārttikeya*, after his having been consecrated as military commander of the gods; according to the *Sālyaparvan* of the *Mahābh.* (which gives the names of 196 such *mātris*).
E. अमित and अशुन.

अमिति Tatpur. f. (-तिः) The same as अग्रमात्र q. v.; e. g.: *Jaiminiyanydyam.*: चौदुसरी वेष्टनीया सर्वेष्ववा सुतिर्मितिः । अमितिर्वेति संदिहे मितिः स्नादृष्टकादिषत् । चौदुसरीं सुष्टेष्वायेदिति प्रत्ययवेदतः । विरोधात्सुष्टवेदस्नानमुमागत्य मानता. E. अ neg. and मिति.

अमितोदन. See अमृतोदन which is the more correct reading of this word.

अमितीजस् Bahuvr. 1. m. f. n. (-जाः-जाः-जः) Of unlimited power, all-mighty; e. g. *Rīgv.* or *Sāmav.*: (Indra) पुरां भिन्दुर्वेषा कविरमितीजा अवायत (*Sāy.* on the *Rīgv.*: अमितीजाः । प्रभूतवसः; on the *Sāmav.*: = अपरिमितवसः); or *Manu*: स तैः पृष्टस्तथा सम्यगमितीजा महात्मभिः (*Medhāt.*: अमितमनन्तमोजो वीर्यमभिधानसामर्थ्यमस्ति; *Kull.*: अमितमपरिच्छेद्यमोजः सामर्थ्यं ज्ञानतत्त्वाभिधानादौ यत्न स तथा, when the word would apply to Manu's mental powers); or *ibid.*: तेषां (scil. मनः and the other principles of creation) त्ववयवान्मूढान्प्रसाम्यमितौजसाम् । संनिवेशात्तमात्रासु सर्वभूतानि निर्मेमे (*Kull.*: अमितीजसाम् । अनन्तकार्यनिर्माणेनातिवीर्यशालिनाम्, i. e. because these principles have the power of producing an immensity of effects, viz. the world; so far *Kullūka*'s explanation is plausible; but his attempt in this (1. 16.) and other verses of Manu's introduction to square Manu's cosmogonic views with those of the Vedānta, vitiates a correct appreciation of the introductory verses of this work and conveys a wrong idea of the relation between it and the philosophical Sūtras, in the form in which we now possess them). In the *Kaushītaki-Br. Up.* अमितीजाः is an epithet of पर्यङ्क, the couch of Brahman; but Śankara takes there the latter word as implying figuratively "breath" or "life", since Brahman rests on it. See his explanation s. v. पर्यङ्क.

2. m. (-जाः) A proper name; a descendant of his is called अमितीजि q. v. (*Gāṇa* to *Pāṇ.* IV. 1. २६ and the *Gāṇaratnam.*). E. अमित and अोजस्.

अमिष Bahuvr. m. (-षः) 'An enemy, an adversary (*Amarak.*, *Haldy.*, *Hemach.*: = शत्रु &c.); e. g. *Rīgv.*, *Vājas. S.*: अषु शत्रुन्विधतां संविदाने आत्नीं रमे विष्पुत्रनी अमिषाण्; or *ibid.*: अषकामन्तः प्रपदैरमिषाण्मिषानि शत्रून्पवयन्तः (*Sāy.*: अमिषाण् । हिंसकान्; *Mahidh.*: = रिपून्); or *Rīgv.*, *Sāmav.*, *Vāj. S.*, *Atharv.*: मच्छामिषान्त्र पवस्व (*Sāy.*: अमिषाण् । हिंसकान्; *Mahidh.*: = शत्रून्); or *Rīgv.*, *Sāmav.*: अमिरमिषमर्दय (*Sāy.*: अमिषम् । शत्रुम्); or *Vājas. S.*: चिह्नोमिषमिषान्मिषान्मिषामि स्वाँ अहम् (*Mahidh.*: अमिषान् । शत्रून्); or *Pāṇini*: द्विषो ऽमिषे; or *ibid.*: सुहृद्द्वेदो मित्रामिषयोः; or *Manu*: मिषादथायमिषाद्वा यात्राफलमवाप्नुयात्; or *Rāmādy.*: तामुवाच ततः सीता कुपिता जनकात्मजा । अमिषो मिषरूपेण धातुस्त्वमसि लक्षण; or *ibid.*: सेन्यानुवाच सर्वोऽज्ञानमिषवसमर्दनः; or *Mahābh. Śāntip.*: अमिषाँश्च बह्विष्यमात्मनि पश्यति; or *ibid.*: अमिषाः संप्रसीदन्ति तथा मिषीभवन्मपि; or *ibid.*: यं मन्वेत ममाभावादिममर्षाजमः सुष्टेत् । मिषं तस्माच्छ्रितव्यममिषं तं विदुर्मुधाः । अक्ष

वेपादपुदवं वेपमन्वस्य गच्छति । न तपानिच्छतस्य मिषे-
रन्सर्ववेतवः । तथैवास्तुदवाज्ञीतस्यस्य भेदमनिच्छति । यमेवं-
वचनं विद्यापतमिषं विनिर्दिशेत्; or *Bhāṭik.*: पीडाकरम-
मिषाणां कर्तव्यमिति शक्यम् । अग्रवीत् &c. (Compare also
the following words and अमिषम्, अमिषीयं, अमिषि-
चीय, अमिषिच्य.) For derivatives of this word see अमि-
षिच, अमिष्य, आमिषि, आमिषायस्य, आमिषायसि, आमिष-
[In the *Gāṇas* to *Pāṇ.* IV. 1. २६ and 154., the word is per-
haps a proper name.] ²(In arithmetic it is sometimes used
to denote) the numeral 6; (there being six enemies, viz.
six dangers or temptations; according to a native compila-
tion). [The use of the word as a feminine must be con-
sidered as archaic; e. g. *Rāmādy.*: (Bharata says to his
mother) मातृरूपे ममामिषे (vocat.) नृशंसे राजकामुके । न
ते ऽहममिषाद्यो ऽस्मि दुर्वृत्ते पतिघातिनि; all the MSS. con-
sulted by me, coincide in reading अमिषे; but the comm.
are silent.]

E. According to *Pāṇini*, a *Bahuvr.* of अ priv. and मिष, i. e. "without a friend"; an *Uniddis.*, however, derives it from अम्, un. aff. इष(ष्), i. e. "attacking or injuring". The latter etym. is adopted by *Bhānudīkshita*; but *Rādyam.* analyzes अमिष as a *Tatpur.* of अ neg. and मिष (मिष-विष्वधर्षोपरस्तादमिषः पुंसि, i. e. the reverse of a friend); and in a similar manner, *Rāmāndhā*: न मिषम् । अमिषः । पुंसिकुलो ऽप्यमिषशब्दः. *Vallabhagāni* (on the *Hemach.*) is eclectic: अम शब्दभक्तयोः । भ्यादिः । परस्त्रीपदी । बधिवही-
त्तादिनीवादिष इषप्रत्ययः (comp. *Un. S.* IV. 172. 173.) । न मिषम् । अमिषः पुंसिती वा; but *Hemach.*, himself, in his *Dhātupārayāna*, refers अमिष to अम् cl. 1. quoting, like his commentator, the same *Un. S.*: बधिवहीतीषे (which does not occur in the present editions of these Sūtras); and *Mādhava*, also, in his *Dhātuvrittī*, names अमिष as derived from अम्, according to the *Un. S.* IV. 173.; which circumstance probably accounts for his rendering the word, in some passages of his comm. on the *Rīgvēda*, हिंसक. — The same etymol. view is taken by *Haradatta* in the *Padamanjari* on *Pāṇini*. The gender of the word, according to the best authorities, is the masc. (compare, besides the foregoing quotations, the *Pāṇin. Lingānuśās. Sūtra*, as given by the *Siddh. K.* p. 250 b: भूषामिषच्छापुषमन्ववुष-
मिषाः पुंसि); *Bhāṭojidīkshita*, it is true, seems to admit in his *Praudhāmanoramā*, that the word is used also in the three genders, but his admission, if his words amount to such, concerns a period posterior to that of *Pāṇini*; for, when rejecting in the *Siddhānta-Kaumudī* the etymology, which *Haradatta* gives of the word — in order to adapt it to the properties of its gender, — he points to the *Lingānuś. Sūtra* just mentioned, which is ascribed to *Pāṇini*, and determines the gender of the word at the time of this gram-
marian. — The accent of the word is, according to *Pāṇ.* (VI. 2. 116.), the udāta on the second; according to the *Un. S.* (IV. 173.) the udāta on the last syllable. Those who analyze the word as a *Tatpur.*, as *Bhāṭojid.* infers in the *Praudhām.*, pronounced or pronounce it with the udāta on the first syllable (according to the general rule VI. 2. २.); but again he censures *Haradatta*, and rightly so, for stating

that the word is udatta on the last syllable; for in a gloss on Pāṇini such an assertion can only mean, that Pāṇini taught this accent, whereas H. would have known better, "had he not forgotten the Sūtra VI. 2. 116." The words of Haradatta's *Padamanjari* which are the subject of *Bhāṭṭojid.*'s strictures belong to his comment. on *Pāṇ.* III. 2. 131. द्विषो ऽमिचे and run thus: अमेर्द्विषीचप्रत्ययः । न पुनरयं नञ्समासः । परवलिङ्गप्रसङ्गात् । लोकाश्रयत्वालिङ्गस्याखरे दोषः । चित्स्वरो हीयते । वङ्गचासु मध्योदात्तमिचमधीयते । अभिचस्य व्यथया मनुमिन्द्र (Rigv. VI. 25. 2.) इति । अमैरमिचमर्दय (Rigv. VIII. 64. 10.) One reproof of *Bhāṭṭojid.* is given in the *Siddhānta K.* on the *Lingānuś.* S. quoted above (p. 250 b, 251 a): न मिचम् । अभिचः । तस्य मिचाख्यमिचास्त इति माघः (Śiṣupālab. 2. 101.) । स्याताममिचौ मिचे चेति च ॥ यत्तु द्विषो ऽमिच इति सूत्रे (Pāṇ. III. 2. 131.) हरदत्तेनोक्तम् । अमेर्द्विषति चिदित्थीणादिक इचच् (Un. S. IV. 175.; old ed. and reprint IV. 173.; thus three good MSS. of the E. I. O.; the reading of the printed ed. अमेर्द्विषदि is bad) । अमैरमिचम् (i. e. Rigv. VIII. 64. 10.) । अभिचस्य व्यथयेत्यादौ (i. e. "in Rigv. VI. 25. 2. and in similar passages"; thus the three MSS. adverted to; the reading of the printed ed. अमैरमिचं मिचस्य व्यथयेदित्यादौ is bad) मध्योदात्तसु चिन्वः । नञ्समासे ऽथिवम् । परवलिङ्गतापि स्यादिति तु तत्र दोषान्तरमिति तत्प्रकृतसूत्रापर्यालोचनमूलकम् । स्वरदोषोद्भावनमपि नञो जरमयमिचमृता इति (VI. 2. 116.) षाष्ठसूत्राखरणमूलकमिति दिक्. — In the *Praudham.*; on the words of the *Siddh. K.* (p. 239 b) to VI. 2. 116. (अभिचमर्दय), he returns to the charge: अभिचमिति । मध्योदात्तो ऽयम् । एतेनाभिचस्य व्यथया मनुमिन्द्र (Rigv. VI. 25. 2.) इत्यादि व्याख्यातम् । अमेर्द्विषतीति (Un. S. IV. 173) इचप्रत्यये त्वनोदात्त उक्तः । नञ्त्युक्ते त्वाद्युदात्तो ऽपि ॥ न च तस्य परवलिङ्गतापत्तिः । भुत्रामिचं पुंसीति लिङ्गानुशासनसूत्रात् । एवं चेश्वरेशकष्यादिशब्दवदमिचशब्दो ऽपि त्रिविधः । यत्तु द्विषो ऽमिच इति सूत्रे (III. 2. 131.) हरदत्तेन दोषद्वयमुक्तं क्लीवत्वमाद्युदात्तत्वं च स्यादिति तदापात एवेत्यवधेयम्. — The change of accent which evidently took place in the pronunciation of अभिच, at different periods of the language, leads to an inference which may be noticed here. The accent taught by Pāṇini is that which the word has in the Vedas; and since he does not state, that his rule VI. 2. 116. merely concerns the Vedas (as he would have done, according to his usual practice, if such had been the case), it follows that अभिच was pronounced at Pāṇini's time in the same manner as in the Vaidik hymns. On the other hand the accent of अभिच as taught by the *Un. Sūtra*, differs from that of the Vedas as well as from that of Pāṇini; it results therefore that this Sūtra must belong to a period posterior to Pāṇini. (For other evidence that the *Unādi-Sūtras*, in general — not the *Unādi-list* — are subsequent to Pāṇini, see my *Introd. to the Mānavak.* or "Pāṇini &c." p. 157–182.)

2. n. (-चम्) The being without friends. See Sāyāna's explanation s. v. अभिचिन्; and compare अनमिच. E. अpriv. and मिच; this meaning is not concerned by the different etym. mentioned under 1.

अभिचखाद् Tatpur. m. (-दः) (ved.) Destroyer (lit. eater) of enemies; an epithet of Indra; e. g. *Rigv.*: शास इत्या

महाँ अस्मिचखादो अद्भुतः (Sāy.: अ० । अभिचाणां शत्रूणां खादयिता नाशयिता; the corresponding verse of the *Atharv.* has a different reading; viz. ० अस्मिचसाहो अस्तुतः). E. अभिच and खाद्.

अभिचघात Tatpur. m. (-तः) ¹ A killer of enemies; (given as an instance to *Pāṇ.* III. 2. 88. by Patanjali who comments on this Sūtra; the remark of the Calc. editors, that there is no Bhāshya on this rule, is therefore a mistake). Compare the following words. ² An epithet of Vindusāra, the son of Chandragupta or Sandrocottus; called by the Greek *Amitrochates*. [The instance of Patanjali applies perhaps to this king.] See *Lassen's Pentap. Ind.* p. 44; *Zeitsch. f. d. K. d. M. I.* p. 108; *Ind. Alterth.* II. p. 213. 1128; *Ritter's Erdk.* V. p. 484.

अभिचघातिन् Tatpur. m. f. n. (-ती-तिनी-ति) Killing enemies; e. g. *Mahābh. Vanap. (Nalop.)*: विदर्भराजतनयां दमयन्तीति विद्धि माम् । निषादाधिपतेर्भार्यां नलस्याभिचघातिनः. Compare the preceding and following words. E. अभिच and घातिन्.

अभिचघ्न Tatpur. m. f. n. (-घ्नः-घ्नी-घ्न) Killing enemies; e. g. *Mahābh. Adip.*: दुर्योधनमभिचघ्नमुत्थितं पर्यवारयत्. E. अभिच and घ्न.

अभिचजित् Tatpur. m. (-त्) The proper name of a king: a son of Suvarīna and a descendant of Ikshvāku; (according to the *Vishnu-Pur.*; other *Pur.* call the son of Suvarīna, Śākya or Śākya). E. अभिच and जित्; "conquering enemies".

अभिचता f. (-ता) Enmity; e. g. *Panchat.*: मिचाख्यमिचतां यान्ति यस्य न स्युः कपर्दिकाः. E. अभिच, taddh. aff. तल्.

अभिचदम्भन Tatpur. m. (-नः) (ved.) Injuring enemies; e. g. (*Agni Rigv.*: अयं यः सुज्ञये पुरो देववाते समिध्यसे । युमोँ अभिचदम्भनः (Sāy.: अ० = शत्रूणां हिंसकः). E. अभिच and दम्भन.

अभिचयत् m. f. n. (-यन्-यन्ती-यत्) Behaving like an enemy, acting as an enemy; e. g. *Rigv.* or *Atharv.*: अपानुदो जनमभिचयन्तमुरुं देवेभ्यो अक्रणोरु लोकम् (Sāy.: अभिचयन्तम् । अभिचः शत्रुः । स इवाचरन्तम्; the present ed. of the *Atharv.* has जनमभिचायन्तमुरुं; but as अभिचाय् q. v. is inflected in the ātm. this reading seems doubtful); or *Rigv.*: त्वं तमिन्द्र वावृधानो अस्मयुरमिचयन्तं तुविजात मर्त्यं वज्रेण शूर मर्त्यम् । जहि (Sāy.: अभिचयन्तमस्मासु शत्रुत्वमाचरन्तम्). E. अभिचि (denom.), kṛit aff. शत्रु.

अभिचसह Tatpur. m. (-हः) The proper name of a king: a son of Sudāsa and descendant of Sagara; also called Saudāsa; according to the *Vāyu-*, *Agni-*, *Brahma-Pur.* and the *Harivaṅsa*; the *Vishnu-Pur.* calls him *Mitrasaha*.. E. अभिच and सह; "foe-enduring".

अभिचसाह Tatpur. m. (-हः) (ved.) Enduring or conquering enemies; an epithet of Indra; comp. the v. l. of the *Atharv.* s. v. अभिचखाद्, and अभिमातिषाह. E. अभिच and साह.

अभिचसेना Tatpur. f. (-ना) An army of the enemy; e. g. *Sāmav.*, *Atharv.*: अभिचसेनां मघवन्नस्माञ्छत्रुयतीमभि । उभौ (*Atharv.*: युवं) तामिन्द्र वृचहन्नमिष्य दहतं प्रति. E. अभिच and सेना.

अभिचहन् Tatpur. m. (-ह) Killing or destroying enemies; e. g. *Rigv.*, *Sāmav.*: अभिचहा विचर्षणिः पवस्व सोमं शं गवे । देवेभ्यो ऽनुकामकृत्; or *Vāj. S.*: स्वराडसि सपत्नहा ।

सर्वराजसमिमातिहा । अनराजसि रघोहा । सर्वराजसमि-
चहा (Mahidh.: अमिचहा शुभघाती). E. अमिच and इन्.
अमिचाय् denom. átm. (-यते) To behave like an enemy;
e. g. *Bhartrih.*: हा कष्टं पुण्यस्य जीर्णवयसः पुत्रो ऽपमि-
चायते; (compare *Lassen's Comm. critic. in Hitop.* pp. 22. 23.
where other instances of denom. similarly formed are ad-
duced from *Bhratr.* — the quotations there referring to the
Serampore ed. 1804 —; for a number of another kind of
denom. see e. g. *Kāvya prak.* p. 139, line 13. 14). See also
अमिचि. E. अमिच, denom. aff. क्वः; for the meaning
comp. *Pān.* III. 1. 11.

अमिचायुध् Tatpur. m. (-त्) (ved.) Fighting with enemies
(lit. or figuratively, as with evils); e. g. *Rigv.*: अमिचायुधो
मरुतामिव प्रयाः प्रथमया ब्रह्मणो विचमिदिदुः (*Sáy.*: अमि-
चायुधो ऽमिचैः कर्मविघ्नकारिभिरसुरैः सह योद्धारः । यद्वा ।
अमिचासि पापानि । तैः सह योद्धारः). E. अमिच and युध्,
with a prolongation of the third syllable.

अमिचि denom. parasm. (-चयति) To behave like an enemy;
see अमिचयत् and comp. अमिचाय्. E. अमिच, denom.
aff. चिच्.

अमिचिन् m. (-ची) (ved.) An enemy; (literally, acc. to
Sáyaña, one who has an absence of, i. e. who is wanting
in, a friend); e. g. *Rigv.*: मा कक्षी धातमभ्यमिचिषे (*Sáy.*:
हे अचिनी । अमिचिषे । अमिचं मिचराहितम् । तद्वृत् कक्षी-
चिदपि श्रुचै । नः । अस्मान् । माभिधातम् । आभिमुख्येन
मावस्त्रापयतम्). E. अमिच, taddh. aff. इनि.

अमिचिय m. f. n. (-यः-या-यम्) (ved.) Being in, referring
to, done by — an enemy; inimical; e. g. *Rigv.* or *Sámv.*:
अग्निर्वृचममिचियम् असि (*Sáy.*: अमिचियम् । अमिचभवं
वृचं शुभम्); or *Rigv.*: तस्य शुभा असद्रघो देववृत्तः स भूमु-
वत् । विन्वा वन्वन्नमिचिया (*Sáy.*: अमिचिया । अमिचियान् ।
शुभुभिः कृतान्). Compare the following. E. अमिच, taddh.
aff. च.

अमिच्य m. f. n. (-च्यः-च्या-च्यम्) Being in, belonging to,
an enemy; inimical. Compare the preceding. (The word
occurs in the *Gāṇaratanmahodadhī* amongst the दिना-
दि derivatives; comp. *Pān.* IV. 3. 54.) E. अमिच, taddh.
aff. यत्.

अमिचित Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Unabused,
free from blame; e. g. *Rigv.*: को नु मर्या अमिचितः सखा
सखायमग्रवीत् (*Sáy.*: कः खसु । हे मर्याः । मनुष्याः ।
अमिचितः । अनाकुष्टः । इन्द्रादम्). E. अ neg. and मिचित.
[अमिचु. A bad reading instead of two words अ and मिचु;
in a MS. of *Gāṇas* to *Pān.* I. 1. 37.]

अमिच्छा Tatpur. ind. Truthfully; e. g. *Raghuv.*: तामूचतुखे
प्रियमप्यमिच्छा (*Govind.*: अमिच्छा । सत्त्वम्). E. अ neg.
and मिच्छा.

अमिन् m. f. n. (-मी-मिनी-मि) Ill, diseased. [The nom.
अमी occurs in *Vopadeva's* grammar as a counter-instance
to the nom. plur. अमी of अदस् — to show that the final
of the former makes Sandhi with a vowel following,
whereas the latter does not.] E. अम् (disease), taddh. aff.
इनि (*Durgadāsa*: अमो रोगादिः । अमी ऽस्त्रास्तीति । अमी).

अमिन m. [f. n.] (-नः-ना-नम्) (ved.) I. Tatpur. ¹ Of an
unlimited measure or quantity (of strength) or ² Uninjured.
According to *Yāska* the word may have either of these

meanings in the following verse of the *Rigv.*: महो इन्द्रो नु-
वदा वर्षधिप्रा उत दिवर्हा अमिनः सहोभिः (*Yāska*: अमि-
नो ऽमितमात्रो महाभ्रवत्वभ्रमितो वा । अमिनः सहोभिरि-
त्त्वपि निगमो भवति; *Durga* — who gives a full comment
on this verse — explains *Yāska's* words thus: अमितमात्र
इत्यवगमः । न यस्य मात्राणां मानमस्ति सो ऽमिन इत्युच्यते ।
(on अभ्यमित q. v.) अनभिहिंसितो यः केनचित्सो ऽमिनः ।
(then comes his comm. on the *Rigv.*-verse, of which the fol-
lowing words concern the word अमिन) सहोभिर्बलैरित्यर्थः ।
न हीन्द्रस्य बलमात्राः केनचिन्नितपूर्वा इत्यर्थः (i. e. Indra's
“quantities of power were never measured by any one
before”) । अनभिहिंसितपूर्वो वा केनचिदिन्द्रः (i. e. “he was
never hurt by any one before”); the gloss on the
verse being completed, he winds up with: एवमात्रामिन-
शब्देनामितमात्रो ऽनभिहिंसितमात्रो वोच्यते शब्दसारूप्याद-
योपपत्तेश्च. — *Sáyaña* renders अमिन in this verse, अहिंस-
नीय “not liable of being injured, uninjurable”. E. अ neg.
and मिन.

II. ¹ Going everywhere, all-pervading; or ² All-be-
loved. Both meanings are given by *Sáyaña* on the
Rigv.-verse: आ दिवर्हा अमिनो यात्विन्द्रो वृषा हरिभ्यां
परिषिक्तमन्धः (*Sáy.*: अमिनः । अमतेर्गत्वर्षादीणादिक इनः ।
सर्वगता । यद्वा काक्वर्षात्सर्वैः काव्यमानः). E. अम्, un.
aff. इन्.

अमिनत् Tatpur. m. f. n. (-न्-ती-त्) Not injuring; e. g.
Rigv.: अमिनती देव्यानि व्रतानि प्रमिनती मनुष्या युगानि
(*Sáy.*: अमिनती । अहिंसती); or *ibid.*: देवी देवेभिर्यजते
यज्वैरमिनती तस्मत्पुत्रमाद्ये (*Sáy.*: देवी देव्यौ । यजते
यष्ट्ये । अमिनती प्रजा अहिंसती). E. अ neg. and मिनत्.

अमिसातक n. (-कम्) Globe amaranth (*Gomphrena globosa*);
Nigh. Pr.: चोररानशेवती, i. e. a large species of the wild
Rosa glandulifera (Rox.). Also अस्नात, अस्नातक, अस्नात;
Viśvapr. Śabdār.: अस्नातके स्नादस्नातमसिनातकमित्यपि.
The edition of *Haldy.* has अमसातक (n.) with a various
reading अमसातक (n.); but a MS. of this *Kośha* in the
library of the I. O. has अमिसातक (n.) which reading, being
supported by the *Nigh. Pr.* and the *Viśvapr.*, is preferable.
The gender of these words seems unsettled. The *Nigh. Pr.*
has अमिसातका fem.; in *Haldy.* and the *Viśvapr.* it is
neuter; अस्नात in the *Viśvapr.* is neuter; अस्नातक in the
Rājan. is masc., and अस्नात in the *Amarak.*, the *Rājan.*
&c., is likewise masc. E. अस्नातक, with a change of
स् into मिस.

अमिश्च Tatpur. m. f. n. (-श्चः-श्चा-श्चम्) Unmixed, exclusive;
e. g. *Satap.* (of libations which belong to one class of deities
exclusively): वसवो इन्द्रा आदित्वादीषां विभक्तानि सवणानि
वसुणामिव प्रातःसवनं इन्द्राणां माध्यन्दिनं सवणमादित्वाणां
तृतीयं सवनं तद्वा अमिश्चमेव वसुणां प्रातःसवनममिश्चं इन्द्रा-
णां माध्यन्दिनं सवनं मिश्चमादित्वाणां तृतीयसवनम्. E. अ
neg. and मिश्च.

अमिष I. n. (-षम्) The same as अमिष q. v. which is the
more correct form. The *Unīddi-Kośha* apparently draws a
distinction between these two words, when it reserves for
अमिष &c. the meaning “object of enjoyment”, and for अमिष
the other meanings “flesh &c.” (अमिषं तु च मांसादावमिष
भोग्यवस्तुनि), but the *Dvirīpak.* of *Bharatas.* identifies both

(अवेदमिषमामिषम्), which is more correct on account of the meanings given to आमिष by the Koshas. [In compounds like सुरामिष &c.; or in sentences like ज्ञेना यथैवामिषसंप्रयुक्ता &c. it is therefore better to analyze सुर — आमिष &c. than •अमिष &c.] E. See आमिष.

II. n. (-वम्) Fraud, dishonesty (?); *Purushott.'s Dvirupak.*: अमिषं च मिषम्; (if this reading is correct, there would probably be a relation between these two words similar to that between अमस्य and मस्य, अमुबाह and मुबाह, अरिष्ट and रिष्ट &c.; but not as between अपोमस्य and पोमस्य, अपिधान and पिधान, अवतंस and वतंस, अवतोक्त and वतोक्त &c.; for in the former class of words the initial अ is probably a shortening of आ). E. See मिष.

III. n. (-वम्) Honesty, simplicity (*Rádhák.*; but without any quotation from a native authority). E. अ neg. and मिष.

अमी. 'The base of the instr., dat.-abl., gen., and loc., plur. m. n. अमीभिः, अमीभ्यः, अमीवाम् and अमीषु, referred by the grammarians to अदस् (*Pán.* VIII. 2. 81.). 'The nom. plur. masc. of अदस् q. v.; its final vowel is *pragñihya*; i. e. it does not combine with a vowel following according to the regular laws of Sandhi; thus अमी and अच or आसते remain अमी अच, अमी आसते (*Pán.* I. 1. 12.). E. It has probably the same origin as I. अम q. v.

अमीचा. The same as आमिषा and आमीचा qq. vv.; *Bharatas. Dvirupak.*: आमीचा खान्तवा-मीचा; *Purushott. Dvirupak.*: आमीचामामिषामाङ्गः; *Viśvapr. Śabdabh.*: आमीचा इत्यमथापि.

अमीतवर्षा Bahuvr. m. f. n. (-र्षः-र्षा-र्षम्) (ved.) Of unfaded (lit. uninjured), or of unlimited, colour; e. g. *Rīgv.*: (the dawn) ता इत्येव समना समानीरमीतवर्षा उपसस्वरति (*Sáy.*: अमीतवर्षा अहिंसितवर्षा अपरिमितवर्षा वा। उपसः). E. अमीत and वर्षा.

अमीमांसा Tatpur. f. (-सा) Absence of reasoning or investigation (*Wilson*). Compare the following. E. अ neg. and मीमांसा.

अमीमांस्य Tatpur. m. f. n. (-स्याः-स्या-स्यम्) Not to be argued upon or discussed according to the method of the *Mīmāṃsā* philosophy (which consists in first stating the subject of investigation, then the doubt arising out of it, then the arguments which may be brought forward on either side, and finally the correct conclusion; e. g. *Manu* (2. 10.): श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः । ते सर्वार्थेष्वमीमांसे ताभ्यां धर्मो हि निर्बन्धी, "by *Śruti* is meant the Veda, by *Smṛiti* the code of laws; these two should in no portion of their contents be discussed according to the method of the *Mīmāṃsā*, for law shone forth from both of them". The commentators — (*Medhātithi* more explicitly, than *Kullūka*) — make this passage mean that *Śruti* and *Smṛiti* never being at variance, not so much as a doubt should be raised as to their possible discrepancy — in such cases, for instance, as when *Smṛiti* enjoins that no injury should be done to living beings — whereas the Veda ordains animal sacrifice; or when *Smṛiti* forbids the drinking of intoxicating liquors, whereas the drinking of the Soma is a ritual practice enjoined by the Veda; but, in referring to *Manu* 12. 106., *Medhātithi* adds, that such *Mīmāṃsā*

as reconciles *Smṛiti* and *Śruti* whenever the two seem to be at variance, is permitted by *Manu*; and *Kullūka* takes the same view when commenting on the latter verse, which says, आर्षं धर्मोपदेशं च वेदशास्त्राविरोधिना । यस्तर्कैणानुसंधत्ते स धर्मो वेद नेतरः (*Medhāt.* on 2. 10. — in a gloss of much more interest and detail than that of *Kullūka* — says: ...ते सर्वार्थेष्वमीमांसे । ते श्रुतिस्मृती सर्वेष्वर्थेष्वत्यन्तासंभाव्येष्वपि दृष्टविषयैः (v. l. दृष्ट°) प्रमाणैः । यथा । तस्मादेव हिंसात्तत्त्वत्पदार्थात्कचिदभ्युदयः क्वचित्प्रत्यवायः । सुरापानान्नरकः । सोमपानात्पापशुद्धिरित्यादौ पक्षप्रतिपक्षगमनेन विचारो न कर्तव्यः । आशङ्क्यापन्नान्तरसंभावनं मीमांसनम् । यथा । हिंसा चेत्यापहेतुः स्वरूपाविशेषाद्वैदिक्यपि तथा भवितुमर्हति । अथ वैदिक्यभ्युदयहेतुर्लौकिक्यपि तथा स्यात् । तद्रूपसमानत्वाच्च यस्य यद्रूपं वेदादवगतं तस्य तद्विपरीतरूपसंभावनमसक्तोऽप्यैरसम्यग्हेतुभिर्यद्विचारणं तत्सिद्धान्ताभिनिवेशः । स इह प्रतिषिध्यते । न पुनरयमर्थो वेदस्य स्यात्तः पूर्वपक्ष उतस्त्वित्त्वः सिद्धान्त इत्येषा मीमांसा निषिध्यते । यतो वक्ष्यति । यस्तर्कैणानुसंधत्ते स धर्मो वेद नेतर इति । किं पुनरयमदृष्टार्थो मीमांसनप्रतिषेधः । नेति ब्रूमः । ताभ्यां धर्मो हि निर्बन्धी । अनेन तार्किकप्रमाणानां वेदार्थविपरीतसाधनानामाभासतामाह &c.; *Kullūka*: ...श्रुतिस्मृत्योः प्रतिकूलतर्कैणामीमांस्यस्वविधानार्थं स्मृतेः श्रुतितुल्यत्वबोधनेनाचारादिभ्यो बलवत्त्वप्रतिपादनार्थं च तेन स्मृतिविरुद्धाचारो हेयः ते (*Śruti* and *Smṛiti*) उभे प्रतिकूलतर्केन विचारयितव्ये; on 2. 11.: पूर्वश्लोके सामान्येनामीमांसे (viz. *Śruti* and *Smṛiti*) इति मीमांसानिषेधादनुकूलमीमांसापि न प्रवर्तनीयेति भ्रमो मा भूत् &c.; on 12. 106: ऋषिजुष्टत्वादार्षम् । वेदम् । धर्मोपदेशं च । तस्माल्लक्ष्यत्वादिकं यस्तद्विरुद्धेन मीमांसादिन्यायेन विचारयति स धर्मं जानाति न तु मीमांसानभिज्ञः । धर्मे करणं वेदो मीमांसा चेतिकर्तव्यतास्थानीया । तदुक्तं भट्टवार्त्तिककृता (i. e. *Kumārila*) । धर्मे प्रमीयमाणे हि वेदेन करणात्मना । इतिकर्तव्यताभागं मीमांसा पूरयिष्यति). If implicit reliance could be placed on the view of these commentators the word अमीमांस्य ought not to be rendered "according to the method of the *Mīmāṃsā*", but "according to reasoning in utramque partem", when the term *Mīmāṃsā* would merely indicate a general method, without any special reference to the philosophical system bearing this name. For, since there are not two *Mīmāṃsā*-systems, one proving that *Smṛiti* is sometimes at variance with *Śruti* (and then without binding power), and another maintaining that they are always concordant, *Manu* cannot have rejected one *Mīmāṃsā* in 2. 10. and recommended another in 12. 106.; again, as *Kullūka* says that *Manu* in 2. 10. does not admit of any argument *ex contrario* — such an argument tending to convey a doubt as to the constant harmony between *Śruti* and *Smṛiti*, — and as the *Mīmāṃsā* philosophy in existence, even in those cases where the authoritative force of *Smṛiti* on account of its concordance with *Śruti*, is proved, always states the doubt and the argument *ex contrario* —, *Manu* cannot have referred in 2. 10. to obnoxious discussions, and in 12. 106. to unobjectionable ones, of the same *Mīmāṃsā*. — *Kullūka*, it is true, where he fortifies himself with the authority of *Kumārila*, when commenting on 12. 106., would seem to speak of the *Mīmāṃsā*; but that, in the words of *Kumārila* quoted by him, he takes *Mīmāṃsā* in

a general, not in a special sense, follows from the application he makes of this quotation, when he says, not मीमांसाव्यायेन, but मीमांसादिव्यायेन. — There are, however, reasons which may induce us to differ from this interpretation of the commentators (as indeed their philosophical views when applied to Manu are not unfrequently open to doubt), and as the point in question concerns the relation of Manu to one or two of the philosophical systems, or at least to a portion of their contents — these reasons may be here briefly stated in justification of the rendering proposed. In the first place then it should be observed, that whereas Manu in 2. 10. uses the word अमीमांस्य, the word explained by Kullūka in 12. 106., as meaning *Mīmāṃsā* is not मीमांसा, but तर्क, a term never used of the *Mīmāṃsā*, but commonly applied to the *Nyāya*. Again, in 2. 10., — as we may fairly assume (with the commentators) — *Manu*, the author of a *Smṛiti* work, maintains that *Smṛiti* is always authoritative, on account of its constant harmony with *Śruti*; yet the third Pāda of the first *Adhyāya* of the *Mīmāṃsā* gives several instances where, according to this system, *Smṛiti* has no binding power, because of its not agreeing with *Śruti*. In 2. 11. Manu teaches — and in 2. 13. he exemplifies his rule — that whenever two *Śrutis* are at variance with one another, both are authoritative, or in other words, that either of them may be acted upon; but in the second Pāda of the first book, the *Mīmāṃsā* never admits that there is any such option; it shows on the contrary which *vaidik* passage, has in a doubtful case, the force of law, and which has not. There is consequently no abstract opposition made by Manu against a *Mīmāṃsā* reasoning, but a positive reluctance expressed by him against a system which on the one hand removes from *Śruti* the imputation of being sometimes contradictory in itself, and on the other does not always acknowledge the authoritative power of *Smṛiti*. This system, moreover, knows originally but one standard by which authority should be “measured”; its *pramāṇa* is the *Veda*. It differs in this respect from the *Nyāya* system which admits of four kinds of *pramāṇa*, viz. perception, inference, similarity and authoritative speech (*Nyāya-S.* 1. 3.: प्रत्यक्षानुमानोपमानशब्दाः प्रमाणाणि). Now *Manu* recognizes three *pramāṇa*, viz. perception, inference and authoritative writings (12. 105.: प्रत्यक्षं चानुमानं च शास्त्रं च विविधानमम । अयं सुविदितं कार्यं धर्मशुद्धिमभीप्सता), the latter words preceding the verse which speaks of तर्क. It seems clear therefore that Manu agreed more with the *Nyāya* method, than with that of the *Mīmāṃsā*, and that the word अमीमांस्य used by him in 2. 10. expresses a direct opposition to a system which is either the same as that which has come down to us, or corresponded with it at least in the beginning portion of its contents. — Another instance where अमीमांस्य is also probably used in reference to the *Mīmāṃsā* system — because the author of the passage professes the principles of the *Sāṅkhya* — is a verse of *Subhṛta* (speaking of medicaments; vol. I. p. 150): अमीमांसाव्यवस्थानि प्रसिद्धानि स्वभावतः । आग्नेयोपयोष्वाग्नि भेषजानि

विचक्षणैः । प्रत्यक्षलक्षणफलाः प्रसिद्धानि स्वभावतः । जीव-
धीर्हेतुभिर्विद्वान्परीक्षितं कथंचन । सहस्रेणापि हेतुना नाम्ना-
दिविरेचयेत् । तस्मात्तिष्ठेत्तु मतिमानानमे न तु हेतुषु (where
the word अचिन्त्य seems to be another bit at the *चित्ता* of
the *Mīmāṃsā*): “drugs are what they are by nature; they
should not be discussed according to the method of the
Mīmāṃsā or become matter of excogitation (or theory); an
intelligent (physician) will use them according to (the ex-
perience contained in) authoritative works; medicinal plants,
too, are what they are by nature, and their effects have
palpable symptoms; no sensible physician will ever test
them by means of reasons (or theories). Not even with a
thousand reasons an *Ambashtha* or any other physician
will be able to purge a patient; therefore a wise physician
should take his stand on (experience taught by authorita-
tive) works but not on reasons (or theories).” E. अ. neg.
and मीमांस्य.

अमीव 1. f. (-वा) (ved.) ¹ Disease, sickness; e. g. *Rīgv.*,
Atharvav.: अस्ते गर्भममीवा दुर्बामा योनिमाशये &c. (*Yāska*:
अमीवाभ्रमणेन व्याख्यातः; compare s. v. अभ्रमण; *Durga*:
अमीवा रोगभूतः । दुर्बामा पापनामा क्रिमिः; comp. मीवा);
or *Rīgv.*, *Sāmav.*: अपामीवामप त्रिधमप श्रेष्ठत दुर्मतिम्
(*Sāy.*: अमीवां रोगम्); or *Rīgv.*, *Vājas. S.*: अक्षयतो ऽहिं
वृकं रचांसि सनेभ्यश्चयुवन्नमीवाः (*Sāy.*: अमीवाः । रोगान्;
Mahidh.: = व्याधीन्); or *Rīgv.*: अक्षयतो वितरं बहो अमी-
वासातयसा विबुधोः (*Sāy.*: अमीवाः । रोगान्); or *ibid.*:
... अनाहतिमपामीवामप दुष्पुष्पं सुव (*Sāy.*: अमीवाम् ।
रोगजातम् “the various kinds of diseases”; i. e. disease,
collectively). [The same meaning applies satisfactorily to
all other *Vaidik* passages where I have met with the word as a
femin.; but *Sāyaṇa* has also the following interpretations,
which seem artificial, viz. ² Strong (through being free
from disease) or ³ Haunting (as a fiend); in this verse of
the *Rīgv.*: वि पावसा पुषुना शोमुषानो बाधस्व द्विवो रचसो
अमीवाः (*Sāy.*: ... बाधस्व । विश्वेषु नाशस्व । तथामीवाः ।
रोगराहित्येन सामर्थ्येपितानि रचसः । उभयच सुब्बत्सयः ।
तानि रचांसि बाधस्व । ... यद्वा । अमीवाः । आभिसुखेना-
जमनपरागमनपराः पिशाचिकाश्च बाधस्व), when the word
would be an epithet of रचस; but in the corresponding
verse of the *Vājas. S.*, *Mahidh.* explains the word, as he did
before in a similar combination, व्याधीन्, i. e. “destroy
demons and diseases”; and the latter interpretation appears
to agree better with the context.]

2. m. (-वः) (ved.) ¹ The same as अमीवा; but especially
as the first part of compounds. ² One who inflicts injury,
an enemy. Comp. *Sāyaṇa*'s and *Mahidhara*'s explanations
of the two following compounds.

3. n. (-वम्) Pain, grief; e. g. *Rāmāy. Aranyak.* (ed.
Gorresio): न हि स्वमीदृशं कृत्वा तस्मादीकं दृशानम् । जीवितुं
शक्यसि चिरं विषं पीत्वेव दुर्मतिः (the older recension: न
हि स्वमीदृशं कृत्वा तस्मादीकं महात्मनः । धारितुं शक्यसि
चिरं विषं पीत्वेव निर्धृत्वा). It does not follow that the
word in this instance is a neuter; but the gender thus
given by *Rādhakāntadeva* is not improbable. Though oc-
curring in the later recension of the *Rāmāyaṇa*, the word
is an archaism there, like अमीवहन् (q. v.) in the *Bhāgā-*

vata-Pur., this work occasionally giving to its style the appearance of old age by using words of an earlier period. E. अम् 'to be sick' or अम् 'to injure', un. aff. वन्, ágama ईट्; according to *Sáyana* who finds this etym. on *Un. S.* 1. 154., though the comm. of this *Sútra* analyze its latter part: ... आप्वा—मीवा. Comp. अमीवचातन 2. and अमीवहन्. According to *Mahidh.*, अम्, (un.?) aff. ईव; comp. अमीवहन्. The meaning 1. 2., it would seem, represented to *Sáyana's* mind a Bahuvr. of अ priv. and मीवा, for he uses the expression रोगराहित्येन; but since अम्, which comes from अम्, means "strength", it is perhaps fairer to acquit *Sáyana* of the suspicion of such an etym. and to assume that he also derived अमीव "strong, able", from अम्, thus implying the sense "capable of doing injury"; the meaning 1. 3. may be connected with अम् "to go".

अमीवचातन Tatpur. m. f. n. (-नः-नी-नम्) (ved.) ¹ Destroying or removing diseases; e. g. *Rígv.*, *Váj. S.*: विप्रः स उच्यते भिषगरक्षोहामीवचातनः (*Sáy.*: अमीवो — a MS. in the library of the I. O. has अमीवा — व्याधिः । तस्य चातनः; *Mahidh.*: अमीवान् । रोगान् । चातयति । नाशयति । अमीवचातनः); or *Rígv.*: शं यत्स्तोत्रं आपये भवति बुमदमीवचातनं रक्षोहा (scil. वचः; *Sáy.*: अमीवचातनम् । रोगाणां निवारकम्); or *Rígv.*, *Atharv.*: आप इद्वा उ भेषजीरापो अमीवचातनीः (*Sáy.*: अ० । अमीवानां चातन्यः । रोगाणां नाशयित्री भवन्ति). ² Destroying those who do injury, destroying enemies; e. g. *Rígv.*, *Sámas.*: कविमपिसुप सुहि सत्वधर्माणमधरे । देवममीवचातनम् (where *Sáyana* admits also the meaning 1.: अमीवानां हिंसकानां शत्रूणां रोगाणां वा घातकम् । ... अमीवशब्दो ऽम रोग इत्यस्मात् । श्वाय-द्विद्वायीवापामीवा (*Un. S.* 1. 154.) इति वन्प्रत्यय ईडागमे च निष्पत्तः; in the comm. on the *Sámas.* he merely gives the former meaning: अमीवो — thus one MS.; another has ०वा — रोगः । तस्य चातयितारम् । नाशयितारमित्यर्थः). Compare the following. E. अमीव and चातन.

अमीवहन् Tatpur. m. (-हा) (ved.) ¹ Destroying or removing diseases; e. g. *Rígv.*: अमीवहा वास्तोष्यते सखा सुशिव एधि नः (*Yaska*: अभ्यमनहा वास्तोष्यते; *Sáy.*: अमीवहा । अमीवानां रोगाणां नाशकस्त्वम् &c.; compare *Rígv.*: वास्तोष्यते अनमीवो भवा नः — *Sáy.*: अनमीवः । अरोगकृत्); or *Rígv.*, *Váj. S.*: यो रेवान्यो अमीवहा वसुवित्युष्टिवर्धनः । स नः सिषक्तु यस्तुरः (*Sáy.*: अमीवहा । रोगाणां हन्ता अम रोग इत्येतस्मादन्प्रत्ययेनामीवशब्दो निपातितः; comp. the preceding, 2.; *Mahidh.*: अमीवस्य रोगस्य हन्ता । अम रोगे । अमेरीवः); or *Rígv.*: गयस्थानो अमीवहा सुमित्रः सोम नो भव (*Sáy.*: अ० । अमीवानां रोगाणां हन्ता). ² Destroying pain or grief; e. g. *Bhágav.-Pur.*: तं त्वाहं भवभीतानां प्रपन्नानां भयापहम् । आपृच्छे शापनिर्मुक्तः पादस्यर्शादमीवहन्; (*Śridharasw.*, in commenting on this word, makes no remark on the gender of अमीव, but merely says अमीवहन् । दुःखनाशन). E. अमीव and हन्.

अमु. The pronominal base which occurs ¹ in several cases, referred by the grammarians to अदस्, viz. the acc. sing. masc. अमुम्, fem. अमूम्; instr. sing. m. n. अमुना, f. अमुया; dat. sing. m. n. अमुप्ते, f. अमुष्यै; abl. sing. m. n. अमुष्पात्, f. अमुष्याः; gen. s. m. n. अमुष्य, f. अमुष्याः; loc. s. m. n. अमुष्मिन्, f. अमुष्याम्; — nom. acc. dual, m. f. n. अमु

(the final of which, like that of other duals in क, does not make Sandhi with a vowel following); instr. dat. abl. dual, m. f. n. अमूभ्याम्; gen. loc. dual, m. f. n. अमुयोः — nom. acc. plur. fem. अमूः, n. अमूनि; acc. plur. m. अमून्; instr. plur. f. अमूभिः; dat. abl. plur. f. अमूभ्यः; gen. plur. f. अमूषाम्; loc. plur. f. अमूषु. (For other cases, referred to अदस्, see अमी.) Comp. also under separate heads अमुया, अमुष्मिन्, अमुष्य. ² in the taddh. derivatives अमुक, अमुतस्, अमुच, अमुथा, अमुर्हि, अमुवत् qq. vv. ³ as the first part of the compounds अमुद्रच, अमुमुयच्, अमूद्रश् qq. vv. — For the origin of this base see the Preface.

अमुक m. f. n. (-कः-का-कम्) A certain person or thing, referred to without a name; such and such, so and so; e. g. *Viram.*: अमुकप्रवरो ऽमुकगोत्रो ऽमुकशर्माहं भो ऽभिवादये "father of such and such a son, descendant of such and such a family, I, such and such a ... *śarman*, greet thee" — (where in the real salute अमुक has to be replaced by the proper name required — e. g. कृष्णशर्मन् —; comp. s. v. अभिवादन् p. 265 a, l. 38-41); or *Yājñav.* (on the signature of documents referring to debts): समाप्ते ऽर्थं ऋणी नाम स्वहस्तेन निवेशयेत् । मतं मे ऽमुकपुत्रस्य यदत्रोपरि लिखितम् ॥ साक्षिणश्च स्वहस्तेन पितृनामकपूर्वकम् । अत्राहममुकः साक्षी लिखेयुरिति ते समाः ॥ उभयार्थार्थितेनैतन्नया ह्यमुकसूनुना । लिखितं ह्यमुकेनेति लेखको ऽने ततो लिखेत्; or *Nārada* (on the same subject): संनिवेशं प्रमाणं च स्वहस्तेन लिखेत्स्वयम् । मतं मे ऽमुकपुत्रस्य अमुकस्य महीपतेः; or *Viram.* (in explaining the word सत्रह्यचारिणे): अमुकशाखाध्यायिने; or *Vijñāneśv.* (on *Vaśishtha*): तथा सभासदो ऽपि मतं मे ऽमुकपुत्रस्येति स्वहसं दद्युः; or *Śankara* (on the nondescript note called अनिरुक्त in the *Chhānd. Up.* 2. 22. 1.): अनिरुक्तो ऽमुकसम इत्यविशेषितः प्रजापतेः प्रजापतिदेवत्वः स गानविशेषः; or *Yājñik.'s Paddhati* (on *Kātyay. Śr. S.* 5. 9): यजमानस्य पितरमवनेजयति । अमुकसगोत्रं यजमानपितरमुकशर्मन्वनेनित्येति; or the same (on *K. Śr. S.* 15. 4. 16.): तत्र इमं देवा इत्यस्मिन्मन्त्रे (*Vaj. S.* 9. 40. which amongst others says: इमममुष्य पुत्रममुष्ये पुत्रमस्ये विशः &c.) अमुकशर्माणं अमुकशर्मणः पुत्रममुकिदायाः पुत्रमिति क्रमेण सुन्वतः; or *Jayam.* (on *Bhātik.*: ततः कपिसमाहारमेकं निश्चायमागतम् । उपाध्याय इवायामं सुग्रीवो ऽध्यापिपद्दिशाम्): सुग्रीवः कपिसमाहारम् दिशामायाममध्यापिपत् । बोधितवान् । अमुका अमुका दिक् । ईदृशीति; or *Bharatas.* (on *Bhātik.*: अस्तुवन्वन्दिनः शब्दानन्योन्यं चोदभावयन्) वन्दिनः इन्द्रजितमस्तुवन् । जयशब्दं चक्रुः । अन्योन्यं नामान्युच्चाषितवन्तः । अमुकस्त्वमीदृगित्युक्तवन्त इत्यर्थः; or *Raghun. Tithit.*: ज्ञात्वाचम्य तत्सदित्युच्चार्यादित्यादि राज्ञस्ये निशाकरे ऽमुकगोत्रः श्रीअमुकदेवशर्मासुकेदेवताया अमुकमन्त्रसिद्धिकामो यासादिसुक्तिपर्यन्तं तज्जपमहं करिष्य इत्यभिलष्य तावत्कालं जपेत्. [This word, it appears, did not exist in *Pāṇini's* time; for a derivative, formed by means of क, from a pronominal base cannot be proved from his rules, and such forms as अमुके; — which results, according to *Patanj.* from VII. 1. 11. —, and अमुके — which, according to the same authority, follows from I. 1. 12 —, are, according to V. 3. 71., not considered by *Pāṇini* as cases of a base अमुक, but as irregular case-endings of अदस् by means of an infix अकच् (i. e. अक), which is inserted before the last vowel of the inflected word,

and occurs in adverbs (that is, nouns fixed in a special case), inflected pronouns and inflected verbs; as in उच्चैः (i. e. उच्च-चक-एस्), सर्वैः (i. e. सर्व-चक-ए), पचतकि (i. e. पचत्-चक-ए). Now, whether this theory of explaining सर्वैः &c. be adhered to or not (though it is plausible enough on account of पचतकि, भिष्यति and the like verbal forms), it is clear that Pāṇini's view excludes, not only such forms as अमुक्तः, अमुक्ता (for असक्वी would be the nom. m. f. of चदस्, with चकच्, and he has no rule, like that on अमुक्तेः, to explain such nominatives), but the base अमुक् itself, since his affix, or rather infix चकच्, presupposes an inflected word; but the existence, both of those nominatives, and of the base (as a first part of compounds) is proved by the instances alleged. Whether अमुक्त is treated as a सर्वनामन् q. v., i. e. whether for instance the nom. plur. m. of अमुक्त is अमुक्ते (अमुक्ते in Patanj. on P. I. 1. 12. is an irreg. nom. dual of अमू with चकच्), or its gen. plur. m. is अमुक्तेषाम् (not अमुक्तेषाम्), analogously to अन्वेषाम् (see s. अन्वक्) &c., I have no means of stating, since no such forms have come under my observation. To judge however from the law books where the word is not seldom met with, its use is probably restricted to such cases, and those of the singular, as do not show pronominal peculiarities.] E. अमु, taddh. aff. क्.

अमुक्विदा f. (-दा) Apparently the same as the femin. of अमुक् q. v., see the quotation there from Yājñikadeva's Paddhati (MS. 756 in the library of the I. O.) p. 372b, l. 37. E. ? (Though I apprehend that अमुक्विदायाः may be a misreading for अमुक्विदायाः, of अमुक्विदा, the femin. of अमुक्क — अमुक्, taddh. aff. क् —, the fair condition of the MS. does not allow me to offer this hypothesis without a misgiving as to its probability.)

अमुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Not released, not freed from; e. g. Mahābh. Śāntip.: अमुक्तो मानसैर्दुःखैरिच्छादिषभयोद्भवैः ब्रह्मप्रत्यर्थिकं राज्यमुपासी गवायमिशाः; or Kāvyaṅg.: अणमयमुक्ता । या सर्वदेव भवता तदुदन्तचित्ता तांतिं तनोति तव संप्रति धिग्धिगखान्; or Sāhityad.: अमुक्ता भवता नाच मुहूर्तमपि सा पुरा. ² Not liberated from corporeal existence; e. g. Sāṅkhya-Prav.: मुक्तामुक्तयो-रयोम्वत्वात् (i. e. the Vedas are not of human authorship, because, neither one who is "liberated" nor one who is "not liberated" is able to compose them). ³ Not discharged, as a weapon that is always kept grasped in the hand when used, as a knife, a sword and the like; see for other descriptions of weapons मुक्त, मुक्तामुक्त or मुक्तसंधारित, यन्त्रमुक्त, करमुक्त or पाणिमुक्त; Halāy.: अस्त्रं चतुर्विधं तच्च । मुक्तामुक्तममुक्तं करमुक्तं यन्त्रमुक्तं च । अमुक्तं चुरिकादिकम्; Hemach.: अमुक्तं शस्त्रिकादिं स्थात् (Vallābhagaṇī: अमुक्तं हस्तस्थितमेव यथा शस्त्रिकादि); Madhusūdana: अमुक्तं खड्गादि. The following passage on the subject of weapons belongs to the Dhanurveda of the Agni-Purāna; it runs thus (acc. to two indifferent MSS., one of the Royal As. S. and one of the Royal Society): अपिश्वाच । चतुष्पादं धनुर्वेदं वदे पञ्चविधं द्विव । रचनागारपत्नीनां योधांश्चाश्रित्व (R. S. योधानां) कीर्तितम् । यन्त्रमुक्तं (both MSS. •युक्तं) पाणिमुक्तं (both MSS. •युक्तं) मुक्तसंधारितं (both

MSS. युक्तं सं•) तया । अमुक्तं (R. S. अमुक्तं; R. A. S. आमुक्तं) बाहुयुक्तं च पञ्चधा तत्प्रकीर्तितम् । तच्च (R. A. S. तच्च) ब्रह्मास्त्रसंघर्षात् (R. A. S. •संघर्षात्) द्विविधं परिकीर्तितम् । अमुक्तापाविभेदेन (R. A. S. अतु•) भूयो द्विविधमुच्यते । चेष्वीपापयन्त्रावैर्यन्त्रमुक्तं (R. A. S. चेष्वीपापयन्त्रावैर्यन्त्रमुक्तं) प्रकीर्तितम् । शिवातोमरयन्त्राद्यं (R. A. S. •तोमारयन्त्राद्यं) पाणिमुक्तं (both MSS. •युक्तं) प्रकीर्तितम् । मुक्तसंधारितं (R. S. युक्तसं; R. A. S. युक्तं संधारितं) ज्ञेयं प्रासाद्यमपि यन्नवेत् । खड्गादिकममुक्तं च (R. S. खड्गादिकममुक्तं च; R. A. S. खड्गादिकममुक्तं च) नियुक्तं विनतायुधम् (R. A. S. विनतायुधम्) । कुर्याद्योम्यानि पाचाणि योचुमिच्छेति तच्च यः (R. S. योचुमिच्छेति तच्च यः; R. A. S. योचुमिच्छेति तच्च यः) । धनुःश्रेष्ठानि (R. A. S. •श्रेष्ठानि) युद्धानि प्रासमध्यानि तानि च (च om. R. A. S.) । तानि खड्गवन्त्राणि बाहुप्रत्यवराणि च (R. A. S. बाहुप्रत्यवराणि च; R. S. बाहुप्रत्यवराणि च). E. अ and मुक्त.

अमुक्तहस्त Bahuvr. m. f. n. (-स्तः-स्ता-स्तम्) Thrifty, economical; e. g. Manu (in speaking of the qualities of a good wife): सदा प्रहृष्टया भावं गृहकार्येषु दृश्या । सुसंस्तुतोपस्करया वच्ये चामुक्तहस्ता (Medhāt.: वच्ये च मित्रवात्सातिश्र-भोवनात् धने। अमुक्तहस्ता। उदारया न भवितव्यम्; Kullūka: वच्ये चावज्रप्रदया स्त्रिया भवितव्यम्, i. e. she should be "economical in spending money for the entertainment of friends &c." —; Manu, therefore, does not say that a good wife should be a "miser", as some one is pleased to interpret the word; for Manu merely forbids a wife to be prodigal; and Yājñav., in a similar verse, says: संघतोपस्करा दद्या हृष्टा व्ययपराङ्मुखी । कुर्यच्छुनुरयोः पादवन्दनं भर्तृतत्परा, where व्ययपराङ्मुखी conveys exactly the same sense as वच्ये अमुक्तहस्ता). E. अमुक्त and हस्त.

अमुक्ताभरण Tatpur. n. (-णम्) An observance in honor of Devi on the bright seventh of Bhādrapada (Molesworth). E. ?
अमुक्ख Bahuvr. m. f. n. (-खः-खा-खम्) Without a mouth; e. g. the (neuter) Brahman; see the quotation s. v. अमनस्. E. अ priv. and मुख.

अमुक्ख Tatpur. m. f. n. (-खः-खा-खम्) Not principal, secondary; e. g. Jaim.-Sūtra: अधिकस्य मुखः साधारणे ऽवि-रोधात्कास्त्रभोजिवदमुखे ऽपि (Śābara: अमुक्खस्य शि-ष्यस्य धर्मे नियन्वित); or Mādhy. Jaininiyany.: मुखानि हवींशामेयपुरोडाशादीनि । अमुक्खहवींषि तु प्रयाजावर्षानि; or ibid.: सेयं (scil. सीमिकी वेदिः) मुखसोमयागक्षीपोपकारं करोति । न स्वमुखानामपीयोमीयाब्रह्मणाम्; or Viram. (when beginning to treat of the various kinds of sons): मुखामुक्खपुत्राणां विभागव्यवस्थां वक्तुं तत्स्वरूपं निरूपयते. E. अ neg. and मुख.

अमुग्ध Tatpur. m. f. n. (-ग्धः-ग्धा-ग्धम्) Not liable to error; e. g. Śatap.: तस्य हेवामुग्धानुव्रता प्रजा जायते (Śāy.: अमु-ग्धा । मोहमप्राप्ता). E. अ neg. and मुग्ध.

अमुच् Tatpur. f. (-च्) No liberation; अमुच्चे not for libera- tion; Śatap: यदाह परमस्थां पृथिव्यामिति शतेन पार्श्वरिख-मुच्चे तदाह &c. (Śāy.: अमुच्चे । अमोचनाय ।, with the following additional remark without which the text I. 2. 4. 16. is scarcely intelligible: न हि शतसंख्यायैः पार्श्वैर्दः स्वात्मानं मोचयितुमीष्ट इत्यभिप्रायः). E. अ neg. and मुच्.

अमुतस् ind. The converse of इतस् and synonymous with अमुष्मात् — abl. sing. of अदस् —. ¹ From there, from the remote side; e. g. Śatap. (where the rank of certain

animals is defined by taking the order in which they follow one another either from "the remote side", i. e. the beginning, or "the near side", i. e. the end, of the series): अथैतान्पशूनावर्तयन्ति । तेषामजः प्रथम एव्यथ रासभो ऽथा- 5
 श्वो ऽथेतो यतामश्वः प्रथम एव्यथ रासभो ऽथाजः चञ्च वा
 अन्वश्वो वैश्वं च शूद्रं चानु रासभो ब्राह्मणमजः ॥ तद्यदितो
 यताम् । अश्वः प्रथम एति तस्मात्त्रिचयं प्रथमं यन्तमितरे चयो
 वर्णाः पश्चादनुयन्त्यथ यदमुत आयतामजः प्रथम एति तस्मा-
 द्ब्राह्मणं प्रथमं यन्तमितरे चयो वर्णाः पश्चादनुयन्त्यथ यन्नैवेतो
 यतां नामुतो रासभः प्रथम एति तस्मान्न कदा चन ब्राह्मणश्च
 चत्रियश्च वैश्वं च शूद्रं च पश्चादन्वितः &c. ² From that
 place, from that side, in that place, on that side &c.
 (named in, or understood from, the context); e. g. (from
 the house or family of the husband, as contrasted with the
 house of the parents or the wife's nearest relatives) *Rīgv.*,
Atharv.: प्रेतो मुञ्चामि नामुतः सुवद्भाममुतस्करम् (*Sáy.*:
 इतः । पितृकुलात् । प्रमुञ्चामि त्वाम् । नामुतो भर्तृगृहात्प्रमुञ्चामि ।
 अमुतो भर्तृगृहे सुवद्वां करम्); or *Váj. S.*: उवाकमिव बन्ध-
 नादितो मुचीय मामुतः (*Mahīdh.*: इतो मातृपितृभ्रातृवर्गात् ।
 ... अमुत इति पतिभ्यस्तदाहेति श्रुतेरितो-मुतःशब्दाभ्यां पितृ-
 पतिवर्गौ ग्राह्यौ). ³ From the other world, from heaven
 (as contrasted with इतस् in the sense of 'from this world');
 e. g. *Rīgv.*: चत्तो इतश्चत्तामुतः सर्वा भूणान्यारुषीम् (*Sáy.*:
 इतो ऽस्मात्लोकात् । ... अमुतो ऽमुष्मात्लोकात्); or *ibid.*: अथ
 देवानामुभयस्य जन्मनो विद्वानश्रोत्वमुत इतश्च यत् (*Sáy.*:
 अमुतो ब्रुलोकात् । इतश्चास्माद्ब्रुलोकाच्च); or *Satap.*: पशवो
 ह्येविते साक्षादेव तत्पशुभिरैवैनमेतत्समर्धयति ते ऽमुत आगता
 अस्यां पृथिव्यां प्रतिष्ठिताः (*Sáy.*: अमुतो ऽमुष्माद्ब्रुलोकात्).
⁴ From that time; e. g. *Rīgv.*: नदस्य मा रूधतः काम आ-
 गन्नित आजातो अमुतः कुतश्चित् (*Sáy.*: इतस्त्वत्संगमनिमित्तात् ।
 तथामुतो वसन्तादिकालात्). [An instance where
 अमुतस् is used in the sense of अमुष्मात्, "from that" —
 without the adverbial and elliptical sense which in general
 belongs to अमुतस्, — is afforded by a verse of *Hemach.*
 (873. or 3. 537.): यथोत्तरं दशगणं (not ०गुणं as both editions
 of *Hemach.* give it) भवेदेको दशामुतः । शतं सहस्रमयुतं लक्ष-
 प्रयुतकीटयः (*Vallabhag.*: यथोत्तरम् । यथापूर्वमेको दशभिर्ग-
 णितः । दश भवेत् । स्यात् । गणान् संख्याने कवर्गनुतीयाद्यस्वर-
 दिर्धातुः । गण्यते गणः । दशगणाः संख्या यस्मिन् । तद्दशगणम् ।
 क्रियाविशेषणमेतत् । एवं यथोत्तरं दशभिर्गणिता दश । अमुतः ।
 दशतो मानमेषां संख्यानानाम् । अस्व वा संख्यानस्य शतम् ।
 एवमथे ज्ञेयम्, i. e. "in the series (of numbers) counted by
 tens, one (i. e. the first) is ten, from that (ten) upwards
 successively the amount of the numerals is called a hundred,
 thousand &c." In this verse, therefore, अमुतस् does not
 mean "hereafter, moreover", and the less so as such a
 sense would be contrary to the nature of the base whence
 the word is derived.] E. अमु (i. e. अदस्), taddh. aff.
 तसिञ् (Pāñ. V. 3. 8.; *Siddh.kaum.* p. 98 a).

अमुच ind. The correlate of इह and synonymous with अमु-
 ष्मिन् viz. ¹ There, in that place; e. g. *Mahābh.* *Sāntip.*:
 ततः स काकमादाय राजानं द्रष्टुमागमत् । सर्वज्ञो ऽस्मोति
 वचनं ब्रुवाणः संशितव्रतः । मास्म कौशल्यमागम्य राजामात्य-
 मलङ्कृतम् । प्राह काकस्य वचनादमुचेदं त्वया कृतम्; or
Daśākumārach.: अकथयं च शृगालिकां भण भद्रे कथंभूतः
 कन्यापुरसंनिवेशो महानयं प्रयासो मा वृथा भूत् । अमुच

किञ्चिच्चोरयित्वा निवर्तयिष्य इति; or *Kathāsarits.*: कदाचि-
 च्चाच तं (viz. Haraswāmin) दृष्ट्वा दूराद्भिन्नाविनिर्गतम् । जन-
 मध्याज्जगादैकस्तद्गुणासहनः खलः । अनिनैवार्भकाः सर्वे
 नगरे ऽमुच भञ्जिताः, i. e. in that town there, viz. whence
 Haraswāmin was seen coming "from afar". ² In that, on
 that &c. (when the *special* word which has to be supplied,
 either precedes in, or is understood from, the context);
 e. g. *Satap.*: अथाज्यमादाय प्राङ्मुदाहरति । तदाहवनीये
 ऽधिश्नयति यस्याहवनीये हवींषि श्रपयन्ति सर्वो मे यज्ञ आ-
 हवनीये श्रुतो ऽसदित्यथ यदमुचाये ऽधिश्नयति &c. (where
 the word to be supplied at अमुच is गार्हपत्ये; according to
 the comm. of *Sáyana* on this passage — I. 3. 1. 20. —, which
 in the MS. No. 1509 of the I. O. runs thus: अथेति ।
 पत्यवेक्षणानन्तर्यमथशब्दार्थः । पुनस्तस्याहवनीये ऽधिश्नयणं
 विधत्ते । तदिति । हविःश्रपणं हि । आहवनीयगार्हपत्ययोर्वि-
 कल्पितम् । तत्त्वाहवनीये श्रपणपक्षे पत्यवेक्षणानन्तरमेवाज्यं
 पुरस्ताद्ब्रुत्वाहवनीयपुरोडाशादिलक्षणं (? the MS. has ०रमे-
 वाकं पुरस्ताद्ब्रुत्वाहवनापुरो०) सर्वमपि मदीयं हविः (the
 MS. 657 of the I. O. gives this passage thus: तदिति ।
 हविःश्रपणं हि । आहवनीये ऽधिश्नयेदित्यर्थः । एवं कुर्वतो
 ऽभिप्रायमाह । सर्व इति । यागसाधनत्वाद्भविरच यज्ञशब्दार्थः ।
 आज्यपुरोडाशादिलक्षणं सर्वमपि मदीयं हविः; then both
 MSS. continue as follows) । आहवनीये संस्कृतं भवेदित्यने-
 नाभिप्रायेणेत्यर्थः । अस्मिन्नपि पक्षे प्रथमतो गार्हपत्याधिश्नयणे
 कारणमाह । अथ यदमुचेति । अमुच गार्हपत्ये । अथे पशुपुरो-
 डाशाधिश्नयणकालेयत्तामवकाशयिष्यन् । पत्यवेक्षणोद्धेतोस्त-
 त्संनिधानाय गार्हपत्ये ऽधिश्नयणं कर्तव्यमित्यर्थः. It is not
 superfluous to draw attention to the manner in which the
 preceding passage of the comm. of *Sáyana* is "extracted"
 in the present edition of the *Satap.*; there we read (p. 106)
 from the commencement up to कर्तव्यम् these words: आह-
 वनीये हविःश्रपणपक्षेत् [see 9. 2. 23.] आज्यं प्रथमतो
 गार्हपत्ये ऽधिश्नित्य पत्य्या सार्धं विलाप्य च पत्यवेक्षणानन्तरं
 ततः पुरस्तात् हत्वा आहवनीयसमीपं च नीत्वा पुनस्तस्मिन्न-
 धिश्नयति आज्यपुरोडाशादिलक्षणं सर्वमपि मदीयं हविः आह-
 वनीये संस्कृतं भवेदित्यभिप्रायेण । अस्मिन्नपि पक्षे पत्यवेक्ष-
 णोद्धेतोस्तत्संनिधानाय अथे प्रथमतः पशुपुरोडाशाधिश्नयण-
 काले अमुच गार्हपत्ये ऽधिश्नयणं कर्तव्यम्); or *Satap.* (I. 9.
 1. 13.): दीर्घायुत्वमाशस्त इति । सा यामुचोत्तरा देवयज्या तदिह
 प्रत्यक्षं दीर्घायुत्वम् (where the word to be supplied is इडा-
 याम्; *Sáyana*: दीर्घायु० । अमुच । इडायाम् । उत्तरां देव-
 यज्यामुपहतो ऽयं यजमान उत्तरस्यां देवयज्यायामिति तदिह
 प्रत्यक्षश्रौचे दीर्घायुत्वनामेच्च (?) इत्यर्थः; in the edition there is
 no "extract" from this passage of the comm.); or *Katha-*
Upan.: यदेवेह तदमुच यदमुच तदन्विह (where the word
 supplied is आत्मनि; *Sank.*: यच्चामुचास्मिन्नात्मनि स्थितम् &c.).
³ In the other world, in another life (*Amarak.*, *Haláy.*,
Hemach.: प्रेत्यामुच भवान्तरे); e. g. *Váj. S.*: इष्टका धेनवः
 सन्त्वमुचामुष्मिँल्लोके (where the two latter words are ap-
 parently an emphatic paraphrase of अमुच; but *Mahīdhara*
 draws a distinction between both: अमुच । अन्यजन्मनि ।
 अमुष्मिँल्लोके स्वर्गे); or *Manu*: ब्रह्म चञ्च च संपृक्तमिह चामुच
 वर्धते (*Kullūka*: इहलोके परलोके च); or *ibid.*: यच्चास्य सुकृतं
 किञ्चिदमुचार्थमुपाजितम् &c. (on account of a future world or
 life; *Kull.*: परलोकार्थम्); or *Rāmāy. Arānyak.* (ed. Calc. and
 Bombay): विदित्वा तु महावाङ्मरमुचापि महाबलः । अनि-

अति पराक्रम्य वैवस्वतहतामपि (scil. सीताम्; *Tilaka*: अमु-
चापि परलोके ऽपि गताम्); or *Bhagavadgītā*: पार्थ भवेह
नामुच विनाशस्तस्य विद्यते (*Śankara*: भवेहलोकं नामुच ।
परस्मिन्वा लोके); or *Bhāgav.-Pur.*: इहामुच च स्वप्नो ज्यो-
त्स्नावत्: क्वचिन्मुच:; or *ibid.*: कर्माकारभते येन पुमानिह
विहाय तम् । अमुचान्नेन देहेन जुष्टानि स यदमुते (*Srīdhara*:
अमुच लोकात्करे । कर्मोपस्थापितेन । अन्नेन देहेन । जुष्टानि ।
उपभुङ्क्तानि । जीवो ऽमुते । प्राप्नोति). In this sense the
word occurs in the *Gāṇa* अध्यात्म्यादि of the *Gāṇaratna-*
mahodadhī (comp. *Kātyāy.* v. 3 to *Pāṇ.* IV. 3. 60). See
अमुचिक, and comp. अमुतस् and the following. E. अमु
(see अदस्), vibhakti-taddh. aff. चल्.

अमुचत्व m. f. n. (-त्व:-त्वा-त्वम्) Belonging to a future state,
being of the next world (*Wilson*). E. अमुच, taddh. aff. त्वप्.

अमुचभूय Tatpur. n. (-यम्) (ved.) Dying (lit. being in the
other world); e. g. *Vāj. S.* or *Atharvav.*: अमुचभूयादध
यवमस्य बृहस्पते अभिशखेरमुच: (*Mahīdh.*: अमुच परलोके
भवनममुचभूयम् परलोकगमनात्परस्मात्सु मरणार्थे-
त्यर्थः). E. अमुच and भूय.

अमुचा ind. (ved.) ¹The correlate of इमचा. Like that one;
Yāska (to exemplify that the affix चा expresses similarity
or likeness, quotes the *Rīgv.* verse V. 44. 1.: तं प्रत्नचा
पूर्वचा विश्वेभ्यमचा and adds): प्रत्न इव । पूर्व इव । विश्व इव ।
इम इवेत्ययमेततरो ऽमुष्मादसावस्ततरो ऽस्मादमुचा यथासा-
विति व्याख्यातम्; “.... अयम् (this) is he who is nearer
than असौ (that, the remote one); असौ is he who is more
remote than अयम् (the near one); the explanation of
अमुचा is implied by that of असौ [i. e. अमुचा means “like
that one”]” (*Durga*: अयमित्यस्य शब्दस्य वा व्युत्पत्तिरिति ।
एततरो ह्यागततर आसन्नतरो ऽमुष्माद्दूरस्थाद्भवति । सो
ऽयमित्युच्यते । असावस्ततरो ऽस्मात् । चिन्नतर इव विप्रकष्ट-
स्ताद्भवति । आह । कुतः चिन्नतरः । उच्यते । अस्मादेततरात् ।
असावित्वेत्स्यात्प्रसक्तमुच्यते । अमुचा यथासाविति व्याख्यातम् ।
अमुचेत्वेत्तथासावित्वेन व्याख्यातम् । य एवार्थो ऽसावित्वेन
शब्देनोक्तो भवति । स एवार्थो ऽमुचेत्वेनेनामुक्तो भवति).

²The correlate of इत्यम्. In that manner (which is not
the manner stated; i. e.), in another manner, differently;
e. g. *Śatap.*: एतद् देवा भूयः समाभिर इत्वं नः सो ऽमुचा-
सस्यो न एतदतिक्रामादिति; “the gods made this further
agreement: though being one of us (i. e. a god, if he be-
haves) in this manner, — he ceases to be (a god, if he acts)
in another manner; namely he amongst us who transgresses
this (agreement)” (*Sāyana*: यो नो ऽस्माकं मध्ये । एत-
दतिक्रामात् । अतिक्रामेत् । स इत्वं देवभूत एव सन् । अमु-
चा । अन्यथा प्रकारेणासत् । देवभावाद्दिगन्नेदित्यर्थः). E. अमु
(see अदस्), vibhakti-taddh. aff. चाल्.

अमुग्रच् Tatpur. (-ग्रच्-द्रीची-ग्रक्) Going to that one;
Vopad.: = अमुमश्चति. This grammarian specifies three
other compounds of अदस् or अमु with अच् which, ac-
cording to him, have the same meaning, viz. अमुग्रच् ।
अमुमुयच् । अदमुयच् । अदग्रच् । अमुमश्चतीत्यर्थ एते निपा-
तान्ते; but whether his restricting the sense of the former
part of the compound to the masculine, applies also to
अदमुयच् and अदग्रच् may seem doubtful, since अदस्वति
for instance, means अद इच्छति (*Kāśikā*); and since there
is no restriction to this effect in *Pāṇini's* rule VIII. 2. 80.

and *Kātyāyana's Vārttika* to it. The form अमुग्रच् belongs
apparently to *Vopadeva's* school, for the commentators on
Pāṇini merely name अमुमुयच्, अदग्रच् and अदमुयच्;
and *Patanjali*, himself, by placing the two former into the
Pūrvapakṣa of his discussion on them, infers from the
Paribhāṣā अन्वत्* (which is required also for a proper
interpretation of VI. 1. 13.) that अदमुयच् is the only legiti-
mate form. Other grammarians, however, seem to admit
of any of the three last-named compounds. [*Patanjali* on the
Vārtt. to VIII. 2. 80. says: अन्वेवममुमुयकृति न सिध्यति ।
अदग्रकृति प्राप्नोति ॥ अदमुयकृति भवितव्यम् । अन्वत्वि-
कारे ऽन्वसदेशस्य कार्यं भवतीति । अदसो द्वे: पृथक्पूर्व-
केचिदिच्छन्ति सत्वत् । केचिदन्वसदेशस्य नेत्वेके ऽसौर्ह इ-
च्छते &c. (for the nature of the latter *Kārikā* comp. “Introd.
to the *Mānavak* or *Pāṇini* &c.” p. 98, note); *Kaiyyāta*:
अन्वेवमिति । त्वदायत्वाभावात्प्रसक्तः । अदमुयकृति ।
अः सर्वेत्वेवमनाश्रयणे ऽपि नैवामुमुयकृति भाव्यमित्यर्थः ।
अदसो द्वेरिति येन सिरसिरिति (referring to previous re-
marks of *Patanj.*) सकारान्तप्रतिषेधमाश्रयन्ति नात्वसदेश-
परिभाषां ते ऽमुमुयकृतीच्छन्ति । यथा चलीकृष्यत इति रेफ-
इयस्य सत्वम् । अन्वसदेशपरिभाषाश्रये त्वदमुयकृति । ये तु
त्वदायत्वविषय एवमुखमिच्छन्ति ते ऽदग्रकृति मन्वन्ते &c.;
Nāgojibh.: अदसो द्वेरिति । एवं च तन्नेवार्थद्वये ऽपि सूचता-
त्पर्यं लक्ष्यानुरोधाच्च व्यवस्था । आचार्यमतभेदाच्च रूपचयमपि
साधिति भावः । परे तु यथेष्टमित्यादिपूर्वपक्षोत्तरमदमुयकृति
भवितव्यमिति भाष्योक्तेरेतदेष रूपं भाष्याभिप्रेतम् । अन्वेति (in
reference to words of *Patanjali* which precede his discussion
on अमुमुयच् &c.) व्याख्यादूषयमेवेदम् । लोकोक्तपक्षद्वय-
प्राप्त्यनुवादात्प्रसक्तमेवेदंशिनः । अत एवाद्ये ऽसैरिति प्रतिषेधं
शास्त्रीकुलमित्याहुः; *Kāśikā*: धैरसैरिति सकारप्रतिषेधः क्रि-
यते । अन्वत्कारे ऽन्वसदेशस्येति परिभाषा नाश्रीयते ।
तेषामुभयोरपि मुखेन भवितव्यमिति । अमुमुयच् । अमुमुयच्ची ।
अमुमुयच् इति । यथा चलीकृष्यत इति सत्वम् । ये तु परि-
भाषामाश्रयन्ति तेषामन्वसदेशस्यैव भवितव्यम् । अदमुयच् ।
अदमुयच्ची । अदमुयच् इति । येषां तु त्वदायत्वविषय एव
मुखेन भवितव्यमिति दर्शनं तेषामच न भवति । अदग्रच् । अद-
ग्रच्ची । अदग्रच् इति; for the *Siddh. K.* which is less explicit,
comp. the *Calc. edit.* p. 25 a.] E. (if it had to be formulated
according to *Pāṇini's* terminology) अमुद्रि, an *ādeśa* of
अदद्रि which itself is an *ādeśa* of अदस् (*Pāṇ.* VI. 3. 92.)
and अच् II.; in the fem. with ऊप्. See also the Preface.

अमुमुयच् Tatpur. m. f. n. (-मुयच्-मुर्दची-मुयच्; instr. sing.
-मुर्दचा-मुर्दचा-मुर्दचा &c.) Going to that one. For the
formation of this word and the opinion of the grammarians
concerning its correctness, see the preceding word. [In
those cases in which the latter part of this compound be-
comes ईच्*, the preceding उ does not make Sandhi with
ई; for, since the rule on which the form itself is based
(VIII. 2. 80.) belongs to the three last chapters of *Pāṇini's*
grammar (comp. VIII. 2. 1.), the Sandhi rule VI. 1. 77. does
not apply to it (*Siddh. K.*: मुखस्यासिद्धत्वात् यच्)]. E.
अमुमुर् (considered as an *ādeśa* of अदद्रि which itself is
an *ādeśa* of अदस्; *Pāṇ.* VI. 3. 92.) and अच् II.; in the
fem. with ऊप्. See also the Preface.

अमुया (instr. fem. of अदस्, used, in the Vedas, in an ad-
verbial sense, as well as in its literal acceptance; viz.)

¹ In this manner; e. g. *Satap.*: स होवाच । मा नु मे प्रहा-
वीस्त्वं वै तदेतर्हसि यदहं ज्येव मा कुब मामुषा भुवम् (*Sáy.*:
अमुषा इदानीमनुभवमानप्रकारया खित्वा मा भूवं सर्वदा न
भवामि); or *ibid.*: तच्च पाच उच्यते प्रयच्छेदेवं तदेष चतुरा
वषट्कारात्पुरुषावधाधो भूमौ निदिग्धं तदमुषा खादेवं तत्-
खाद् सह वैव वषट्कारेण पुरुषाद्वदते वा (*Sáy.*: अमुषा
अनेन वषट्कारोत्पूर्वकावहोमेन खात् — where the words
अनेन वषट्कारेण define the manner). ² There, on that place;
e. g. *Rigv.*: नदं भिन्नममुषा शयानं मनो वहाया अति
यत्वापः (*Sáy.*: अमुषा । अमुषां पृथिव्याम्); or *ibid.*: वि-
जाति वेदमुषा हन्ति वा धुनिः (Indra kills or slays “there”,
i. e. the impious; hence *Sáy.*: अमुषा । अमुषयष्टारम्, where,
the acc. is not a literal, but a paraphrastic interpretation
of the word). ³ There, away; e. g. *Satap.*: वहिरेवास्मा
एतत्सुषात्वस्मान् हविरसदिति तच्चदेवविश्वे विश्वमानस
विचित्स्वन्ति तदेतस्मिन्निति तदा नामुषा भवति
(*Sáy.*: अमुषा । अन्तरिक्षे । अन्तर्भितप्रदेशे न भवति न वि-
नश्यतीत्यर्थः, i. e. it does not go away, or it does not perish);
or *Rigv.*: मा मातरममुषां पतये कः (“let him not cause his
mother to fall there”, i. e. to die; *Sáyana*, however, com-
bines अमुषा with मातरम्, when the literal sense would
be “his mother there”, अमुषाम् मातरम्; in the latter
words the accus. अमूम, as in the foregoing instance, is
not intended for a literal, but a paraphrastic interpretation
of the value of the word; and the instance itself, if taken in
Sáyana’s sense, would belong to meaning 2). E. As
stated, in the beginning; but *Sáyana* has recourse to *Pán.*
VII. 1. 39. and derives it from अमु (अदस्), taddh. aff. याच्.
[अमूर — which occurs in the present edition of the *Atharvav.*
V. 1. 9. and V. 11. 5. — is a mistake for अमूर, corrected by
Professor *Roth* in his Dictionary, s. v. अमूर.]
अमुर्हि ind. (ved.) At that time, then; e. g. *Satap.* or *Bri-
hadár.*: यद्वा एते ऽमुर्हप्रियन्त तदेवाप्यथ कुर्वन्ति (*Sankara*:
अमुर्हि । अमुष्मिन्काले). E. अमु (अदस्), vibhakti-taddh.
aff. हिष्.
अमुषत् ind. Like such and such (a *Rishi* &c.); like so and
so; e. g. *Kátyáy. Śr. S.*: अमुषदमुषदिति यजमानार्थेयास्वाह
(*Mahádeva*: अमुषदमुषदित्वाप्येयोच्चारणम् । भृगुवत् । अवन-
वत् । अन्नवानवदित्वादि). E. अमु (अदस्), taddh. aff. वति.
अमुष्मिन्. The locative sing. m. and n. of अदस् q. v.; in
the sense “in the other world” it occurs in the *Gána* अघ्ना-
त्नादि of the *Gáñaratnamahodadhi* (comp. *Pán.* IV. 3. 60.
v. 3. *Kátyáy.*) and is the base of आमुष्मिक q. v.; compare
also अमुच and आमुचिक.
अमुष. The genitive sing. m. and n. of अदस् q. v.; in the
sense “of such and such a person” (m.), probably with the
implied notion “of a celebrated person”, it occurs in the
Gána नडादि to *Pán.* IV. 1. 99. and is the base of आमु-
षायण q. v. Compare also the two following words. In
grammatical terminology it means “a noun in the genitive”;
e. g. in a *Vártt.* of *Kátyáy.* to *Pán.* I. 2. 37.: अमुषेत्यन्तः;
Patanj.: अमुषेत्यन्तोदात्तो भवति । दाचेः पिता यजते;
Kaity.: अमुषेति षष्ठ्यन्तोपलक्षणमेतत्.
अमुषकुल *Tatpur.* n. (-लम्) The family of such and such a
man, probably with the same sense as is implied in अमुष-
पुत्र q. v. It occurs in the *Gána* प्रतिजनादि to *Pán.* IV. 4. 99.

(which teaches the formation of आमुषकुलीन q. v.) and in
the *Gána* मनोच्चादि to *Pán.* V. 1. 133. (which teaches the
formation of आमुषकुलम्, •लिका). A *Vártt.* of *Kátyáy.*
to *Pán.* VI. 3. 21. notices this compound, because its former
part retains the case ending. E. अमुष and कुल.
अमुषपुत्र *Tatpur.* m. (-त्रः) The son of such and such a
man; esp. with the implied sense, the son of a celebrated
man, or family (*Hemach.*: स्वादामुषायणो ऽमुषपुत्रः प्रख्या-
तवृत्तः; *Jaidh.*: स्वादामुषायणस्त्वार्यो ऽमुषपुत्रो महा-
कुलः). It occurs in the *Gána* मनोच्चादि to *Pán.* V. 1. 133.
which teaches the formation of आमुषपुत्रम्, •लिका and is
noticed in a *Vártt.* of *K.* to *Pán.* VI. 3. 21. for the same
reason as the preceding word. E. अमुष and पुत्र.
अमुसक *Tatpur.* m. f. n. (-कः-का-कम्) One who does
not deserve death by pounding with a pestle; a formation
according to *Pán.* VI. 2. 153. and V. 1. 66., which has the
udátta, not on the first, but on the last syllable). E. अ
neg. and मुसक.
अमू. See अमु.
अमूह *Tatpur.* m. f. n. (-हः-हा-हम्) ¹ Not heedless, at-
tentive. ² Not foolish, wise, clever; e. g. *Mahábh. Śántip.*:
भवानेवविधो ऽस्माकं संशयं हेतुमर्हति । अमूहश्चिरमूहानां
लोकतत्त्वमजानताम्; or *Sáyana* (on *Rigv.* I. 90. 2.): अमू-
मूरा अमूर्च्छिता अमूहाः प्राज्ञाः सन्तः. ³ Not bewildered,
not perplexed, bold. One or the other of these three
meanings is admitted by the comm. on this verse of the
Bhattik.: अथ तीक्ष्णायसिर्वाशीरधिमर्म रघुत्तमौ । आथं
व्याधममूहो तौ यमसाक्षकगुर्विषी; *Jayam.*: अमूहो साव-
धानो (1.); *Bharatas.*: अमूहो रणपण्डितौ “clever”, scil.
“in warfare” (2.); or अस्त्रवर्षे ऽप्यसंधानौ (3.); or सावधा-
नौ (1.). Compare अमूर. E. अ neg. and मूह.
अमूहश्च *Tatpur.* m. f. n. (-श्चः-शी-श्चम्) Like that one (*Durgá-
dása*: अमूहश्च = असाविव दृश्यते). Comp. अमूहश्च. E. अमु
(with its final vowel lengthened) and हश्च (हृष्, kṛit aff. कश्च).
[The formations अमूहश्च and अमूहश्च occur neither in the
text of *Vopadeva* nor in the commentary of *Durgadása*.]
अमूर m. f. n. (-रः-रा-रम्) (ved.) I. *Tatpur.* The same
as अमूह; ¹ Not ignorant, wise, omniscient; e. g. *Rigv.*:
मूरा अमूर न वयं चिकित्वो महित्वमपे स्वमङ्ग वित्से (*Yaska*:
मूहा वयं स्मो ऽमूहस्त्वमसि न वयं विद्वः &c.); or *ibid.*: अमूरः
कविरदिति विवस्वान् (*Sáy.*: यो ऽपिरमूरो ऽमूहः); or *ibid.*:
अत्रा पुरंधिरजहादरातीमेदे सोमस्व मूरा अमूरः (*Sáy.*: अ-
मूरो ऽमूहः प्राज्ञ इहः &c.); or *ibid.*: अभिर्यावापृथिवी
विश्वजन्वे आ भाति देवी अमुते अमूरः (*Sáy.*: अमूरो ऽमूहः
सर्वज्ञः). ² Not bewildered, not confused, confident, bold;
e. g. *Rigv.*, *Sánav.*: प्र भूर्जयन्तं महान् विपोधां मूरिरमूरं पुरां
दमोणम् (*Sáy.*: अमूरम् । अमूहम्); or *Rigv.*: अमूरो होता
न्यसादि (*Sáy.*: अमूरो ऽमूहः । प्रगल्भ इत्यर्थः); or *ibid.*:
द्वेषोयुतमा विवासन्ति धीभिर्दमूनसं गृहपतिममूरम् (*Sáy.*:
अमूरममूहम् । प्रगल्भमित्यर्थः). Comp. अमूर. E. अ neg.
and मूर, which, according to *Sáyana*, is either a Vaidik
form for मूह, or मुर्ह (i. e. मुर्ह, kṛit aff. क्तिप्), taddh.
aff. र.
[II. Combined with, joined with; (this meaning which is
given by *Sáyana* as an optional one, and the etym. on which
it is founded by him, have little plausibility; they occur

in his gloss on) *Rigv.*: होता निवन्तो मणोरपत्वे स चिह्वासां पती रयीयाम् । इच्छन् रेतो मिषसगुपु सं आगत सीर्दधिर-मूराः (*Sáy.*: सीर्दधिः स्वकीयैः प्राक्षिरमूराः संवताः; but he admits also in this instance of the sense अमूह which is obviously better). E. (acc. to *Sáy.*) अम्, un. aff. ऊरन्.]

अमूर्त Tatpur. 1. m. f. n. (-तः-ता-तम्) Not endowed with shape or substance, incorporeal, immaterial; e. g. *Satap.* or *Brihadár.*: दे वाव ब्रह्मणो रूपे । मूर्ते विवामूर्ते च मूर्ते चामूर्ते च क्वितं च यच्च सच्च त्वं च (*Sankara*: अनासीतस्वात्मविशेषणे मूर्तामूर्ते दे एवेत्वधायते । कानि पुनस्त्वानि विशेषणानि मूर्ता-मूर्तयो रित्त्वन्ते । मूर्ते अमूर्तं च &c.); or *Muidaka-Up.*: दिव्यो ह्यमूर्तः पुषः स बाह्याभकारो ह्यजः (*Sank.*: अमूर्तः सर्वमूर्तिवर्जितः); or *Harivanśa*: अमूर्तामूर्तं पितृन्ता इदं मुचिक्विता (*for the Pitris so called see s. v. अमूर्ति 3.*); or *Bhāshāparichh.*: धर्माधर्मा भावना च शब्दो बुद्ध्यादयो ऽपि च । एते ऽमूर्तगुणाः सर्वे विद्वन्निः परिकीर्तिताः “right and wrong, recollection, sound, understanding, and similar qualities (viz. happiness and unhappiness, desire, aversion, and volition) are called by the wise immaterial qualities”. (Immaterial substances are: the sky, time, space, and soul; comp. Dr. Roer's transl. of the *Bhāshāp.* p. 52 note); or *Kaivyāta* (on *Patanj.* to *Pān.* V. 1. 19: भेदमात्रं संख्या): भेदः पदार्थानां वैलक्षण्यम् । तन्मात्रं संख्याशब्दः प्रतिपादयति । मूर्तामूर्तगणनात्मकत्वात्संख्यायाः अमूर्तमप्यात्मादि गच्छते; or *Sūryasiddh.*: लोकाणामनष्टत्वात्: कालो ऽन्वः कालनात्मकः । स द्विधा स्खलसूक्ष्मत्वात्पूर्तश्चामूर्त उच्यते “Time is (on the one hand) the destroyer of the worlds, on the other hand it is essentially dividing; on account of its twofold nature, that of coarseness and that of fineness, it is called material and immaterial”. Comp. *अमूर्तिमत.*

2. m. (-तः) One of the thousand names or epithets of Śiva; according to the *Padmapurāna*: अमूर्तायाश्च मूर्ताय सदसत्पतये नमः. E. अ neg. and मूर्त.

अमूर्तरजस Bahuvr. m. (-जाः) An other reading for अमूर्तरजस q. v., in the later recension of the *Rāmāyaṇa*. E. अमूर्त and रजस.

अमूर्तरजस Bahuvr. m. (-सः) The proper name of a king: a son of Kuśa who founded the town Dharmāraṇya; according to the older recension of the *Rāmāyaṇa*. The *Sāntiparvan* of the *Mahābh.* and the *Vāyu-Pur.* call him *Amūrtarajasa*; the *Brāhma-Pur.* and *Harivanśa*, *Amūrtimat*; the *Bhāgavata-Pur.*, *Mūrtaya* (ततः कुशः कुशस्यापि कुशा-मूर्तेयो वसुः । कुशनामश्च चत्वारः; thus in Burnouf's and the Bombay edition; Wilson's transl. of the V. P. p. 399, n. 9 mentions a reading *Amūrtaraya*); the *Vishnu P.*, calls him *Amūrtarayas*; (*Amūrtaya* in Wilson's V. P. p. 399 is a misprint for *Amūrtaraya*; but the correct form appears to be *Amūrtarayas*; for, to the words of the text of the V. P.

— कुशश्च कुशाश्च कुशनामामूर्तरजसावसवचत्वारः पुत्रा व-भूवुः — the commentator appends this gloss: अमूर्तरजा-मावसव इत्यत्र संधिरार्थे). In regard to the *Rāmāyaṇa*, I may observe that a MS. of the I. O. containing the text of the older recension and in general very correct, has twice the reading *Adhūrtarajasa* viz. I. 32. (which corresponds with I. 34. of Schlegel's edition) v. 3: कुशं (sic, for कुशात्) कुशनामं च आधूर्तरजसं वसुम्, and v. 7: आ-

धूर्तरजसो नाम धर्मारजं महीपतिः । चक्रे &c.; the Calc. and Bombay edd. which have twice अमूर्तरजसः (in the same chapter I. 32.), give the latter verse: अमूर्तरजसो नाम धर्मारजं महामतिः । चक्रे &c.; the word महीपति in Schlegel's edition appears, therefore, to be a misprint for महीपतिः. The later recension of the *Rāmāyaṇa* calls this king *Amūrtarajas* and makes him the founder of *Prāgyotisha* (तथा-मूर्तरजा वीरचक्रे प्राग्ज्योतिषं पुरम्) — a statement which is criticized in *Lassen's Ind. Alterth.* vol. I. p. 604 n. E. अमूर्त and रजस, samās. aff. (probably) टच्.

अमूर्तरजस Bahuvr. m. (-जाः) Another reading for *Amūrtarajas*. See s. v. अमूर्तरजस. E. Probably अमूर्तरजस with a change of ज् to ञ्; comp. the following.

अमूर्तरजस Bahuvr. m. (-सः) Another reading for अमूर्तरजस q. v., E. Probably अमूर्तरजस with ज् for ञ्; comp. the preceding.

अमूर्ति Bahuvr. 1. m. f. n. (-तिः-तिः-ति) The same as अमूर्त 1.

2. m. (-तिः) A name or epithet of Viṣṇu, “because he has no solid or bodily shape”; the 330th of his thousand names in the *Anuśāsanap.* of the *Mahābh.*: अमूर्तिरजसः &c. (*Sankara*: मूर्तिर्धनरूपं धारयसामर्थं चराचरस्य सर्वं तेषां ऽपि तन्मात्रो मूर्तिरजायतेति श्रुतेः । तद्द्रवित इत्यमूर्तिः । अथवा । देहसंख्यनक्षत्रा मूर्च्छिताङ्गा अवयवा मूर्तिश्चद्रवित इत्यमूर्तिः).

3. m. plur. (-तयः) One of the two great divisions of the *Pitris* or *Manes*, viz. those who are incorporeal or have no definite shape; they comprise three classes, the *Vairājas*, sons of the *Prajāpati Virāja*, who live in the worlds called *Sanātana*; the *Agnishvāttas*, sons of *Marichi*, who live in the worlds called *Somapada* or *Somapatha*; and the *Varhishads*, who live in the worlds called *Vaibhrāja*. For the other division called *मूर्तिमत* or *समूर्ति* (corporeal), and their four classes see s. vv. (This is the account of the *Harivanśa*: चत्वारो मूर्तिमत्तश्च चयसोषाममूर्तयः । धर्म-मूर्तिधराक्षीषां चयो ये परमाः गणाः । तेषां नामानि लोकांश्च कीर्तयिष्यामि तच्छृणु । लोकाः सनातना नाम यत्र तिष्ठन्ति भास्वराः । अमूर्तयः पितृगणास्तै वै पुत्राः प्रजापतेः । विरा-जस द्विवश्रेष्ठ वैराजा इति विद्युताः । लोकाः सोमपदा नाम मरीचियैश्च वै सुताः । पितरो यत्र वर्तन्ते देवास्त्वाम्भाव-यन्त्युत । अग्निष्वात्ता इति ज्ञाताः सर्व एवाभितोयसः । विधावा नाम ते लोका दिवि भास्वि सुदर्शनाः । यत्र वर्हिषदो नाम पितरो दिवि विद्युताः; for some variations of this statement in the *Purāṇas* compare *Wilson's Vishnu-Pur.* p. 320 note.) See also पितृ, the next and p. 365 a, l. 35 ff. E. अ priv. and मूर्ति.

अमूर्तिमत Tatp. 1. m. f. n. (-मान्-मती-मत) The same as अमूर्ति 1.

2. m. (-मान्) The proper name of a king; see अमूर्तरजस.

3. m. plur. (मन्तः) The same as अमूर्ति 3.; e. g. *Hariv.*: अमूर्तिमन्तः पितरो धर्ममूर्तिधरा मुने &c. E. अ neg. and मूर्तिमत.

अमूर्तिरजस Bahuvr. m. (-जः) The proper name of a king: a son of *Rantināra* and descendant of *Puru*; according to the *Matsya-Pur.* (*Wilson's Vishnu-Pur.* p. 448 n. 10). E. अमूर्ति and रजस.

अमूल Bahuvr. 1. m. f. n. (-सः-जा-सम्) ¹ Having no root, not fixed in the ground, locomotive; e. g. *Satapathabr.*: यद्विदमस्मां मूषि चामूषं चान्नात्वं प्रतिष्ठितम् &c. (*Sáy.*: चषा पृथिवी मूषमूषान्नसंसृष्टा &c.); or *ibid.*: इव वा इदं जीवन्

मूलि चैवामूलं च तदुभयं देवानां सम्नुष्या उपजीवन्ति पशवो ऽमूला ओषधयो मूलिन्यसे पशवो ऽमूला ओषधीर्मूलिनीर्ज-
रध्वापः पीत्वा तत एष रसः संभवति. ²Not impeded, in locomotion (as trees &c. are which through their roots are fixed in the ground), not fettered, free; e. g. *Satap.*:
उर्वन्तरिचमन्वेमीत्यन्तरिचं वा अनु रचश्चरत्यमूलमुभयतः परि-
च्छिन्नं यथायं पुरुषो ऽमूल उभयतः परिच्छिन्नो ऽन्तरिचमनु-
चरति &c. (*Sáy.*: यथा वृक्षो मूलैः पृथिवीमनुप्रविष्टस्तिष्ठत्येव
न गच्छति । यथा व्याघ्रादिरभितः पाशाभ्यां बद्धा म्रियमाणः ।
नैवं पुरुषो मूलवान् (“man is not fettered in such a
manner”) । नाप्युभयतः केनचित्संसर्गिणा प्रतिबद्धः । किं तु
परिच्छिन्नः । प्रतिबन्धकासंसृष्टः सन्नन्तरिचे विश्रम्भं चरति &c.).
³ Without a material cause or origin; as (in the Sāṅkhya)
Prakṛiti or Matter; e. g. *Sāṅkhya Prāv.*: मूले मूलाभावाद-
मूलं मूलम्. ⁴ Not resting on authority, as an unauthori-
tative text &c.; e. g. *Mitāksharā* (on *Yājñav.*): अमा-
वास्यां चयो यस्य प्रेतपत्ने ऽथवा पुनः । पार्वणं तत्र कर्तव्यं
नैकोद्दिष्टं कदाचनेति स्मरणात् । एतदपि नाद्रियन्ते वृद्धाः ।
अनिश्चितवचनेनामूलेन निश्चितमूलानां बहूनां चयाहमात्रपार्व-
णविषयाणां वचनानामभावस्याप्रेतपत्नमृताहविषयत्वेनातिसं-
कोचस्यायुक्तत्वात्सामान्यवचनानर्थक्याच्च.

2. f. (-ला) The name of a plant; the same as अग्नि-
शिखा (*Sabdachandr.*) E. अ neg. and मूल; in the femin.
with टाप्; (the formation of the femin. is taught in a *Gaṇa*
to *Pān.* IV. 1. 4. and in a *Vārtt.* of *Kātyāy.* restricting the
rule of *Pān.* IV. 1. 64., which teaches that Bahuvr. com-
pounds the latter part of which is मूल, form their femin.
with डीष्).

अमूलत्व n. (-त्वम्) [¹The being rootless. ²The being un-
restricted. ³The not having a material cause or origin.]

⁴The not resting on authority; e. g. *Dāyabhāga*: अमू-
लत्वशङ्कामपनेतुमाह. E. अमूल, taddh. aff. त्व.

अमृत् Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) (ved.) Uninjured, not
liable to injury; e. g. *Rīgv.*, *Sāmav.*: साङ्गान्विश्वा अभि-
युजः क्रतुर्देवानाममृत्तः (*Sáy.*: अमृत्तः शत्रुभिरहिंसितः); or
Rīgv.: अमृत्ता रातिः पुरुहत् दाशुषे (*Sáy.*: रातिर्धनादि-
दानममृत्ता शत्रुभिरहिंसितं भवति); or *ibid.*: ऋतेन देवीर-
मृता अमृत्ताः (*Sáy.*: अ० रचप्रभृतिभिरवाधिताः); or *ibid.*:
पदं देवस्य नमसा व्यन्तः श्रवस्ववः श्रव आपन्नमृत्तम् (*Sáy.*:
श्रवः सर्वच श्रूयमाणमन्नममृत्तमन्यैरपरिबाध्यमापन्). E. अ
neg. and मृत्त.

अमृणाल Tatpur. n. (-लम्) The root of a fragrant grass,
used in India for *taties* or screens against the hot winds,
commonly called *Kaskas* (*Adropogon muricatum*; *Amarak.*,
Rājanigh., *Sureśv.*: = उशीर or लामज्जक); according to
the *Chūdāmañi* of *Narahari* (as quoted in the *Nigh. Pr.*);
also a dark or yellow variety of this grass (काळावाळा
and पीतवाळा). Also मृणाल; *Bharatas. Dvir.*: अमृणालं
मृणालं च. E. अ (here implying similarity; “as it were”)
and मृणाल; (*Rāyamuk.*: मृणालमिव सादृश्ये नञिति मधुमा-
धवी । मृणालं नलदे क्लीवमिति मेदिनेमृणालं चात्र । अतो
ऽमृणालमिति स्वरूपार्थे नञ् । अपूपवत् । अतो मृणालामृणा-
लयोः पूपापूपयोरिव पर्यायत्वमिति वयम्; *Bhānid.*: मृणा-
लमिव सादृश्ये ऽत्र नञ्).

अमृत Bahuvr. (according to *Pānini*; *Tatpur.* according to
Patanjali; see the E.).

1. m. f. n. (-तः-ता-तम्) ¹Free from death or de-
struction, immortal, imperishable, indestructible, eternal;
e. g. (*the gods*) *Vājas.*: घृतपुषा मनसा मोदमानाः स्वाहा
देवा अमृता मादयन्ताम् (*Mahidh.*: अमृता अमरणधर्माणः ।
नास्ति मृतं मरणं येषां ते); or *ibid.*: शैशिरेण ऋतुना देवास्त्र-
यस्त्रिंशे ऽमृता स्तुताः (comp. also 2. 1.); or (*Agni*) *Rīgv.*:
त्वामपे प्रथमं देवयन्तो देवं मर्ता अमृता मन्द्रजिह्वम् (*Sáy.*:
हे अमृत अमरणशीलानि); or *Rīgv.*, *Sāmav.*, *Vājas.*: प्रप्र
वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम् (*Sáy.*: अ०=मर-
णरहितम्; *Mahidh.*: अमरणधर्माणम्); or *ibid.*: (अग्निं)
प्रियं चैतिष्ठमरतिं स्वधरं विश्वस्य द्रुतममृतम् (*Sáy.*: अ०=
नित्यम्; *Mahidh.*: =मरणरहितम्); or (*the Maruts*) *Rīgv.*:
हये नरो मरुतो मृळता नस्तुवीमघासो अमृता ऋतञ्जाः (*Sáy.*:
अ०=अमरणस्वभावाः); or (*night and dawn*) *Rīgv.*, *Sāmav.*:
समानबन्धु अमृते अनूची (*Sáy.*: एते रात्र्युषसौ अमृते
मरणरहिते कालात्मकतया नित्यत्वात्); or (*heaven and earth*)
ibid.: अग्निर्वावापृथिवी विश्वजन्त्रे आ भाति देवी अमृते
अमूरः (*Sáy.*: अ०=मरणधर्मरहिते); or (*Indra's shape*)
Vājas.: तदस्य (i. e. इन्द्रस्य) रूपममृतम् (*Mahidh.*: अ०=
अमरणधर्मि); or (*Indra's eye*) *ibid.*: अश्विभ्यां चक्षुरमृतं
ग्रहाभ्यां (scil. क्रियते; *Mahidh.*: अ०=अनश्चरम्); or (*Indra's*
ear) *ibid.*: इन्द्रस्य रूपमुषभो बलाय कर्णाभ्यां श्रीचममृतं ग्रहा-
भ्याम् (*Mahidh.*: अमृतं भूतभविष्यद्वर्तमानशब्दाह); or
(*Indra's semen*) *ibid.*: पयसा शुक्रममृतं जनित्रं सुरया मूत्रा-
ज्जनयन्त रेतः (*Mahidh.*: अ० अनश्चरम्); compare also s. v.
अभिषेक p. 278 a, line 43-46; or (*Anila, as the Spirit of the*
Universe); *ibid.*: वायुरनिलममृतम् (*Mahidh.*: वायुः प्राणः
.... अध्यात्मपरिच्छेदं हित्वाधिदेवतरूपं सर्वात्मकममृतं सूत्रात्मान-
नमनिलं वायुं प्रतिपाद्यतामिति वाक्यशेषः); or (*the shape of*
the Supreme Spirit) *Rīgv.*, *Vājas.*: पादो ऽस्य विश्वा भूतानि
त्रिपादस्यामृतं दिवि (*Sáy.*, *Mahidh.*: अस्य पुरुषस्य त्रि-
पात्स्वरूपम् । अमृतं विनाशरहितम्); or *Sūryasiddh.*: त्रिपाद-
मृतं गुह्यं पादो ऽयं प्रकटो ऽभवत् (*Ranganātha*: अस्य वेदा-
त्मनस्त्रिपादं चरणचयममृतं दिवि ज्ञेयम्); compare also the
quot. from the *Bṛihadār.* s. vv. अमत and अमूर्त; or (*Brah-*
man, neuter) *Bhagavadgītā*: ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्य-
यस्य च (*Śankara*: ब्रह्मणः परमात्मनः अमृतस्याविना-
शिनः); or (*Manas*) *Vājas.*: यज्योतिरन्तरमृतं प्रजासु ।
येनेदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम् (*Mahidh.*: यत् ।
मनः अमृतममरणधर्मि ॥ येन । मनसा अमृतेन
शाश्वतेन); or (*the Prānās*) *Bṛihadār.*: अथैनमेते देवाः प्राणा
अमृता आविशन्ति (*Śank.*: प्राणा देवा हिरण्यगर्भा अमृता
अमरणधर्माणः); or (*the way of the vital air, Prāna*) *Vājas.*:
प्राणस्य पन्था अमृतो ग्रहाभ्याम् (*Mahidh.*: अमृतः । अनश्चरः ।);
or (*the Veda*) *ibid.*: प्र तद्वोचेदमृतं नु विद्वान्गन्धर्वः (*Mahidh.*:
अमृतं शाश्वतम् । तत् । ब्रह्म); or *Chhāndogya-Up.*: वेदा
ह्यमृताः (*Śank.*: नित्यत्वात्); or (*sacrificers*) *Rīgv.*: यद्युयं
पृथ्निमातरो मर्तासो स्यातन । स्तोता वो अमृतः स्यात्; or
Vājas.: सचस्य ऋद्धिरस्यगन्ध ज्योतिरमृता अभूम (*Mahidh.*:
वयं यजमानाः अमृता अमरणधर्माः); or (*clarified butter*)
Vājas.: तेजो ऽसि शुक्रमस्यमृतमसि (*Mahidh.*: हे आज्य
अमृतमसि विनाशरहितमसि); or (*bricks*); see अमृतेष्टका;
or (*sacrificial grass*) *Vājas.*: होता यच्चतुर्बर्हिषं पूषत्वन्तम-
मर्त्यं सीदन्तं बर्हिषि प्रिये ऽमृतेन्द्रं वयोधसम् (*Mahidh.*: होता
वयोधसमिन्द्रं यजतु अमृता । अमृते । अनश्चरे बर्हिषि
सीदन्तं तिष्ठन्तम्); or (*gold*) *Vājas.*: (हे हिरण्य) शुक्रमसि

चन्द्रमस्यमृतमसि वैश्वदेवमसि (Mahidh.: अ० विनाशरहित-
मसि । अपिसंयोगे ऽपि हिरण्यस्य विनाशाभावः प्रसिद्धः); or
ibid.: शुक्रं त्वा शुक्रेण क्रीणामि चन्द्रं चन्द्रेणामृतममृतेन (Ma-
hidh.: शुक्रेण दीप्यमानेन हिरण्येन क्रीणामि.... अमृतेन । अपि-
संयोगादिनापि विनाशरहितेन); or (rice) Yājñav.: अपोशाने-
नोपरिष्ठादधस्तादन्नता तथा । अनप्रममृतं चैव कार्यमन्नं द्विज-
न्ना (he should make his food imperishable); comp. also
s. v. अभय p. 233 a, line 47. ² Not causing, i. e. freeing
from, death, guarding against death or destruction; con-
ferring immortality, leading to immortality; e. g. (water)
Vājas.: ता अस्मभ्यमयन्ता अनमीवा अनागसः स्वदन्तु देवी-
रमृता च्छतावृधः (Mahidh.: तास्तथाविधा आपः.... अमृताः ।
नास्ति मृतं याभ्यः । मरणनिवर्तिका.); or (the sweet essence
of rice, milk, and clarified butter) ibid.: ऊर्जं वहन्तीरमृतं घृतं
पयः कीलालं परिस्रुतम् । स्वधा स्थ तर्पयत मे पितृन् (Mahidh.:
आपः.... पुष्येभ्यो निःसृतं सारं वहन्त्यः । तच्च सारं त्रिविधम् ।
ऊर्जशब्देन घृतशब्देन पयःशब्देन चामिधेयम् । तत्रोर्जशब्दो
ऽन्नगतं स्वादुत्वमभिधत्ते । घृतपयसी प्रसिद्धे । तच्च त्रिविधमपि
कीदृशम् । अमृतम् । सर्वरोगविनाशकं मृत्युनाशकं च । नास्ति
मृतं यस्मात्तत्); or (milk) ibid.:.... इन्द्रस्त्रिन्द्रियमिदं पयो
ऽमृतं मधु (Mahidh.: पयश्चेन्द्रस्त्रिदृशं भवतु.... अमृतमजरा-
मरत्वप्रदम्; or (armour) Rīgv., Vājas.: मर्माणि ते वर्मणा
ह्लाद्यामि सोमस्त्वा राजामृतेनानुवस्ताम् (Mahidh.: अमृतेन ।
नास्ति मृतं मरणं येन तेन मरणनिवारकेणानेन वर्मणा &c.);
or Mahābh. Śāntip.:.... अनीश्वरः प्रशान्तात्मा ततो ऽर्च्छत्य-
मृतं पदम् (see 4. 1.). ³ Similar to the drink of immor-
tality (see 4. 5.), nectar-like; e. g. (Soma) Vājas.: सुतासु-
ताभ्याममृतः सोम इन्द्रुः (Mahidh.: अ० = अमृतरूपः); or
ibid.: सोमाः.... शुक्राः पयस्वन्तो ऽमृताः (Mahidh.: = अमृत-
कल्पाः) or ibid.: आत्रा स्थ वृचतुरो राधोगूर्ता अमृतस्य
पत्नीः । ता देवीर्देवचेमं यज्ञं नयतोपहृताः सोमस्य पिवत
(Mahidh.: अमृतस्य सोमस्य पत्नीः पालयित्र्यः); or (spirituous
liquor) ibid.: स्वादीं त्वा स्वादुना तीव्रां तीव्रेणामृताममृतेन
(Mahidh.: हे सुरे.... त्वा.... अमृताम् । अमृततुष्याम्).

2. m. (-तः) ¹ A god (Hemach., Viśvapr., Med., Śabdaratn.);
comp. p. 378 b, l. 3; e. g. Rīgv.: सौधन्वना अभवतामृतासः (Sāy.:
अमृताः । देवाः); or ibid.: इमं नो यज्ञममृतेषु धेहि (Sāy.: अमृ-
तेषु मरणधर्मरहितेषु यष्टव्यदेवेषु); or Vājas.: उदायुषा स्वा-
युषोदस्त्राममृता अनु (Mahidh.: अमृताननु सोमादिदेवाननु-
सूत्र); or ibid.: यज्ञं नो देवीरमृतेषु धत्त (Mahidh.: अमृतेषु
देवेषु); or Rīgv., Vājas.: आ कृष्णेन रजसा वर्तमानो निवे-
शयन्नमृतं मर्त्यं च (Sāy.: अमृतं देवम्; Mahidh.: अ० देवादि-
कम्); or Naishadhach.: सौवर्गवर्गैरमृतं निपीय कृतो ऽहि
तुच्छः शशलाञ्छनो ऽयम् । पूर्यो ऽमृतानां निशि ते ऽच नवां
मपः पुनः स्यात्प्रतिमाकृत्तेन. ² Indra; e. g. Rīgv., Atharv.:
आ गा आजदुशना काव्यः सचा यमस्य जातममृतं यजामहे
(Sāy.: अमृतं मरणरहितं तमिन्द्रं यजामहे). ³ The sun;
e. g. Rīgv. (where the dawn is said to foretell the sun):
उषः प्रतीची भुवनानि विश्वोर्द्धा तिष्ठस्यमृतस्य केतुः (Sāy.:
अमृतस्य मरणधर्मरहितस्य सूर्यस्य केतुः प्रज्ञापयित्री); or ibid.
(where the dawn is called the wife of the sun): कदा नो
देवीरमृतस्य पत्नीः सूरौ वर्णेन ततननुषासः (Sāy.: अमृतस्या-
मरणधर्मस्यादित्यस्य). ⁴ Prajāpati; e. g. Rīgv., Vājas.,
Atharv.: सृष्ट्वन्तु विश्वे अमृतस्य पुत्राः (Sāy., Mahidh.: अ० =
प्रजापतेः); or Rīgv., Sāmav., Vājas.: उप नः सूनवो गिरः
सृष्ट्वन्त्वमृतस्य ये । सुमृतीका भवन्तु नः (Sāy., Mahidh.:

अ० = प्रजापतेः). ⁵ The Soul; e. g. Mahābh. Śāntip.: इन्द्रि-
येभ्यः परा अर्था अर्थेभ्यः परमं मनः । मनसस्तु परा बुद्धिर्बुद्धि-
रात्मा महात्परः । महतः परमव्यक्तमव्यक्तात्परतो ऽमृतः (Calc.
ed. wrongly ऽमृतं) । अमृतास्त परं किञ्चित्सा काष्ठा सा परा
गतिः (Arjunam.: अव्यक्तं प्रकृतिः । अमृतो मरणहीनो नित्य
आत्मेत्त्वर्थः). ⁶ A name of Vishnu; the 119th of his thousand
names in the Anusāsana. of the Mahābh.; अमृतः शान्तः
स्वायुः &c. (Gangādhara: अविद्यमानं मरणं मृतं च यस्मा-
मृतः; Sankara: न विद्यते मृतं मरणमस्त्वमृतः । अचरो ऽमर
इति श्रुतेः). ⁷ Dhanwantari, the physician of the gods (who,
when rising from the ocean, held in this hand a cup of
Amṛita); comp. p. 381 b, l. 40 (Hemach., Viśvapr., Med., Śabda-
ratn.). ⁸ The name of an esculent root, the root of the Yam,
Dioscorea (Rājan.: वाराहीकन्द; Nigh. Pr.: जुकरकन्द). ⁹ A
sort of kidney-bean, Phaseolus trilobus; (Rājan.: वनमुद्ग;
Nigh. Pr.: मठ, which Molesworth renders: Phaseolus aco-
nitifolius). [Rājā Rādhākāntadeva in his Śabdak. quotes
from Vyādi, two other meanings of अमृत masc., viz. सुन्दर
(beautiful) and अतिहृद्य (very pleasant), but they belong
probably to the neuter; see p. 384 a, l. 52 ff.]

3. f. (-ता) ¹ Spirituous liquor (Rājan.: मदिरा; Nigh.
Pr.: मद्य; Sureśvara: द्राच; this meaning is probably founded
on the verse quoted under 1. 3., col. a, line 33); comp. अमृत-
फला and अमृतरसा. ² The name of a class of Apsarasas, ac-
cording to the Vāyu-Pur. (see s. v. अप्सरस p. 223 a, l. 21).
³ A proper name: the daughter of a king of Magadha, wife
of Anaswan and mother of Parikshit; Mahābh. Ādip.: अन-
द्या खसु मागधीमुपयेमे ऽमृतां नाम तस्यामस्य अश्वे परीक्षित.
⁴ A name or epithet of sun-beams; e. g. Raghuv.: ता-
भिर्गर्भः प्रजाभूवि दधे देवांशसंभवः । सौरीभिरिव नाडीभि-
रमृतास्त्राभिरम्यः (Mallin.: अमृता इत्यास्त्रा यासां ताभिर्ब-
लवहनसाम्यान्नाडीभिरिव नाडीभिर्वृष्टिविसर्जनीभिर्दीधिति-
भिः । अच यादवः । तासां शतानि चत्वारि ररमीनां
वृष्टिविसर्जने शचचयं हिमोत्सर्गे तावन्नर्भस्य सर्जने । आगन्दास
हिमध्यास(?) नूतनाः पूतना इति चतुःशतं वृष्टिवाहाः । ताः
सर्वा अमृतस्त्रिय इति). ⁵ The name of one of the sixteen
digits, or sixteenth parts, of the moon's diameter (Brahma-
Pur.; Aufrecht's Catal. of the Bodl. MSS.). ⁶ A name of
Durgā, the wife of Śiva, in a valley of the Vindhya-moun-
tains; Matsya-Pur.: अमृता विश्वकन्दरे (Aufrecht's Catal. of
the Bodl. MSS.). ⁷ The name of several medicinal plants,
viz. of ^a a species of moonseed, Menispermum glabrum
(Amarak., Haldy., Hemach., Viśvapr., Trikānd., Med., Śabda-
ratn., Ajayap., Rājanigh., Sureśvara: = गुडूची; Nigh. Pr.:
= गुडूवेस or a variety of it, कन्दगुडूवेस; Ainslie, Mater. Ind.
II. p. 377, and Wise, System of Hindu Med., p. 404 &c. call it
Menispermum cordifolium; Graham, Cocculus cordifolius;
comp. अनन्ता). See also अमृतकन्द, अमृतसता, अमृतवल्ली,
अमृतविह्व, अमृतसंभवा. ^b Myrobalan emblic, Phyllanthus
emblica (आमलकी or धापी, Amarak., Hemach., Viśvapr.,
Tri., Med., Śabd., Rājan., Sureśvara, Ajayap.; — Nigh. Pr.:
आंवळी; Ainslie, I. p. 239); comp. अनन्ता and अमृतफला.
^c Chebulic myrobalan, Terminalia chebula or citrina (हरीतकी,
अभया or पष्पा, Amarak. &c., as before; Nigh. Pr.: हर्तकी;
Ainslie, II. p. 123); comp. अनन्ता and अमृतजा. ^d Long-pepper,
piper longum (मानधी or कृष्णा, Hemach., Med., Śabd., Sureśv.;

Ainslie, I. p. 308). ^o The Betel-plant, *Piper betel* (*Nigh. Pr.*: = नागविल i. e. नागवल्ली; *Ainslie*, II. p. 465). ^f Bitter gourd-plant, *Cucumis colocynthus* (*Rájan.*: = इन्द्रवारुणी; *Nigh. Pr.*: a small variety of it, लघुकावडळ; *Ainslie*, I. p. 84). ^g Heart-pea, *Halicacabum cardiospermum* (*Rájan.*: = ज्योतिष्मती; *Ainslie*, II. p. 204). ^h Malabar nightshade, *Basella alba* (Graham); by some it is rendered *Euphorbia tristis* (Molesworth); (*Rájan.*: गोरचदुग्धी = Mahr.: दुग्धी). ⁱ *Aconitum ferox* (see अतिविषा, *Rájan.*; according to the *Nigh. Pr.*, a dark variety of it: काळें अतिविष; also called *Betula*; see *As. Res.* VI. p. 373). ^k A red variety of *Convolvulus Thurpethum*, the root of which is of great value as a cathartic (*Rájan.*: रक्तत्रिवृत; *Nigh. Pr.*: रक्तनिशोत्तर; *Molesw.*: Thomea turpethium; the same as तेड; *Ainslie*, II. p. 382). ^l Bent grass, commonly *Dúb*, *Agrostis linearis* (*Rájan.*: दूर्वा; according to the *Nigh. Pr.*, a white or dark-blue variety of it: श्वेतदूर्वा, नीलदूर्वा; *Ainslie*, II. p. 27). ^m A small variety of *Panicum italicum* (*Nigh. Pr.*: लघुमालकांशोपी; *Ainslie*, I. p. 226). ⁿ Alum, Alumen; sulphas aluminae (*Ainslie*, I. p. 11; *Nigh. Pr.*: फटकी or तुरटी). ^o *Mimusops hexandra* or Kanki (*Nigh. Pr.*: = रांजणी or खिरणी). ^p *Mimosa octandra* (*Nigh. Pr.*: = रासना i. e. रास्ता). ^q A large variety of the pumpkin gourd, *Cucurbita pepo* (*Nigh. Pr.*: = थोरकोहोळा). ^r *Flacourtia sapida* (*Nigh. Pr.*: = बांवचा or बांवची). ^s Holy basil, *Ocimum sanctum* (*Sábdam.*: = तुलसी; *Ainslie*, II. p. 426). ^t The same as शिवलिङ्गी (*Nigh. Pr.*). ^u The same as खर्वूज (*Nigh. Pr.*). ^v (In astrology.) The name of certain Tithis or lunar days, deemed to confer long life, on account of certain conjunctions of planets which take place on them; e. g. *Rájamár-tānda* (as quoted in *Raghun.*'s *Jyotistattwa*): चन्द्रार्कयोर्भवेत्पूर्णा कुजे भद्रा गुरौ जया । बुधमन्दौ च नन्दायां शुक्रे रिक्तामृता तिथिः । आदित्यहस्तागुरुपुष्ययुक्ता बुधानुराधाशनिरोहिणी च । सोमे च विष्णुः कुजरेवती च शुक्राश्विनी चामृतयोगवर्गाः यदि विष्टिव्यतीपातौ दिनं वायशुभं भवेत् । हन्यते ऽमृतयोगेन भास्करेण तमो यथा; and comp. *Varáha* (quoted there): दुःस्वप्ननाशको वारो नक्षत्रं पापनाशकम् । तिथिरायुष्करी प्रोक्ता योगो बुद्धिविवर्धकः. See also अमृत 4. ³⁰ and अमृतयोग.

4. n. (-तम्) ¹ Immortality, eternal life, final deliverance; comp. अपवर्ग (मोक्ष or मुक्ति; *Amarak.*, *Haláy.*, *Hemach.*, *Viśwapr.*, *Trik.*, *Med.*, *Bhūrip.*, *Ajayap.*, *Sábdar.*); e. g. *Rígv.* (scil. *Soma* and *Pushan*) जातौ विश्वस्य भुवनस्य गोपौ देवा अन्नमृतस्य नाभिम (*Sáy.*: अमृतस्य । अमरणस्य); or *ibid.*: दक्षिणावन्तो अमृतं भजन्ते दक्षिणावन्तः प्र तिरन्त आयुः (*Sáy.*: अमृतमविनाशं मोक्षम्); or *Rígv.*, *Váj. S.*: घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः (*Sáy.*: तदेव — scil. घृतं — अमृतस्य नाभिर्वन्धकं भवति; *Mahidh.*: अमृतस्य नाभिः । नहनम् । यजमानानाममृतत्वप्रापकं घृतं यजनेनेत्यर्थः); or *ibid.*: आप्यायमानो अमृताय सोम दिवि श्रवांस्युत्तमानि धिष्व (*Sáy.*: हे सोम त्वममृतायास्माकममृतत्वायामरणत्वायाथायमानः सन् श्रवांसि धारय; *Mahidh.* renders, in this passage, अमृत continuation, or increase of progeny: अमृताय । अमरणधर्मिण्ये प्रजात्यै पुत्रादिवृद्धौ यजमानस्य भवेति शेषः; but though, in the *Vájas. S.*, this may be the sense of the verse, the literal meaning is, “Soma, be

conducive to our immortality”, scil., through granting us sons who perform our funeral rites and thus free us from transmigration; for, the *Taittiriya-Up.* says: प्रजातिरमृतमानन्द इत्युपस्थे, which words are explained by *Sankara*: प्रजातिरमृतममृतत्वप्राप्तिः पुत्रेण ऋणविमोक्षद्वारेण &c.; and the *Satap.*: आप्यायमानो अमृताय सोमेति (in reference to the verse quoted) प्रजात्यां तदमृतं दधाति । तस्मात्प्रजातिरमृता. When *Mahidh.*, therefore, in alluding to the latter words, says that प्रजाति, progeny, is explained there by अमृत, he means that अमृत implies, in this passage, progeny, as the means of obtaining eternal life: अमृतशब्देन श्रुत्या प्रजातिर्वाख्याता । तथा च श्रुतिः । प्रजात्यां तदमृतं दधाति &c.); or *Vájas. (Ísa-Up.)*: संभूतिं च विनाशं च यस्तद्वेदोभयं सह । विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते (*Mahidh.*: संभूत्या हिरण्यगर्भोपासनेनामृतं प्रकृतिलयलक्षणमश्नुते) ॥ विद्यां चाविद्यां च यस्तद्वेदोभयं सह । अविद्याया मृत्युं तीर्त्वा विद्यामृतमश्नुते (*Mahidh.*: विद्याया देवताज्ञानेनामृतं देवतात्वभावमश्नुते); or *Manu*: सर्वेषामपि चैतेषामात्मज्ञानं परं स्मृतम् । तद्व्यग्रं सर्वविद्यानां प्राप्यते ह्यमृतं ततः ॥ तपो विद्या च विप्रस्य निःश्रेयसकरं परम् । तपसा क्विन्विषं हन्ति विद्यामृतमश्नुते (*Kull.*: अमृतं = मोक्षम्); or *Bhāgav.-Pur.*: सो (i. e. Vishnu) ऽमृतस्याभयस्त्रैः; or *ibid.*: पादेषु सर्वभूतानि पुंसः स्थितिपदो विदुः । अमृतं चेममभयं विमूर्धो ऽधायि मूर्धसु. ² Long life (see the first instance of the following and under 10). ³ The abode of the immortals, heaven, paradise; e. g. *Rígv.*, *Váj. S.*, *Atharv.*: उर्वाहकमिव बन्धनान्मृत्युमुञ्च्यीय मामृतात् (where *Sáy.* admits also the meaning 2: अमृताच्चिरजीवितात्स्वर्गदेवा मा मुञ्च्यीय, and *Mahidh.*, the meaning 1: अमृतान्ना मुञ्च्यीय स्वर्गरूपान्मुक्तिरूपाच्चामृतान्ना मुञ्च्यीय मुक्तो मा भूयासम्); or *Rígv.*: अथैत वाजा अमृतस्य पन्थां गणं देवानामभुवः सुहस्ताः (*Sáy.*: अमृतस्यामरणधर्मकस्य स्वर्गस्य पन्थां पन्थानमैत); or *Váj. S.*: ऋतं च मे ऽमृतं च मे यज्ञेन कल्पन्ताम् (*Mahibh.*: ऋतं यज्ञादिकर्म । अमृतं तत्फलभूतं स्वर्गादि). ⁴ The (immortal) light; e. g. (of fire) see meaning 12; or (in the sense of Brahman, neuter); e. g. *Bṛihadár.*: यस्मादूर्वाक्सवत्सरो ऽहोभिः परिवर्तते । तद्देवा ज्योतिषां ज्योतिरायुर्होपासते ऽमृतम् (*Sank.*: अमृतं ज्योतिः । ... तस्मादायुष्कामेनायुर्गुणेनोपास्यं ब्रह्मेत्यर्थः). Comp. also अमृताक्षर. ⁵ The means of obtaining immortality, which, when conceived in a material sense, is generally a liquid, (not a solid substance, like *ἀμβροσία*, though both words are kindred in origin). The substances which, in the oldest portions of Vaidik poetry, were held to procure eternal life, are of a sacrificial nature, viz. ^a the *Soma*, or juice of the *Soma plant*, the chief ingredient of a Vaidik sacrifice, by means of which the gods are invigorated and made propitious to the desires of the worshipper, — which, is the source of wealth and all earthly happiness, and resides in the waters, the abode of all healing herbs (comp. the meanings 7. and 22.; e. g. *Vájas.*: सोमो राजामृतं सुत ऋजीषिणाजहान्मृत्युम् (*Mahidh.*: सोमो राजा सुतो ऽभिषुतः सन् । अमृतम् । अमृतरूपो रसरूपो भवति; comp. also *ibid.*: शुक्रं त्वा शुक्रेण &c. (see p. 379 a, l. 3), whereupon *Mahidh.*: हे सोम शुक्रं दीप्यमानं त्वा क्रीणामि । तथा । अमृतं स्वादुत्वेनामृतसमानम्; comp. *Rígv.*, *Sánav.*: आप्यायमानो ऽमृताय सोम &c. (see above a, l. 50); or comp. *ibid.*: जातौ विश्वस्य &c. (see

p. 380 a, l. 43); or comp. *Rigv.*: सर्वा (Sáy.: = सर्वस्य दातारम्) स्वामु मदेम सोम; or comp. *Mahábh. Ádip.* (ch. 30. vv. 1425. 1426, in the legend of Garuda, who, at the behest of his mother, Vinatá, set out to take the Amrita from the gods): वृहस्पतिश्चाव.... । सर्वो वसिष्ठां श्रेष्ठो हर्तुं सोमं विहङ्गमः.... ॥ सीतिश्चाव । श्रुतितद्वचनं शक्रः प्रोवाचामृतरश्चिः । महावीर्यवसः पथी हर्तुं सोममिहोचतः (*Arjunam.*: सोमम् । अमृतम्) — which words seem to prove that this legend of the *Mahábh.* belongs to a period preceding that of the legend told there of the churning of the ocean, for the acquirement of Amrita (*Ádip.* ch. 17-19); for in the latter the Amrita is no longer the pure Soma; see below col. b, l. 15 ff. Compare also अमृतवता २. and see s. v. सोम). ^b Clarified butter, ghee, “which is the tongue, i. e. the delight of the gods”; comp. *Rigv., Vájas.*: घृतस्य नाम &c. (see above p. 380 a, l. 46); whereupon *Sáyana*: तद्देवानां जिज्ञासादजिज्ञासाणीयं भवति, and *Mahábh.*: तदपि देवानां जिज्ञोत्याननिमित्तं किं पुनर्होमः. See d. and meaning 11. ^c Milk, see d. and meaning 10. ^d The sweet essence of rice, milk, and clarified butter; e. g. *Váj. S.*: ऊर्ध्वं वहनीरमृतं &c. (see p. 379 a, l. 14 ff.); or *Mádh.*'s *Jaiminiyanyáy.*: इदमावाचते । श्रीशुम्भरो यूपो भवत्यूर्ध्वो उज्ज्वर ऊर्ध्वश्व ऊर्ध्ववासा ऊर्ध्वं पशुनाभोर्ध्वो ऽवस्था इति । अमृत-शब्दाभिधेयो ऽत्यन्तसारभूतः सूक्ष्मो ऽन्नरस ऊर्गुच्यते. — All these substances were imagined to secure immortality to the sacrificer; but there is no evidence that, in the *oldest* portion of the Vaidik poetry, they were considered as essential for the immortality of the gods themselves, however much they were supposed to add to their wellbeing and strength. At a *later* Vaidik period, however, — that of the *White Yajurveda*, — when under the influence of philosophical speculations, the rank of the deities became more defined, and the idea of a universal spirit was gradually developed, the inferior gods were held to have been mortal at the commencement, and to have attained to immortality by sacrificing *Amrita* to Agni: and this *Amrita* was emphatically *Soma*; *Satap.*: अभिषुवापाववुहवुसादपावमृतमदधुः सर्वेषामु हेव देवानामात्मा यदपिस्वसादपावमृतमदधुसादात्तमृतमदधत ततो देवा अमृता अभवन् ॥ तच्चत्तदमृतं सोमः सः. See also अमृता-भिविक्त and अमृताऋति. In other passages of the *Satap.*, *Havis* is called the Amrita of the gods; and this word may there imply not merely the liquid offering, but, taken in a wider sense, perhaps the animal offering in general; e. g.: जीवं वै देवानां हविरमृतममृतानामधितत्पशुं घ्नन्ति यत्संघपयन्ति यद्विश्रासत्वापो वै प्राणास्तदस्मिन्नेतान्प्राणान्धाति तथैतज्जीवमेव देवानां हविर्भवत्वमृतममृतानाम् (*Sáyana*: देवा अमृता अमरसधर्माः । जीवनममृतं मृतिरहितम् । अतो योम्यत्वाद्देवानां जीवनं युज्यते &c.); or: आत्मा वै मनो हृदयं प्राणः पुषदाज्यमात्स्यैवैतन्नसि प्राणं दधाति तथैतज्जीवमेव देवानां हविर्भवत्वमृतममृतानाम्. — It is from a combination of the latter idea with the different meanings under which the word *Amrita* occurs in the Vaidik hymns, that the myth arose of the origin of the beverage of immortality as related in the epic poems and the *Puránas*. It is produced there for the benefit of the inferior gods, who, feeling their powers impaired, and being desirous of obtaining immortality,

which they did not possess, — are told by Vishnu to churn the ocean, whence they would acquire the Amrita, after having collected all kinds of medicinal plants and jewels, and cast them into it (comp. meanings 19. and 21.); *Mahábh. Ádip.*: तत्र नारायणो देवो ब्रह्माणमिदमब्रवीत् । विनायसु सुरेष्वेवं मन्वयसु च सर्वशः । देवैरसुरसंघैश्च मध्यतां कलशोदधिः । भविष्यत्वमृतं तत्र मध्यमाने महोदधौ । सर्वैर्वधीः समाणाञ्च (thus the best MSS. of London, Paris, and Berlin; the Calc. ed. has समवाय) सर्वरत्नानि (v. l. सर्वसत्त्वानि) चैव ह । मधुधमुदधिं (v. l. अधममृतं) देवा सप्तसधममृतं (ed. Calc. वैत्सधममृतं) ततः. So they took, for the staff, Mandara, “the king of the mountains”, which, as the *Harivansa* describes it, was glittering from the variety of its metals; the serpent Vasuki, for the cord, and churned the ocean. “Churned by the gods and demons with Mandara, the ocean had its various inhabitants ground by the huge mountain; by the hundred they perished; and the various beings of the sea which dwell in the infernal regions, — the mountain sent them into perdition. Through the whirling of Mandara, the large trees, clashing together, fell from the top of the mountain, along with the birds (nesting on them); and through their friction fire arose, which, blazing up, enveloped the mountain with its flames, like a dark cloud with flashes of lightning. There it consumed elephants and lions, which rushed forward; and life departed from all the various beings. Now, Indra the chief of the gods, quieted the raging element with water which he sent down from the clouds; whence the manifold essence of the great trees and the juice of the medicinal plants flowed into the water of the ocean; and from the water of all these kinds of essence which possessed the power of immortality, and also from the stream of gold, (see meaning 19.) the gods obtained immortality. But the water of the ocean became, in consequence (of this mixture), milk; and from the milk, mixed with these best of essences, came clarified butter.” After a further effort in churning the ocean, there arose, amongst others, from this ocean of clarified butter, *Soma* (the moon), the goddess *Surá* (spirituous liquor; comp. p. 382 a, l. 20 ff. and p. 379 b, l. 21), a horse, the physician of the gods, *Dhanwantari*, who held in his hand the Amrita-cup (comp. p. 379 b, l. 10), a fearful poison (comp. meaning 25.) &c.; *Mahábh. Ádip.*: उदधेर्मध्यमानस्य मन्त्रेण सुरासुरैः । तत्र नाजस्रश्चरा विनिष्पिष्टा महाद्रिशा । विषयं समुपावग्मुः शतशो ज्वलात्सि । वायुयानि च भूतानि विविधानि महीधरः । पातास्रतलवासीनि विषयं समुपावयत् । तस्मिन् भ्राम्यमाक्षे ऽद्वी संघुष्यन्तः परस्परम् । न्यपतन्पतगोपिताः पर्वतायाश्चन्द्रमाः । तेषां संघर्षज्जापिरर्षिभिः प्रज्वलन्मुहुः । विबुध्निरिव गीसाधमायुषोऽन्धरं गिरिम् । ददाह कुञ्जरांश्चात्र (ed. Calc. ०रांश्च) सिंहांश्च निजिःसुतान् (ed. Calc. विनिर्गतान्) । विगतासृनि सर्वाणि सत्त्वानि विविधानि च । तमपिममर-श्रेष्ठः प्रदहन्तं ततस्ततः (ed. Calc. इतस्ततः) । वारिषा भेष-जैर्निःश्रमयामास सर्वतः (ed. Calc. सर्वशः) । ततो नागावि-धास्तत्र सुसुतुः सागरात्सि । महाद्रुमाणां निर्धासा बहवस्वी-धरीरसाः । तेषाममृतवीर्याणां रसानां पयसो ऽपि च (ed. Calc. पयसैव च) । अमरत्वं सुरा जग्मुः काञ्चनस्य च निःस-वात् । ततस्तस्य समुद्रस्य तज्जातमुदकं पयः । रसोत्तमैर्विभिन्त्रं

च ततः क्षीरादभृत्तम् &c. [This is the Amṛita of the *Amarak.*, *Halāy.*, *Hemach.*, *Viśvap.*, *Med.*, *Trik.*, *Bhūrip.*, *Śabd.*, *Ajayap.*, *Sureśwara.*, &c.] According to a further development of this myth, in the *Vishnu-Pur.* &c., the Amṛita is preserved in the moon (see s. v. अमावास्या, p. 365 a, l. 18 ff. and comp. अमृत-दीधिति, अमृतद्युति, अमृतरश्मि, अमृतसू, अमृतांशु); the *Mahābh.* places it in the middle of the ocean (see गरुड; इत्युक्तो गरुडः सर्पिस्ततो मातरमब्रवीत् । गच्छाम्यमृतमाहर्तुं भक्षमिच्छामि वेदितुम् ॥ विनतोवाच ॥ समुद्रकुचावेकान्ते निषादालयमुत्तमम् । निषादानां सहस्राणि तान्भुक्त्वामृतमानयः); (less distinct is, at the end of the chapter on the churning of the ocean, the statement that Indra and the other gods entrusted *Vishnu* with the keeping of the Amṛita, though the rendering, by the commentators, of the epithet किरीटिने with नराय would also seem to point to the water; the passage alluded to runs thus: ततो ऽमृतं सुनिहितमेव चक्रिरे सुराः परां सुदमभिगम्य पुष्कलाम् । ददौ च तं निधिममृतस्य रचितुं किरीटिने बलभिदथामरैः सह (*Arjunam.* and *Nīlak:* किरीटिने नराय). — This apparent discrepancy is solved, however, by the circumstance that *Soma*, the plant, is also the name of the moon, and that the former, according to the *Rigveda*, dwells in the ocean (see सोम). A similar identification is, indeed, made by the *Śatapathabr.* on the passage quoted above (आप्यायमानो ऽमृताय सोम दिवि &c., p. 380 a, l. 50), where it says: चन्द्रमा वा अस्य दिवि श्रव उत्तमम्, whereas, in the Vaidik verse, not the moon, but the *Soma* plant, or its juice, is meant. — A spiritual view of the means of obtaining immortality is that which is either implied by, or ascribed by the commentators to, some of the Vaidik hymns, but which is also clearly expressed by others hymns and by some of the theosophical works. It makes immortality dependent on *knowledge*, i. e. on the knowledge of the supreme deity, and thus identifies Amṛita with *knowledge* on the one hand, and with the *Vedas* on the other. Thus, in the *Rigveda*-verse, तत्रामृतस्य चेतनं यज्ञं ते तनवावहे, *Sāy.* interprets: अमृतस्य । अमरणलक्षणत्वस्य वेदत्वस्य । चेतनं प्रज्ञापकम्; and in the *Rigveda*-verse, य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः । यस्य च्छायामृतं यस्य मृत्युः कस्य देवाय हविषा विधेम, which also occurs in the *Vāj. S.*, — *Mahābh.* refers its latter half to the worship of Prajāpati as founded on the *knowledge* (of the *Vedas*): यस्य च्छाया । आश्रयो ज्ञानपूर्वमुपासनम् । अमृतं युक्तिहेतुः । यस्याज्ञानमिति शेषः । मृत्युः संसारहेतुः. In the verses of the *Vāj. S.* (Īśa-Up.): संभूतिं च &c., विद्यां चाविद्यां &c., प्र तद्वोचेदमृतं &c. (as quoted above, p. 380 b, l. 13 ff.), the same view is distinctly expressed, and in this verse of the same Veda: यत्र देवा अमृतमानशानास्तृतीये धामन्नर्धिरयन्त, *Mahābh.* explains: अमृतं मोक्षप्रापकं ज्ञानम्. On the *Bṛihadār.*: असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मा मृतं गमय, *Sankara* comments: सदमृतं सच्चास्त्रीय-कर्मविज्ञाने ऽमरणहेतुत्वाद्मृतम् । तस्मादसतो ऽसत्कर्मणो ऽज्ञानाच्च । मा माम् । सच्चास्त्रीयकर्मविज्ञाने गमय देवभावसाधनात्मभावमापादयेत्यर्थः. The *Śvetāśwatar-Up.* says: य एकद्विदुरमृतास्ते भवन्ति (viz., those who know the nature of Brahman); and the *Chhāndogya-Up.* contains an allegory, in which the fluids (i. e. *Soma*, clarified butter, and milk, as

Sankara interprets the word), used at the sacrificial acts connected with each of the four Vedas, and the pronunciation of the mystical word Om (i. e. Brahman), are likened to five kinds of Amṛita; each kind of these beverages of immortality being enjoyed by a different class of deities, the Vasus, Rudras, Ādityas, Maruts and Sādhyas; but their enjoyment is described in the following manner: न वै देवा अन्नन्ति न पिवन्त्येतदेवामृतं दृष्ट्वा तृष्यन्ति । त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपाद्दुवन्ति । स य एतदेवममृतं वेद वसूनाम् (or, as the case may be, रद्राणाम् &c.) एवैको भूत्वाग्निना (the chief of the Vasus, or, as the case may be, इन्द्रेण, the chief of the Rudras, &c.) एव मुखेनैतदेवामृतं दृष्ट्वा तृष्यति स एतदेव रूपमभिसंविशन्त्येतस्माद्रूपाद्दुदेति; their enjoyment is, therefore, not a material one; it is the enjoyment of understanding or knowledge (*Anandagiri:* अमृतानि धेयानि). — In the mystical passage which precedes these words the *Vedas* themselves are said to be the essences which produced the various kinds of Amṛita: ते वा एते रसानां रसा वेदा हि रसास्तेषामेते रसास्तानि वा एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेषामेतान्यमृतानि “they (i. e. the various forms of the sun, produced by the Vaidik hymns and the ceremonies connected with them), are the essences of the essences (that is to say, of the Vedas); for the Vedas, (on account of the sacrificial ceremonies founded on them), are their essences; these (forms) are the essences; and they are the Amṛitas of the Amṛitas; for the Vedas are immortal (amṛitās), and the forms (of the sun) which appertain to to them are Amṛitas.” Compare also the passage from *Manu* quoted above (p. 380 b, l. 18 ff.).

In the profane, poetical literature, the Amṛita spoken of, or alluded to, in comparisons, is meant ^a for that of the epic or Paurānic period, or ^b a liquid of a general, imaginary character compared in its sweetness, coolness, &c., to the drink of the gods; e. g. ^a *Mahābh. Udyogap.*: ततः पुरन्दरं विष्णुर्वाच भुवनेश्वरम् । अमृतं दीयतामस्यै क्रियतामरैः समः; *Bhāgav.-Pur.*: तत्रामृतं सुरगणाः फलमञ्जसापूर्यत्पादपङ्कजजःश्रयणान्न दैत्याः; or *ibid.*: अथाघनामाभ्यपतन्महासुरस्तेषां सुखक्रीडनवीक्षणचमः । नित्यं यदन्तर्निजजीवितेषुभिः पीतामृतैरप्यमरैः प्रतीच्यते (*Śrīdharasw.*: अयं भावः । नामृतपानमात्रेण जीवनं सफलं भवति किंतु भगवल्लीलानुस्मरणेनेति तदेव नित्यमन्तश्चिन्त्यत इति); or *Suśruta*: इहामृतं च सोमस्य चित्रभानुस्य भामिनि । उच्चैःश्रवाश्च तुरगो मन्दिरे निवसन्तु ते; or *Nalodaya*: सहासहावमादरैः सहासहाः (i. e. सह असहाः) स्मरस्य ते । सुरासुरा यथा मृते सुरासुरागमाद्भुः; or *Bhātik.*: बलिर्बबन्धे जलधिर्ममन्धे जह्रे ऽमृतं दैत्यबलं विजिग्ये ... येन &c.; or *Naishadh.*: यद्वादिषमप्रियं तव प्रियमाधाय ननुत्सुरस्मि तत् । कृतमातपसंज्वरं तरोरभिवृष्यामृतमंशुमानिव; ^b e. g. *Mahābh. Vanap.*: अमृतास्वादनीया मे पीताः प्रसवेणीदकाः; or *Garuda-Pur.*: यस्तं न पालयति लोलयतीन्द्रियाणि तस्यामृतं चरति हस्तगतं प्रमादात्; or *Sisupālab.*: अन्न्यूनगुणममृतस्य धारयन्ती &c. (*Mallin.*: अमृतस्य पीयूषस्य गुणं माधुर्यादिकं धारयन्ती); or *ibid.*: सिक्ता इवामृतरसेन मुहुर्जनानां क्लान्तिच्छिदो वनस्यतयस्तदानीम् ... विचित्रफलैर्विरेजुः; or *Meghadūta*: पादानिन्दोरमृतशिशिराञ्जालमार्गप्रविष्टान् &c. (*Mallin.*: जालमार्गप्रविष्टान् । गवाक्षविवरगतान् । अमृतशिशिरान् । इन्दोः पादान् ।

ररमीन्; where अमृतश्चिश्चिर may mean cool as *amrita*, or cool through the *amrita* which is preserved in the moon, but, more probably, the former; comp. the instance l. 9.) —

The word is frequently used in a still more figurative sense than that implied by the latter instances, when the exquisite nature of immaterial objects is likened to *Amrita*; e. g. (*speech, tale, &c.*) *Bhāgav.-Pur.*: अद्भुतकथायां (i. e. अद्भुतम्) मे शब्दमदनुकीर्तनम् । परिनिष्ठा च पूजायां स्तुतिभिः स्तवनं मम; or *Bhāṭik.*: वचनामृतदीधितिर्वितन्वन् (*Jāyam.*: अमृतमयदीधितय इव वचनामृतदीधितिर्वितन्वन् । विस्तारयन् । लोकवृत्तान्तसंबोधकमाह्लादकं वचनमुदाहरन्नि-
त्यर्थः; *Bharatam.*: वचनान्येवामृतदीधितिः सुधासंबन्धिकि-
रणान्वितन्वन् । युद्धवृत्तान्तबोधकमाह्लादकवचनमुदाहरन्); or (*conversation, discourse*) *Śiśupālab.*: श्रीपतिः पतिरसाव-
वनेश्च परस्परसंकथामृतमनेकमसिखदतामुभौ; or (*elegant speech, such as taught in rhetorical works*) *Naishadh.*: आस्ये या तव भारती वसति तल्लीलारविन्दोल्लसद्वासे तत्कलवैष्णनि-
क्लणमिलद्वाणीविलासामृते &c. (*Nārāyaṇa.*: वाणीविलासरूपं वक्रोक्त्यादिनानाविधवाग्विलासरूपममृतं यस्मिन् — viz. आस्ये —); or (*the qualities of Nala*) *Nalodaya.*: किमपः सरसीमा (i. e. सरसि इमाः) या धाम गुणामृतप्रसरसीमायाः (*Tikā.*: या त्वं — viz. Damayanti — गुणामृतप्रसरसीमाया धाम । गुणा एवामृतं तस्य प्रसरो विसर्पणं प्रवाह आधिक्यं वा । तस्य या सीमा मर्यादा तस्या धाम गृहम् । अत्रामृत-
शब्देन सुधाजलं चाभिधीयते । गुणामृतप्रवाहस्त्वथैव स्थित इति भावः); or *Naishadh.* (where *Sri-Harsha* says that Damayanti, by not withdrawing her mouth from Nala's kisses, shed Amrita into his heart): चुम्बितुं न मुखमाचकर्ष यत्पलुरन्तरमृतं ववर्ष तत्. — A further application of this meaning — in a figurative sense — may be seen in the compound पञ्चामृत, which means an aggregate of milk, sugar, clarified butter, curds, and honey; e. g. *Raghuṇand. Jyotistattva.*: रैवत्याश्चिपुनर्वसुद्वयमरुत्सूलानुराधामघाहस्तासू-
त्तरफल्गुभेषु भृगुजे जीवार्कवारे तथा । लम्बे उपशोभने च नियतं संख्यञ्च रिक्तां तिथिं देयं मासि तु पञ्चमे सुकरणे पञ्चा-
मृतं योषिताम् । दुग्धं सशर्करं चैव घृतं दधि तथा मधु । पञ्चा-
मृतमिदं प्रोक्तं विधेयं सर्वकर्मसु. With this metaphorical ac-
ception of the word is connected the meaning

⁶ Unsolicited alms (because it is agreeable like *Amrita*, whereas alms obtained by begging are compared to, and hence called, *mṛita* “death”; *Amarak., Hemach., Viśvapr., Trik., Med., Śabdār., Bhūrip.* &c. according to) *Manu.*: ऋतामृताभ्यां जीवेत्तु मृतेन प्रमृतेन वा ॥ ऋतमुच्छशिलं ज्ञेयममृतं स्वा-
दयाचितम् । मृतं तु याचितं भैवं प्रमृतं कर्षणं स्यूतम् (*Medhāt.*: अमृतं स्वादयाचितमत्यन्तप्रीतिकरत्वात्; *Kull.*: अयाचितो-
पस्थितममृतमिव । सुखहेतुत्वादमृतम्); hence *Bhāgav.-Pur.*: ऋतामृताभ्यां जीवित मृतेन प्रमृतेन वा ॥ ऋतमुच्छशिलं प्रोक्तममृतं यदयाचितम् । मृतं तु नित्ययाज्ञा स्वात्प्रमृतं कर्षणं स्यूतम्. ⁷ (ved.) Water (on account of its healing and nourishing properties, perhaps also as the abode of Soma; the word being originally an epithet of water; compare, for instance, p. 379 a, l. 11 and p. 384 b, l. 10); e. g. *Ṛigv.*: य आश्व-
श्वा अमवद्बहन्त उतेशिरे अमृतस्य खराजः (*Sāy.*: उतापि चे-
शिरे । ईश्वरा भवन्ति । अमृतस्य । उदकस्य । खराजः । स्वायत्तदी-
प्तयः); or *Ṛigv., Vāj. S., Atharv.*: महत्तद्वृष्णो असुरस्य ना-
मा विश्वरूपो अमृतानि तस्यौ (*Sāy.*: स इन्द्रो वरुणात्मना-

मृतानि जलान्मातस्यौ; similarly *Mahidh.*); or *Ṛigv.*: पुवं तासां दिवस्य प्रशासने विश्वां चयवो अमृतस्य मञ्जना (*Sāy.*: मञ्जना । अन्वेषामसाधारणेन वक्षेण विश्वां प्रजायां दिविभ-
वक्षामृतस्य वृक्षुदकस्य प्रशासने प्रदानेन चयवः । ईश्वरी भववः; he admits, in this instance also, of the meaning “Soma” — see p. 380 b, l. 44: स्वर्णसमुत्पन्नसामृतस्य सोमस्य पावेनोत्पन्नेन मञ्जना वक्षेण युक्ती &c.; but the former inter-
pretation seems preferable); or *ibid.*: वृक्ष इत्यागवो भास्व-
वीकमपि सचन विद्युतो न मुक्ताः । गुह्ये वृक्षं सदसि स्त्री चनरपार ऊर्ध्वे अमृतं दुहाणाः (*Sāy.*: अमृतमुदकम्) “mighty
suns, like brilliant lightnings, resort to the bright-shining Agni, great in his own abode as in a cavern, as they draw forth Amrita — i. e. water — from the midst of the (wide) ocean”. Though *amrita* can here scarcely be under-
stood otherwise than *Sāyaṇa* renders it, viz. water, it is probable that this verse is one of those on which the epic myth of the churning of the ocean for the obtainment of Amrita was founded (p. 381 b); for another verse, see meaning 10. The meaning “water” is given by *Yaska's Nighantu*; also by the *Amarak., Halāy., Hemach., Viśvapr., Trik., Med., Śabdārāt., Ajayap., Sureśw., Rājanigh. &c.* Comp. also अमृतस्नाव.
⁸ (In later mythology.) The name of a sacred place in the north of the northern shore of the milk-ocean (comp. p. 381 b); *Hariv.*: श्रीरोदक्षीत्तरे कुल उदीच्यां दिशि देवताः । अमृतं नाम परमं स्नावमाङ्गर्मीविश्वः. Comp. also अमृतेष्टय. ⁹ The juice of the Soma plant; (for this meaning comp. p. 380 b, l. 44, and for अमृत as epithet of Soma, and as such used in the masc. gender, p. 379 a, l. 27 ff.). ¹⁰ (ved.) Milk (comp. p. 379 a, l. 20); e. g. *Ṛigv.*: राजाना निचाववणा सुपाणी गोषु प्रियममृतं रचमाणा (*Sāy.*: अमृतम् । अमृतवत्स्वादुभूतं पयः); comp. *Ṛigv., Vāj. S.*: समुद्राद्भिर्मधुर्मा उदारत् &c. (see p. 380 a, l. 46, 47, and 381 a, l. 20) “from the ocean (i. e. the udder of the cows) arose the sweet wave (i. e. of milk); by its brightness man obtained immortality; “tongue of the gods” and “tie (i. e. cause) of immortality” — such is the secret name of clarified butter (which is obtained from milk)”. This is one of the interpretations, given by *Sāyaṇa*, of the foregoing verse (for others comp. his commentary on *Ṛigv.* VI. 58. 1. and *Mahidh.* on *Vāj. S.* 17. 89); and the verse thus understood is probably another of those which expanded into the epic myth of the Amrita; comp. p. 381 b, l. 34. (Immortality is there meant for “long life”; *Mahidhara.*: यो हि घृतमन्नाति स दीर्घायुर्भवति.) In this sense, the word occurs also in the legend of the *Mahābh. Anuśās.* ch. 77, where even सोम is used in the sense of ‘milk, clarified butter, &c.’ (*Nilak.*: घृतादि). This meaning is given, by *Hemach.* (not the *Viśvapr.*), the *Rājan., Nigh. Pr., Sureśwara.* The *Parīś.* of *Hem.* gives, besides, the meaning “warm milk”. ¹¹ (ved.) Clarified butter (as used in sacrificial acts); comp. the preceding and p. 379 a, l. 14 and p. 381 a, l. 14; e. g. *Ṛigv.*: सुधीत बर्हिःरानु-
वर्घुतपुष्टं मनीषिषः । यचामृतस्य चयवम् (*Sāy.*: अमृतस्य । अमृतसमानस्य घृतस्य); comp. also अमृताङ्गति. (This meaning — viz. घृत or सर्पिस् — is given also by *Hemach., Viśvapr., Śabdārāt., Sureśw., Rājan. &c.*) ¹² A sacrificial offering (comp. p. 381 a, l. 40 ff.); e. g. (*Ṛigv.*) *Vāj. S.*: अपिरसि जज्ञना जातवेदा घृतं मे चक्षुरमृतं न चासन् (*Mahidh.*: अमृतं

हविः; *Sāyaṇa*, however, renders the word in the corresponding R̥gveda-verse “immortality” or “light” ज्योतिः, see meaning 4.); or *ibid.*: तुरीयादित्य सवनं त इन्द्रियमातस्यावमृतं दिवि (*Mahidh.*: अमृतं सुधासमं हविः; acc. to one explanation of this commentator); comp. p. 381 a, l. 40 ff.; in this sense, the word occurs also in the *Śisūpālab.*: अमृतं नाम यत्सन्तो मन्त्रजिह्वेषु जुहति &c. (*Mallin.*: तत् — i. e. अमृतं — पुरोडाशादिकं जुहति); but its legitimate use in this sense is probably restricted to the Vaidik literature. ¹³ The residue of a sacrifice to the gods (as contradistinguished from विघस, or the residue of a repast in honour of deceased ancestors); e. g. *Manu* (and, on his authority, *Amarak.*, *Hemach.*, *Viśvapr.*, *Trik.*, *Med.*, *Śabdaratn.*, *Ajayap.*, *Bhūrip.*): विघसाशी भवेन्नित्यं नित्यं वामृतभोजनः । विघसो भुक्तशेषं (v. l. भूत्यशेषं) तु यज्ञशेषं तथामृतम् (*Medhāt.*: यज्ञशेषं यज्ञोपयुक्तशेषमिति द्रष्टव्यम्; *Kullūka*: दर्शपीर्णमासादियज्ञशिष्टं पुरोडाशाद्यमृतम्); according to a remark of *Medhātithi*, *Manu* gave this explanation of the words विघस and अमृत, because they were used in this sense by a certain school only; his object being to prevent a misunderstanding: उत्तरेणार्धश्लोकेन सौहार्दमेव तस्य वेदार्थव्याख्यानं कस्यांचिच्छाखायामाभ्यां शब्दाभ्यां विधानं दृष्टमतो व्यामोहं निवर्तयति; or (with the explanatory addition of यज्ञशिष्टं) *Bhagavadgītā*: यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् (*Śankara*: यज्ञानां शिष्टं यज्ञशिष्टं च तदमृतं च यज्ञशिष्टामृतं — which word, therefore, is a *Karmadh.* — तद्भुजत इति यज्ञशिष्टामृतभुजः । यथोक्तान्यज्ञान्कृत्वा तच्छिष्टेन कालेन यथाविधि चोदितमन्नममृताख्यं भुजत इति ते &c.; *Sadānanda*: यज्ञान्कृत्वावशिष्टे ये काले ऽन्नं भुजते ऽमृतम् &c.; *Arjunam.*: यज्ञान्कृत्वावशिष्टे काले ऽनिषिद्धमन्नममृतरूपं भुजत इति &c.). ¹⁴ The essence of rice, or of food in general; comp. p. 379 a, l. 13 ff. ¹⁵ Prepared rice (see the next meaning); e. g. *R̥g.*: ईशे ह्यपिरमृतस्य भूरेः (*Sāy.*: अमृतस्य । अन्नमुदकं वा । द्वितीयार्थे षष्ठी); this meaning, though probably restricted to the Vaidik writings, is mentioned by *Hemach.* (= अन्न), and the *Nigh. Pr.* (= ओदन). A similar definition of अमृत occurs in a verse, towards the end, of the *Naishadh.*, where that poem is likened to Amṛita; the latter word then being defined as “pain-dispelling”, “rejoicing”, and “(as pleasant as prepared) rice”: स परमपरः क्षीरोदन्वान्यदीयमुदीर्यते मथितुरमृतं खेदच्छेदि प्रमोदनमोदनम् (*Nārāy.*: कीदृशम् (scil. अमृतम्) । मथितुर्देवादेः खेदच्छेदि ओदनं भक्तमास्वाद्यसिद्धान्तरूपम्). Compare also p. 379 a, l. 5. ¹⁶ Food, in general; *Hemach.*: = जग्धि; (this meaning, which may be implied by the explanation अन्न in the preceding (15.), is distinguished from it by *Hemach.*; but the other Koshas do not give this separate meaning). ¹⁷ Anything sweet; *Hemach.*: = स्वादु (a meaning apparently inferred from *Sāyaṇa*’s or other commentators’ remarks on the sweetness of the Soma, milk, rice, &c. — comp. e. g. p. 380 b, l. 54, 381 a, l. 19 ff., 383 b, l. 30 — and probably met with in later poetry only —; comp. the instances given above, p. 382 b, l. 43 ff.). ¹⁸ Anything agreeable, handsome, beloved (*Hemach.*, *Ajayap.*: ह्यय; *Vyādi*, on the authority of *Bharata*: सुन्दर and अतिहय, as quoted by *Rājā Rādhāk.*, who gives this meaning, however, under the mascul. अमृत; in this sense the word oc-

curs probably in later poetry only, as in the foregoing acceptance). ¹⁹ (ved.) Gold (*Nigh.*; also mentioned by *Hemach.*); e. g. *R̥g.*: अग्निर्भुवद्रचिपती रयीणां सत्रा चक्राणो अमृतानि विश्वा (*Sāy.*: अमृतानि । हिरण्यनामैतत् । अमृतं वै हिरण्यमिति श्रुतेः); compare also p. 378 b, line 56 ff., अमृतपत्र and अमृतवर्ण. ²⁰ Property; *Hemach.*: = स्व; (this meaning, which is mentioned by *Hemach.*, is probably inferred from the meaning “gold”). ²¹ A medicament, a drug in general (*Rājān.*, *Nigh. Pr.*: औषध); e. g. *R̥g.*, *Vāj. S.*, *Atharv.*: अप्सवन्तरमृतमप्सु भेषजम्; *Sāyaṇa* takes अमृत here — I. 23. 19. — in the sense of पीयूष “drink of immortality”; and *Mahidh.* on *Vāj. S.* 9. 6. seems to understand the word in a similar manner, since he does not explain it; this interpretation, however, not only jars with the Vaidik conception of amṛita, but destroys the climax intended by the succeeding word भेषज; nor is it probable that, in the R̥gveda-verse which follows the one quoted, and expresses the same idea, भेषज would recur and the stronger term — for such would अमृत be, according to *Sāyaṇa*’s view — be dropped altogether; this verse says: अप्सु मे सोमो अन्नवीदन्तर्विद्वानि भेषजा । अपि च विश्वंभुवमापस्य विश्वभेषजीः; it seems, therefore, that अमृत in the verse alleged, implies a similar, but less emphatic sense than भेषज; or *Patanjali* (in a *Kārikā* to *Pāṇ.* VIII. 1. 8., the quotation of which is inadvertently omitted, “Pāṇini, his place &c.”, p. 95 note 106 line 6, and p. 98 last line): सामृतैः पाणिभिर्घ्नन्ति गुरवो न विषोच्छितैः; or *Śisūpālab.*: अमृतद्रवैर्विदधदञ्जदृशामपमार्गमौषधिपतिः स करैः (*Mallin.*: औषधिपतिश्चन्द्र एवौषधिपतिर्वैद्य इति श्लिष्टरूपकम् । अमृतमेवामृतमौषधिविशेषः । तेन द्रवैराद्रैः करैः किरणैरेव करैर्हृत्तरञ्जदृशामपमार्गमङ्गपरिमार्जनं विदधत् । कुर्वत); or *Hitopad.*: अनिष्टादिष्टलाभे ऽपि न गतिर्जायते शुभा । यत्राले विषसंसर्गो ऽमृतं तदपि मृत्ववे; (the present translations of the *Hitop.* take अमृत, in this verse, for the “drink of immortality”; but, whatever allowance be made for poetical liberties, “a drink of immortality, which kills”, seems to exceed all reasonable limits). ²² A medicine which prevents and cures all diseases and prolong life (*Hemach.*: = रसायन q. v.). Under the heading of *Rasāyana*, *Suśruta* treats, in four chapters (27–30) of the *Chikitsita-sthāna*, of four classes of medicines which have such an effect, — of a *Rasāyana* which removes all diseases, another which strengthens the intellect and prolong life, a third which obviates old age and death (the *Elixir vitae*), and a fourth which confers delight on human life, after it is relieved from all complaints. Seven kinds of men, says *Suśruta*, should not take such a medicine: अनात्मवानलसो दरिद्रः प्रमादी व्यसनी पापकृञ्जेषजापमनी च “a man who is not selfpossessed, an idler, a poor man, an insane man, one addicted to licentious practices, an evil doer, and one who has a contempt for medicines”. The *Elixir vitae* is the juice of the *Soma* plant (comp. p. 380 b, l. 44 ff.) which is to be taken according to a series of regulations laid down by *Suśruta*. He names twenty-four varieties of the *Soma* plant, and begins the chapter treating of this *Rasāyana*, in the following manner: ब्रह्मादयो ऽसृजन्पूर्वममृतं

सोमसंज्ञितम् । अरामृतविवाशाय विधानं तस्य वक्ष्यते ॥ एक एव खलु भयवास्तीमः खाननामाकृतिवीर्यविशेषतुर्विशतिधा भिद्यते. — Compare above p. 379 a, l. 27 and p. 383 b, l. 26.

²³ A powerful antidote, which is to be prepared of the seeds of the *Achyranthes aspera* and the *Acacia Sirisha*, two plants called *Śwetá*, and the *Solanum Indicum*, all these pounded, and mixed with cow's urine; *Suśruta*: अपामार्गस्य वीजाणि शिरीषस्य तथैव च । श्वेते द्वे काकमाची च गवां मूत्रेण पेषयेत् ॥ सर्पिरेतिसु संसिद्धं विषसंशमनं परम् । अमृतं नाम विख्यातमपि संकीर्येभ्युत्तम्. ²⁴ Quicksilver or mercury (*Rājan.*: पारद; *Nigh. Pr.*: पारा; probably called अमृत on account of its medicinal properties).

²⁵ Poison in general (*Rājan.*: सामान्यविष; *Sureśw.*: विष) and ²⁶ The poisonous root of the plant *Vatsanābha* (*Rājan.*: वत्सनाभ; *Nigh. Pr.*: वक्षनाग, which *Wilson* renders: *Mithá Zehar*, the root of the *Aconite ferox* brought from Nepal; *Wise*: root of the *Sida cordifolia*; *Molesworth*: root of the *Gloriosa superba*).

Suśruta speaks of four varieties of the *Vatsanābha* (चत्वारि वत्सनाभानि), and describes its effect as producing stiffness of the neck and yellowness of the excrements and eyes (बीबासश्चो वत्सनाभे पीतविषमूत्रनेत्रता). The two latter meanings (²⁵ and ²⁶) are, in all probability, founded on the use which was made of poison at ordeals; for it was supposed to have no injurious effect on the accused, if guiltless, and thus, in proving his innocence, freed him from the punishment of death, and became, as it were, his "Amrita". This is distinctly implied by the manner in which the poison is invoked on such occasions; e. g. *Yājñav.*: त्वं विष ब्रह्मणः पुत्रः सत्वधर्मे व्यवस्थितः । चा-
यस्वासादभीशापात्सत्वेन भव मे ऽमृतम्; or *Nārada* (ac-
cording to the *Mitāksharā*): त्वं विष ब्रह्मणा सृष्टं परीक्षार्थं
दुरात्मनाम् । पापानां दर्शयामानं शुद्धानाममृतं भव । मृत्युमूर्ते
विष त्वं हि ब्रह्मणा परिक्रमिष्यति । चायस्त्वेन नरं पापात्सत्वेना-
स्मान्मृतं भव. Amongst the poisons employed at ordeals, *Vatsanābha* is mentioned as one; *Mitāksharā*: विषं च
वत्सनाभादि याह्यम् । मृत्विषो वत्सनाभस्य हिमवस्य विषस्य
चेति पितामहवचनात्. ²⁷ Beleric myrobalan, *Terminalia*
belerica (*Sureśwara*: विभीत; other Koshas, consulted by
me, do not give this meaning, which, possibly, may have
arisen from a misunderstanding of *Amarak*. II. 4. 2. 38).

²⁸ The name of the *Virāj* (see s. v. *विराज*) of the metre *Śakvārī* q. v. (*Rik-Prātis*). ²⁹ (In arithmetic it is sometimes used to denote) the numeral 4 (like other words meaning water or ocean, there being four oceans); e. g. *Muhūrtach.*:
आमन्त्रादियोन्मात्सर्वतिसंज्ञिततमसोवच शुभो ऽमृताख्यो मु-
ससं गदस. ³⁰ (In astrology.) The name of certain con-
junctions of planets which are deemed to confer long life,
or the name of the days on which those conjunctions take
place; e. g. *Raghuṇand. Jyotistattva*: अमृतम् । भुवःसुखर-
मूला पीपलभान्यर्कवारि हरियुगविधियुग्मे फल्गुनीभाद्रयुग्मे
दिवसकरतुरङ्गौ शर्वरीभाद्रवारि । युवयुगममवातोपास्वपी-
प्लानि कीचि दहनविधिशतास्वा मेचमं सौम्यवारि । मघददि-
क्षिभपुष्यश्रीचमं श्रीववारि भगयुगजयुगसौ विष्णुमेचि सितारि
रजसमममयोनी श्रीरिवारि ऽमृतानि; or *Rājamārtanda* (as
quoted *ibid.*): अमृतं सिद्धियोगस्य यथेकसिद्धिर्भवेत् ।
सिद्धिर्भवेत् अमृतं संपुससिद्धिषा विषम; or *ibid.*: रत्नादिदिवसे

युक्ता विशाखादिचतुश्चतुः । उत्पाटा मृत्यवः काला अमृतानि यथाक्रमम्. *Comp.* p. 380 a, l. 28, अमृतसिद्धियोग and अमृतयोग. E. According to *Pāṇini* (VI. 2. 116.), a Bahuvr. of अ priv. and मृत, with the udatta on the second syllable, i. e. "free from death"; *Patanjali*, however, in a *Kārikā* to *Pāṇi*. III. 2. 188. (the quotation of which is inadvertently omitted in "Pāṇini, his place &c." p. 95, note 106 line 14, and p. 105 note 120) takes the word as a Tatpur., of अ neg. and मृत, i. e. "not dying"; for, amongst the words formed with क्त (i. e. passive past participles) which have the sense of a present tense, and are enumerated by him in this *Kārikā*, he gives अमृत, and adds, by way of comment: न म्रियन्ते ऽमृताः — these words being the only gloss he adds to the *Kārikā* in question — but, since *Patanjali* does not assert that मृत, in its un-compounded state, or as part of any other compound is used in the sense of "dying", it is questionable whether preference should not be given to Pāṇini's etymology. Nevertheless, *Patanjali*'s statement is valuable in so far as it proves that he would have looked upon a meaning "not dead" as erroneous.

अमृतक n. (-कम्) The drink of immortality (the same as अमृत 4. 5., p. 380 b, l. 39 ff.); e. g. *Gangādāsa's Chhandomanjari*: ब्रज-सुन्दरीसमुदयेन मुदितमनसा स्य पीयते । हिमकरगलितमिवा-मृतकं ललितं मुरारिसुखचन्द्रविदुतम्. E. अमृत, taddh. aff. कन्.
अमृतकन्द Tatpur. m. (-न्दः) The root of *Menispermum glabrum* (*Nigh. Pr.*: = कंदगुळवेल्; this glossary gives the word as a femin. °न्दा, which is probably its Mahratta form; like अमरकन्द which in Mahr. is अमरकांदा). Compare अमृत 3. 7. a. E. अमृत and कन्द.
अमृतकुण्ड Tatpur. n. (-ण्डम्) The vessel containing the Amrita or drink of immortality (see अमृत 4. 5., p. 381 b, l. 40), in *Swarga* (*Molesworth, Wilson*). E. अमृत and कुण्ड.
अमृतकेशव Tatpur. m. (-वः) The name of a sanctuary erected by Amritaprabhā, the mother of Jayapīda, a king of Kashmir, for his salvation, in expiation of the crimes he had committed during his life-time; *Rājatar.*: कृतपापं तमुद्दिश्य विपन्नममृतप्रभा । मृतोद्धाराय तन्नाता व्यधत्तामृत-केशवम्. E. अमृत and केशव.
अमृतचार Karmadh. n. (रम्) Sal ammoniac (*Nigh. Pr.*: नवसागर). E. अमृत and चार.
अमृतगति Bahuvr. f. (-तिः) The name of a metre regulated by number and quantity, a species of the metre called Pankti; it consists of a stanza of four lines, with the following ten syllables in each line: ००००-००००-००००-००००. Also called *Amritamati*, according to *Colebr. Ess.* II. p. 159, or according to *Gangādāsa's Chhandomanjari, Tvaritagati*. — The latter treatise gives the following two instances of this metre, which is not of frequent occurrence: स्वरितगति-ब्रजयुवतिस्तरणिसुता विपिनगता । मुररिपुष्पा रतिगुष्पा परिरमिता प्रमदमिता; and चित्तिविजिति स्थितिविहिति व्रतरतयः परगतयः । उरु हरधुर्गुरु दुधुयुधि कुरवः स्वम-रिकुलम्. E. अमृत and गति.
अमृतगर्भ Tatpur. m. (-र्भः) The immortal foetus; a Vaidik epithet of sleep; *Atharvav.*: यो न जीवो ऽसि न मृतो देवा-नाममृतगर्भो ऽसि स्वप्न । वरुणानी ते माता यमः पितार-रुर्नामासि. E. अमृत and गर्भ.

अमृतचिति Tatpur. The arrangement of consecrated bricks (see **अभिषेक** and **इष्टका**) —, by which act, it was believed, immortality is obtained; e. g. *Satapathabr.*: स प्रथमां चितिं चिनोति । सा हासीषा प्राश एव तदे तदमृतममृतं हि प्राशः शेषामृतचितिरिव पुरीषं निवपति । द्वितीयां चितिं चिनोति । सा हासीषापान एव तदे तदमृतममृतं ह्यपानः शेषामृतचितिः अथ पुरीषं निवपति &c. । तृतीयां चितिं चिनोति । सा हासीष वनिष तदे तदमृतममृतं हि वासीषामृतचितिः अथ पुरीषं निवपति &c. (*Sâyana*: एकैकस्मा इष्टकाचितेपरि निधीयमानाया एकैकस्माः पुरीषचितिरमृतत्वसंपत्त्याम् &c.). E. अमृत (4. 5.) and चिति.

अमृतज Tatpur. 1. m. f. n. (-जः-जा-जम्) Produced by Amrita (comp. p. 380 b, l. 39 f.); see the inst. s. v. अमृतवर्ष.

2. f. (-जा) Yellow or Chebulic myrobalan (*Nigh. Pr.*: = इतकी, i. e. हरीतकी). Comp. अमृत 3. 7. c. E. अमृत and ज.

अमृतजटा (probably) Bahuvr. f. (-टा) Indian spikenard, *Valeriana jatamansi* (*Râjan.*: = जटामांसी; *Ainslie, Mat. Ind.* vol. II. p. 367 has a doubt, whether the scientific name of this plant is not *Cyperus stoloniferus*). E. अमृत and जटा.

अमृतजीवी Bahuvr. f. (-वी) Malabar nightshade, *Basella alba* (Graham); (*Nigh. Pr.*: = दुधी; *Molesworth* adds that by some दुधी is rendered, *Euphorbia tristis*). E. अमृत and जीव, fem. aff. (probably) जीव्.

अमृततरङ्गिणी Tatpur. f. (-णी) ¹Moonlight (comp. अमृत, p. 381 b, l. 38 and p. 382 a, l. 5). ²The name of a plant "the bitter root of which is supposed to have sovereign virtues in cases of snake bites and scorpion stings", *Ophioxylon Serpentinum* (Lin.); see *Ainslie, Mat. Ind.* vol. II. p. 441 (*Râjan.*: = चण्डिका; *Nigh. Pr.*: = चाण्डिके; the nature of these two works, which contain chiefly medical terms or terms of natural history, makes me suppose that when चण्डिका is used in them, the name of the plant is meant). — Comp. अमृतद्रव. E. अमृत and तरङ्गिणी.

अमृतत्व n. (-त्वम्) Freedom from death, the condition of a god, immortality; e. g. *Rîgv.*, *Vâj. S.*: समुद्राद्गुर्मिर्मधुमाँ उदारदुपांशुना सममृतत्वमानद् (*Sây.*: अमृतत्वं मोक्षम्); or *Rîgv.*, *Sânav.*: तव ऋतुभिरमृतत्वमायन्विज्ञानर यत्पिचोरदीदिः (*Sây.*: अमृतत्वं देवत्वम्); or *Vâj. S.*: चा मा मतां पितरा मातरा चा मा सोमो अमृतत्वेन मव्यात् (*Mahdh.*: सोमश्चामृतत्वेन सहितो मा मामागव्यात् । चतुर्थे च तृतीया । अमृतत्वाय मम देवत्वजनने &c.); or *Satapathabr.*: ते (scil. देवाः) ईर्ष्याः आम्बन्तश्चैः । अमृतत्वमवयवत्समानास्मान् प्रजापतिश्चाथ &c.; or *Satap.*, *Brihadâr.*: यद्योपकरश्चवतां जीवितं तथैव ते जीवितं स्वाद्मृतत्वस्य तु नाशक्तिं विनेन; or *Chând. Up.*: अमृतत्वं देवेभ्य आनायानि; or *ibid.*: ब्रह्मसंख्यो ऽमृतत्वमेति; or *Sankara* (in his comm. on the *Chând.*): यज्ञात्त्वान्निष्कममृतत्वं तदपेक्षया न तत्र दक्षिणा यन्ति &c.; or *Rik-Prâtis.*: यन्कन्दासां वेद विशेषमेतं स्वर्गं यद्येभिरचामृतत्वम्; or *Manu*: अहिंसया च भूतानाममृतत्वाय कल्पते; or *Ved.-Sûtra*: समाना चासृष्टुपक्रमाद्मृतत्वं चानुपोष्य; or *Sank.* (on the *Ved.-Sûtra*: अन्तर्याम्यधिदेवादिषु तत्सर्वेषु पदेऽप्यत) एष त आत्मान्तर्याम्यमृत इति चात्त्वामृतत्वे मुख्ये परमात्मन उपपद्यते; or *Bhagavadgîtâ*: यं हि न चचयन्तेति पुष्यं पुष्यवर्षम् । समदुःखसुखं धीरं सो ऽमृतत्वाय कल्पते. E. अमृत, taddb. aff. स्व.

अमृतदीधिति I. Tatpur. (-तिः) A ray consisting of, or

being essentially, the Amrita or drink of immortality; e. g. *Bhâitik.*: अचमामृतः; see s. v. अमृत, p. 383 a, l. 9.

II. Bahuvr. 'The moon; (*lit.*: having Amrita-rays; comp. अमृत, p. 381 b, l. 38 and p. 382 a, l. 5; *Sâbdar.*: हिमवृत्तिर्दिव्यपतिर्विष्वामृतदीधितिः); e. g. *Naishadhach.*: अमृतदीधितिरेव विदग्धे भवसि तापममुष्य किमंशुभिः (*Premach.*: अ० चण्डः । न तु तीक्ष्णदीधितिः). ²(In arithmetic sometimes used to denote) the numeral 1 (like other synonyms of the moon, according to a native compilation). Compare also the next, अमृतांशु and अमृतरश्मि. E. अमृत and दीधिति. **अमृतशुति** Bahuvr. m. (-तिः) The same as अमृतदीधिति II. (*Hemach.*: अमृतचेतहिमवृत्तिर्गोः; *Vallabhagani*: अमृतचेतहिमेभ्यो ऽचे शुतिः । अमृतशुतिः । चेतशुतिः । हिमशुतिः). E. अमृत and शुति.

अमृतद्रव Tatpur. m. f. n. (-वः-वा-वम्) Flowing with Amrita; e. g. *Sisupâlab.*: अमृतद्रवैर्विदग्धदन्वद्भ्राम् &c.; (where the word is an epithet of the moonbeams, and implies, flowing with "medicaments"); comp. अमृत, p. 384 b, l. 28. Comp. अमृततरङ्गिणी.

अमृतधारा Tatpur. (-रा) "Stream of Amrita"; the name of a species of the metre *Padachaturirdha* which belongs to the class of unequal metres, the stanza being composed of dissimilar verses; it consists of four lines, the first of which contains 20, the second 12, the third 16 and the fourth 8 syllables, each line beginning with, or ending and beginning with, a spondee, the rest being short syllables (*Colebr., Essays* II. p. 165). E. अमृत and धारा.

अमृतनाद Tatpur. m. (-दः) "The sound of immortality"; the name of an Upanishad belonging to the Atharvaveda (*Anquetil du Perron's* transl. of the Upan., *Weber's* Ind. Stud.), a commentary on which is called **अमृतनादोपनिषद्दीपिका** (*Catal. of MSS.* in the Sanskrit College of Benares; MS. No. 7). E. अमृत and नाद.

अमृतन्धम Tatpur. m. (-मः) An epithet of Vishnu, in the *Harivansa*; (its meaning is not explained by the comm.). E. अमृत in the accus., and धम.

अमृतप Tatpur. 1. m. f. n. (-पः-पा-पम्) ¹Drinking Amrita (i. e., Soma or the Amrita of the milk-ocean, or figuratively; see अमृत 4. 5., p. 380 b, l. 39 ff.). ²Protecting the Amrita. ³Protecting immortality. ⁴Protecting the gods.

2. m. (-पः) ¹A god (*Wilson*). ²A name or epithet of Vishnu, the 504th of his thousand names in the *Anusâsanap.* of the *Mahâbhârata*: सोमपो ऽमृतपः &c. (*Sankara*: धर्ममयोदां दर्शयन्व्यमानश्चेति स्वात्मनामृतरसं पिबन् । अमृतपः । मक्षितममृतमसुरीन्द्रिचमासं रचित्वा देवाण्याचचित्वा तमप्यपिबदिति वा, i. e., either because he drinks the Soma of the sacrifice, or because he protects the Amrita churned from the ocean, and drinks it; *Gangâdhara*: देवाश्च सर्वानमृतान् हि पाति स्वरूपभूतं त्वमृतं सुखं वा । पिबन्तस्वी चामृतपः, i. e., because he protects the gods, or because he is the guardian of immortality, or because he drinks the Amrita). E. अमृत and प.

अमृतपक्ष I. Tatpur. m. (-पः) The golden wing (of the sacrificial fire; such fire being compared to a bird, on account of the bird-like shape in which the sacrificial fire-place was arranged — comp. **अभिषेक** —, and its wings

being called golden, on account of the bits of gold which were placed on the sides of the fire-place); *Śatap.*: देव-
चोमिवो एष यदाहवनीयः । यक्षीतावमृतपची यवित्ताव-
भितो-पी &c.

II. m. (-चः) With golden wings (see अमृत 4. 19.), an
epithet of (the sacrificial) fire; *Śatap.*: इन्दुर्देवः श्वेन चतावा
हिरण्यपचः शकुनो भुरक्षुरित्ममृतं वै हिरण्यममृतपचः शकुनो
भर्ता (*Mahidh.* on the former part of this passage which
occurs in the *Váj.S.*: हे अमे ... हिरण्यपचः सुवर्णशकृत्सिंहि-
रक्षणी पची यस्य । शकुनः पञ्चाकारः; *Sáyana* on the
latter part: अच हिरण्यशब्दार्थं भुरक्षुशब्दार्थं चाह अमृतं वा
इति). E. अमृत (p. 384 b, l. 2) and पच.

अमृतप्रभ Bahuvr. 1. m. f. n. (-भः-भा-भम्) Beautiful as a
god (see अमृत, p. 379 a, l. 35). Compare अमरप्रभ.

2. f. (-भा) The proper name of ^a a wife of Megha-
váhana, a king of Kashmir, ^b a wife of Rañáditya, another
king of Kashmir, ^c a wife of Vajráditya and mother of
Jayápida — two other kings of the same country (*Rája-
taranginí*). E. अमृत and प्रभा.

अमृतफल Bahuvr. 1. m. n. (-सः-सम्) ¹ The fruit of the
snake-gourd, *Trichosanthes Dioeca* or *Anguina* (*Rájanigh.*:
masc. = पटोस; *Nigh. Pr.*: पटोळ or परवर, or popularly
called, in the north, नासपात); the latter work describes its
properties thus: गुरु, धातुवर्धक, मधुर, चाण्ड, रसिप्रद,
चर्षं चाहे व वायु, चासि विदोष, चांणा श्मिवते “when
heavy, it is nourishing, sweet, acid, stimulating to the appe-
tite, and it removes rheumatism as well as disorders of the
three humours of the body”. The *Bhāvaprakáśa* says that
“it is called *Ndsapáti* in Khorasan(?), Kábil and other
countries; that, when light, it is an érrhine, very sweet,
removes disorders of the three humours, and is found in
abundance in the country *Mudgala*”: अचामृतफलम् । पद्-
दक्षानकाविसप्रभृतिदेशेषु नासपाती इति प्रसिद्धम् । अमृत-
फलं सप्त वृक्षं सुखाद्गु चीन्हुरेहीवान् । देशेषु मुद्गलानां च
वज्रसं तद्वन्ती लोकेः. Comp. अमृताङ्गः. ² Quicksilver
(*Nigh. Pr.*: पारा); comp. अमृत, p. 385 a, l. 10. ³ Enlarge-
ment of the scrotum (*Nigh. Pr.*: वृषि). — Comp. अमृताफल.

2. n. f. (सम्-सा) ¹ Wild date-tree, *Phoenix sylvestris*,
or a small variety of it (*Rájanigh.*: neutr. = पारिवत;
Nigh. Pr.: fem. = सपुससुरी. ² Emblic myrobalan, *Phyl-
lanthus emblica* (*Rájanigh.*: fem. = आमसकी; *Nigh. Pr.*:
n. f. = चाण्डकी). Comp. अमृता, p. 379 b, l. 49.

3. f. (-सा) ¹ The vine, *vitis vinifera*, or the white
variety of it (*Rájanigh.*: द्राचा; *Nigh. Pr.*: चेतद्राच). ² A
small kind of raisin without stones (*Nigh. Pr.*: किसमिस).
Comp. अमृता, p. 379 b, l. 21. E. अमृत and फल.

अमृतबन्धु Tatpur. m. (-न्धुः) ¹ (ved.) Keeper of immortality
(an epithet of the gods); e. g. *Rígv.*: अदितिर्ह्यवमिष्ट इष
वा इहिता तव । तां देवा अन्ववायन्त भद्रा अमृतबन्धवः
(*Sáyana*: अमृतबन्धवः । अमरबन्धवः). Compare the
meaning of अमृतरश्मिन् (in the epic literature). ² A horse
(*Nigh. Pr.*: घोडा, i. e. घोडक); lit., “the kinsman of Amrita”,
because the horse *Uchchaháśravas* rose from the ocean,
whence also came the Amrita, for the sake of which it
was churned by the gods; comp. अमृतसहीदर or अमृतसो-
दर. E. अमृत and बन्धु.

अमृतभवन Tatpur. (-नम्) “Abode of immortality”; the
name of a convent built by Amritaprabhá, the wife of
Meghaváhana, a king of Kashmir; *Rájatar.*: भोवाच देव-
भिर्भूषां ब्रह्मभास्वामृतप्रभा । विहारमुक्षिरमृतभवनास्त्रमकार-
यत्. E. अमृत and भवन.

अमृतभुज Tatpur. (-ञ्ज) ¹ A god; *Vallabhag.* on *Hemach.* 1. 7.:
अमृतपूर्वा भुनादयः । अमृतभुजः एते देववाचकाः.

² One who eats the residue of a sacrifice; e. g. *Bhagavadg.*:
यच्चष्टामृतभुजो चाप्ति ब्रह्म सनातनम्. See अमृत, p. 381 a,
l. 54 ff. and p. 384 a, l. 9; and comp. the next. E. अमृत and भुज्

अमृतभोजन m. (-नः) One who eats the residue of a sacri-
fice; e. g. *Manu*: विषसायी भवेन्नित्यं नित्यं वामृतभोजनः.
See अमृत, p. 384 a, l. 9. E. अमृत and भोजन.

अमृतमति Bahuvr. f. (-तिः) The same as अमृतनति (*Colebr.*
As. Res. X. p. 469; the form अमृतमती in the *Misc. Ess.* II.
p. 159 is a misprint). E. अमृत and मति.

अमृतमन्थन Tatpur. n. (-नम्) The churning — by the gods
and demons — of the ocean for the sake of obtaining the
Amrita or drink of immortality (see अमृत 4. 5., p. 381 a, l. 50 ff.
This is the name of the chapters 17–19 in the *Ádiparvan*
of the *Mahábhárata*, where the myth of the origin of the
Amrita is related; comp. अमृतोत्पत्ति. E. अमृत and मन्थन.

अमृतमय m. f. n. (-यः-यी-यम्) ¹ Consisting of immortality,
essentially immortal; e. g. (the supreme Soul) *Śatap.*, *Bri-
hadár.*: यथायमस्मां पृथिव्यां तेजोमयो ऽमृतमयः पृथ्वी यथा-
यमध्वात् शरीरतेजोमयो ऽमृतमयः पृथ्वी ऽचमेव स यो
ऽयमाग्निदममृतमिदं ब्रह्मिदं सर्वम् (*Sankara*: अमृतमयो ऽमर-
हधमी); or *Bhāgavata-Pur.*: य एष वोढश्चक्रः पृथ्वी
भवात्तजोमयो ऽमृतमयो ऽमृतमयो देवपितृमनुष्यभूतपशुपथि-
सरीसृपवीरधां प्राज्ञायाचनशीलत्वात्सर्वमय इति वर्णयति.
Comp. आनन्दमय, which term is an equivalent of अमृतमय,
in the sense stated, in some Upanishads and in the *Ve-
dánta*. ² Consisting of Amrita or the drink of immortality,
essentially Amrita, quite Amrita; e. g. *Panchat.*: भो तस्मा-
त्तव इदयस्वामृतमयफसरसास्वादमुष्टक भवथो दोहदः संजातः;
or *Bhartrih.*: (a woman) तावदेवामृतमयी चावलोचनो-
चरा । चतुःपचादपमता विवाद्यतिरिचते; or *Arjunam.*
(on a passage of the *Harivansa*): लीमन् । अमृतमयं चक्रम्;
comp. also *Jayam.* on *Bhātik.*: यचवामृत, quoted s. v.
अमृत, p. 383 a, l. 10. E. अमृत, taddh. aff. मचद् (comp.
Pāñ. V. 4. 21.).

अमृतमालिनी f. (-नी) A name of Durgá; lit., “with an ever-
lasting garland”; e. g. *Aushadhikalpa*: अमृतमालिनी नमः.
E. अमृत-मात्सा, taddh. aff. इनि.

अमृतमुख Bahuvr. m. f. n. (-सः-सी or सा-सम्) Having a face
like that of a god, looking like a god; e. g. *Mahábh. Śantip.*:
(*Yudhishtira*) पाशवन्वामिषित्तव रावामृतमुखो ऽभवत्. E.
अमृत 2. 1. and मुख; in the fem., with सीष् or टाप्.

अमृतपच Tatpur. m. (-चः) A sacrifice for the obtainment
of immortality; e. g. *Káthaka-Yajurv.*: अमृतपचो वा एष
यद्दर्शपूर्णमासौ कश्च वा ह देवता &c. Compare अमृताङ्गति.
E. अमृत and पच.

अमृतयोग Karmadh. m. (-नः) (In astrology.) The same as
अमृत 4. 30. (p. 385 a, l. 46); see e. g. the quotations given
there, and under अमृता 3. a. (p. 380 a, l. 31); or *Rája-
mártañda* (as quoted in *Raghun.*'s *Jyotist.*): इत्यमृताङ्गी षोडः

सर्वास्त्रभुजानि हेतुवा निवतम् । न भवति पुनरिह शक्नो वैधुति-
विष्टिष्यतीपाते &c. Comp. अमृतसिद्धियोग. E. अमृत and श्रौम.
अमृतरश्मि Tatpur. m. (-ची) Protecting the Amṛita or drink
of immortality; an epithet of the gods; e. g. *Mahābh. Adip.*
(in the legend of Garuḍa, where the Amṛita is identified
with the juice of the Soma, comp. अमृत 4. 5., p. 381 a,
l. 3 ff.): तेनावर्षीणा रजसा देवा मोहमुपाममन् । न वैव इद-
मुच्छसा रजसामृतरश्मिः. Comp. the meaning of अमृत-
वन्धु in the R̥gveda. E. अमृत and रश्मि.

अमृतरश्मि Bahuvr. m. (-रश्मिः) The moon (lit. "having
Amṛita-rays"); e. g. *Bhāṭik.*: रश्मिरोन्नतरत्नगीरवः परि-
पूर्वामृतरश्मिमण्डलः । समदृशत (*Jayam.*: परिपूर्वस्वा-
मृतरश्मिश्चक्षुर्मसो मण्डलमिव मण्डलं यस्म सः; *Bharatam.*
.... चक्षुश्चैव मण्डलं वक्राकारत्वं यस्म सः). Comp. अमृतदी-
धिति II. and अमृत, p. 381 b, l. 38 and p. 382 a, l. 5. E.
अमृत and रश्मि.

अमृतरस I. Tatpur. m. (-सः) The Amṛita-essence, the drink
of immortality; e. g. *Bhartr̥ih.*: पिबाम शास्त्रीघानुत (v. l.
शास्त्रार्थानुत) विविधकाव्यामृतरसात्त विद्यः किं कुर्मः कति-
पयनिमेवायुषि जने; or *Sank.*; comp. p. 386 b, l. 44.

II. Bahuvr. f. (-सा) The dark-coloured grape (*Rājan.*:
कपिलद्रावा; *Nigh. Pr.*: काठिंद्राव); comp. अमृता 3. 1. E.
अमृत and रस.

अमृतवत् Bahuvr. m. f. n. (-तः-ता-तम्) Having a voice like
Amṛita; e. g. *Kālid. Śrutab.*: सा (the metre described) अस्वता-
ममृतवते (vocative fem.) प्रभावती; (a various reading of this
verse is: सा अस्वतामृतवतित्ते प्रभावती). E. अमृत and वत्.

अमृतवता Tatpur. f. (-ता) ¹The same as अमृता 3. 7. a.; a
species of moonseed, *Menispermum glabrum*; *Graham*:
Cocculus cordifolius; *Ainslie, Mat. Ind. II.* p. 377: *Meni-*
spermum cordifolium (Russell); *Nigh. Pr.*: = गुळवेस which
is the same as गुळूची. Compare अमृतकन्द, अमृतवहारी,
अमृतवह्वी, अमृतसन्धवा. ²The same as सोमवता; *Ruta*
graveolens, according to *Ainslie* (l. c. II. p. 378), who when
treating of the medicinal properties of the *Somalatā*, observes
(I. p. 352): "Rue was held in high estimation by the an-
cients, and was a principal ingredient of the celebrated
antidote of Mithridates, king of Pontus. Pliny notices it
in several parts of his Natural History, and calls it one of
the best medicinal herbs, &c.". This description explains
the use which *Bhartr̥ihari* makes of the word, when he
says that a beautiful woman is like the Amṛita- or Soma-
plant, if agreeable to the wishes of her lover, but that she
is like a poisonous creeper, if she is averse to them: नामृतं
न विषं किंचिदेकां मुक्ता नितम्बिनीम् । सेवामृतवता रक्षा
विरक्ता विषवह्वी. E. अमृत and वता.

अमृतवतिका f. (-का) The same as the preceding, perhaps
in a diminutive sense; e. g. see s. v. अमृतवत्. E. अमृत-
वता, taddh. aff. कन् and fem. aff. टाप्.

अमृतवपुस् Bahuvr. m. (-पुः) "Of immortal shape", a name
or epithet of Vishūu; the 814th of his thousand names in
the *Anusāsanap.* of the *Mahābh.*: अमृताशो ऽमृतवपुः &c.
(*Sankara*: मृतं मरणं तद्रहितं वपुरस्त्वमृतवपुः; similarly,
Gangādharma). E. अमृत and वपुस्.

अमृतवर्षा Bahuvr. m. f. n. (-र्षाः-शी-र्षम्) Having a colour
like gold; e. g. *Mahābh. Anusās.*: सासृजत्सीरभेयीषु सुर-

भिसौक्यमातृकाः । सुवर्षवर्षाः कपिलाः प्रवानां वृत्तिधेनवः ।
तासाममृतवर्षाणां चरन्तीनां समन्ततः । बभूवामृतवः केनः
अवन्तीनामिचोर्मिजः. E. अमृत (p. 284 b, l. 2) and वर्षा.

अमृतवह्वरी Tatpur. f. (-री) ¹The same as अमृता 7. a., and
the following (*Nigh. Pr.*: गुळवेस). ²A large species of
the esculent vegetable *Mayāla* (*Nigh. Pr.*: चोरमवाळ).
E. अमृ and वह्वरी.

अमृतवह्वि or अमृतवह्वी Tatpur. f. (-ह्विः or -ह्वी) The
same as the preceding 1. (*Ratnamālā*: गुळूची; *Nigh. Pr.*:
गुळवेस); e. g. *Sūsruta* (on the treatment of goitre): तैलं
पिबेन्नामृतवह्विनिम्बहंसाद्वावृचकपिप्यशीभिः. For its pro-
perties see its synon. अमृतसवा. E. अमृत and वह्वि or वह्वी.

अमृतवाका Tatpur. (?) f. (-का) A species of bird, which,
as the *Śatapathabr.* says, engendered the hawk: राजन्वन्ध-
वो मनुष्याणामनुतमां गोपायन्ति तस्याद्दु तेषु वीर्यवाजायते
ऽमृतवाका वयसां सा चिप्रं ज्ञेनं जनयति (*Sāyana*: वयसां
पक्षिणां मध्ये ऽमृतवाका नाम पक्षिवातिः). E. अमृत and वाका.

अमृतविन्दु Tatpur. m. (-न्दुः) "Drop of Amṛita"; the name
of an Upanishad belonging to the Atharvaveda (*Colebr.,*
Misc. Ess.; *Weber, Ind. Stud.*). E. अमृत and विन्दु.

अमृतशास्त्र Tatpur. n. (-स्त्रम्) The name of one of the seven
Buddhistic *Abhidharma*-works (see अभिधर्म); it was com-
posed by *Goshtha* and contains a compendium of Buddhistic
tenets; (*Wassiljew, der Buddhismus* p. 116). E. अमृत and शास्त्र.

अमृतसङ्कम Tatpur. m. (-मः) Calamine, impure carbonate of zinc
(*Nigh. Pr.*: कसखापरी). Comp. अमृतासङ्कम. E. अमृत and सङ्कम.

अमृतसन्धव Tatpur. l. m. f. n. (-वः-वा-वम्) Produced by
Amṛita, or Soma (comp. p. 380 b, l. 44); e. g. *Mahābh. Anusās.*:
अथ कुञ्जं महादेवं प्रजापतिरभाषत । अमृतेनावसिक्तस्त्वं नो-
च्छिष्टं विषते गवाम् । यथा ह्यमृतमादाव सोमो विश्ववृते
पुनः । तथा चीरं चरन्वेता रोहिणो ऽमृतसंभवम्.

2. f. (-वा) The same as अमृतवह्वि q. v. (*Rājan.*:
गुळूची). E. अमृत and सन्धव, fem. aff. टाप्.

अमृतसहोदर Tatpur. m. (-रः) The horse; (lit., "the brother
of Amṛita"). Comp. अमृतसोदर. E. अमृत and सहोदर.

अमृतसार Tatpur. m. (-रः) Probably the same as तमराव
q. v.; see the next. — *Lassen, Ind. Alterth.* I. p. 98. 99,
considers this word to have become the modern name of
the town Amṛitasir; but Dr. Hall looks upon the latter as a
corruption of *Amṛitasaras*, "lake of Amṛita". E. अमृत and
सार; "essence of Amṛita".

अमृतसारज m. (-जः) ¹Raw sugar (*Rājan.*: कुञ्ज). ²Sugar-
candy (*Rājan.*: तवराजोन्नवखण्ड; *Nigh. Pr.* — fem. ष्या —
खण्डेसावर). E. अमृतसार and ज.

अमृतसिद्धियोग Karmadh. m. (-जः) A common term for cer-
tain periods in astrology, viz. the days of the week, be-
ginning with Sunday, on which occur, respectively, the
nakshatras, हस्त, अश्लेष, अश्विनी, अनुराधा, पुष्य, रेवती,
रोहिणी; the day having its proper nakshatra; or the oc-
currence of the proper nakshatra on the proper day. (*Moles-*
worth.) Comp. p. 385 a, l. 55. E. अमृत and सिद्धियोग.

अमृतसू Tatpur. l. m. (-सूः) The moon (*Hemach.*; lit. "the
generator of Amṛita"; this epithet, if taken literally, would
not be quite in accordance with the Paurānik notions;
for, according to them, the Amṛita is preserved in, not
produced by, the moon; but, since Amṛita is originally

identical with the juice of the Soma, and therefore may be considered as produced by the Soma, and again, since Soma, the name of the moon-plant, is also a name of the moon, the epithet in question originates probably in the confusion of these two meanings of Soma).

2. f. (-सूः) A *Mātrī* or a divine mother (*Wilson; Rājā Rādhāk.*: अमृतानां देवानां सूः प्रसूतिः). E. अमृत and सू.
अमृतसेक Tatpur. m. (-कः) The shedding of Amṛita or the drink of immortality, the sprinkling with Amṛita; e. g. *Hitop.*: वर्धनं चाद्य (ed. Schlegel-Lassen; वर्धयन्वाद्य edd. Seramp., Calc., Bombay; वर्धनं चाद्य ed. Wilkins. and ed. Johnson) सन्मानं खलानां प्रीतये कुतः । फलस्वमृतसेके ऽपि न पद्यानि विषद्रुमाः. E. अमृत and सेक.

अमृतसोदर Tatpur. m. (-रः) The horse (*Rājan.*: = घोटक; *Nigh. Pr.*: = Mahr. घोडा). See अमृतसहोदर and अमृत-वन्धु. E. अमृत and सोदर.

अमृतस्रवा Tatpur. f. (-वा) Literally, "Shedding Amṛita or the drink of immortality"; the proper name of ¹A tree, also called *Rudanti* or *Rudantika* (*Rājan.*, *Nigh. Pr.*: = रदन्ती). ²A creeper, also called वृषादहा, or उपवल्कि-का, or सितसता, or घनवल्ली (*Rājan.*); the same as अमृत-वल्ली (*Nigh. Pr.*, according to the *Chūdāmani*; the same work renders घनवल्ली with अमृतवल्ली). The *Rājanighāntū* and *Nighāntaprakāśa* describe the medicinal properties of this creeper as follows: "it is wholesome (in general), rather bitter, and has the properties of *rasāyana* (the elixir of life which prevents the infirmities of old age); it heals sores, acts as an antidote, and cures leprosy, constipation, jaundice and swellings;" *Rājan.*: उक्तामृतस्रवा पथ्या ईषत्तिका रसायनी । प्रणष्टी विषकुष्ठामं कामलां चयद्युं जयेत्; *Nigh. Pr.* (on अमृतवल्ली): हितकारक, काहीकडवट, जराव्याधिदूर-करणारी, व विषनाशक, अशी आहे. आणि ब्रण, कुष्ठ, आंव, कावीळ, सूज, हे रोगदूरकरित्ये. E. अमृत and स्रव, fem. aff. टाप्.

अमृतस्राव Tatpur. m. (-वः) A flow or current of water; e. g. *Sūryasiddh.*: अमृतस्रावयोगेन कालधमणसाधनम् "by the application of a current of water (in constructing a sphere instrument) the revolution of time is ascertained" (*Ranganātha*: अमृतस्रावयोगेनेतादृशं गोलं कृत्वा जलप्रवाहा-धोघातेन कालधमणसाधनं षष्ठिनाचचघटीभिर्दृष्टान्तगोलस्य अमणं यथा भवति तथा साधनं कारणं कार्यं स्वयंवहगोलयन्त्रं कार्यमित्यर्थः; and comp. Burgess's translation of XIII. 16. p. 262). E. अमृत (p. 383 a, l. 49 ff.) and स्राव.

अमृतस्रुत् Tatpur. m. f. n. (-त्-त्-त्) Shedding Amṛita or the drink of immortality; e. g. (the rays of the moon; comp. अमृत 4., p. 382 a, l. 3 ff. and अमृतदीधिति) *Sisūpālab.*: वि-षतां निषेवितुमपक्रियया समुपति सर्वमिति सत्यमदः । अमृत-स्रुतो ऽपि विरहाज्ञवतो यदमं दहन्ति हिमरश्मिश्चः. E. अमृत and स्रुत्.

अमृतस्वादनीय. See अमृतास्वादनीय.

अमृतांशु Tatpur. m. (-शः) (In arithmetic) The 37th part amongst 60 parts; (according to a native compilation of mathematical terms; as regards the present word, in refer-ence to the *Sarvārthachintāmani*: षष्ट्यांशान्तर्गतः सप्तविंशत्तमो भागः । सुधामृतांशाविति). E. अमृत and अंशु.

अमृतांशु I. Tatpur. m. (-शः) ¹An Amṛita-ray; compare

अमृतदीधिति. ²(In arithmetic) The 17th part amongst 60 parts; (according to the native compilation mentioned under the foregoing word: तदन्तर्गतः सप्तदशः).

II. Bahuvr. m. (-सुः) The moon. Compare अमृतदी-धिति, अमृतस्रुति, and the following. E. अमृत and अंशु.

अमृतांशुस्रव Bahuvr. or Tatpur. m. (-वः) "He who caused the moon to arise, *scil.* from the ocean when it was churned by the gods for the obtainment of the beverage of immortality"; or "he who is the origin of the moon, *scil.* when the ocean was churned" &c. (comp. अमृत 4., p. 381 b, l. 38); a name or epithet of Vishṇu; the 283^d amongst his thousand names in the *Anuśāsanap.* of the *Mahābhārata*: अमृतांशुस्रवो भासुः &c. (*Śankara*: मध्यमाने पयोद्धाव-मृतांशुस्रवः । अमृतमन्वने तस्मिन्स्रवो यस्मात्सो ऽमृतांशुस्रवः; *Gangādhara*: स देवस्रवस्त्र चोस्रव उदन्वति मध्यमाने). E. अमृतांशु II. and उस्रव.

अमृताकर Tatpur. m. (-रः) "A mine of Amṛita"; the proper name of a minister of Unmattāvanti, a king of Kashmir; according to the *Rājataranginī* which qualifies him as a depredator of the public treasury. E. अमृत and आकर.

अमृताचर Dvandva n. (-रम्) That which is (at the same time) immortal and inalterable, viz. the one supreme Soul (and distinct, therefore, from Matter which is liable to alteration, and the individual Soul; the supreme Soul ruling both); *Śvetāśvatara-Up.*: चरं प्रधानममृताचरं हरः । चरात्मनावीशते देव एकः (*Śankara*: अमृतं च तदचरं चा-मृताचरममृतं ब्रह्मैव ईश्वर इत्यर्थः). E. अमृत and अचर.

अमृतानन्द Bahuvr. m. (-न्दः) "Having the happiness of im-mortality"; the proper name of a Nepalese commentator (mentioned in *Burnouf's Lotus de la bonne Loi*), and of the editor of Śrikrīṣṇānanda's *Tantrasāra* (as mentioned in *Weber's Catal. of the Berlin Sanskr. MSS.*). E. अमृत and आनन्द.

अमृतान्धस् Bahuvr. m. (-न्धाः) A god, a deity (lit. "whose food is Amṛita or the beverage of immortality; *Amarak.*, *Hemach's comm.*, *Śabdaratn.*). Compare अमृताशन. E. अमृत and अन्धस्.

अमृताफल Bahuvr. m. (-लः) The same as अमृतफल 1. 1. (*Nigh. Pr.*: = पटोळ; *Dravyābhidhāna*, as quoted by *Rādhāk.*: पटोळ; in the I. O. MS. of the *Dravyābhidhāna* of Sureswara I did not find this word. E. (probably) अमृत with a prolongation of its final vowel, and फल.

अमृताभिषिक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Sprinkled with Amṛita, i. e. with Soma; e. g. *Śatapathabr.*: सो ऽस्त्रैष देव आत्मा सोमाभिषिक्तो भवत्वमृताभिषिक्तो ऽथ भष-यति यदात्मानमभिषिञ्चति सो ऽस्त्रायमात्मा सोमाभिषिक्तो भवत्वमृताभिषिक्तः (*Sāyana*: सोमस्त्रामृतात्सोमाभिषिक्तेषा-मृताभिषिक्त एव भवतीत्याह । सोमाभिषिक्तो भवतीति). Comp. अमृत 4., p. 380 b, l. 44 ff., and अमृतसम्भव. E. अमृत and अभिषिक्त.

अमृताय् denom. atm. (-यते) To be like Amṛita or the drink of immortality. See the following. E. अमृत, denom. aff. क्त्वा (comp. *Pāñ.* III. 1. 11).

अमृतायमान m. f. n. (-नः-ना-नम्) Being Amṛita-like, similar to the drink of immortality; e. g. (speech) *Raghuv.*: उत्तिष्ठ वत्सेत्वमृतायमानं वचो निशम्य &c. (*Mallin.*: अमृतमिवाच-रतीत्वमृतायमानम् । उपमानादाचार इति क्वच् (*Pāñ.* III.

1. 10.; but the quotation of rule III. 1. 11. would have been more to the purpose). E. अमृताच्, kṛit aff. शानच्.

अमृताश्च I. Tatpur. and II. Bahuvr. m. (-ञ्चः) A name or epithet of Vishṇu; the 813th amongst his thousand names in the *Anuśāsanap.* of the *Mahābhārata*, viz. I. Tatpur. ¹ because he enjoys his spiritual happiness, as if it were Amṛita (*Śankara*: आत्मानन्दामृतरसमन्नातीत्वमृताश्च; *Gangādh.*: अन्नात्सवामृतवत्सुखं हि); or ² because, having allowed the gods to drink the Amṛita obtained through the churning of the ocean (see अमृत p. 381 a, l. 50 ff.), he himself partook of it (*Śankara*: मन्वितममृतं सुराभ्यार्यायित्वा स्वयं चास्नातीति वामृताश्च; *Gangādh.*: देवान्भीत्याशयत्वमृतमुत्त-
बन्धित्वं वा(?); or II. because his desire is undecaying, i. e. because the result of his desire is everlasting or because his desire is always successful (*Śankara*: अमृताप-
श्चरा । अविनश्यरफलत्वेनाशा वाञ्छाश्चेति वा; *Gangādh.*: आशामृताश्च सफलत्वमृताश्च उक्तः). E. I. (Tatpur.) अमृत 4. 5. and आश्च; II. (Bahuvr.) अमृत 1. 1. and आशा.

अमृताश्च Tatpur. 1. m. (-ञ्चः) (Literally, "enjoying Amṛita"; see अमृत p. 381 a, l. 50 ff.) A god, a deity (*Halādy.*: अमृता-
शना अनिमिषा देवाः &c.). Compare अमृतान्धस् and अमृताग्निः.

2. n. (-नम्) The enjoyment of Amṛita, enjoyment like that of Amṛita; e. g. *Garuda-Pur.* (in the chapter where *Krishṇa* explains to *Garuda* the mystery of procreation): स्त्री चैवमीषधीपाचं वीचं चाप्यमृताशुभम् । तच्च तावन्नरः स्वामी जनुस्तच्च निषिध्यते । निषेकसमये यादृक्कुरञ्चित्तविकल्पना । तादृक्स्वभावसंभूतिर्वनुर्वसति कुञ्चिनः. E. अमृत and अशुभ.

अमृताग्निः Tatpur. m. (ग्नी) (Literally, "enjoying Amṛita") A god; comp. the foregoing word; e. g. *Mallinātha* on *Śiśupālab.* (2. 107.) — in reference to the words नाकिनामिति पुरोडाशमुज्जाम् &c. of the preceding verse — तच्चाप्यमृताग्निनां तेषां किमेभिः पिष्टभक्षणप्रसोभनैरत आह &c. E. अमृत (4. 12.) and आग्निः.

अमृतारमः Karmadh. m. (-रमः) (Perhaps) A precious stone in general. (The word is given by the *Kāśikā*, *Siddhāntak.* &c. on *Pān.* V. 4. 94, and by *Vopadeva*, as an illustration of a compound ending in अरमन्, and implying जाति or a class name, which, for instance, "a precious stone" would be; comp. *Amarak.*: रत्नं मणिर्यदयोररमवार्ता &c. That the word is a *Karmadh.*, is implied by the following definition of the *Purushottamavṛittīkā*: अमृतारम इति विज्ञे-
षणसमासः). E. अमृत and अरमन्, samās. aff. टच्.

अमृताष्टमीतपस् Tatpur. n. (-पः) The name of a Jaina work descriptive of their religion (*Wilson's Works* I. p. 283). E. अमृत-अष्टमी and तपस्.

अमृतासङ्गः Tatpur. n. (-ङ्गम्) A collyrium extracted from the *Amomum xanthorrhiza* (*Hemach.*: = कर्पेरिकातुत्य; according to *Wilson's* rendering of the word; but कर्पेरिकातुत्य, another reading of कर्पे, is rendered by the *Nigh. Pr.* कलखा-
परी which, according to *Molesworth*, is "Calamine, impure carbonate of zinc". Compare also the following, अमृतसङ्गम्, अमृतोज्ज्वल, अमृतोपम). E. अमृता and सङ्ग; or more probably अमृत with a prolongation of the final vowel and सङ्ग.

अमृतासङ्गम् Tatpur. m. (-मः) Blue vitriol, sulphate of copper (*Nigh. Pr.*: = मोरपुक्क). Compare the preceding and अमृत-
सङ्गम्. E. अमृता and सङ्गम्; or more probably अमृत with a prolongation of the final vowel, and सङ्गम्.

अमृतासु Bahuvr. m. (-सुः) Endowed with immortal life; *Atharv.*: अमृतासुभ्रत एमि इत्यसुरात्मा तन्वस्यसुमनुः.
E. अमृत and असु.

अमृतास्तादनीचः Karmadh. m. f. n. (-चः-या-चम्) As pleasant to the taste as Amṛita or the drink of immortality; e. g. *Mahābh. Vanap. (Indralok.)*: अमृतास्तादनीचा मे पीताः प्रसवषोदकाः; (the reading in *Bopp's* ed. of the *Indralok.*, अमृतस्ताद° is less good). E. अमृत and आस्तादनीच.

अमृताहरणः Tatpur. m. (-हः) "The robber of Amṛita or the drink of immortality"; a name of *Garuda*, the bird of *Vishṇu* (*Harāvāli*). See s. v. गरुड, and compare अमृत, p. 381 a, l. 3 ff. E. अमृत and आहरण.

अमृताहुतिः Tatpur. f. (-तिः) (ved.) The name of certain offerings to the gods; of some, because the gods delight in them as in Amṛita; of others, because the sacrificer, by means of them, obtains immortality; e. g. *Aitareyabr.* (where the first part of the compound is also used in allusion to the meanings of अमृत (p. 380 b, l. 44, and p. 381 a, l. 14): सा वा एषामृताहुतिरेव चह-
पाहुतिरमृताहुतिरगन्वाहुतिरमृताहुतिराग्न्याहुतिरमृताहुतिः सोमाहुतिरिता वा अशरीरा आहुतयो या वै काश्चाशरीरा आहुतयो मृतत्वमेव ताभिर्यजमानो जयति (*Sāyana*: या वपा-
हुतिरस्मिन् सैषा स्वयममृताहुतिः। साप्यमृताहुतिः। देवानाममृते यावती प्रीतिसावलीर्तेर्वपाहुती विद्यमानत्वात् । आतिथ्यकर्म तु मथितस्त्राभेराहवनीयापी प्रेषेपरुषा येयमाहुतिः साप्यमृता-
हुतिः। अमृतत्वात्स्वस्व देवत्वस्व प्राप्तिहेतुत्वात् । याप्यन्वा काचि-
दाग्न्याहुतिः साप्यमृताहुतिः । अमृतं वा आञ्चमिति श्रुतेः । याप्यन्वा सोमाहुतिः सापि । अपाम सोमममृता अमृतेति सोम-
स्वामृतत्वप्राप्तिसाधनत्वश्रवणात् । या एताश्चतस्र आहुतयः । ता सर्वा अशरीराः । शीघ्रमरणयुक्तशरीरप्राप्तिसाधनत्वाभा-
वात् । अत एव याः काश्चिदशरीरा आहुतयः सन्ति ताभिर्य-
जमानश्चरंजीविनो रूपममृतत्वमेव देवत्वं प्राप्नोति); or *Sābara* (on the *Jaimini-Sūtra*: उपस्तरणाभिघारणयोरमृतार्षत्वाद्-
कर्म स्यात्): अमृताहुतिमेवेनां करोतीति ते उपस्तरणाभिघा-
रणे. E. अमृत and आहुति.

अमृताङ्गः Bahuvr. n. (-ङ्गम्) A fruit which has the shape of a small *Vilva*-fruit and in *Khorasan* is called *Nāsapāti*; according to *Rājā Rādhākāntadeca* who quotes for his authority the *Bhāvaprakāśa* and enumerates as the properties of this fruit the following: गुह्यत्वम् । वातनाशित्वम् । स्वादुत्वम् । अम्लत्वम् । रुचिशुक्रकारित्वं च । तक्षुघ्नफलगुणाः । वृष्यत्वम् । सुखादुत्वम् । चिदोषनाशित्वं च । तस्युन्नसदेशे बद्धं सन्धते
“(when) heavy, it cures rheumatism, it is sweet, acid, stimulates the appetite and increases the semen; when light, it is an errhine, very sweet and removes disorders of the three humours”. (In the MS. of the *Bhāvaprakāśa* in the I. O., I could not find this word, nor the description given of it by the *Rājā*; but since the definition quoted above s. v. अमृतफल from the *Bhāvaprakāśa* and *Nigh. Pr.*, is very similar to that of अमृताङ्ग, and since the *Rājā* does not append a detailed definition to अमृतफल, I presume that both words are different readings of the same name.) E. अमृत and आङ्ग.

अमृतेष्वा Tatpur. m. (-नः) "Kindler of the Amṛita", an epithet of Vishṇu in the *Harivaṅśa*; (it is not explained by the comm.). E. अमृत and इष्वा.

अमृतेश्वर Tatpur. m. (-श्वः) "Lords of the gods", one of the thousand epithets or names of Śiva; in the *Uttarakhaṇḍa* of the *Paṭmapurāṇa*: अमृतेश्वर्य सीम्याय खेचराय च धन्विने (scil. नमः). Compare अमृतेश्वर. E. अमृत 2. 1. and ईश्वर.

अमृतेश्वर्य Tatpur. m. (-यः) "Resting on the Amṛita or on that sacred place of the northern shore of the milk-ocean called Amṛita (see अमृत 4. 8.)", an epithet of Vishṇu in the *Harivaṅśa*; (it is not explained by the comm.). E. अमृत in the loc., and श्वर्य.

अमृतेश्वर Tatpur. m. (-रः) "Lord of the gods", a name of Śiva; comp. अमृतेश्वर्य; e. g. *Rājatar.*: अमृतप्रभवा तस्व राश्वः पत्न्यान्वया कृतः । दक्षिणसिन्धुश्वर्य पार्श्वे देवो ऽमृतेश्वरः. E. अमृत 2. 1. and ईश्वर.

अमृतेष्टका Karmadh. f. (-का) (ved.) A burnt or baked sacrificial brick ("because bricks, by being baked in fire, become everlasting"); *Satapathabr.*: हनैतद् (scil. मृदं चापस्य) अग्निना पचानीति (scil. Prajāpati) तदग्निनापचत्तेनदमुत-मकरोदेतद्दे हविरमुतं भवति यदग्निना पचन्ति तस्मादग्निष्टकाः पचन्त्वमृता एवैनास्तत्कुर्वन्ति. Whereas the usual name of baked bricks is पक्केष्टका, the term अमृतेष्टका is mythological; it occurs in a legend of the *Satapathabr.* describing the proceedings of Prajāpati, which are considered as the type of some ceremonies performed at the arrangement of a sacrificial fire place. According to this legend, Agni once hid himself before his father Prajāpati by entering five *pasus*, viz. a man, a horse, an ox, a sheep and a goat. Prajāpati, in search of Agni and perceiving that these *pasus* had fire-like properties, in their eyes &c., consecrated the man to Viśwakarman, the horse to Varuṇa, the ox to Indra, the sheep to Tvashtī, and the goat to Agni, then cut their heads off, placed them in the order in which bricks are placed at the arrangement of a fire-place and threw their trunks into the water, reserving the goat, however, for the sacrifice. But when he became aware, that by this means he could not get at Agni, he thought that his soul was in the trunks he had thrown into the water, sought after the trunks, and ultimately made bricks of this water and of the soil connected with it. These bricks, afterwards baked, are termed *amṛita* or everlasting; *Satap.*: प्रजापतिरभिरूपाख्यभ्यध्यायत् । स घो ऽयं कुमारो रूपान्नुप्रविष्ट आसीत्तमन्वैच्छत्सो ऽपिरवेदनु वै मा पिता प्रजापतिरिच्छति हन्त तद्रूपमसानि यन्म एष न वेदिति । स एतान्पञ्च पशून्पञ्चत् । पुरुषमश्वं नामविमवं यदपञ्चत्सदादेते पशवः । स एतान्पञ्च पशून्प्राविशत् । तान्नाना देवताभ्य आलिप्यत वैश्वकर्मणं पुरुषं वारुणमश्वमैन्द्रमृषभं त्वाष्ट्रमविमामेयमजम् ॥ स ऐचत । या वै श्रीरभ्यधासिषमिमास्ताः शीर्षसु हन्त शीर्षाखेवोपदधा इति स शीर्षाखेवोत्कृत्योपाधत्ताथेतराणि कुसिन्धान्यसु प्राज्ञावयदजेन यज्ञं समस्थापयत् इत्येतेन पशुनेष्टा तत्रजापतिरपञ्चवथैतस्वामिरेतं न पर्येत ॥ स ऐचत । यमिममात्मानमसु प्रापिष्वं तमन्विच्छानीति तमन्वैच्छत्तवदेवामसु प्रविष्टानां प्रत्यतिष्ठत्ता अपः समभरदथ यदस्मां तां मृदं तदुभयं संभृत्य मृदं चापयेष्टकामकरोत्तस्मादेतमुभयमिष्टका भवति मृचापस्य ॥ स ऐचत हनैतदग्निना &c.

(see col. a, l. 19-22). — In the ceremony founded on this myth (the detail of which is described *Śatap.* VI. 1. 4. 1 π.), the sacrificer takes the heads of five such *pasus* as named before and places them in a vessel: the human head in the middle, those of the horse and the sheep, one after the other, northwards, and those of the ox and the goat, one after the other, southwards, of the former (*Kātyāy. Śr. S.*: सहस्रदा इति — *Vāj. S.* 13. 40. — पुरुषाग्निर मध्ये ॥ अश्वान्वोरत्तरतः पूर्वापरि ॥ गो-वशोश्च दक्षिणतः; comp. also *Vāj. S.* 13. 41. — where पुरुषादीनां शिरांसि should have been edited for the meaningless पुरुषादीनां शिरसि — and 13. 42-45.). The heads used at this ceremony, were, according to some, the natural heads of a man, a horse &c.; according to others, they were made of gold (comp. p. 384 b, l. 2); but the *Satap.* rejects these practices and sanctions the practice of those who made them of clay (*Satap.*: तद्विके । इत्येवैतापि पशुशीर्षाणि वित्तोपदधत्यभयेनेते पशव इति ते ह ते मर्त्वाः कुक्षपाः संभवन्त्यनाप्रीतानि हि तानि ॥ हिरण्मयान्यु हेके कुर्वन्ति । अमृतेष्टका इति वदन्तस्ता ह ता अमृतेष्टका न हि तानि पशुशीर्षाणि ॥ मृण्मयान्यु हेके कुर्वन्ति &c.). These (clay-made) heads, however, Śayaṇa observes, are not to be confounded with the baked bricks, which, to the number of 10800, are used for the arranging of a consecrated fire-place, and, in ritual language, are called लोकपृष्ठा; they belong to the 370 bricks called यजुष्मती or यजुष्मदिष्टका; Śayaṇa on *Satap.* X. 3. 1. 1: यजने पक्केष्टकाः किंपिदधिक्केकादशसाहस्रसंमिता उपधेयाः । तथा च कात्यायनः । अचातः सर्वासां पक्केष्टकानां समासेन संख्याप्रमाणात्पशुवाय्वाय्वाः सहस्रास्त्रेकादश सप्ततिं च शतमिति (the last words तथा च कात्यायनः &c. to शतमिति are omitted in the so called "Extracts" which appear in the present ed. of the *Satapathabrāhmaṇa*, though the succeeding passage, given by this edition is only partly intelligible without them) । यद्यपि दर्भसास्त्रपुष्करपर्णवक्त्रपुरुषाः — comp. *Vājas. S.* 13. 1-6. — सुगुणुखलपशुशीर्षकूमादयो — comp. *Vājas. S.* 13. 27 π. and *Satap.* X. 4. 3. 14. — यजुष्मदिष्टकामध्ये परिगणिताः । तथापि ते पक्केष्टका न भवन्तीति न तेषामत्र परिगणनम् । तपोत्तसंख्यानां पक्केष्टकानां मध्ये लोकपृष्ठाका अष्टशतीत्तरदशसहस्रसंख्याकाः । शिष्टा यजुष्मत्तः । तथा च कात्यायनो लोकपृष्ठाणां प्रतिचिति संख्याविशेषं विदित्वैतावत् इति सूचितवान् । द्विसाहस्री प्रथमा लोकपृष्ठाणां पञ्चाशदूनीत्तराश्च त्रिसाहस्र्युत्तमा वक्राणिखितानां दक्षिणोत्तरे मध्य उत्तरासां षट्त्रिंशच्छता वा तृतीयाष्टादशशतत्वा उत्तरा इति (comp. *Kātyāy. Śr. S.* XVII. 7. 21-25; this quotation — तथा च कात्यायनो लोकपृष्ठाणां प्रतिचिति &c. —, which is the text commented upon in the succeeding words of Śayaṇa — अयमर्थः । प्रथमा चितिः पञ्चाशदू० &c. —, is likewise omitted in the "Extracts" referred to; and in the portion given by them there are so many arbitrary skipplings and alterations that it is not superfluous to protect Śayaṇa, also on this occasion, against the inferences which might be drawn from a description of Extracts which, very improperly, have been associated with his name.) E. अमृत and इष्टका.

अमृतोत्पत्ति Tatpur. f. (-त्तिः) The origin of the Amṛita or drink of immortality. (This is the title of a chapter in the

first book of the Rāmāyaṇa, relating how the Amṛita was obtained by the gods.) Compare अमृतमन्वन and अमृत (p. 381 b). E. अमृत and उत्पत्ति.

अमृतोत्पन्न Tatpur. 1. n. (-न्नम्) Calamine, impure carbonate of zinc. See अमृतासङ्ग and अमृतोद्भव (Nigh. Pr.: = कलखापरी; Rājan., as quoted by Rādhāk.: = खर्परीतुत्व which is rendered by the Nigh. Pr.: कलखापरी).

2. f. (-न्ना) The house-fly (Rājan.: = मच्छिका; Nigh. Pr.: = गृहमच्छिका). E. अमृत and उत्पन्न.

अमृतोदन Bahuvr. m. (-नः) The proper name of the son of Sinhahānu and brother of Śuddhodana who was the father of Śākyamuni. Also अमितोदन which is the Prākṛit form of this name (Burnouf's Lotus de la bonne loi I. p. 157; Lassen's Ind. Alt. II. p. 88 note, 103 and Append. II.). E. अमृत and ओदन.

अमृतोद्भव Tatpur. n. (-वम्) ¹The same as अमृतोत्पन्न 1. (Rājan.: = तुत्य or खर्परीतुत्व). ²Blue vitriol, sulphate of copper (Nigh. Pr.: = मोरचुक). Comp. अमृतासङ्गम् and अमृतोपम. ³Emblie myrobalan, Phyllanthus emblica (Nigh. Pr.: = चावळा).

2. f. (-वा) ¹Emblie myrobalan, Phyllanthus emblica (Nigh. Pr.: = चावळी). ²The betel plant, Piper betel (Nigh. Pr.: = नागवेली). E. अमृत and उद्भव.

अमृतोपम Bahuvr. 1. m. f. n. (-मः-मा-मम्) Amṛita-like, similar to the beverage of immortality.

2. n. (मम्) Blue vitriol, sulphate of copper (Nigh. Pr.: = मोरचुक). Comp. अमृतोद्भव 1. 2. E. अमृत and उपम.

अमृतोपहिता Tatpur. f. (-ता) China root, Smilax China (Nigh. Pr.: = चोपचिनी). E. अमृत and उपहित.

अमृत्यु I. Tatpur. m. (-त्युः) Immortality, freedom from death; e. g. Kaushitaki-Br.-Up.: तन्न अमृत्यो ऽमृत्यव आभरध्वम् (Sankara: अमृत्यवे ऽमर्त्याय ब्रह्मज्ञानपरिपूर्यते); or Śatap.: ब्रह्महत्यायै स्वर्हिते द्वितीयमाहुतिं जुहोति। अमृत्युर्ह वा अन्वो ब्रह्महत्यायै मृत्युः &c. E. अ neg. and मृत्यु (with the udātta on the first syllable).

II. Bahuvr. 1. m. f. n. (-त्युः-त्युः-त्यु) ¹Free from death, immortal; e. g. Rīgv.: तिस्रो यद्भस्व समिधः परिज्मनो ऽपेरपुनरुशिजो अमृत्यवः (Sāy.: अमृत्यवो मृत्युरहिताः); or Rīgv., Śāmv.: ते अस्व सन्तु केतवो ऽमृत्यवः (Sāy.: अ = मरणधर्मरहिताः); or comp. s. v. अमविष्णु (where Sāy. renders अमृत्यवः, अमारिताः, i. e. not made subject to death); or Bhāgav.-Pur.: दितिश्वाच । वरदो यदि मे ब्रह्मभुवमिन्द्रहणं वृणे । अमृत्युं मृतपुत्राहं येन मे घातिती सुती (Śrīdharasw.: अमृत्युं मृत्युशून्यम्). ²Freeing from death, causing immortality (or long life); e. g. (food, milk) Rīgv.: या शर्धाय मास्ताय स्वभानवे अयो ऽमृत्यु धुचत (Sāy.: या घेनु-रमृत्यवमरणहेतु अयो ऽन्नं पयोक्षरणं.... धुचत । अधुचत). ³Not causing death (see 2.).

2. m. (-त्युः) "Immortal", or "not causing death"; a name or epithet of Viṣṇu; the 198th of his thousand names in the Anuśāsanap. of the Mahābh.: अमृत्युः सर्वदृक् &c. (Sankara: मृत्युर्विनाशस्तुतेर्वास्व न विद्यत इत्यमृत्युः; Gangādh.: मृत्युर्यतो नास्त्यथवास्व मृत्युः). E. अ priv. and मृत्यु (with the udātta on the first syllable, like the Tatpur.).

अमृध Tatpur. m. f. n. (-धः-धा-धम्) ¹Uninjured, unhurt, unimpaired; e. g. Rīgv.: अश्विना परि यामिषः पृक्ष्वीरीयु-

र्गोर्भिर्यतमाना अमृधाः (Sāy.: अमृधाः केनाप्यतिरस्कृताः); or *ibid.*: तस्मा अमृधा उषसो बुक्कान् (Sāy.: अमृधा अहिंसिताः); or *ibid.*: आ सुष्टुती नमसा वर्तयथै आवा वावाय पृथिवी अमृधे (Sāy.: अमृधे हिंसारहिते); or *ibid.*: प्राचीमु देवाश्विना धियं मे ऽमृधां सातये कृतं वसूद्युम् (Sāy.: अमृधामहिंसिताम्); or *ibid.*: यत्ने मदः पृतनाषाळमृध इत् तं न आ भर शूशुवासम् (Sāy.: अमृधो ऽहिंसितः). ²Not liable to injury, invulnerable; e. g. Rīgv.: त्वं चिह्ना दीर्घं पृथुं मिहो नपातममृधम् । प्र चावयन्ति यामभिः (Sāy.: अमृधं केनाप्यहिंस्यम्); comp. also the next instance. [³Hard (lit or figur.); e. g. Rīgv., Vāj. S.: चित्रसेना इषुनला अमृधा सतोवीरा उरवो व्रातसाहाः (Mahīdh.: अमृधाः । मृधा मृदवो न भवन्मृधाः कठिनाङ्गा उग्रशासना वा; Sāyana, however, renders the word in a more plausible manner: हिंसितुमशक्ताः "un-injurable". ⁴Not making wet; (this meaning which is not very probable, is proposed by Sāyana in the instance line 8 (त्वं चिह्ना &c.) besides the one mentioned there: अमृधम् । शृधु मृधु उन्दने । मर्धत्युदकेनोत्तीति मृधः.] E. अ neg. and मृध.

अमृषा Tatpur. ind. ¹Truthfully; compare the next words.

²Truly, indeed; e. g. Śatap. or Bṛihadār.: यथा वृषो वनस्पतिस्तथैव पुरुषो ऽमृषा (Sankara: यथा लोके वृषो वनस्पतिः । वृक्षश्च विशेषणं वनस्पतिरिति । तथैव पुरुषो ऽमृषा । अमृषा । सत्यमेतत्); or Bhāgav.-Pur.: इत्थं मिथो ऽतच्छमतञ्जभाषितं श्रुत्वा विचिन्वेत्यमृषा मृषायते । रघो विदित्वा खिलभूतहृत्स्थितः स्वानां निरोधुं भगवान्मनो दधे (Śrīdharasw.: अमृषा वस्तुतः सर्पवपुरसुर एव मृषायते स्वानां सर्पसादृशगोचरत्वेन प्रतीयते &c.). E. अ neg. and मृषा.

अमृषाभाषित्व n. (-त्वम्) The speaking truthfully; (one of the qualities which a good spy should possess; see s. v. अमान्द्य). E. अमृषभाषित्व, taddh. त्व.

अमृषाभाषित्व Tatpur. m. f. n. (-षी-षिणी-षि) Speaking truthfully. See the preceding. E. अमृषा and भाषित्व.

अमृषोद्य Tatpur. n. (-द्यम्) Truthful speech, truth; (the reverse of अनतोद्य q. v.); e. g. Bhāṭik.: स राजसूययाजीव तेजसा सूर्यसनिभः । अमृषोद्यं वदन्नुचो जगहि वां निशाचरः (Bharatas.: अमृषोद्यं सत्यवचनम्). E. अमृषा and उद्य (वद्, kṛitya aff. क्यप्), or अ neg. and मृषोद्य (Pāṇ. III. 1. 114.).

अमृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not rubbed off &c. See the meanings of मृष्ट and compare the next. E. अ neg. and मृष्ट.

अमृष्टमृज Bahuvr. m. f. n. (-जः-जा-जम्) Of unimpaired cleanliness, perfectly clean; e. g. Bhāṭik.: पयोधरांसन्दनपङ्कदिग्धान्वासांसि चामृष्टमृजानि इहा । स्त्रीणां सपत्न्यो जहपुः प्रभाति मन्दायमानानुशुचिर्मनीभिः (with a v. l. चास्मिष्टमृजानि which is less good; Jayam.: अमृ = अनपनीतमुद्धभावानि; Bharat.: अनपनीतमुद्धमृजभावानि). E. अमृष्ट and मृज.

अमृष्यत् Tatpur. m. f. n. (-न्-न्ती-त्) The same as अमृषमाण q. v.; e. g. Kumārila (in his comm. on the Mānava-Kalpa-S.): अमृष्यन्तमित्यर्थः. E. अ neg. and मृष्यत्.

अमृष्यमाण Tatpur. m. f. n. (-णः-णा-णम्) Not being able to bear or to endure, exasperated at, enraged at; e. g. Śatapathabr.: स हेनममृष्यमाणश्चुप्रं सचते; or Mahābh. Vanap.: (प्रकृतयः) अमृष्यमाणा व्यसनं राज्ञो धर्मार्थदक्षिणः;

or *ibid. Virāṅap.*: तां चासीनी दृश्यतुर्जीनलेनयुधिष्ठिरौ ।
 अमृष्यमाणी कृत्वावाः कीचकेन पराभवम्; or *ibid. Droṅap.*:
 अमृष्यमाणा रावानो यस्व जाता इवा इव । रवे वैवाहिके
 युक्ताः प्रतोदेन कृतत्रणाः &c.; or *Rāmāy. Yuddhak. (ed. Gorr.)*:
 स तास्त्वपश्यन्हेनुमांश्चुकोप ननाद कोपाच्च विवृत्य वक्त्रम् ।
 अमृष्यमाणी ऽथ निमोख्य चक्षुस्तं शैलराजं स उवाच वाक्यम्;
 or *Bhāgav.-Pur.*: (दितिनन्दनाः) अमृष्यमाणा उत्पेतुर्देवान्प्र-
 त्युद्यतायुधाः; or *ibid.*: (गदसंकर्षणादयः) अमृष्यमाणा नारा-
 चैर्जघ्रुर्हयगजात्रयान्. E. अ neg. and मृष्यमाण.

अमेक्षण Bahuvr. m. f. n. (-णः-णा-णम्) Without the sacrificial
 implement for mixing, called मेक्षण q. v.; e. g. *Mānava-
 Kalpa-S.*: अमेक्षणौ (*Kumārila*: अविद्यमानमेक्षणौ ।
 एवं चावदानकाले ऽपि न मेक्षणेनावयेत्). E. अ priv. and
 मेक्षण.

अमेघोपस्रव Bahuvr. m. f. n. (-वः-वा-वम्) Not overspread
 with rain-clouds (as the sky); e. g. *Sūtrata*, in the chapter
 of the *Sūtrasthāna* which treats of evil omens, says that a
 man is sure to die when he sees these phenomena: अमेघो-
 पस्रवे यश्च शक्रचापतडिङ्गवान् । तडिलतो ऽसिनाम्बो वा
 निर्मले नग्ने घनान्. E. अ priv. and मेघोपस्रव.

अमेदस् Bahuvr. m. f. n. (-स्तः-स्ता-स्तम्) Not fat, lean;
 e. g. *Sūtr.-Chikits.*: मांससात्प्रय वा चाङ्गमांसममेदस्तं
 वितरेत्. E. अ priv. and मेदस्, samās. aff. ङप्.

अमेधस् Bahuvr. m. (-धाः) A fool, an idiot (*Pāṇini, Kāśikā,
 Vopad.*; *Siddhāntak. &c.*; *Hemach.*). Compare अस्वमेधस्,
 दुर्मेधस्, मद्मेधस्, सुमेधस्. E. अ priv. and मेधा, samās.
 aff. ङसिच्.

अमेध Tatpur. 1. m. f. n. (-ध्वः-ध्वा-ध्वम्) ¹Not fit or worthy
 to perform a sacrifice or to be connected with sacrificial
 functions; e. g. *Satapathabr.*: अमेधो वै पुष्यो यदनुतं वद-
 ति; or *ibid.*: अस्ति वै पत्न्या अमेधं यदवाचीनं नाभेः; or
Manu: ऊर्ध्वं नाभेर्यानि खानि तानि मेध्यानि सर्वशः । यान्य-
 धसान्यमेध्यानि देहाद्यैव मत्वाञ्छ्रुताः; or *Satap.*: तदुदकुम्भ-
 मुपनिदधति तन्नापित उपतिष्ठते तत्केशरमश्च च वपते नखानि
 च निहन्तते ऽस्ति वै पुष्यस्वामेधं यथास्वापो नोपतिष्ठते
 केशरमश्चो च वा अस्व गक्षेपु चापो नोपतिष्ठते तत्केशरमश्च
 च वपते नखानि च निहन्तते मेधो भूत्वा दीषा इति; or a
 quotation to the same effect by the *Jaiminiyanydy.* — where
 discussing and negating the question whether shaving,
 paring the nails &c. are acts of a sacrificial nature —
 केशरमश्च वपते मृता वा एव स्वगमेधा यत्केशरमश्च मृतामेव
 स्वगमेध्यामपहृत्वा यच्चिद्यो भूत्वा मेधमुपितीति. ²Not fit to
 be used for sacrificial purposes; e. g. *Satap.*: एते पश्व पश-
 वो ऽभवंस एत उत्क्रान्तमेधा अमेध्या अचक्षिद्याः; or *ibid.*:
 अथ यज्ञपापाणि प्रोचति । तददेवैवामचाशुक्षसावा वाचो
 वामेधः; or *Jaiminiyanydy.*: अमेध्या वै माषा इति निन्दा;
 or *Bhagavadgītā*: उच्छिष्टमपि चामेधं भोजनं तामसप्रियम्
 (*Śankara*: अमेध्यमयज्ञार्हेम्; *Saddānanda*: भुक्त्वावशिष्टमुच्छि-
 ष्टममेध्यमक्रतुचितम् । भोज्यमेतादृशं यत्तत्तामसस्य प्रियं सदा).
 Comp. अचक्षिद्य. ³Impure; e. g. (a Brāhmaṇa should not
 drink the following ten kinds of spirituous liquor, as being
 impure, according to *Vṛihad-Vishnu* quoted by the *Mitāksharā*
 (on *Yājñav.*): माधुकर्मिचर्चं वैरं तालं खार्जूरपानसम् । मधुत्वं
 वैव माधीकर्मिरेवं नारिकेलसम् । अमेध्यानि दृशेतानि मत्वाणि
 ब्राह्मणस्य तु; or *Manu*: विषादयन्तं मादं वाचादपि सुभा-
 वितम् । अभिचादपि सहुत्तमेध्यादपि वाचनम्.

2. n. (-ध्वम्) Impurity, but especially such as proceeds
 from the body, excrements, and the like, a nuisance; e. g.
Manu: (who fines a person two Kārshāpaṇas, or thirty-two
 Paṇas, when committing a nuisance on a public roadway,
 unless he is in distress, and orders him to clear it away
 quickly) समुत्सृजेद्राजमार्गे यस्त्वमेध्यमनापदि । सा द्वौ कार्षा-
 पणौ दद्यादमेध्यं चाशु शोधयेत् (*Kullika*: अमेध्यं=पुरीषम्);
 or *Kātyāyana* (who fines such a person two hundred and fifty
 Paṇas): तडागोद्यानतीर्थानि यो ऽमेध्येन विनाशयेत् । अमेध्यं
 शोधयित्वा तु दण्डयेत्पूर्वसाहसम् (*Vivādach.*: उपहन्तुद्वारा
 तदमेध्यं शोधयित्वा तं सार्धशतपणद्वयं दण्डयेत्; *Vishnu*,
 quoted by the same work, fines such an offender a hundred
 Paṇas; and the *Vivādach.* tries to reconcile the great dif-
 ference in the amount of these fines by observing that the
 fine imposed by *Manu* applies to a case where the nuisance
 committed is not very great — तदनतिशयितमलत्वाग्नि —,
 whereas that imposed by *Kātyāyana* concerns a repeated
 offence of this kind — इदमसकृदुपघाताचरणे; but, as none
 of these law-books hints at such mitigating or aggravating
 circumstances, it is possible that the difference in the fine
 was caused by the different value which money probably
 had at the periods of *Manu*, *Vishnu* and *Kātyāyana*, se-
 verally); or *Manu*: नामेध्यं प्रक्षिपेद्गौ (*Kull.*: अमेध्यं मूत्र-
 पुरीषादिकम्); or *ibid.*: यावन्नापित्वमेध्याक्ताङ्गान्यो लेपश्च
 तत्कृतः । तावन्मुद्गारि चादियं सर्वासु द्रव्यशुद्धिषु (*Kull.*: वि-
 ष्टादिलिप्ताद्द्रव्यावावत्तत्संबन्धिनौ गन्धलेपौ &c.); or *Bhāgav.-
 Pur.*: अमेध्यलिप्तं यद्येन गन्धं लेपं व्यपोहति । भजति प्रकृतिं
 तस्य तच्छौचं तावदिष्यते. — A *Śrauta-S.* of *Kātyāyana*
 bids a man who sees a nuisance, address a prayer to the
 sun: अमेध्यं दृष्ट्वा सूर्यमुपतिष्ठेतावजं मनो दरिद्रं चक्षुः सूर्यो
 ज्योतिषां श्रेष्ठो दीक्षे मा मा हासीदिति; (*Yājñikad.*, in his
 gloss on these words, comprises under “nuisance” not only
 excrements and the like, but also men of the lowest castes
 and great sinners; this view, however, does not appear to
 belong to a remote period: अमेध्यमशुचि शूद्रान्यजपापिष्ठ-
 पुरीषादिकमपवित्रं वस्तु). But if a man, in travelling, sees
 such a nuisance in different places of his journey, he should
 not repeat that prayer; such is the ruling of *Jaimini* (and
 the *Mīmānsists*), in this *Sūtra*: स्वप्ननदीतरणाभिवर्षणा-
 मेध्यप्रतिमन्त्रेषु चैवम् (*Śabara*: सर्वामेध्यानि च युगपत् ।
 सर्वेषामुपस्थानात् । तस्मादनावृत्तिर्मन्त्रस्य; *Mādhava's Jai-
 miniyany.*: अबद्धं मन इत्यादिभिरमेध्यदर्शनमन्त्रः (see I. 30)
 and concludes, like his predecessor, तस्मान्नास्त्वावृत्तिः);
 hence the same rule in the school of the White-*Yajus*;
Kātyāy. Śr.-S.: स्वप्ननदीतरणावर्षणामेध्यदर्शनप्रयाणेषु तु
 सकृत्कालद्रव्यैकार्थत्वात्. — *Yājñavalkya* mentions the
 proximity of a nuisance as one of the thirty-seven cases in
 which the reading of the *Veda* must be discontinued so
 long as the cause lasts: अमेध्यश्वशूद्रान्यरमशानपतितान्तिके
 सप्तत्रिंशदध्यायानेतांस्तात्कालिकान्विदुः. E. अ neg.
 and मेध्य, with the udātta on the last syllable (*Pāṇ.* VI. 2. 155.).
 अमेध्यलिप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Smeared with
 ordure, foul, defiled; e. g. *Manu*: नाप्सु मूत्रं पुरीषं वा षीवनं
 वा समुत्सृजेत् । अमेध्यलिप्तमन्वद्वा लोहितं वा विषाणि वा.
 Compare the next. E. अमेध्य and लिप्त.
 अमेध्याक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) The same as the

preceding. See the instance s. v. अनेध 2., p. 393b, l. 24.
 E. अनेध and अन्न.
 अनेन Babuvr. m. (-नः) (ved.) One who has lost his wife, a widower; e. g. *Rigv.*: न हि त्वदिह वक्षो चन्दस्त्वनेन-
 शिञ्जनिवतसर्ष (Sáyaña: अनेनान्.... । नेनाशब्दः स्त्री-
 वाची । अपनतस्त्रीकान्). E. अ priv. and नेना.
 अनेनि Tatpur. m. f. n. (-निः-निः-नि) (ved.) Not doing injury, kindly disposed; e. g. *Vájas. S.*: अनेन्वक्षी नृन्वानि
 धारय (*Mahádh.*: अनेनिः । अहिंसन् । अक्रुध्यन्); or *Atharv.*:
 वो ऽसांश्चतुवा मनसा चित्वाकृत्वा च वो अघायुरभिदासात् ।
 त्वं तानपि नेव्यानेनीकसु स्वाहा. E. अ neg. and नेनि.
 अनेय Tatpur. m. f. n. (-यः-या-यम्) Immeasurable, unlimited, immense; e. g. *Bhāṭik.*: अनन्वमेयाद्भुतभावभाजि जिताभि-
 मानाश्च अना विधिनाः (*Jayam., Bharatas. &c.*: अ० = अ-
 संख्य....); or *Raghuv.* (the gods address Vishnú): अनेयो
 मितकोक्तस्वमनर्षी प्रार्थनावहः । अचितो जिष्णुरत्ननामव्यक्तो
 अन्नकारणम्; compare the next word. E. अ neg. and नेय.
 अनेयात्नम् Babuvr. l. m. [f. n.?] (-त्ना [-त्ना-त्न?]) 'The limits of whose nature or manifestation cannot be determined; e. g. (*Indra*) *Mahábh. Vanap. (Indralok.)*: अथक्-
 मद्मेयात्ना द्वितीय इव वासवः. 'Whose intellect or whose designs cannot be measured; possessing unlimited powers of mind; see the following.
 2. m. (-त्ना) The 102^d and the 179th name or epithet of Vishnú amongst his thousand names or epithets in the *Anuśásanap.* of the *Mahábhārata*; the 102^d in the sense of 1. 1.; *Anuśásanap.*: वृषाकपिरनेयात्ना सर्वयोनविनिःसृतः (*Śankara*: इयानिति मातुं परिच्छेत्तुं न शक्यत आत्मा यत्नेन-
 नेयात्ना; *Gangádh.*: मातुं परिच्छेत्तुमियानितीत्वं न शक्य आत्मास्य परं स्वरूपम् । सो ऽमेय आत्मान्वचवेदन्तः स्वयं-
 प्रकाशो न हि मानसिद्धः); the 179th epithet in the sense of 1. 2.; *Anuśásanap.*: अनेयात्ना महाद्रिभुक् (*Śankara*: सर्वप्राणिभिरनेया बुद्धिरात्मा यस्य सो ऽनेयात्ना; *Gangádh.*: मातुं न शक्यत्वमिदं च कर्तुं प्रवृत्त आर्यैरपि बुद्धिरस्य). E. अनेय and आत्नम्.
 अनेष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) (ved.) Sacrificed in the house or at home; e. g. *Vájas. S.*: इह यत्ने क्विपि परं नाम तस्मिन्मृतमस्त्रमेष्टमसि स्वाहा (*Mahádh.*: हे इविः.... अनेष्टं.... अमाशब्दो नृहवाची मदीये नृह इष्टं दत्तम्). E. अमा and इष्ट.
 अमोक्त् Tatpur. m. f. n. (-क्त्-क्त्वा-क्त्म्) (ved.) Not capable of being untied or loosened, indissoluble; e. g. *Atharv.*: सिनालेनास्त्रिर्धतिर्मृत्तोः पाशैरमोक्तीः. E. अ neg. and मोक्त्.
 अमोचयत् Tatpur. m. f. n. (-न्-सी-त्) Not liberating, neglecting to liberate; e. g. *Yājñav.*: शक्तो ह्यमोचयन्स्वामी इन्द्रियां शृङ्गियां तथा । प्रथमं साहसं दद्यादिकुटे दिनुषं तथा (*Mitáksh.*: शृङ्गिभिर्नवादिभिर्वधमानं समर्षो ऽपि स्वामी अमोचयन्नुपेक्षते; thus the Benares ed.; both Calc. edd. wrongly अमोचयन्).
 अमोघ Tatpur. l. m. f. n. (-घः-घा-घम्) Not vain or barren, effectual, efficacious, prevalent to produce the effect intended (*Hemach., Vihvap., Medini, Śabdaratn.*: = सफल); e. g. (a weapon) *Rámáy.*: अमोघा इवयत्ने ब्रह्मदत्ताः सुते-
 जसः; or *Vikramorv.*: स्तां कामिनो मदनदृतिमुदाहरन्ति मा-
 नापमाननिपुषं त्वममोघमस्त्रम्; or *Mahávirach. (ed. Trithen)*:
 अमोघमस्त्रं चक्रत् ब्राह्मणानामनुग्रहः । दुरासदं च तत्रैवः

चापं च ब्रह्मचरुतम्; or *Bhāṭik.*: चापोधने ज्ञापुष्कमस्त्रवा-
 तममोघमभ्यर्णमहाहवाय । ददौ वधाय चण्डाचराणां तस्मै
 मुनिः त्रैयसि जागरूकः (*Jayam.*: अमोघमवन्ध्यमवृथामोच-
 त्वात्; *Bharatas.*: अमोघमव्यर्थम्); or (*Káma*) *Naishadha-*
char.: अमोघशक्त्या निजयेव मूर्तया तथा विनिर्जेतुमियेष
 नैवधम् (*Premach.*: अमोघशक्त्या । इवोत्प्रेचे । अव्यर्थास्त्रवि-
 शेषेणैव &c.); or (a medicine) *Súsruta*: अमोघं शतस्त्राहसं
 युक्तं युक्तरथं स्रुतम् । सुवर्णपद्मवीजानि मधुलाजाः प्रियङ्गवः ।
 गव्येन पयसा पीतमलक्ष्मीं प्रतिषेधयेत्; or (devotion) *Rámáy.*:
 अमोघा वत मे भक्तिः पुरुषे पुष्करेक्षणे; or (passion) *ibid.*:
 (*Ráma* is) अमोघक्रोधहर्षश्च त्यागसंयमकालवित् &c.; or
 (appearance, presence) *Bhāgav.-Pur.*: अमोघं दर्शनं देवि
 आधत्ते त्वयि चात्मजम्; or *Ratnávālī* (in the transl. of the
Prākṛit) नमस्ते भगवन्कुसुमायुध शुभदर्शने मे भविष्यसि दृष्टं
 यद्दृष्टव्यम् । अमोघदर्शनो मे भविष्यसि; or (eyes, looks)
Meghad.: सभूभङ्गप्रहितनयनैः कामिलक्ष्मिणोर्धैरस्यारभ्य-
 दुलवनिताविभ्रमैरेव सिद्धः (*Mallin.*: तस्य मन्मथस्वारस्यः....
 अमोघैः रफलप्रयोगैः). Compare also the following com-
 pounds.
 2. m. (-घः) 'The 110th and the 154th name or epithet of Vishnú, amongst his thousand names or epithets in the *Anuśásanap.* of the *Mahábhārata*; the 110th (... अमोघः पुण्डरीकाक्षः &c.), "because he grants the object desired, or because he is unfailing in carrying out his designs or promises" (*Śankara*: सर्वं फलं ददाति न वृथा करोत्यमोघः । अचितथसंकल्प्याद्वाह्यस्य(?) इति श्रुतेः; *Gangádh.*: व्यर्थः पुमान्मोघ उदारविष्णुर्न मोघ आसीत्सुफलप्रदाता । यः सत्यसंकल्प इति प्रसिद्धः स वाप्यमोघो गदितार्थकारी); the 154th (... अमोघः शुचिरूर्जितः &c.), "because his exertions are never in vain" (*Śankara*: न मोघं चेष्टितं यस्य सो ऽमोघः). 'The proper name of a minister of an Asura-King at war with Kárṭtikeya; *Skanda-Pur.*: अमोघाख्यसदा मन्त्री मन्त्रज्ञो मतिमान्वाशी । राजानं प्रेक्ष्य सदृशो नीतिशास्त्रविशारदः &c.; or *ibid.*: इत्यमोघं वचः श्रुत्वा राजामोघस्य धीमतः । शमं जगाम शनकैरालोक्यैवं स्व आत्मनि. [³ The name of a river(?); see अमोघानन्दम्.]
 3. f. (-घा) 'The name of one of the *Mātṛis* or divine mothers who followed Kárṭtikeya when he was inaugurated commander in chief of the divine armies; (according to the *Sályaparvan* of the *Máhabh.*, where she is the 131st, in the order given: अमोघा देव वीरवा &c.). 'A name of Durgá, the wife of Śiva (*Hemach. Śeśhas*). 'The name of a club; e. g. *Rámáy. Bálak.*: (Viśvámitra speaking to Ráma) शक्ती च दे नृहादिमे अमोघां विजयां तथा. 'A proper name: the wife of the saint Śántanu, who, embraced by the god Brahman, gave birth to a sea, from the middle of which a child arose which became the origin of the river Brahma-putra. For the detail of this legend of the *Káliká-Pur.*, comp. *Lassen's Ind. Alterth.* I. p. 555. 'A mystical name of the letter च; in the *Rámapurvatápaniya-Upan.* (according to *Weber's Ind. Stud.* II. p. 316). 'The name of several plants: 'The trumpet flower, *Bignonia suave olens* Roxb.; Padrieroot-tree, *Bignonia chelonoides*, *Lagers parviflora* Grah. (according to Molesworth s. v. पादक); (*Amarak., Rdjanigh., Sureśvara*: घाटका; *Nigh.Pr.*: पादक); or a red variety of it (*Nigh. Pr.*: रक्तपादक). Also मोघा; *Bharatas.*

Dviripak.: पाटला खात्यादखिच अमोघा मोघवा सह.

^b *Erycibe paniculata* Roxb. (Wilson); *Embelia rives* (Molesworth, s. v. वावडिन्); a wild plant the seeds of which are considered of great efficacy as a vermifuge (*Hemach., Viswapr., Med., Śabdār., Rājanigh., Sureśv.*: विडङ्ग; *Nigh. Pr.*: वावडिन्). ^c Yellow myrobalan, *Terminalia chebula* (*Hemach.* and the other authorities just mentioned: पञ्चा; *Nigh. Pr.*: हर्तकी, i. e. हरीतकी); comp. अमृत, अमला. ^d A variety of the lotus (*Nigh. Pr.*: पद्ममेद्).

4. n. (-यम्) Successfulness; e.g. *Satapathabr.*: अचरत्सं महिमागमिति । . . . तद्वच तं प्रीयाति तपो हास्वीवो ऽमोघाचावाहितो भवति तस्यादाह अचरत्सं महिमानम् (*Sāyana*: तपो ह । तथैव सति । अत्र यवमानम् । अमोघाय साफलाचापिहितो भवेत्). E. अ neg. and मोघ.

अमोघदर्श Bahuvr. m. (-ञ्) "Of unfailing intuition"; the name of a Bodhisattwa (*Wassiljew, der Buddhismus*). Probably the same as अमोघदर्शिन. E. अमोघ and दर्श.

अमोघदर्शनता f. (-ता) (Probably.) The condition of unfailing intuition; *Lalitav.*: काव्यता धर्मासोकमुखममोघदर्शनतायै संवर्तते; (the Calc. ed. has °दर्शनायै which seems to be a misprint). E. अमोघ-दर्शन, taddh. aff. तच्.

अमोघदर्शिन Tatpur. m. (-र्शि) "Of unfailing intuition"; the name of a Bodhisattwa (*Burnouf, Lotus de la bonne Loi*). Compare अमोघदर्श. E. अमोघ and दर्शिन.

अमोघफल Bahuvr. m. (-ञ्) A tree in fruit (*Nigh. Pr.*: = फलितवृक्ष). E. अमोघ and फल.

अमोघबल Bahuvr. m. f. n. (-ञ्-त्वा-जम्) Of unfailing power, of ever-efficacious strength; e.g. *Mahābh. Adip.*: . . . अयुञ्जन् । मञ्जुनि ऽमृते जातमन्त्ररत्नमनुत्तमम् । अमोघबलम् (viz. the horse *Uchchhaiśravas*) &c. E. अमोघ and बल.

अमोघभूत. See the following.

अमोघभूति Bahuvr. m. (-तिः) "Of unfailing power"; the proper name of a king of the Punjab, who probably lived in the first century after Christ (*Lassen's Ind. Alterth.* II. pp. 825. 827. 852. 920. 923; at page 1091 of this work the name is written, *Amoghahūta*). E. अमोघ and भूत.

अमोघमहिम्न Bahuvr. m. f. n. (-मा-मा-म) Of greatness which secures the effect desired; e.g. (a weapon) *Bhāgav.-Pur.*: अस्त्राअमोघमहिमानि निरूपिताणि नोपस्युर्मुहुरिदासमिवासुराणि. E. अमोघ and महिम्न.

अमोघराज Tatpur. m. (-ञ्) The proper name of one of the Bhikshus or religious mendicants who accompanied the Buddha Śākyamuni (*Lalitav.*). E. अमोघ and राजन्, samās. aff. टच्; "an infallible king".

अमोघवर्ष Bahuvr. m. (-र्षः) The name of a king of Kāंची who lived at the end of the ninth century of the Christian era (*Wilson's Works*, I. pp. 279. 332). E. अमोघ and वर्ष.

अमोघवाक् I. Tatpur. f. (-ञ्) Speech which is not idle, effectual speech.

II. Bahuvr. m. f. n. (-ञ्-ञ्-ञ्) One whose speech is not idle; comp. the instance from the *Bhāgav.-Pur.* s. v. अमानिन् (*Śrī-dharaśv.*: अमोघवाक् । वर्षासापरहितः). E. अमोघ and वाक्.

अमोघविक्रम Bahuvr. m. (-मः) "Of ever-efficacious power"; one of the thousand names of Śiva; in the *Uttarakānda* of the *Padmopurāna*: अमोघविक्रमावाच यथाच इत्यजातिने &c. (scil. नमः). E. अमोघ and विक्रम.

अमोघवीर्य Bahuvr. m. (-र्षः) ¹ Of unfailing power; e.g. *Bhāgav.-Pur.*: नाकुञ्ज वशी राजर्वरेव संस्त्रातुर्नर्ति । अमोघवीर्या हि नृपा वशि ऽखिलेश्वराभवाः. ² Of unfailing virility or procreative power; e.g. *Bhāgav.-Pur.*: (Dushyanta) अमोघवीर्यो राजर्विर्महिषां (i. e. Śakuntalā) वीर्यमादधे । अमृते स्वपुरं घातः काशेनासूत सा सुतम्. E. अमोघ and वीर्य.

अमोघसिद्धि. See the following.

अमोघसिद्धि Bahuvr. m. (-त्तिः) "Of unfailing accomplishment"; the proper name of the last of the five superhuman- or Dhyāni-Buddhas who were produced by an Ādibuddhi or primordial Buddha, and are therefore also called Anupapādakas (or born without parents). According to one legend, *Amoghasiddhi* proceeded from the green ray that emanated from the space between the eye-brows of the Buddha, the other four Dhyāni-Buddhas proceeding from four other rays, black, white, yellow, and red. His wife is called Āryatārā, surnamed Sragdharā; and he produced, by the double energy of science and contemplation, the superhuman- or Dhyāni-Bodhisattwa Viśwapañi (*Wassiljew, der Buddhismus; Burnouf*, in his *Introduction à l'histoire du Bouddhisme Indien* calls him अमोघसिद्धि). E. अमोघ and सिद्धि.

अमोघानन्द Tatpur. m. (-नः) The name of a river; *Śabdārātn.*: अमोघानन्दनप्रसूयसीहिलसीहिताः . . . नदमेदाश्च विज्ञेयाः . . . (*Rājā Bādhakāntad.*, on the authority of this passage, gives अमोघ m., as the name of a river, but has no statement to this effect s. v. आचन्द्रन्. It seems that अमोघानन्द is the name meant by the *Śabdār.*). E. अमोघा and नन्द (or perhaps a Bahuvr. of अमोघ and आचन्द्रन्).

अमोत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) I. Woven in the house, home-woven; e.g. *Atharv.*: अमोतं वासो द्वाधिरश्ममपि दक्षियाम्. E. अमा and उत.

II. (Probably.) Protected or taken care of at home (as young children); see the following. E. अमा and उत.

अमोतक Tatpur. m. (-कः) (ved.) (Probably.) One protected or (still) taken care of at home, a young child; e.g. *Atharv.*: प्र रेमासो मनीषा वृषा नाच ह्वेरते । अमोतपुत्रका एवाममोतका ह्वासते (s. v. l. . . . वृषा नाच ह्वेरते । अमोतपुत्रका एवाममोत ना उपासते). E. अमा and उतक (उत, taddh. aff. कन्) — which E. suits better the accent of the word (udātta on the second syllable) than an E. अमोत, taddh. aff. कन्. See the following.

अमोतपुत्रक Karmadh. m. (-कः) (ved.) (Probably.) A young child, one that is protected, or still taken care of, at home. See the quotation in the foregoing article. E. E. अमोत and पुत्रक.

अमोह Tatpur. m. (-हः) Freedom from bewilderment or error; in Buddhistic doctrine, one of the 108 धर्मासोकमुख q. v.; *Lalitav.*: अमोहो धर्मासोकमुखं सर्वाज्ञानविधमनतायै संवर्तते. E. अ neg. and मोह.

अमोह्य Tatpur. n. (-ह्यम्) Freedom from perplexity or confusion, clearness of perception, presence of mind, (a quality which a good spy should possess). See s. v. अमान्य. E. अ neg. and मोह्य.

अमोघधीत Tatpur. m. f. n. (-तः-ता-तम्) Not cleansed by

a washerman; *Kātyāy. Śr.-S.*: ज्ञातव्यं वामीचधीतम् (*Yd-jnikad.*: वामीचधीतमरजकप्रवासितम्). E. च neg. and मीचधीत.

चमीन Tatpur. n. (-जम्) ¹The reverse of मीन q. v. ²The mental condition which precedes मीन; viz. the knowledge of Soul (i. e. the knowledge that there is Soul) and the power of removing the belief that there is no Soul; (according to *Śankara's* interpretation of these words of the *Bṛihadār.*: वाक्यं च पाश्चिन्नं च निर्विबाध मुनिरमीनं च मीनं च निर्विबाध ब्राह्मणः “when a man thoroughly knows what is “the nature of strength” and “the nature of wisdom” he becomes an (accomplished) *Muni* (or thinker); and when a Muni thoroughly knows what is the knowledge of Soul and the power of removing disbelief in it, both which result in *mauna*, he becomes an (accomplished) *Brāhmaṇa*”. Since *Śankara* defines “the knowledge of Soul” as पाश्चिन्नं or “wisdom”, and “the power of removing disbelief in it” as वाक्यं or “the nature of strength”, he understands by चमीन that mental disposition which produces the condition of a Muni, and, as preceding it, is therefore “not yet मीन”. In conformity with this view, मीन becomes the result of चमीन or of the power to remove the disbelief in Soul, this power being necessarily a consequence of the knowledge of Soul; *Śankara* (on the foregoing quotation): वाक्यं च पाश्चिन्नं च निर्विबाध निःशेषं ज्ञत्वा । अथ मननामुनिर्योमी भवत्वेतावधि ब्राह्मणेन कर्तव्यम् । यदुत सर्वानात्मप्रत्ययतिरस्कार एतत्ज्ञत्वा ज्ञतज्ञत्वो योमी भवति । चमीनं चात्मज्ञानात्मप्रत्ययतिरस्कारौ पाश्चिन्न-वाक्यसंज्ञकी — both these terms precede, in the *Bṛihadār.*, the words here quoted — निःशेषं ज्ञत्वा । मीनं नामानात्म-प्रत्ययतिरस्कारस्य पर्यवसानं फलम् । तन्न निर्विबाध ब्राह्मणः ज्ञतज्ञत्वो भवति. (The words चमीनं च मीनं च &c., alleged from the *Bṛihadār.*, are quoted also in the *Tīkā* of *Rāmākrishna* on the words मुनामुभयोरीदासीन् वा of the *Vedānta-Sāra.*) E. च neg. and मीन.

चक्षर. See the following.

चक्षस् (निपात—अव्यय—स्वरादि) indecl. ¹Quickly, unexpectedly (*Gānaratnam.*: = शीघ्र); e. g. *Atharv.*: ये (scil. the Gandharvas) चक्षो जाताम्भारयन्ति सुतिका चक्षुश्चेते. ²At present, now; *Gānaratnam.*: (= साम्प्रतिक; e. g.) चक्ष एवागच्छति. ³A little, not quite; *Praudhamanor.*: (अव्ययशब्द ईषदर्थे; e. g.) चक्षरसमितः. According to *Pāṇini*, the final स् of this word may become र before sonants, in the Veda e. g. (*Gānar.*): चक्ष एवागच्छति or चक्षरेवानच्छति. E. To judge from the position of rule VIII. 2. 70., चक्षस्, not चक्षर, must have been the etymological form of this particle, according to *Pāṇini*. Nor does चक्षर occur as a separate form in the *Gaṇa स्वरादि* of the *Gānaratnam*. (The *Gaṇa स्वरादि* in the *Kāṇikā* and *Siddhāntakaumudī* contains neither चक्षस् nor चक्षर.) It is perhaps a Tatpur. of च and चस् (of चा, un. aff. चक्षुन्). Comp. the similarity of meanings 1. and 3. with those of चक्ष.

चक्ष् I. (चक्षि—भ्यादि—उदात्त—अनुदात्ते) r. 1st cl. ātm. (चक्षति—चाव्ये; desider. अस्त्रिविधते; caus. चक्षयति—चास्त्रिवत्) ¹To produce a sound (probably the sound “amb”, in चक्ष q. v.) (*Mādhava, Maitreya, Govind.*,

Siddh.k., Hemach. &c. इच्छे); e. g. *Chaturbhujā* (as quoted by *Govinda*): चक्षति इत्या पुचः. ²To fall, to drop (?; see *Rāyamuk.* on the etym. of चक्षु, where he gives the meaning “चिक्षस्ये”; but the commentators on the *Dhātup.* assign this meaning to चक्ष्, not to चक्ष्). Compare, for the same meaning, रक्ष्, लक्ष्, चक्ष्, रक्ष्, लक्ष्. See also चक्ष 1. 2.

II. (चक्ष् or चक्ष्—भ्यादि—उदात्त—उदात्ते) r. 1st cl. par. (चक्षति) To go (*Mādhava &c.*: गती). This dhātu seems to be another form of चर्ष. Compare, for the same meaning, besides the causal of चक्ष and चर्ष, पर्व and पर्व्, चर्व and चर्व्, मर्व and मर्व्, खर्व and खर्व्, कर्व and कर्व्, जर्व and जर्व्, शर्व and शर्व्, सर्व and सर्व्, चर्व and चर्व्, चर्व and चर्व्, तर्व and तर्व्, नर्व and नर्व्, खर्व and खर्व्.

चक्ष् I. 1. m. (-क्षः) ¹Father. ²Sound, word. ³The word, the Veda. ⁴One who sounds or proclaims. — All these meanings are doubtful, and, as it seems, merely assumed for the sake of extracting some mystical sense from the word चक्ष्यक् q. v.; the first, because, according to “those who know the Tantras”, Śiva is “the father of the three, scil. worlds”; *Mādhava* s. v. चक्ष् in the *Dhātuvṛitti*: चक्षाणां लोकानामम्भः पितृत्वागमविद्ः (see also चक्ष्यक् 1.); the second, because, according to *Bhāṭṭa-Bhāskara*, “the three sounds a, u, m, i. e. om, express that which he is”; the same: चक्ष्ः शब्दः । चयः शब्दा अकारोकारमकाराः प्रतिपादका चक्षेति भट्टभास्करः; *Bhānud.* (in his comm. on the *Amarak.*): अकारोकारमकारा चक्ष्वाः शब्दा वाचका चक्षेति (scil. चक्ष्यक्); the third, because “he possesses the Veda” in the three, scil. worlds or divisions of time”; *Bhānud.* (ibid.): चिषु लोकेषु कालेषु वा । चक्ष्ः शब्दो वेदस्यचो यस्येति (scil. चक्ष्यक्); see also चक्ष्यक् 1.; the fourth, because he proclaims the Veda; *Bhānud.* (ibid.): चीन्विदान्मते शब्दायते (scil. इति चक्ष्य-क्).

2. f. (-क्ष्वा; its vocative is in the Vedas either चक्ष्वे or चक्ष्व, in the classical Sanskrit चक्ष्व; *Pāṇi.* VII. 3. 107. and 109. v. 1.; VI. 1. 118.; compare चक्ष्वाडा, चक्ष्वासा, चक्ष्वासी, चक्ष्वासिका, चक्ष्वि, चक्ष्विका). ¹A mother (*Halāy., Hemach.*); e. g. *Rāmāy.*: राजा भवति भूयिष्ठमिहाम्बाया निवेक्ष्ये; or *ibid.*: यदहं प्रष्टुमिच्छामि तदम्ब वक्तुमर्हसि; or *Bhāgav.-Pur.*: चक्ष्वा वा इतपुचार्थां क्त गता च तपस्विनी; or *ibid.*: ताताम्ब कंसादुश्शङ्कितानां प्रसीदतं नो हतनिष्कृतीनाम्; or *ibid.*: चक्ष्वाम् हे बधूः पुत्रा वीरं नार्हच शोचितुम्; or *Hitopad.*: गुणिगणगणनारम्भे न पतति खटिनी सुसंभ्रमावच्छ (v. l. संसंभ्रमावच्छ) । तेनाम्बा यदि सुतिनी वद बन्धा कीदृशी भवति; or *Sākunt.*: सखे । स्वमन्वया पुत्र इति प्रतिनृहीतः; or *Prabodhach.*: चक्ष्वामनुसरत्वेषा हताशा (v. l. दुराशा) न कर्षचन. ²The same, used as a term of veneration or respect (where the sense “mother” retains merely a figurative value, or that of comparison). In the *Vedas*, deities or deified objects, such as herbs, sacrificial implements &c., are invoked by this name; e. g. *Rīgv.*, *Atharv.*: उवे चक्ष्व सुसाभिन्ने यवेवाङ्ग भविषति । भसन्ने चक्ष्व सक्वि मे शिरो मे वीव ह्यति चिन्व-क्षादिङ् उत्तर (where *Indrāni* is thus addressed; *Sāy.*: एवमिन्द्राणीं शक्षो वृषाकपिर्ब्रवीति); or *Rīgv., Vājas.*: इत्तं वो चक्ष्व धामानि सहस्रमुत वो इहः (where herbs are invoked; the vocative sing. being used instead of the plural: *Sāy.*: हे चक्ष्व मातर चोषधयः; (*Mahidh.*: हे चक्ष्व

मातृकाणां शीवधवः); or (applied to one of the deities in the Upahomas of the Nakshatreshṭis) *Kāthaka-Yajurv.*: रोहितेषु त्वा जीमूतेषु सादयाम्यरणेषु (त्वा) जीमूतेषु सादयामि ऋष्येषु त्वा नीलेषु त्वा सितेषु त्वा जीमूतेषु सादयाम्यन्वा नामासि दुषा नामासि नितली नामासि &c.; *Mddh. Jaiminiyany.*: अग्नादिदेवतायुक्ताणां कृत्तिकादिगणपञ्चमिष्टयः काम्वा चिहिताः । अथये कृत्तिकाभ्यः पुरीडाशमष्टौकपाकमिन्नादयः । तत्र प्रधानहोमा अग्निर्न पातु कृत्तिका इत्यादिवा-
 न्मानुवाक्पापुरःसरं श्रूयन्ते । तपोपहोमा एवमाह्वताः । सौ ५ च कुहोति । अथये स्वाहा । कृत्तिकाभ्यः स्वाहा । अग्नादि स्वाहा । दुषादि स्वाहिलादयः &c.; or (applied to a sacrificial pot, which is compared to a wife) *Vājas.*: मा सु भित्वा ला सु रिषो ऽम् धृषु वीरयस्व सु (*Mahdh.*: हे अम् मातः । उखे); *Satapathabr.* (in reference to the foregoing words): मा सु भित्वा मा सु रिष इति । यथैव वयस्वसा वयुरम् धृषु वीरयस्व स्विति योषा वा उखामिति वै योषाया आनन्वयम् &c. — When, in the Vedas, this epithet is given to a river, or to deities who, from their nature, share in the properties of water, it seems that a double meaning was intended by its application: that of veneration, and that of water, — the latter either as an allusion to अम् and अम्स — or because the word as a neuter — and then of a different origin — had this sense (comp. also अम्नि); e. g. *Rigv.* (where the *Saraswati* is addressed): अम्नितमे नदीतमे देवितमे सरस्वति । अग्रशशा इव असि अग्रस्मिन्म नखुधि (*Sāy.*, however, renders here अम्स merely, हे मातः); or the *Kaushtiki-Br.-Upan.* (in describing the world of Brahman, says that there are in it, amongst others, *Apsarasas* — comp. *अप्सरस* p. 223 a, l. 45 — and *Rivers*, with these epithets): अम्नाद्याम्नायवीद्याप्सरसो ऽम्नया नवः (*Sankara*, in his comm. on these words, takes अम्नाः as a mystical designation of “Vedas”; these being “the mothers of the world”: अम्ना जगत्जनन्यः श्रुतयः; but it seems more natural to interpret the word as stated; see also अम्नायवी, and comp. अम्नया). — As a term of respect (only — not of veneration — it is used) e. g. *Vājas.* (where the wives of the sacrificer address one another): अम्ने अम्निके ऽम्नासिके न मा नवति कश्चन; see the comm. s. v. अम्नासिका. [The corresponding words in the *Taitt. S.* and *Kāthaka* are: अम्ने अम्नासिके न &c.; some MSS. of the *Jaiminiyany.* II. 1. 7. have अम्ने ऽम्निके ऽम्नासिके, others अम्ने अम्निके अम्नासिके; and the same passage of this work, quoted in *Sāyana's* *Introd. to the Rigv.* — is in *Müller's* ed. I. p. 21: अम्ने अम्नासिके अम्निके; and in *Roer's* ed. p. 22: अम्ने अम्नासिके. Since the *Mīmāṃsists* always refer to the *Black*, not to the *White*, recension of the *Yajurv.*, the latter reading would appear to be the correct one; but as *Pāṇini* founds his rule VI. 1. 118. on the reading अम्ने अम्नासिके अम्निके, it seems either that the latter is the genuine reading of the *Black-Yajurv.*, or that it is the reading of one of its schools, whereas अम्ने अम्नासिके is that of another. The circumstance that *Pāṇini* did not mention the reading of the *Vājas. S.*, though requiring notice, by his rule, as much as that of the older recension, — had he known it — may add another proof to those given in “*Pāṇini, his Position*” &c. pp. 131–140, that he preceded the com-

position of the *White-Yajus.*] — In the classical Sanskrit, अम्ना, occurs as a term of respect, especially in the dramatic literature (*Amarak.*, *Hemach.*); e. g. *Vikramorv.*: (the king addressing a female ascetic) अम्स (a v. l. अम्नवति) अम्निवा-
 द्ये; or *Mahāvach.* (ed. *Trihen*; *Kaikiyī* speaking to *Arundhati*): अम्स मह मन्महाद्वीप &c. — According to the *Dasaripa* and *Sāhityad.* a *band* is addressed by the same term when spoken to by her follower: कुड्मिन्वन्नेखनुगतिः पूष्या च वरती जनेः. ² The name of an *Apsaras*; see p. 401 a, l. 30. ³ A name of *Durgā*, the wife of *Śiva* (*Rāyamuk.*, *Bharatam.* &c. on the *Amarak.*, *Bhūrip.*; but her more usual designation, in the same sense, is अम्निका). ⁴ A proper name: the eldest daughter of a king of *Kāśī*, who, with the permission of *Bhishma*, became the wife of a king of *Sālwa*; she was a sister of *Ambikā* and *Ambālikā*, and, on her mother's side, a granddaughter of *Hotravāhana*; e. g. *Mahābh. Adip.*: अनुवञ्चे तदा ज्येष्ठामम्नां काशीपतेः सुताम् । अम्निकांस्वामिके भार्ये प्रादाद्भ्रात्रे चकीचसे । भीष्मो विचित्रवीर्याय विधिदृष्टेन कर्मणा; or *ibid. Udyogap.*: अम्नो-
 वाच । विसर्जिताहं भीष्मैश्च श्रुत्वा भुगुणन्दन । शास्त्रराजवर्त भावं मम पूर्वमनीषितम् &c.; or *ibid.*: होचवाहन उवाच । दौहित्रीयं मम विभो काशिराजसुता प्रिया. — Her history, adverted to in the *Adip.*, is the subject of a special episode (the *Ambodākhyāna*) in the *Udyogap.*, of the *Mahābhārata*. Compare also *Lassen's Ind. Alterth.* I. p. 632. ⁵ The name of a plant, the same as अम्नवा 2. 4. (*Rājan.*: अम्नाडा; *Nigh. Pr.*: चांवाडी). ⁶ (In Astrology it is used to denote) the fourth (scil. condition — see सौख्य —, which results from the conjunction of planets); *Jātakāṅkāra*, which enumerates the other names implying the same sense, in the following manner: अम्ना पातालतुर्थे हिनुकगृहसुहृदाहनं पानसंज्ञं वधाखं चाम्नु गीरं जसम्. — [“अम्ना becomes *Ammā* in all the languages of Southern India except *Tuluva*, and is affixed, as a respectful term of address to females in general, to their names, as *Sitamma*, *Vangamma*. It forms, also, a designation of various popular goddesses unknown to the general system, as *Mariyammā*, and *Agathamā*, tutelary goddesses of *Madras*. The latter is usually called *Ydgatha*, and both are no doubt adopted from the Roman Catholics, being, in fact, the *Virgin Mary* and *Sancta Agatha*, although now especially worshipped by shopkeepers and *Pareyar*. In *Tuluva* the word means father.” *Wilson, Glossary of Judicial &c. Terms.*] e. The femin. comes, according to the *Gāṇaratnam.* from अच्, with *kṛit* aff. अच् (?), because “the mother protects her child from the moment of conception till the end of his life”: अचवति पाचयति गर्भाधानात्प्रभृति च जीवितात्पाचयति अम्ना माता; a less sentimental, but more plausible, etymol., is that of *Chaturbhujā*, who says that अम्ना is an onomatopoeic word, the child calling its mother, *ambā*: अम्नते ऽम्ना पुचः, hence *Mādhava* and other commentators on the *Dhātupāṭha* refer अम्ना to अम्न्. The accent of the word is the *udātta* on the last syllable (*Philsūtr.* and *comm.*). Compare अम्नाडा, अम्नासा, अम्नासिका, अम्नि, अम्निका. — Should the mascul. अम्स be a real word, it might, in its first meaning, be likewise onomatopoeic; in its second and third, it would then

come from चम् I., kṛit aff. चच्, provided that this dhātu means "to sound", in general, and is not merely abstracted from चम्वा, to suit the theory that all nouns come from dhātus capable of being inflected verbs; in its fourth meaning, it would, according to *Bhānud.*, be चम् I., kṛit aff. चच्, but merely occur as the latter part of चम्ब, this compound receiving the taddh. aff. क (?); चचि शब्दे कर्म-
 चम्ब (*Pān.* III. 2. 1.) । संज्ञायामिति कः; (but the latter affix would not result from any rule of Pānini).

II. n. (-म्बम्) An eye. This meaning is given by Śankara, but seems doubtful; see p. 398b, l. 14. E. See the E. of चम्ब II.

III. n. (-म्बम्) Water. This meaning is hypothetical, and rests on the opinion expressed in the E. of चम्ब, and s. vv. चम्बया, चम्बायवी, चम्बि. E. Probably चम् II., kṛit aff. चच्; when it would imply the moving element, like चप्, चम्बु, चम्बस्.

[IV. m. f. n. (-म्बः-म्बा-म्बम्) Exceeding, too much. (*Śankara*, in his explanation of चम्बायवी q. v., चम्बो ऽभ्यधिकः; a very doubtful meaning, for which I know of no etymol.)]

चम्ब I. 1. m. (-कः) A father. — This meaning is doubtful, and probably assumed for the same purpose as those mentioned s. v. चम् I. 1.; thus, *Sūyāna*, in commenting on *Rīgv.*: चम्बकं यजामहे सुमन्धिं पुष्टवर्धनम् explains चम्बकम् (according to him, equivalent there to महादेवम्) thus: यथायां ब्रह्मविष्णुब्रह्माण्डमम्बकं पितरम् (a very doubtful interpretation of the sense of the Vaidik word चम्बक); or *Bhānud.* (on the same word, in the sense of *Siva*, in the *Amarak.*): यथायां लोकानामम्बकः पिता E. If the word is real, it would come from चम् I. 1., taddh. aff. कच्.

2. f. (-म्बिका) See s. v. चम्बिका.

II. n. (-म्बकम्) 'The eye (*Halāy., Hemach., Trikānd., Bhūrip., Rājanigh., Nigh. Pr.*); e. g. *Mahidh.* (on the Vaidik passage quoted line 25, as occurring in the *Vāj. S.*): चम्बकं नेत्रयोपेतं ब्रह्मं यजामहे; or the same (on *Vāj. S.*: अथ ब्रह्मदीमह्यव देवं चम्बकम्): चम्बकं चीक्षम्बकानि नेत्राणि यस्व तादृशं देवम् &c.; or *Mādhava* (s. v. चम्ब in the *Dhātuv.*): चीक्षम्बकानि चक्षुष्यस्येति चम्बकः; similarly *Jayam., Bharatas. &c.* on चम्बक in the *Bhātik.*; or *Bhānud.* (amongst his various interpretations of चम्बक in the *Amarak.*): चीक्षम्बकान्यस्य । चिष्वम्बकमस्येति वा । चम्बकं नयनं वृष्टिरिति हवायुधः. (In this sense, the use of the word seems to be restricted to the compound चम्बक.)² Copper (*Rājanigh.*: तास).³ A large variety of the *Mimusops Elengi* (*Nigh. Pr.*: बृहद्वकुल). — E. The etym. of *Mādhava's Dhātuv.*, where चम्बक n. is referred to चम् "to sound", is not plausible. It is better perhaps to analyse this word into चम्-ब, taddh. aff. क; चम् being the prefix which is a synonym of चा (see चम् III., the Preface, and compare चम्बर and चम्बरीष), and ब, an equivalent of भ, from भा; when the *etymological* sense of चम्ब would be "shining, bright", and thus naturally apply to "eye" and "copper". For, as regards the assumed identity of भा to ना, not only is abundant evidence of the interchange

between aspirate and unaspirate sounds afforded by the Dhātupātha, but that of भा and वा (or वा), itself, in one sense, at least, is acknowledged by the commentators, e. g. by *Jayam., Bharatas. &c.* on *Bhātik.* 10. 19. Comp. also the etym. of चम्बरी. Another possibility is that of referring the latter part ब or व to the dhātu वी, which, according to *Yāska* (4. 19) and his commentator *Durgā*, has, amongst others, the sense "to see".

चम्बया f. (of चम्बय) (-वा) (ved.) Perhaps; carrying water, rich in water; *Kaushitaki-Br.-Up.*: चम्बया चम्बः (see the quotation s. v. चम्बा p. 397 a, l. 30); *Śankara* in his comm., renders this word in a mystical sense, viz. (the rivers) "going to the eye (or sight), i. e. to the knowledge, of Brahman, worshipping (Brahman)": चम्बमम्बकं लोचनं ब्रह्मज्ञानं यान्तीत्यम्बयाः । उपासनाः । नद्यो वारां प्रवाहधारिणः पुरायतनादिवासिलोकभोग्याः. E. According to this gloss, a *Tatpur.* of चम्ब II. and च; but, in my opinion, चम्बि, a denom. of चम्ब "water", kṛit aff. श्.

I. चम्बर (probably) *Tatpur.* 1. m. n. (-रः-रम्) 'Sky, atmosphere, æther (*Yāska's Nigh.*: चम्बरिच; *Amarak., Halāy., Hemach., Viśvap., Med., Śabdaratn., Bhūrip., Ajayap. &c.*: = क्शोमन् &c.); e. g. *Rik-Prātis.*: माक्षुकेवः संहितां वायुमाह तथाकाशं चास्व माचन्व एव । समानतामनिषि चम्बरे च मत्वागस्त्वो ऽविपरिहारं तदेव (where चम्बर, as *Śaunaka* reports, is used by *Agastya* in the same sense as आकाश by *Mākhavya*); or *Rāmāy. Sundarak.* (edd. *Calc. and Bombay*): (हनुमान्) भेजे ऽम्बरं निरासम्बं पचयुक्तं ह्वाद्रिराट्; or *ibid.* (ed. *Gorr.*): — Hanumat says — निनेवाकार-मात्रेण निरालम्बनमम्बरम् । सहसा निपतिष्यामि घनाद्भिवृ-द्विवाम्बरे; or *Rāmāy. Aranyak.* (edd. *Calc. and Bombay*) — Rāvaṇa speaking — उद्वहेयं भुजाभ्यां तु मेदिनीमम्बरे क्षितः; or *Mahābh. Ādip.* (*Kadrū* addressing *Garudā*): स्वमुत्तमा सगिरिवना वसुन्धरा सभास्करं वितिमिरमम्बरं तथा । एवं सुतसदा कद्रु भगवान्हरिवाहनः । नीलवीमूतसंघातिः सर्व-मम्बरमावृणोत्; or *Bhāgav.-Pur.* (in the chapter which explains its theory of creation): रूपं वायो स च स्वर्गे लीयते सो ऽपि चम्बरे । चम्बरं शब्दतन्माच रक्षियाणि स्वयोनिसु; or *Raghue.*: सा (scil. राक्षसी) चक्षुःशकार-याङ्कुल्या तावतर्जयदम्बरे (scil. रामलक्ष्मणी); or *Bhātik.*: सुयोवो ऽस्त्राभ्यश्चक्ष्मात्समगाहिष्ट (v. l. °धिष्ट) चम्बरम्; or *Sisūpālab.*: स्वगिताम्बरचितितले परितस्मिरे अगस्व हृश-मन्धयति । दधिरे रसाञ्जनमपूर्वमनः प्रियवेरमवर्त्तसु हृशो ददृशुः (comp. also the instance p. 405 a, l. 1); or *Naishadhach.*: एकः पिपासुः प्रवहानिलस्व च्युतो रथाद्वाहनरङ्गरेभः । अस्थम्बरे ऽनम्बुनि लेलिहास्वः पिबन्नमुष्णामृतविन्दुवृन्दम्; or *Nalod.*: अथ नीरात्सारसतः फेनपरीतास्याम्बरात्सार-सतः । अतिमुखरात्सारसतस्तीरमिताः स्त्रीततिचिरात्सारसतः.² A vacuum; e. g. *Amaruś.*: गाढालिङ्गनवामनीकृतकुचप्रो-न्निर्रोमोद्गमा सान्द्रस्त्रेहरसातिरेकविगलच्छ्रीमन्नितम्बाम्बरा — where, according to the common-sense explanation, the latter word is analysed as a compound सान्द्र° — °श्रीमत् — नितम्ब — चम्बर (चम्बर in the sense 4.); but, according to the transcendental interpretation, (compare चम्ब p. 351 a, line 50 ff.), असान्द्र° श्रीमन् (vocat.) इतम् वा-चम्बरा; and वाम्बरा explained thus: वा विकल्पः । स एवाम्बरं युक्तं यत्र निर्विकल्पोत्तर्यः.³ (ved.) Vicinity, neighbourhood (*Yāska's*

Nigh.: = अक्षर); e. g. *Rigv.*: यन्नासत्वा परावति वक्ष्यती चक्ष्मरे (*Sáy.*: यक्ष्दि । परावति दूरदेशे । यः । वक्ष्यति यदि चक्ष्मरे । अक्षिण्यतीति । समीपे यः । भवषः)।
 'Cloth, apparel, garment (*Amarak.*, *Haláy.*, *Hemach.*, *Viśvap.*, &c. as before: वासस or चक्षुष); e. g. *Manu.*:
 कृष्णकेशनखरमश्रुदान्तः शुक्लाक्षरः शुचिः । स्वाध्याये चैव युक्तः स्नानित्यमात्महितेषु च; or *Rámáy. Bálak.*: अथ राजा विदेहानां ददौ कन्याधनं वज्र । कम्बलादीनि वस्त्राणि चोमपट्टाक्षराणि च; or *Mahábh. Śalyap.*: (मातरः) नानाभरणधारिणो नानामाल्याक्षरास्तथा &c.; or *Bhágav.-Pur.*: महाभियेकविधिना सर्वोपस्करसंपदा । अभिषिच्याक्षराकल्पेण्येमात्कार्हादिभिः । ... पूजयामास केशवम्; or *Súśruta* (in his treatment of ophthalmia): कसेरुमधुकाभ्यां चूर्णमक्षरसंवृतम् । न्यस्तमप्सान्तरिचासु हितमाश्र्यीतनं भवेत्; or *Śiśupálab.*: नवकुङ्कुमाक्षरपयोधरया स्वकरावसक्तश्चिराक्षरया &c.; or *Bhartrih.*: क्वचित्कन्याधारी क्वचिदपि च दिव्याक्षरधरो मनस्वी कार्यार्थी न गणयति दुःखं न च सुखम्; or *Naishadhach.*: आभिर्भृगेन्द्रोदरि (vocat.) कौमुदीभिः क्षीरस्य धाराभिरिव क्षणेन । अक्षालि नीलीश्चिरक्षरस्या तमोमयीयं रजनीरजक्वा — where the night being compared to a laundress, अक्षर is employed equivocally, in the meaning "sky" or in the meaning "cloth"; and the commentator *Nárdayana*, in order to show that Śrí-Harsha did not allow this laundry simile to fail in technical accuracy, adds, in his gloss, a smart quotation from a *Kald-Kosha* which, amongst other useful things, seems to teach that of removing stains from cloth: तैलं घृतेन तच्चोष्णजलैर्दुग्धेन कज्जलम् । नाशयेदक्षरस्थं तु मलं क्षरेण सोष्मणा. Compare also अक्षर, दिगक्षर, नीलाक्षर, पीताक्षर, समुद्राक्षरा. ⁵ A mineral substance, talc or mica; see *अश्व I. 9.* (*Rájan.*, *Nigh. Pr.*: = अश्वक; *Trikánd.*: नागभिद्र — probably — a red kind of talc). ⁶ A fragrant substance, Ambergris (*Hemach.*: सुरभिद्रव्य; *Viśvap.*: सुगन्धक; *Med.*: सुगन्धकार — a kind of सुगन्धि —; *Jaiádhara*, *Trikánd.*, *Bhúrip.*: गन्धद्रव्य; *Ajayap.*: सुगन्धिद्रव्यभेद; *Nigh. Pr.*: अक्षरसुगन्धद्रव्य; the *Śabdaratn.* assigns this name to several fragrant substances, as results from the definition it gives: अक्षरं चांशुके क्षीपं ब्योषि सीगन्धवसुषु). See *Ainslie, Materia Ind. I. p. 15-17.* ⁷ Cotton (*Hemach.*, *Viśvap.*: कार्पास). Comp. अक्षरद. ⁸ Saffron, Crocus sativus (*Hem. Śesha*: कुङ्कुम). ⁹ (In arithmetic, sometimes used to denote) a cipher; comp. अक्ष I. 10. (according to a native compilation). [In the present edition of *Hemach.*'s *Nánderthas*, the definition of अक्षर ends thus: सुरभिद्रव्ये रदक्षदक्षपाटयोः. The best MSS. however read, instead of these words, the following: सुरभिद्रव्ये ररं रदक्षदक्षपाटयोः, where रदक्ष¹⁰ becomes the explanation of अक्षर; and, since the *Viśvap.* also defines अक्षरं कपाटे रदक्षने, there can be no doubt that the passage quoted is to be corrected in the manner stated.]

2. m. plur. (-राः) The name of a people in the north of India (*Vardhamihira's Bṛihatsanh.*, in *Weber's Catal.* of the Berlin Sanskr. MSS.). E. According to *Ráyam.* on the *Amarak.* and *Ujjvaladatta's comm.* on the *Uñ. S.* अक्ष I., *un. aff.* अक्ष — i. e. अक्षर, so called "because it sounds or makes a noise" (*Ráyam.*: अक्षते शब्दायते अक्षरम्); *Bhánud.*

(on the *Amarak.*) takes it for a Tatpur., अक्ष and र, viz. अक्षि शब्दे । भवि अक्ष । अक्षः शब्दः । तं राति । अक्षरम्; which analysis would yield a similar sense, "giving a sound". Neither of these E. has much probability; it seems to me that the word is a Tatpur. of the prefix अक्ष III. (q. v., and comp. the E. of अक्ष and अक्षरीष, अक्षर्य) and अक्ष (or अक्ष, from अक्ष, to surround, to cover), अक्षर thus becoming synonymous with अक्षर or अक्षर्य "surrounding, covering", whence the meanings "sky", "æther (vacuum)" and "cloth", as well as that of "vicinity" would naturally follow. For the meaning 1. 5. see the E. of अक्ष; and the meanings 1. 6-8. are probably connected with the meaning "sky", in the same manner as some of the meanings of अक्ष are with "cloud". The connection of the name of the people (2.) with any of the foregoing meanings is not clear to me; comp., however, अक्षर्य. — According to *Ráyam.*'s and *Ujjval.*'s E. the accent of the word would be the udátta on the second; according to *Bhánud.*'s E. the udátta on the last syllable; in the *Veda*, it is udátta on the first syllable. — The double gender of the word results from अक्षर occurring in the *Gaṇa* अक्षर्यदि to *Pán.* II. 4 31.; and the *Gaṇaratnam.* writes therefore अक्षरो वक्षम्, but the neuter gender, which alone is taught by the *Siddhántak.*, *Śabdaratn.* and other comm., prevails with the best authors. — The *Śabdabhedá* of the *Viśvaprakáśa* points out that the word is to be written with अक्ष (not with अक्ष).

- II. अक्षर. See अक्षर्य.
- अक्षरम् Tatpur. m. f. n. (-नः-ना-गम) Travelling in the sky; e. g. *Súśr.*: वीर्येण वक्षिरादत्ते दीवानापादमसक्वात् । पक्षाशयस्यो अक्षरगो भूमिरको रसानिव. E. अक्षर and न.
 - अक्षरद Tatpur. n. (-दम्) Cotton (comp. अक्षर I. 7.; *Nigh. Pr.*: = कापूस, i. e. कार्पास). E. अक्षर (cloth) and द.
 - अक्षरयुग Tatpur. n. (-गम्) The two principal female garments, or upper and lower cloths or mantles (*Wilson*). E. अक्षर and युग.
 - अक्षरश्रेष्ठ Tatpur. m. (-क्षः) A mountain reaching to the sky, a very high mountain; e. g. *Naishadhach.*: उच्चैस्तरादक्षरश्रेष्ठमूलश्रुतो रविर्गैरिकगण्डश्रेष्ठः । तक्षिव पातिव विचूर्षितस्य संधारजोराजिरिहोज्जिहीते (*Nárday.*: अक्षरश्रेष्ठस्य जमनगिरिर्गोक्षिः &c.). E. अक्षर and श्रेष्ठ.
 - अक्षरक्षणी Bahuvr. f. (-क्षी) The earth (*Hem. Śesha*). E. अक्षर and क्षण "resting on the sky".
 - अक्षराक्षत Tatpur. m. (-क्षः) ¹The horizon. ²The end of a garment (*Wilson*). E. अक्षर and क्षत.
 - अक्षरिष n. (-षम्) A frying-pan. E. See the next, of which it is a various reading, according to *Ramánátha* on the *Amarak.*
 - अक्षरीष 1. m. (-षः) ¹The sun (*Hemach.*, *Ajayap.*, *Jaiádh.*: सूर्य; *Viśvap.*: मार्तण्ड; *Bhúrip.*: रवि; *Med.*: भास्कर). ²A name of Śiva (*Hem.*, *Viśvap.*: सक्षपरम्; *Trikánd.*: शक्षु). ³A name of Vishnú (*Trikánd.*: हरि). ⁴The proper name of ⁵a Rájarsi, a son of the king Vṛishágir; *Rigv.*: एतत्तत्त इक्षु वृष्य उक्त्वं वार्षानिरा अक्षि नृक्षि राक्षः । अक्षराक्षः प्रतिभिरक्षरीषः सहदेवो भयमानः सुराधाः (*Sáy.*: वार्षानिरा वृषानिरो राक्षः पुषा अक्षराक्षदयो ऽभिनुक्षि अक्षरीषादक्षरातो राक्षर्यः); he was the author of the

Rigv.-hymn 9. 98. or the *Sāmav.*-verses 1. 549. (= I. 6. 1. 5.; or 2. 588. = II. 5. 1. 16, 1.), 1. 552. (= I. 6. 1. 8.; or 2. 679. or 2. 1031. = II. 5. 2. 18, 1. or 8. 2. 8, 3.), 2. 589. 590. (= II. 5. 1. 16, 2. 3.) 680. (= II. 5. 2. 18, 2.) 681. (or 1029. = II. 5. 2. 18, 3. or 8. 2. 8, 1.) 1030. (= II. 8. 2. 8, 2.); comp. *Colebrooke's Misc. Ess.* I. p. 24, and *Benfey's Index*; ^b a descendant of the Manu Vaivaswata and son of Nābhāga; celebrated for his devotion to Vishṇu and his charity to Brāhmaṇas; his name occurs in the *Vishṇu-*, *Padma-Pur.*, *Harivaṅśa* &c.; and his history is related in the *Śāntiparvan* of the *Mahābh.*, the (ninth book of the) *Bhāgav.-Pur.*, the *Uttarak.* of the *Linga-Pur.* &c. (see also *Muir's Original Texts* I. p. 46); ^c a son of Māndhātṛi (according to the *Vishṇu-Pur.*; see also *Muir's O. T.* I. p. 47); ^d a Rājārshi, a descendant of Sagara, son of Praśūruka and ancestor of Daśaratha (according to the *Rāmāyaṇa*; see also *Lassen's Ind. Alt.* I. pp. 723. 725. 750; App. p. VI. VIII. IX. and *Muir's O. T.* I. p. 104 ff.); ^e a son of the patriarch Pulaha (acc. to the *Linga-* and *Vāyu-Pur.*; see *Wilson's Vishṇu-P.* p. 83, note 6). ⁵ A colt (*Hemach.*, *Viśvapr.*, *Trikāṇḍ.*, *Med.*, *Bhūripr.*, *Śābdar.*: किशोर; *Ajayap.*: हयकिशोरक). ⁶ The hog-plum, *Spondias mangifera* (*Hemach.*, *Viśvapr.*, *Med.*: आम्रातक).

2. m. n. (-ष:-षम) ¹ A frying-pan (भाङ्ग; *Amarak.*, *Trikāṇḍ.*, *Viśvapr.*, *Med.*, *Śābdar.*, *Bhūripr.*, *Ujjwalad.*, *Unnādi-Kośha*, n.; *Halāy.*, *Hemach.*, *Ajayap.*, *Gopālita*, as quoted by *Ujjwalad.*, m.; *Gaṇaratn.*, m. n.); e. g.: *Rāmāy. Sundarak.* (ed. *Gorr.*): अशोभत मुखं तस्य जृम्भमाणस्य धीमतः । अम्बरीषोपमं दीप्तं विधूम इव पावकः (the same verse occurs, in the *Calc.* and *Bombay* edd., in the last chapter of the *Kishkindhyak.*; but the *Tilaka* observes, on the last half Śloka: अम्बरीषोपमं . . . पावक इति प्राचीनः पाठः; on the last half verse it has this gloss: अम्बरीषं भाङ्गं तदुपमम् । अत एव दीप्तं प्रज्वलत् । अङ्गारवर्णप्रतप्तभाङ्गोपममिति यावत् । स्वयं च विधूमः पावक इवाशोभत; thus the *Bombay* ed. of the comm.; the *Calc.* ed. contains these words: अम्बरीषो ऽभस्तडित्वात्तत (sic, for °नत) एव दीप्तं ज्वलत् । अङ्गारवर्णमतम (sic, for °प्रतप्त) भाङ्गोपममिति &c., but the beginning of this passage seems to be wrong). ² A hell (*Med.*: नरकस्य प्रभेदः; *masc.*; *Śābdar.*: नरक, m. n.); according to the *Śiva-Pur.* ³ Repentance (अनुताप, *Med.*, *masc.*; *Śābdar.*, m. n.). ⁴ War, battle (*Med.*, *Viśvapr.*, *Bhūripr.*, *Śābdar.*, *Trikāṇḍ.*: n., रण, युध्; *Hemach.*: m., युध्).

3. n. (-षम) Æther, sky (*Ujjwalad.*: आकाश; with this instance: अम्बरीषमिवाभाति मुखं ते मरुतात्मज). [According to *Rāmānātha* on the *Amarak.* अम्बरीष “frying-pan” is also written अम्बरीष; according to *Bharatasena*, *Dvirūpakośha*, also अम्बरीष, but in which of the above meanings, this *Kośha* does not say.] E. The *Unnādi-S.* — and accordingly the *comm.* on the *Amarak.* — derive it from अम्ब “to sound”, *un.* aff. ईषन् and āgama रुट्, “because a noise is made in it”; but to judge from *Ujjwalad.*'s *comm.* on the *Un.*S. this etym. would apply to the meanings “sky” and “frying-pan” only; the *Unnādi-Kośha* tries to account, by means of the same etymol., for the meaning “frying-pan” and the proper names I. 4.; as to

the rest, I cannot ascertain the etymol. views of the native authorities. It seems, however, that, in the sense “frying-pan” (hence, “hell” and “repentance”), the word is a Tatpur. of the prefix अम् III. (q. v., and comp. the etym. of अम्ब and अम्बर) and वरीष, which may be a gradual corruption of भर्ज from भृज् “to fry”; in the sense Vishṇu, Śiva, “sun”, and “sky”, it is perhaps of the same origin as अम्बर; and the proper names are perhaps applications of the meaning “sun”.

अम्बरीषपुत्र Tatpur. m. (-त्रः) “The son of Ambarīṣa”, a proper name whence the name of a country is derived; see अम्बरीषपुत्रक. (The word is included, by the *Kāśikā*, the *Gaṇaratnam.* and some *Gaṇa*-lists, in the *Gaṇa राज-न्यादि* to *Pān.* IV. 2. 53.; but *Patanj.* refers it to the *Gaṇa वैल्वनादि* to IV. 2. 52. v. 4, which is only a portion of the former *Gaṇa*, and, in the enumeration of the *Mahābhāshya*, merely comprises the words वैल्वन, अम्बरीषपुत्र and आत्मकामेय). E. अम्बरीष and पुत्र.

अम्बरीकस् Bahuvr. m. (-काः) A god; e. g. *Kumāras.*: तथा हि नृत्याभिनयक्रियाच्युतं विलिप्यते मौलिभिरम्बरीकसाम्. E. अम्बर and ओकस्; “whose abode is the æther”. अम्बर्यं denom. par. (-र्यति) To bring together, to collect (*Gaṇaratn.*, in the *Gaṇa कण्डादि* to *Pān.* III. 1. 27.: संभरणे). E. अम्बर, denom. aff. यक्. This base अम्बर (II.) seems to be a Tatpur. of the prefix अम् III. (q. v., and comp. the E. of अम्ब, अम्बर I., अम्बरीष) and वर, for भर.

अम्बष्ठ Tatpur. 1. (-ष्ठः) ¹ The name of a military people, and its country, situated in the middle of the Punjab (probably the *Ἀμβύσται* of Ptolemy; *Viśvapr.*, *Med.*, *Śābdaratn.*: देशभेद); e. g. *Mahābh. Sabhāp.*: तान्द शार्ङ्गान्स जित्वा च प्रतस्थे पाण्डुनन्दनः । शिवीस्त्रिगर्तानम्बष्ठान्मालवान्पञ्च कर्पटान्; or *ibid. Droṇap.*: अम्बष्ठसु गदां गृह्य क्रोधपर्षी-कुलेक्षणः आससाद् रणे पार्थ केशवं च महारथम्; or *Vishṇu-Pur.* (in its enumeration of the nations of India): . . . पुण्ड्राः कलिङ्गा मगधा दक्षिणात्याञ्च सर्वशः । तथापरान्ताः (*Wilson* p. 177; in the extreme west; see s. v.) सौराष्ट्राः शूराभी-रास्तथार्बुदाः । कारुषा मालवाश्चैव वारिपात्रनिवासिनः । सौवीराः सैन्धवा ह्यणाः शाल्वाः शाकलवासिनः । मद्रा रामास्तथाम्बष्ठाः पारसीकादयस्तथा. (See also *Weber's Catal. of the Berlin MSS.*, s. vv. Atharvav.-Pariśiṣṭa, *Setusaraṇi* and *Varāhamihira's Bṛihatsanhitā*, and comp. *Lassen's Zeitschrift* III. pp. 185. 195., *Ind. Alterth.* I. p. 820.) ² The name of one of the mixed tribes or of an individual belonging to one; viz. the son begotten in wedlock, by a Brāhmaṇa father and a Vaiśyā mother (*Amarak.*, *Hemach.*, *Viśvapr.* &c. &c.); e. g. *Manu*: ब्राह्मणद्विश्वकन्यायामम्बष्ठो नाम जायते; or *Yājñav.*: विप्रान्बुधावसिक्तो हि चत्रियायां विश्वः स्त्रियाम् । अम्बष्ठः &c. (*Mitāksh.*: ब्राह्मणात् विश्वकन्यायां विज्ञायाम् — which word is supplied from the context — अम्बष्ठो नाम भवति); or *Jaiminiyanyāyam.*: अम्बष्ठानां दार्विहोमिको ब्राह्मण इति स्मृतावम्बष्ठस्वामिके स्मार्तहोमे &c. — The occupation assigned by *Manu* to this mixed caste is that of the practice of medicine; *Manu*: . . . अम्बष्ठानां चिकित्सितम्; hence e. g. *Suśruta*: सहस्रेणापि हेतूनां नाम्बष्ठादिविचयेत् (comp. s. v. अमीमांस्व). In the same manner, however, as these words of *Suśruta* imply that medicine was practised, at a

later period, also by men of other castes than that of the Ambashthas, the occupation of the latter seems to have varied at different epochs; thus, in the tenth book of the *Bhāgavata-Pur.*, an *Ambashtha* is an elephant-keeper or driver; e. g.: अथ कृष्णस्य रामस्य कृतशौची परंतप । मङ्गदुम्भुभिर्निर्घोषं युत्वा द्रुमुपेयतुः । रङ्गदारं समासाय तस्मिन्नागमवस्थितम् । अपस्तम्बवसयापीडं कृष्णो ऽम्बहप्रचोदितम् । बज्रा परिकरं शौरिः समुद्र (Śrīdharaśv.: निबन्ध) कुटिलासकान् । उवाच हस्तिपं वाचा मेघनादगभीरया । अम्बहाम्बह मार्गे नी देह्यपक्रम मा चिरम् &c. (Śrīdharaśv.: अम्बहो हस्तिपः); and *Rādhākāntad.*, in his Sanskrit Dict., mentions that, in the West, the *Ambashtha* is (now?) a sort of *Kāyastha* or writer (*Śabdakalp.*: अम्बहः ... कायस्थवृत्तिविशेषः । इति पश्चिमदेशे प्रसिद्धः). [Since *Manu* does not acknowledge more than four castes, — compare, for the passages, *Muir's O. S. T. I.* p. 175 ff. — but, probably in order to assign a Brahmanic origin to nations or tribes which do not belong to his system of society, gives to several of his mixed tribes names which correspond with the names of those nations, it seems plausible that his *Ambashthas* were originally the people so called, and that the occupation, followed perhaps by some *Ambashthas* in his country, gave rise to the clause which in an absolute manner regulates the livelihood of such individuals. And it might seem also that a legend, related by *Wise*, — in his *Hindu System of Medicine* p. 11 — on the authority of the *Purāṇas*, was invented to reconcile this clause of *Manu* or other legislators with the obscure etymology of the word; for, according to this legend, a young woman of the *Vaiśya* caste, called *Ambā*, was serving as a menial to *Gālava*, the Muni; she gave birth to a child, *Virabhadra*, who, through the favour of his father, *Gālava*, became the first of the *Vaidya* or medical caste. His thirteen sons were taught by the sacred Sages the works they had written, and thus became skilful physicians; and it is from their descendants that the caste of Hindu physicians derives its origin. — But, whatever view *Manu* may have taken of this supposed identity between the *Ambashtha* military people and the *Ambashtha* medical caste, there seems reason to doubt not only of this identity having existed at a period previous to *Manu*, but of the people itself having originally borne the name of *Ambashtha*. In the *Aitareya-Br.*, *आम्बह* is met with as the name of a king; and this word, alleged by the *Kāśikā*, would, according to *Pāṇi*. IV. 1. 171., come from *आम्बह*, the latter designating a *Kshatriya* or military man of a country bearing the same name (comp. IV. 1. 168.). Now, if the instance “*आम्बहः*”, which is given by the *Kāśikā* on *Pāṇi*. IV. 2. 69., were derived from *अम्बह*, taddh. aff. अम्, its plural, meaning the people of the country so named, would be *अम्बहाः*; according to *Pāṇi*. IV. 2. 81. and I. 2. 81. But *Pāṇini* himself, when teaching, VIII. 3. 97., that अम्, as the latter part of certain compounds, becomes ह, gives, amongst others, as first part of such compounds, अम्ब and अम्बह, thus expressly denying that, in his opinion, *आम्बह* is a derivative of *अम्बह*; for, had he considered *आम्बह* to

be such, the alleging the word itself would have been superfluous, as the change of अम् to ह in such a derivative would have been implied by that in its base अम्बह. The necessary inference, however, to be deduced from this analysis of *आम्बह* (into *आम्ब* and *ह*) then is, that the plural of the word could not have been *अम्बहाः* — like *पञ्चासः* of *पञ्चासः*; *अङ्गाः* of *अङ्ग*, &c. — but, at the time of *Pāṇini*, was *आम्बहाः*. Since, on the other hand, however, no military people of the name of *आम्बहाः* occurs in the literature — so far as it is known to me — subsequent to *Pāṇini*, it seems to follow that the older name of the people was *आम्बहाः*; and that, by a wrong grammatical analogy, it became at a later period *अम्बहाः*.]

2. f. (-ह) The name of several plants; viz. ¹ Yellow wood-sorrel, *Oxalis corniculata*, or *Rumex vesicarius* Rox. (*Amarak.*, *Hemach.*, *Viśwapr.*, *Med.*, *Śabdār.*, *Rājanigh.*: अम्बहोयी or अम्बहोयिका; *Sureśw.*: चाङ्गिरी; *Nigh. Pr.*: चाङ्गिरीयोया or चुका); see *Ainslie, Mat. Ind.* II. p. 324, where its medical properties are described. Comp. अम्बहका 1. and अम्बहटा. ² A sort of jasmin, *Jasminum auriculatum*, or a small variety of it (*Amarak.*, *Hemach.*, *Viśwapr.*, *Med.*, *Śabdār.*, *Bhūrip.*, *Ajayap.*, *Sureśw.*: यूची or यूचिका; *Rājanigh.*: बासा; *Nigh. Pr.*: सचुचेतपुर). ³ *Cissampelos hexandra* (*Amarak.*, *Hemach.*, *Viśwapr.*, *Med.*, *Trikāṇḍ.*, *Śabdār.*, *Ajayap.*, *Bhūrip.*, *Sureśw.*, *Rājanigh.*: पाठा or खापनी; *Nigh. Pr.*: पाट). Comp. अम्बहिका 1. and अम्बहकी 3. ⁴ Hog-plum, *Spondias mangifera* (*Rājanigh.*: अम्बा; and चुपविशेषः । अम्बाडा इति खाता; *Nigh. Pr.*: चांबाडी); the properties of the latter plant being thus described by the *Rājanigh.*: अम्बहा सकवायाक्ता कफकण्ड-रजापहा । वातामयवसासग्नी हृषिकृद्दीपनी परा “it is astringent, sour, removes phlegm, diseases of the throat, diseases arising from vitiated air and swellings of the throat — called *valāsa* —; it likewise sharpens the appetite and stimulates”. Comp. अम्बहका 2., अम्बा 5., अम्बाडा 2., अम्बासिका 5. and अम्बिका 10. ⁵ The root of the trumpet-flower or *Bignonia chelonoides* (*Nigh. Pr.*: पहाडमूल); see *Ainslie, Mat. Ind.* II. p. 272; comp. अम्बहिका 2. and अम्बहकी 1. ⁶ Indian night-shade, *Solanum indicum* (*Nigh. Pr.*: काकमाचिका; *Sureśw.*: माचिका); see *Ainslie, Mat. Ind.* II. p. 207; comp. अम्बहका 3. and अम्बहकी 2. ⁷ *Aconitum ferox* (*Sureśw.*: अतिविषा — this meaning seems doubtful).

3. f. (-हा or ही) A woman of the *Ambashtha* caste (1. 2.); e. g. *Manu*: वेदेहकेन त्वम्बध्यामुत्पन्नो वेध उच्यते; or *Kullika* on *Manu*: ब्राह्मणेन वैश्यायामुत्पन्ना अम्बहा; (thus in the present editions of *Calc.* and *Benares*, and in some MSS.; likewise the *Sārasundarī* on the *Amarak.* adds to the masc. अम्बहः these words: स्त्रियामम्बहा). E. अम्ब and अम्; *Bhānuḍ.* on the *Amarak.*: अम्बे तिष्ठति, where अम्ब seems to have been understood by him in the sense of *water*: “living on or by the water”.

अम्बहक f. 1. (-हका) ¹ The same as अम्बहा 1. (*Nigh. Pr.*: चुका).

² The same as अम्बहा 4. (*Nigh. Pr.*: चांबाडी). ³ The same as अम्बहा 6. (*Nigh. Pr.*: माचिका).

2. (-हिका) ¹ The same as अम्बहा 3. (*Rājan.*: पाठा).

² The same as अम्बहा 5. (*Nigh. Pr.*: पहाडमूल).

3. (-वी) ¹The same as अम्बडा 5. (*Nigh. Pr.*: पहाड-
मूल). ²The same as अम्बडा 6. (*Nigh. Pr.*: माचिका). ³The
same as अम्बडा 3. (*Nigh. Pr.*: पाडमारि; *Rājanigh.*, ac-
cording to a quotation of *Rādhdk.*: पाटा; but the MS. of
of this work, used by me, has no word अम्बडकी; it as-
signs this meaning to अम्बडिका). E. अम्बड, taddh. aff.
कन्; 1. 2. with fem. aff. टाप्; 3. with (probably) डीष्-
अम्बखल Tatpur. (?) n. (?) (-लम्) The name of a peak of
the Missaka mountain, near Anurādhapura, the ancient
capital of Ceylon (*Mahāvānsā*; see *Lassen's Ind. Alterth.*
II. pp. 247. 991. 1012). E. अम्ब and खल.
अम्बागङ्गा Karmadh. (-ङ्गा) The Gangā, called Ambā, a
branch of the Mahāvalī-Gangā, a river in Ceylon (see
Lassen's Ind. Alterth. I. p. 196). E. अम्बा and गङ्गा.
अम्बाजन्मन् Tatpur. n. (-ज्म) The name of a Tirtha or place
of pilgrimage in Kurukshetra; *Mahābh. Vanap.*: सरकख
तु पूर्वण नारदख महात्मनः । तीर्थं कुर्वुलत्रेष्ठ अम्बाजमेति
विश्रुतम् । तत्र तीर्थे नरः स्नात्वा प्राणानुत्सृज्य भारत । नार-
देनाभ्यनुज्ञातो लोकान्प्राप्नोत्वनुत्तमान्. E. अम्बा and जन्मन्.
अम्बाडा f. (-डा) ¹A mother; the same as अम्बाला q. v.
and other words mentioned s. v. अम्बा. [According to a
Vārtt. of *Kātyāy.* to *Pān.* VII. 3. 107. — and Vopadeva —
the vocat. of this word, of अम्बाला, and of अम्बिका, is reg-
ular: अम्बाडे, अम्बासे, अम्बिके; according to a *Vārtt.* in
the *Kāśīkā*, it is, in the Vedas, optional, अम्बाडे or अम्बाड,
अम्बासे or अम्बाल, अम्बिके or अम्बिक; but no mention is
made of such an option in the *Mahābhāshya*.] ²The same
as अम्बडा 4. (*Rājanigh.*, *Nigh. Pr.*). E. Probably; अम्बा,
taddh. aff. ड (for ल), which here seems to imply dimi-
nution.
अम्बायवी (?) f. (-वी) (ved.) Perhaps, fond of water; an
epithet of *Apsaras*, in the *Kaushītaki-Br.-Up.*: अम्बायाम्बा-
यवीश्याप्सरसः (see the quotation s. v. अम्बा 2., p. 397 a,
l. 30); *Śankara*, in his comm., imparts a mystical and very
improbable sense to this word; viz. “the understanding (plur.)
i. e. having that which is neither too much, nor too little”,
viz. “the understanding of the Vedas”: अम्बायवी न विद्यते
ऽम्बो ऽभ्यधिको ऽयवश्च न्यूनो यासां ता अम्बायवा बुद्धयः ।
अम्बायवा एव अम्बायव्यः श्रुतिबुद्धयः । अप्सरसः साधारण्यो
योषितः. According to this gloss, coupled with that on
अम्बा, p. 397 a, l. 32, the *Apsarasas* in *Brahmā's* heaven
would be female personifications of “common intellect”,
comprising the Vedas and the understanding of them; but
the whole analysis, as quoted, is void of all grammatical
foundation, and seems to be purely imaginary, even if the
words अम्ब and अयव did really occur in the sense stated
by *Śankara*. — The meaning proposed by me is founded on the
supposition that the word has the form given by *Śankara*,
and is an irregular fem. of अम्बायु (i. e. अम्बाय, a denom.
of अम्ब “water”, aff. क्खड्, with kṛit aff. उ); अम्बायवी: being
a Vaidik nom. plur. — analogously to similar nominatives of
frequent occurrence — instead of अम्बायव्यः; but, as it is
extremely hazardous to derive a fem. in अवी from a base in
उ, it seems preferable, to analyse the words of the text
into अम्बा: । च । अम्बायवी:, when the latter would be a
regular taddh. deriv. of अम्बायु, taddh. aff. क्खड्, fem. डीष्,

and mean “produced by beings which are fond of water,
or by watery substances”; comp. अप्सरस् p. 223 a, l. 45 ff.
(A MS. of the *Kaushītaki-Br.-Up.*, in the library of the
I. O. has अम्बायाम्बायवा:, and *यवा: likewise in the
comm.; but, as “अम्बायवा एव अम्बायवा:” is a meaning-
less tautology, the reading of Mr. Cowell's ed. is evidently
better.)

अम्बाला f. (-ला) A mother; and probably used, like अम्बा,
अम्बिका, and अम्बालिका, as a respectful term of endear-
ment. See अम्बाडा 1. and the remark made there in regard
to the vocat. of the word; *Pānini* himself quotes in one of
his rules from the *Taittir. S.*: अम्बे अम्बाले अम्बिके. E.
Probably अम्बा, taddh. aff. ल, which here seems to imply
diminution.

अम्बालिका f. (-का) ¹A mother (*Śabdaratn.*). See अम्बा
and the remark, in regard to its vocat., s. v. अम्बाडा.
Comp. also बृहदम्बालिका, the name of one of the divine
mothers, in the *Śalyaparvan* of the *Mahābh.* ²The same
used as a respectful term of endearment; e. g. *Vājas. S.*:
अम्बे अम्बिके ऽम्बालिके न मा नयति (where the wives of a
sacrificer call one another by these names; *Mahādh.*: पत्न्यः
परस्परं वदन्ति हे अम्बे हे अम्बिके हे अम्बालिके । नामान्वेतानि ।
कश्चन नरो मां न नयति । अयं प्रति न प्रापयति). ³The
proper name of the youngest daughter of a king of *Kāśī*
who became the wife of *Vichitravīrya*; e. g. *Mahābh.*
Udyogap. (in the episode of *Ambā*): रूपेणाप्रतिमाः सर्वाः
काशिराजसुतास्तदा । अम्बां वैवाम्बिकां वैव तथैवाम्बालिका-
मपि । राजानश्च समाहृताः पृथिव्यां भरतर्षभ । अम्बा श्लेष्ठा-
भवत्तासामम्बिका त्वथ मध्यमा । अम्बालिका च राजेक्ष् राज-
कन्या यवीयसी; (see also *Lassen's Ind. Alterth.* I. p. 632
and the quotations made there); also the mother of *Pāndu*
(*Rādhdk.*; but comp. *Lassen*, l. c. p. 633). ⁴The name of
one of the heroines in the *Daśakumāracharita*; e. g.: अम्बा-
लिका च बलवदभिगृह्य चण्डवर्मणा परियेतुमात्मभवनमगीयत
(comp. *Wilson's Preface* to the *Daśak.* p. 17 ff.). ⁵The
same as अम्बडा 4. (*Rājanigh.*: अम्बाडा; *Nigh. Pr.*: चांवाडी).
E. अम्बाला, taddh. aff. कन् and fem. aff. टाप्.

अम्बि f. (-म्बि:) (ved.) Water (*Sāyana* holds that the word
implies as well this meaning — comp. अम्बु, अम्बस् — as
that of “mother” — comp. अम्बा, अम्बिका —, so that it
would express a double sense; but there seems to be no
necessity to assign to it any other meaning than “water”);
e. g. *Rīgv.*, *Atharv.*: अम्बयो यन्वध्वभिर्जीमयो अध्वरीयताम्
(*Sāy.*: अध्वरीयतामध्वरमात्मन इच्छतामस्माकमम्बयो मानु-
खानीया आपः । तथा च कौशीतकिब्राह्मणे समास्त्रायते ।
अम्बयो यन्वध्वभिरित्यापो वा अम्बय इति); or comp. the
Rīgv.-verse अम्बितमे &c. quoted s. v. अम्बा, p. 397 a, l. 24
(*Sāy.*: अम्बितमे । मानुषां त्रेष्ठे; but it may well be rendered
there: “best of waters”). E. (According to *Sāyana*) अम्ब्-
to sound (perhaps better: अम्ब्, to go), un. aff. इ.

अम्बिका f. (-का) ¹A mother (*Hemach.*, *Viśvap.*, *Trikāśid.*,
Med., *Ajayap.*, *Bhūrip.*, *Śabd.*). See अम्बा, and con-
cerning its vocative, the remark s. v. अम्बाडा 1. ²The same,
used as a respectful term of endearment; comp. e. g. the
instance from the *Vājas. S.* quoted s. v. अम्बालिका 2; and
that from the *Taittir. S.* s. v. अम्बाला; or *Mīrichhh.*: (the

brother-in-law of the king, addressing Vasantasena, when kneeling before her and making profession of his love) **अभिकेश्वर** **अभिकेश्वर** **अभिकेश्वर** **अभिकेश्वर** (i. e. विष्णुमित्र). ³ The name of a sister of Rudra (in *Vaidik mythol.*); e. g. *Vdjas. S.*: एष ते इद्र भागः सह स्वस्वामिकया तं युवस्य स्वाहा (*Mahdh.*: हे इद्र ते तव स्वस्वामिन्या । अभिकया । अभिकानाम्ब्या सह &c.); or *Satap.*: एष ते इद्र भागः सह स्वस्वामिकया तं युवस्य स्वाहेत्वभिका इ वै नामास्व स्वसा &c. ⁴ A name of Durgā, the wife of Siva (in later mythol.; *Brahmavaiv.-Pur.* — see *Aufrecht's Catal. of the Bodl. MSS.* p. 25 —, *Amarak.*, *Halāy.*, *Hemach.*, *Viśvap.*, *Śabdār.*, *Bhūrip.*, *Jaiādh.*, *Ajayap.*); e. g. *Bhāgav.-Pur.*: आसाय देवीसदनं धीतपादकराम्बुजा । उपस्युञ्ज शुचिः शान्ता प्रविशेशाभिकाम्बिकाम् (comp. *Wilson's Vishnup.* p. 573, n. 2); or *Yājñav.*: विनायकस्य जगतीमुपतिष्ठेत्ततो ऽभिकाम्; or *Kumārās.*: आशीर्भिरधयामासुः पुरःपाकाभिरभिकाम्; or *Mūrichchh.* (the brother-in-law of the king, having been spurned by Vasantasena, exclaims, in the Sanskrit version of the Prākṛit text): यच्चुम्बितमभिकामानुकाभिः गतं न देवानामपि यत्प्रशामम् । तत्पातितं पादतलेन मुण्डं वने शृगालेन यथा मुताङ्गम्. ⁵ The name of one of the divine mothers who followed Kārttikeya, when he was inaugurated as commander-in-chief of the divine armies; (*Sālyaparvan* of the *Mahābhār.*). ⁶ The name of an Apsaras (see *अप्सरस्*, p. 222 a, l. 56). ⁷ The name of a goddess whose business is to carry out the orders of the Arhat Arishtanemi (in *Jaina mythol.*; according to *Hemachandra*). ⁸ The wife of the Rudra Ugraretas (acc. to the *Bhāgav.-Pur.*; see *Wilson's Vishnup.* p. 59, n. 4). ⁹ The proper name of the second daughter of a king of Kāśī, who became the wife of Vichitravirya (see the quotation s. v. *अम्बालिका*, and *Lassen's Ind. Alterth.* I. p. 632); and the mother of Pāṇḍu (*Hemach.*, *Viśvap.*, *Bhūrip.*), and of Dhṛitarāshira (*Med.*, *Śabdārāt.*; but comp. *Lassen*, l. c. p. 633). ¹⁰ The name of a plant; the same as *अम्बुष्टा* 4. (*Rājānigh.*, *Nigh. Pr.*). ¹¹ Another medicinal plant; see *कटुकी* (*Śabdachandr.*). ¹² A particular creeper, called *श्वेतकन्द* (*Nigh. Pr.*). ¹³ The name of a place in Bengal where one of the chief temples of the Vaishnavas was erected (*Wilson's Works* I., p. 173). E. *अम्बा*, taddh. aff. *कम्* and fem. aff. *टाप्*.

अभिकापति Tatpur. m. (-तिः) A name of Śiva; according to the *Uttarakh.* of the *Padma-Pur.*: अभिकापतये तुभ्यं महादत्ताय ते नमः. Comp. also *Weber's Ind. Stud.* II. p. 187, where a passage from the *Taitt.-Arany.*, containing this word, is quoted. (The declension of this compound is regular; see s. v. *पति*.) E. *अभिका* and *पति*.

अभिकापुत्र Tatpur. m. (-त्रः) Dhṛitarāshira (*Bhūrip.*). Comp. *अभिका* 9. E. *अभिका* and *पुत्र*.

अभिकेय. A wrong form or a misreading, instead of *अभिकेय* q. v.

अभिकेयक. A wrong form or a misreading, instead of *अभिकेयक* q. v.

अभिकेश्वर Tatpur. m. (-रः) A name of Śiva, and of a Tirtha or place of pilgrimage sacred to him (*Śiva-Pur.*; see *Aufrecht's Catal. of the Bodl. MSS.* p. 66). E. *अभिका* and *ईश्वर*.

अभितमा f. (-मा) (ved.) The best of waters, the best water. (*Sāyana* takes this word in the sense "the best of mothers"; see the instance s. v. *अम्बा*, p. 397 a, l. 24, and comp. *अम्बि*). E. *अम्बि*, taddh. aff. *तमप्*.

अभिसी f. (-सी) The same as *अभिका*; e. g. *Bhāvaprakāśa*: अथ अभिसी । अभिका चुकिका &c. E. A corruption of *अम्बि*, i. e. *अम्बि*.

अम्बु n. (-म्बु) ¹ Water (*Yāska's Nighāntu*; *Amarak.*, *Halāy.*, *Hemach.*, *Śabdār.*, *Jaiādh.*, *Rājān.*); e. g. *Vedānta-Sūtr.*:

पयो ऽम्बुवक्षेत्तथापि; or *Manu*: फलं कतकवृक्षस्य यद्यम्बु-प्रसादकम् । न नामग्रहणादेव तस्य चारि प्रसीदति; or *Mahābh. Ādip.*: (दृष्टुः) सुपर्वासहिताः सर्पाः काननं च जनीरमम् । सागराम्बुपरिधिं पशिसंघनिगादितम्; or *Bhāgav.-Pur.*: दत्तानि तीर्थसमये ऽम्बुपिबन्तिनाम्; or *Sūrya-*

siddh.: अपीषोमी भागुचम्प्री ततस्त्वङ्कारकादथः । तेषोभु-खाम्बुवातेभ्यः क्रमशः पञ्च अक्षरे; or *Subṛuta*: भूम्यम्बुवायुषीः (scil. द्रुषीः) पितं चिप्रमाप्नोति निर्वृतिम्; or *Vīhaspati*:

जुषो ऽधिष्ठतसम्बास्य सृतिर्गणकलेखकी । हेमागन्धमुसुपुषवाः साधनाङ्गानि वै दश; or *Bhāttik.*: संप्राप्य तीरं तमसापगाया (v. l. तरसा) गङ्गाम्बुसंपर्कविशुद्धिभावः । विगाहितं यामुन-

मम्बु पुच्छं यद्युर्निद्वन्मवृत्तयस्ये; or *Śiśupālab.*: नादातुमन्व-करिमुक्तमदासुतिक्तं धृताङ्गुणेन न विहातुमपीच्छताम् । एते गलेन सरितः स्रवणावतारे रिक्तोदपाचकरमास्य चिरं जनीषः;

or *Naishadh.*, see s. v. *अम्बर* p. 398 b, l. 45, and *अम्बु* p. 404 b, l. 7. Compare *अम्*. ² The watery parts of the blood (*Wise, Hindu System of Medicine*, p. 259); or, perhaps, the liquid parts of the body in general; e. g. *Hemach.*:

सिरा नास्यम्बुवाहिनी. ³ The name of the Virāj (see s. v. *विराज*) of the metre *Vikṛiti* q. v. (*Rik-Prātī.*). ⁴ (In astrology, it is used to denote) The fourth (condition), the same as *अम्बा* 6. q. v. (*Jātakdānkāra*). Comp. *अम्बु* 2.

⁵ The name of a grass the roots of which are fragrant, *Andropogon muricatum* (*Amarak.*, *Rājān.*: वास; *Nigh. Pr.*: वाळा; *Rāyam.*, *Bharatam.* — on *Amarak.* II. 4. 4. 10. *केशा*);

नाम च —: केशस्य अम्बुनस्य यानि नामानि तान्वपीत्वर्थम् *Bhānud.* on the same: केशाम्बुनोर्नाम यस्य. ⁶ Probably, an onomatopoeic expression implying indistinctness of sound caused by the shutting of the lips; comp. the E. of *अम्बु-*

कृत. E. *अम्बु* (probably II. "to go"), uñ. aff. *उ* (but *Rāyam.*: *अम्बते* (i. e. *अम्ब* I.). *अम्बि* *विचंसने* । भुमुशीतु° इत्यादिना बाङ्गलकाडुः — comp. *Unādi-S.* I. 7.; *Bhānud.*:

अम्बते (i. e. likewise *अम्ब* I.). *अम्बि* शब्दे । बाङ्गलकाडुः । यत्तु अम्बतीति (i. e. *अम्ब* II.) स्वामिना विमृहीतं तच्चिक्वम् । अस्वात्मनेपदित्वात्).

अम्बुक n. (-कम्) ¹ A white variety of Gigantic swallowwort or *Calotropis gigantea* (*Nigh. Pr.*: श्वेतश्रीमादार). ² A red variety of the Castor oil-plant or *Ricinus communis* (*Nigh. Pr.*: रक्त एरण्ड). E. *अम्बु*, taddh. aff. *कम्*.

अम्बुकण Tatpur. m. (-णः) A shower (sing. or plur.; *Nigh. Pr.*: पाऊस); e. g. *Amarak.*: श्रीकरो ऽम्बुकणाः सृताः; or *Hemach.*: श्रीकरः । वातास्रवले ऽम्बुकणे; or *Śabdārāt.*: श्रीकराः श्रीभवाले स्रुः सृता अम्बुकणासु ये. E. *अम्बु* and *कण*.

अम्बुकण्टक Tatpur. m. (-कः) The short-nosed alligator (*Tri-*

kānd.: नक्र). E. *अम्बु* and *कण्टक*, "the thorn of the water"; comp. *अम्बुकिराट* and *वाभेट*.

अम्बुकिराट Tatpur. m. (-कः) The short-nosed alligator (*Tri-*

kānd.: नक्र). E. *अम्बु* and *कण्टक*, "the thorn of the water"; comp. *अम्बुकिराट* and *वाभेट*.

अमुकन्द Tatpur. m. (-ः) An aquatic plant, *Trapa bipinosa* or *natans* (*Nigh. Pr.*: शिवादि). E. अमु and कन्द.
अमुकालक Karmadh. m. (?) (-कः) (Probably) A lime, *Citrus medica* (*Sureśvara*); see अमुप्रसादन २. E. अमु and कालक.
अमुकिरात Tatpur. m. (-तः) The short-nosed alligator (*Trikānd.*: कक्र). See अमुकण्डक. E. अमु and किरात, "the savage of the water".
अमुकीश Tatpur. m. (-शः) A porpoise, especially of the kind common in the Ganges, *Delphinus gangeticus*, Rox. (*Trikānd.*: जलकूर्म). E. अमु and कीश, "the water-monkey". Compare अमुकूर्म.
अमुकुक्कुटी Tatpur. f. (-टी) The Indian water-hen, *Gallinula Akool* (*Nigh. Pr.*: पाणकीवकी). E. अमु and कुक्कुटी.
अमुकूर्म Tatpur. m. (-र्मः) The same as अमुकीश. Comp. जलकूर्म (*Hemach.*: शिशुमार). E. अमु and कूर्म, "the tortoise of the water".
अमुकृष्णा Karmadh. f. (-ष्णा) An aquatic plant, *Commelina salicifolia* (*Nigh. Pr.*: जलपिपळी, i. e. जलपिपली). E. अमु and कृष्ण, fem. aff. टाप, "dark as water".
अमुकेशर Tatpur. m. (-रः) The citron tree (*Ratnam.*: होलङ्ग). Comp. अमकेशर. E. अमु and केशर.
अमुक्रिया Tatpur. f. (-या) A funeral ceremony, presenting water to the manes of the deceased; e. g. *Bhātik.*: ब्रह्मवेदनया ग्लायन्ममार गिरिकन्दरे । तस्मात्समुक्रियां कृत्वा प्रतस्नाते पुनर्वनम् (*Bharatas.*: अपिक्रियां दाहसमुक्रियां तर्पणं च कृत्वा &c.). Comp. जलक्रिया. E. अमु and क्रिया.
अमुग Tatpur. m. f. n. (-गः-ना-गम्) ¹ Moving or living in the water, aquatic; e. g. *Hemach.*: पञ्चैन्द्रियास्येभवेकित्सायाः स्वस्वामुगाः. ² (In astrology.) Being in the fourth (condition, place, &c., as planets); see अमु ४.; e. g. *Muhūrtach.*: (स्नात) भट्टपदो युगामुगेः (scil. पापयहिः; comm. of *Daivajnar.*: युगामुगेः सप्तमचतुर्थस्नानस्त्रीः पापयहिः । भट्टपदो भट्टिचर्यः स्नात). Comp. s. v. अभिषेक p. 285a, l. 37. E. अमु and ग.
अमुघन Tatpur. m. (-नः) Hail (*Hemach. Śeśh.*). E. अमु and घन.
अमुचत्वर Tatpur. n. (-रम्) A piece of water, a lake; e. g. *Hemach.*: जलमुखी जलावर्ते ऽमुचत्वर. Comp. जलचत्वर. E. अमु and चत्वर.
अमुचर Tatpur. m. f. n. (-रः-री-रम्) Moving in the water, aquatic (*Wilson*). Comp. जलचर. E. अमु and चर.
अमुचामर Tatpur. n. (-रम्) *Valisneria octandria*, an aquatic plant which spreads, like dishevelled hair, over the water, and therefore is compared to a chowrie and to hair (*Jaiādh.*, *Bhūripur.*: शैवाल). Comp. जलकुन्तल, जलकेश, सलिलकुन्तल. E. अमु and चामर, "the water-chowrie".
अमुचारिन् Tatpur. 1. m. f. n. (-री-रिणी-रि) Moving in the water, aquatic.
 2. m. (-री) An aquatic animal; e. g. *Manu*: मृताहिशरटानां च तिरसां चामुचारिणाम् । हिंसाणां च पिशाचानां क्षेपो विप्रः सहस्रशः.
 3. f. (-रिणी) A shrub, *Hibiscus mutabilis* (*Nigh. Pr.*: खलकमलिनी). E. अमु and चारिन्.
अमुज Tatpur. 1. m. f. n. (-जः-जा-जम्) Grown in water; e. g. *Rāmāy. Kishk.* (ed. *Gorr.*): (आजङ्गः) सुगन्धीनि च माषानि खलवान्मज्जानि च.

2. n. (-जम्) ¹ A lotus, *Nymphaea nelumbo* or *Nelumbium speciosum* (*Halāy., Med., Śabdaratn., Ajayap., Jaiādh., Nigh. Pr.*: कमल); comp. the next, अज्ज, अज्जोव, नीरज, and similar compounds; e. g. *Rāmāy. Bālak.* (ed. *Schlegel*): नयनभूविकारैश्च हस्तैरम्बुजसंनिभैः । संज्ञाश्च ताः प्रकुर्वन्त्यः पुंसां हर्षविवर्धनाः; or *Naishadhach.*: प्राप्ता तवापि नृप जीवितदेवतेयं घर्माम्बुशीकरकरं वनमम्बुजाची । ते ते यथा रतिपतेः कुसुमानि वाणाः खेदस्तथैव किमु तस्य शरचतास्रम्; or *Śringāratil.*: इन्दीवरेण नयनं मुखमम्बुजेन कुन्देन दन्तमधरं नवपल्लवेन । अङ्गानि चम्पकदलैः स विधाय धाता कान्ते कथं घटितवानुपलेन चेतः. — In a propitiatory ceremony (see शान्ति), to be performed after the birth of a child, the *Muhūrtachintāmani* mentions अमुज as one of the hundred annuals which are used amongst other ingredients required.
² The ratan growing in water (*Nigh. Pr.*: जलवित); comp. अभ्युप्य II. 2. ³ Indra's thunderbolt (*Trikānd.*: शतधार). Compare अभ्युत्थ.
 3. m. (-जः) A plant, commonly called *Hijjal*, *Eugenia acutangula* (*Amarak., Trikānd., Med., Śabdaratn., Ajayap.*: निपुल or हिज्जल; the *Śabdār.* on the gender of the word: अमुजं कमले — 2. 1. — क्लीबं हिज्जले तु पुमानयम्). E. अमु and ज.
अमुजकन्द Tatpur. m. (-ः) A stalk of the lotus (*Nigh. Pr.*: भिर्गी. — The printed text has अमुदकन्द which seems to be a misprint). E. अमुज and कन्द.
अमुजकम् Bahuvr. n. (-कम्) A lotus; the same as अमुज 2. 1. (*Rājanigh., Nigh. Pr.*: कमल). E. अमु and कम्.
अमुजभू Tatpur. m. (भूः) A name of the god Brahman (masc.); e. g. *Prabodhach.*: भूत्वा कल्पशतायुषो ऽमुजभुवः श्रेष्ठाय देवासुरा मन्वाद्या मुनयो मही जलधयो नष्टाः पराः कोटयः (*Rāmādāsa*: अमुजभुवो हिरण्यवर्भाः; *Maheśwaranāyāḥ.*: अ० ब्रह्माणः). Comp. the explanation s. v. अज्जव. E. अमुज and भू.
अमुजस्त Tatpur. m. f. n. (-स्तः-स्ता-सम्) Being in, or on, the lotus; e. g. *Ritusanh.*: गुञ्जन्दिरेफो ऽप्ययमम्बुजस्तः प्रियः प्रियायाः प्रकरोति चाटुम्. E. अमु and स्त.
अमुजामलकी Karmadh. (-की) A small thorny and fruit-bearing tree, *Flacourtia sapida* or *Jangomas*, *Grah.* (*Nigh. Pr.*: पानचावळी, which seems to be the same as पानचवळी in *Molesworth's Dict.*). Comp. भूम्यामलकी. E. अमुज and आमलकी.
अमुट m. (-टः) The name of a plant, *Bauhinia tomentosa* (*Nigh. Pr.*: चापटा; comp. *Ainslie, Mat. Ind.* II. p. 48). E. ?
अमुतस्कर Tatpur. m. (-रः) The sun (*Hemach. Śeśha*). E. अमु and तस्कर, "the water-thief".
अमुताल Tatpur. m. n. (-जः-जम्) *Valisneria octandra*; see अमुचामर. (*Trikānd., masc.*: अमुतालः सलिलकुन्तलः; *Śabdaratn., neutr.*: सलिलकुन्तलम् । हटपक्षामुतालं च &c.) E. अमु and ताल.
अमुद Tatpur. m. (-दः) ¹ A rain-cloud (*Halāy., Ratnam.*); e. g. *Rāmāy. Sundarak.*: अचरत्पर्वतस्त्रासे प्रावृष्यमुदसंनिभैः; or *Sūsruta*: दृश्यते ऽजगरी निखं गोनसी चामुदागमे; or *Bhātik.*: नेदुदीप्तायुधास्ते ऽपि तडिलन्त इवामुदाः; or *Kirātārj.*: भुजगराजसितेन नभःत्रिता कनकराजिविराजितसानुना । समुदितं निचयेन तडिलतीं लघयता शरदमुसंहतिम्; or *Sisupālab.*: गजकदम्बकमेचकमुसुवैर्गभसि वीक्ष

नवासुदासरे &c.; or *Kāśikā* (on *Pān.* VI. 1. 98. v. 1): **अनुप** चटहति । नक्षीरमसुदेर्नदितमिति इकारान्तनेतदनुकरणं द्रष्टव्यम्. Compare **अनुधर**, **पयोधर**, **वारिद**, **पाषोद**, **पाषोधर**, **अनुभूत**, and similar compounds. ¹ A fragrant grass, *Cyperus rotundus* (*Amarak.*; see s. v. **मेघ**; *Nigh. Pr.*: **मोष**, i. e. **सुसक्त**); comp. **अनुधर**. ² Tale or mica (*Hemach. comm.*; see s. v. **अध**, p. 334 b, l. 7). ³ (In arithmetic, it is used to denote) the number 17; (according to a native compilation). E. **अनु** and **द**, “water-giver”.

अनुदकन्द. See **अनुवकन्द**.

अनुधर Tatpur. m. (-रः) ¹ A rain-cloud; e. g. *Rāmday. Sundarak.*: तामनुधरसंवाशिः प्रवृद्धशिखरीः शुभिः (... उप-शोभितां ... ददर्श ... नदीम्); or *Raghuv.*: तस्माः प्रक्षामं प्रियदर्शनो ऽपि न स चितीशो वचये बभूव । शरत्प्रमुष्टामुधरोपरोधः शशीव पर्याप्तकसो नखिन्वाः; comp. **अनुद**. ² A fragrant grass, *Cyperus rotundus* (*Amarak.*; see s. v. **मेघ**); or *Cyperus pertenuis*, Roxb., also a bulb of the root of *Cyperus juncifolius* (*Nigh. Pr.*: **नागरमोष** i. e. **नागरसुसक्त**, or **भद्रमोष**, i. e. **भद्रसुसक्त**; comp. *Molesworth*). ³ Tale or mica (see s. v. **अध** p. 334 b, l. 7). — Compare **अनुद**. E. **अनु** and **धर**, “water-holder”.

अनुधि Tatpur. m. (-धिः) ¹ The ocean (*Śabdaratn.*, *Rājanigh.*, *Nigh. Pr.*); e. g. *Rāmday. Bālak.*: सुरासुराश्च नन्धवाः शोभयामासुरमुधिम्; or *Bhartṛih.*: माधुर्यं मधुविन्दुना रचयितुं श्रीरामुधेरीरहते नेतुं वाञ्छति यः सतां पथि सखा-सृष्टिः सुधासन्दिभिः; or *Bhāṭik.*: ततो विजघटे शीशुदेवं पुसुवे ऽमुधिः । ... जगाहिरे ऽमुधिं नाना ववी वायुर्मेगे-रमः; or *Naiśhad.*: अनुधेः कियदनुत्थितं विधुं स्वानुधिम्-मिहितं ब्रह्मयत्; or *Śisupālab.*: चतुरमुधिगर्भधीरकुशेर्षुपुषः संधिषु लीनसर्षसिन्धोः । उद्गुः सलिलात्मनस्त्रिधासो असवाहा बलयः शिरोरहेभ्यः. ² (In arithmetic, it is used to denote) the numeral 4 (like other words meaning ocean); e. g. *Grahalāghav.*: नवासुधिदृशः (*Mallāri*: एकोनपञ्चाशदधिक-द्विशती, i. e. २४९); or *ibid.*: खामुधयः (scil. भागाः; *Mallāri*: खामुधयस्त्वारिंशद्भागः, i. e. ४०). — Comp. **अन्धि**, **अन्धोधि**, **उदधि**, **कीलाकधि**, **तोयधि**, **नीरधि**, **पाषोधि**, **वारिधि**, **वार्धि**, and similar compounds mentioned s. v. **अनुनिधि**. E. **अनु** and **धि**.

अनुधिसवा Tatpur f. (-वा) The name of a plant, Sea-side or Small Aloe, *Aloe perfoliata* (*Rājanigh.*: **गृहकन्वा**; *Nigh. Pr.*: **कोरफड**; *Ainslie, Mat. Ind.* II. p. 169: ...“the species in question was first particularly noticed by Koenig, growing in situations near the sea ...”). E. **अनुधि** and **अव**, fem. aff. **टाप्**.

अनुनामन् Bahuvr. m. (-मन्) *Andropogon muricatum* (*Nigh. Pr.*: **वाळा**). Compare **अनु** s; the word seems doubtful. E. **अनु** and **नामन्**.

अनुनिधि Tatpur. m. (-धिः) ¹ The ocean; e. g. *Kirātārj.*: देवासुरैरमृतमनुनिधिर्मन्त्रे; or *Śisupālab.*: पतिते पतङ्गमुन-राणि निवप्रतिविम्बरोधित इवासुनिधौ &c. ² See **अनुधि**. — Comp. **अपानिधि**, **अन्धोनिधि**, **अन्निधि**, **तोयनिधि**, **नीरनिधि**, **पाषोनिधि**, **वारानिधि**, **वारिनिधि**, **वार्निधि**, **सलिलनिधि**, and similar compounds mentioned s. v. **अनुधि**. E. **अनु** and **निधि**.

अनुप Tatpur. I. 1. m. f. n. (-पः-पा-पम्) Drinking or imbibing water.

2. m. (-पः) *Cassia tora*, a medicinal plant, (the leaves

of which are used in the form of decoction, for children which suffer from feverish attacks while teething; or to ease the irritation of itchy eruptions &c.; see *Ainslie, Mat. Ind.* II. p. 405. 406; *Śabdach.*: **अन्नमर्दक**). E. **अनु** and **प** (drinking).

II. m. (-पः) ¹ The regent of the water, *Varuṇa*. ² The twenty-fifth Nakshatra or lunar mansion, the junction-star of which is λ Aquarii; its regent is *Varuṇa*. See **शतभि-षक्** or **शतभिषा**, and **अपाम्पति**. (According to a native compilation.) E. **अनु** and **प** (protecting).

अनुपचा Bahuvr. f. (-चा) The name of a plant, **उखटा** (*Ratnamālā*) — which word the *Nigh. Pr.* renders “**भुव-चांवळी**, i. e. *Phyllanthus Niruri* or *Flacourtia cataphracta*; ^b **रत्नजुवा**, i. e. a red variety of *Abrus precatorius*, and ^c **मुस**, *Cyperus rotundus*. E. **अनु** and **पच**.

अनुपवति Tatpur. f. (-तिः) Current, stream, flow of water (*Wilson*). Comp. **अनुपात**. E. **अनु** and **वति**.

अनुपद्म Tatpur. n. (-द्मन्) A lotus, *Nelumbium speciosum* or *Nymphaea nelumbo* (*Rājanigh.*: **कमल**). Comp. **अनुप**. E. **अनु** and **पद्म**.

अनुपर्णी Bahuvr. f. (-र्णी) The same as **अन्नमखपी** (*Nigh. Pr.*); *Hemach.*: हठो ऽनुपर्णीं प्रसभे. Comp. **वारिपर्णी**. E. **अनु** and **पर्ण**, fem. aff. **ङीष्** (*Pān.* IV. 1. 64).

अनुपात Tatpur. m. (-तः) The same as **अनुपवति**; e. g. *Bhāṭik.*: हिमाद्रिटङ्कादिव भाक्ति यस्यां (scil. **अधीध्यायाम**) गङ्गासुपातप्रतिमा गृह्येभ्यः; (where **गङ्गासुपात** may also be analysed into **गङ्गा-अनु** and **पात**). E. **अनु** and **पात**.

अनुपान Tatpur. n. (-नम्) The drinking of water; e. g. *Raghun. Tithit.*: स्मृतिः । शाकं मांसं ससूरं च पुनर्भोजननिषुजे । व्युत्तमत्यसुपानं च दशम्यां वैष्णवस्तजेत्. E. **अनु** and **पान**.

अनुपिप्पली Tatpur. f. (-ली) The name of a plant, Poplar-leaved Croton or Tallow-tree, *Croton Sebiferum* (Lin.); the same as **अन्नपिप्पली** or **तोयपिप्पली** (*Ainslie, Mat. Ind.* II. p. 433); *Hemach.*: शारदी सप्तपर्शमुपिप्पलीः; comp. *Viśvapr.*: **अन्नपिप्पली** सप्तपर्शे च शारदी, and *Śabdaratn.*: शारदी तोयपिप्पली सप्तपर्शमहीरहे. (*Wilson* renders **अन्न-पिप्पली** *Commelina salicifolia*, and **तोयपिप्पली** *Jussiaea repens*; *Molesworth* says that **अन्नपिप्पली**, i. e. **अन्नपिप्पली**, is a variety of **पिप्पली**.) E. **अनु** and **पिप्पली**.

अनुप्रवेश Tatpur. m. (-श्चः) The entering the water; e. g. *Mitāksh.* (on *Yājñ.* 3. 155): तथानश्नञ्जताश्नामुप्रवेशविषा-श्नादिवु विस्ववशात्कृतप्रयत्नो भवेत्. E. **अनु** and **प्रवेश**.

अनुप्रसाद Tatpur. m. (-दः) The clearing-nut tree, *Strychnos potatorum* (*Rājanigh.*: **कतक**; *Nigh. Pr.*: **निवकीचाविद्या**); see *Fleming's Catal.*, *Asiat. Res.* XI. p. 178, and *Ainslie, Mat. Ind.* II. p. 420: “the dried seeds are used for the purpose of clearing muddy water (see Bartolomeo’s voyage to the East Indies p. 420): one of them being usually rubbed hard for a short time round the inside of the earthen pot, the water is afterwards poured into it, and left to settle; the impurities soon subsiding, the water will be found clear, tasteless and wholesome”. For its medicinal properties, see **कतक**, which is the more usual name of this tree. Comp. the next three words. E. **अनु** and **प्रसाद**, “water-clearer”.

अनुप्रसादक Tatpur. m. f. n. (-दकः-दिका-दकम्) Clearing

or purifying water (as the clearing-nut tree; see the preceding); e. g. *Manu*: फलं कतकवृक्षस्य यद्यथमुप्रसादकम् । न नामयहवादिव तस्य वारि प्रसीदति (*Medhāt.*: कलुषितमुदकं कतकवृक्षफले निचिते प्रसीदति स्वच्छशुद्धरूपतामापयते &c.; *Kullūka*: यद्यपि कतकवृक्षस्य फलं कलुषजलस्वच्छतावनकम् &c.). E. अमु and प्रसादक.

अमुप्रसादन Tatpur. n. (-नम्) ¹ The clearing-nut tree, *Strychnos potatorum*; see **अमुप्रसाद**, and compare **तोय-प्रसादन**, **वारिप्रसादन** (*Sureśwara*). ² A lime, *Citrus medica* or *Citrus acida* (*Trikāṇḍ.*: जम्बीर; *Nigh.Pr.*: ईरनिंबू; *Sureśw.*: अमुकासक; which word is probably the synonym of जम्बीर, for *Sureśwara*'s definition runs thus: अमुप्रसादनं प्रोक्तं कतके चामुकासके. The *Trikāṇḍ.* II. 4. 7. does not give the first meaning, but merely the second, viz.: दन्त-हर्षणजम्बीरी कतको ऽमुप्रसादने. Comp. *Fleming's Catal., Asiat. Res.* XI. p. 164. E. अमु and प्रसादन.

अमुप्रसादनफल Tatpur. n. (-लम्) The clearing-nut; see the preceding 1. (*Nigh.Pr.*) E. अमुप्रसादन 1. and फल.

अमुभक्षण Tatpur. n. (-भक्षम्) Consuming (i. e. drinking) water; e. g. *Hitopad.* (ed. Wilkins, Schlegel-Lassen, Johnson): वरं वनं गजेन्द्रसेवितं द्रुमालयः पक्वफलाम्बुभक्षणम् (i. e. पक्वफलाभक्षणम् and अमुभक्षणम्) । तृष्याणि परिधान-वत्कसं न बन्धुमध्ये धनहीनजीवनम्. The *Seramp.*, *Calc.* and *Bombay* edd. have पक्वफलाम्बुभोजनम्. Comp. **अम्बुभक्षण** and the remark in "Pāṇini, his Position &c." p. 127. E. अमु and भक्षण.

अमुभव Tatpur. n. (-वम्) A lotus; the same as **अमुज** 2. 1. q. v. (*Nigh.Pr.*: कमल). E. अमु and भव, "water-produced".

अमुभृत् Tatpur. m. (-त्) ¹ A rain-cloud (*Amarak., Śabdār.*). ² A fragrant grass, *Cyperus rotundus* (*Amarak.*; see s. v. मेघ). ³ Talc or mica (*Hemach.*; compare **अभ्र** page 334 b, line 8). ⁴ (In astronomy.) The same as **अमुप** II. 2. (according to a native compilation). [In an "Original compilation" made for, and mentioned in the Preface p. XLIX of, the first ed. of *Wilson's Dict.*, the meaning "समुद्र, ocean" is given as the only meaning of this word; but, as the quotation added in the comm. of this compilation, in support of this meaning, mentions the word in the midst of its other synonyms signifying "cloud", it is obvious that "समुद्र" is a mere mistake; and as such I found it also corrected in the MS. of this compilation. Since the same compilation was, at a subsequent time, used by Rājā Rādhāk. for his *Śabdakalpadr.*, the mistaken meaning found its way likewise into his learned work, which, however, seems to express its doubt, when adding the remark: इति केचित्.] E. अमु and भृत्.

अमुभोजन Tatpur. n. (-नम्) The same as **अम्बुभक्षण** q. v. E. अमु and भोजन.

अमुमत 1. m. f. n. (-मान्-मती-मत) Having or containing water, watery.

2. m. (-मान्) A moist country. See **अनुप** (*Hemach.*).

3. f. (-मती) The name of a river in Kurukshetra, near the Tirtha of Kāśīśwara; *Mahābh. Vanap.*: ततो ऽमुमतां धर्मज्ञ सुतीर्थकमनुत्तमम् । काशीश्वरस्य तीर्थे च स्नात्वा भरत-सत्तम । सर्वव्याधिविनिर्मुक्तो ब्रह्मलोके महीयते. E. अमु, taddh. aff. मतुप्.

अमुमाचज Tatpur. m. f. n. (-जः-जा-जम्) Originating in water only (as bivalve shells); *Hemach.*: अमुकास्त्वमुमाचजाः; (*Wilson*, and after him, *Rādhāk.* take here अमु° as a synonym of अमुक, but *Vallabhagāni* restricts its meaning "bivalve shell" to the latter word: जलसायनाम एकम् । अमुकाः । अमुमाचे जलसामस्त्वे जल एव जायते । अमुमा-चजाः). E. अमु-माच and ज.

अमुमुच Tatpur. m. (-म्) A rain-cloud; e. g. *Kirātārj.*: समुरचापमनेकमणिप्रभेरपयोविशदं हिमपाण्डुभिः । अवि-चलं शिखरैरुपविभ्रतं ध्वनितसूचितमम्बुमुचां चयम् (*Mallin.*: शिखरैर्मेघसंदेहे मेघनिश्चयात्संदेहालंकारः) or *Śisupālab.*: शमिततापमपोढमहीरजः प्रथमविन्दुभिरम्बुमुचो ऽस्यसाम् । प्रविरलैरचलाङ्गनमङ्गनाजनसुगं न सुगन्धि न चक्षिरे. Compare जलमुच, पयोमुच, वनमुच, वारिमुच, वार्जुच, and similar compounds meaning "water-shedding" or "water-giving". E. अमु and मुच.

अमुर n. (?) (-रम्) The name of a town in the Dekhan, near Nagpur (79° 33' Long., 21° 6' Lat.); comp. *Lassen's Ind. Alterth.* I. p. 174. (As a synon. of उमुर, this word is a bad reading of some MSS. of *Hemach.*, for उमुर q. v.). E. ?

अमुराज Tatpur. m. (-जः) ¹ The ocean; e. g. *Nalod.*: अमो-यतो ऽमुराजतः श्रियं स्वमाप राजतः । यथा घटो वराजत सरायगः सराजतः (*Tikā*: अमुराजतः । उदधिः सक्वाशात). ² Varuṇa, the deity of the waters, or of the ocean personified, and the regent of the West; e. g. *Harivaṅśa*: कश्यपस्त्रीरसः पुत्राः सलिलान्तर्गतः पुरा । अमुराज इति स्नातः प्रतीच्यां दिशि पार्थिवः (scil. वासवेनाभिषेचितः); comp. s. v. अभि-षेक, p. 280 a, l. 21. E. अमु and राजन्, samās. aff. टच्.

अमुराशि Tatpur. or Bahuvr. m. (-शिः) The ocean; e. g. *Raghuv.*: अनेन सार्धं विहरामुराशिस्तोरिषु तास्वीवनममरेषु (*Govindar.*: अमुराशिः समुद्रस्य); or *Kumāras.*: हरसु कि-चित्परिवृत्तधैर्यश्चन्द्रोदयारम्भ इवामुराशिः । उमामुखे विम्ब-फलाधरोष्ठे व्यापारयामास विलोकनानि; or *Bhartrih.*: राखं-सुष्णामुराशिर्न हि जगति गतः कश्चिदेवावसानम्. Comp. **अमोराशि**. E. अमु and राशि.

अमुरह Tatpur. 1. m. f. n. (-हः-हा-हम्) Growing in, arising from, the water; e. g. *Rāmāy. Kiśhk.* (ed. Gorr.): ततः मुकुसहस्रेण भित्त्वा सलिलमुत्थितम् । द्रुस्यधामुरहं दिक्षु गोमुकुं नाम पर्वतम्.

2. m. (-हः) A lotus; comp. **अमुज** and the next; e. g. *Bhāgav.-Pur.*: अञ्जया तत्कथायां च कीर्तनैर्गुणकर्मणाम् । तत्पादास्वरुहध्यानात्तल्लिङ्गैर्बाह्यैः । हरिः सर्वेषु भूतेषु भगवानास्त ईश्वरः; or *Ritusanh.*: सपञ्चलेषु विलासिनीनां वनेषु हेमास्वरुहोपमेषु । स्तनान्तरे मौक्तिकतुल्यरूपः खेदोन्नमो विस्तरतामुपैति; or *Śisupālab.*: रुद्रदिषा वदनास्वरुहश्रियः सुतनु सत्यमखंकरणाय ते । तदपि संप्रति संनिहिते मधावधि-गमं धिममङ्गलमश्रुणः; or *Kirātārj.*: विपुलिनाम्बुरहा न सरिद्धधूरकुसुमान्दधतं न महीरहः; or *Bhātik.*: ददंश्च तासा-स्वरुहाभिसंधिसृष्णातुरः पाक्षितले ऽपि धृषुः (scil. भृङ्गः; *Jayam., Bharat.*: ता° । रक्तपद्ममेतदित्थमभिसंधिरभिप्रायो यस्य भृङ्गस्य &c.).

3. f. (-हा) A shrub, *Hibiscus mutabilis* (*Rājanigh.*: खलपट्टिनी; *Nigh.Pr.*: खलकमलिनी). E. अमु and रह.

अमुरोहिणी Tatpur. f. (-णी) A lotus; comp. the preceding (*Wilson*). E. अमु and रोहिण, fem. aff. ङीप्.

अशुवत् ind. Like water. Comp. the following. E. **अशु**, taddh. aff. **वत्**.

अशुवत्कट्ट Tatpur. m. (-ट्टः) The name of a shell-fish and of its shell (*Nigh. Pr.*: काकर). E. **अशुवत्** and **कट्ट**, “ill-smelling like (sea?) water”.

अशुवक्षिक् 1. m. (-क्) A conch-like sea-snail (*Nigh. Pr.*: छमिशङ्क).

2. f. (-का) A kind of gourd, hairy *Momordica* or *Momordica charantia* (*Nigh. Pr.*: कारकी; *Ainslie, Mat. Ind.* II. p. 275). Compare the next. E. **अशु-वक्षि**, (Tatpur.) taddh. aff. **क्**; 2. with fem. aff. **टाप्**.

अशुवल्ली Tatpur. f. (-ली) ¹A small variety of the *Momordica charantia*; comp. **अशुवक्षिका** and **वारिवल्ली** (*Nigh. Pr.*: लघुकारली). ²The same as **अशुपिप्ली** (*Nigh. Pr.*: जलपिप्ली i. e. **जलपिप्ली**). E. **अशु** and **वल्ली**.

अशुवाची Tatpur. (?) f. (-ची) The name of a period of four days in *Āshādhā* (June-July), the 10th to the 13th inclusive, of the dark half of the month, or the moon's wane, when the earth is regarded as unclean (“in her courses”), and the study of the Vedas and agriculture are prohibited; e. g. *Raghun.*'s *Tithit.*: ज्योतिषे । रजोयुक्त्वाशुवाची च रौद्राद्यपदगे रवी । तस्यां पाठी वीजवापी नाहिभीर्दुग्धपानतः । मृगशिरसि निवृत्ते रौद्रपादे ऽशुवाची ऋतुमती खलु पृथ्वी वर्जयेत्तीक्ष्णहानि । यदि वपति ह्येषाः क्षेत्रमासाद्य वीजं न भवति फलभागी श्लक्ष्णालपाकः ॥ रजोयुक्त्वा ऋतुमती पृथ्वी । मत्स्यसूक्ते । धरण्यामृतमत्यां च भूमिकम्पे तथैव च । अन्तरागमने चैव विद्यां नैव पठेद्बुधः ॥ ज्योतिषे । यस्मिन्वारे सहस्रांशुर्यत्काले मिथुनं चरेत् । अशुवाची भवेन्नित्यं पुनस्तत्कालवारयोः । इदं तु प्राधिकम् &c.; (*Kāśīrāmavidyāvācāspati's comm.*: अशुवाचीति पृथ्या विशेषणमशुवाचीसंज्ञिकेत्यर्थः । आर्द्रायाः प्रथमपादे रवी गते सत्यशुवाची । यथा राजमार्तण्डे । मृगशिरसि निवृत्ते &c. ... यस्मिन्निति । यत्र रविवारे प्रातःकाले रविर्मिथुनं गतः । तत्र तदवध्यष्टमदिवसे रविवारे प्रातःकाले ऽशुवाची भवतीत्यर्थः । एवमन्यदपि बोध्यम् । इदमिति । तत्कालवारयोरितीदमित्यर्थः ॥ कौमुद्यां तु । सौराषाढस्य चत्वारिंशद्दण्डाधिकषड्दिवसादूर्ध्वं दशदिवसपर्यन्तमार्द्रायाः प्रथमपादे रविस्तिष्ठति । एतच्चाशुवाचीसंज्ञकम् ॥ यथा राजमार्तण्डे । चत्वारिंशदधिकषड्भागि रविर्यदा भवति । ज्ञेया तदाशुवाची...). The first day of this period (i. e. the 10th) is called **अशुवाचीप्रद** or “the giver” of this period, and the last (or the 13th) **अशुवाचीत्याग**, or its “abandoner”. (See also *Wilson's Glossary of Indian Terms*, and *Sir W. Jones, Asiat. Res.* vol. III. p. 285.) E. Apparently an abbreviation of **अशुवाधिका**, of **अशु** and **वाधिका**.

अशुवारिणी Tatpur. (?) f. (-णी) A shrub, *Hibiscus mutabilis* (*Nigh. Pr.*: खलकमल). E. **अशु** and **वारिन्**, fem. aff. **णीप्** (?)

अशुवासिनी Tatpur. f. (-नी) The trumpet-flower, *Bignonia suaveolens* (*Jatādh.*: पाटला or छण्डवृक्षा; *Nigh. Pr.*: रत्नपाडल). Comp. the next. E. **अशु** and **वासिन्**, fem. aff. **णीप्**.

अशुवासी *Bahuvr.* (?) f. (-सी) The same as the preceding (*Rājanigh.*: पाटला; *Nigh. Pr.*: रत्नपाडल). E. **अशु** and **वास**, fem. aff. **णीप्** (?) — where the fem. formation of this word would be irregular —; or perhaps an abbreviation of **अशुवासिका** (i. e. a *Bahuvr.*, **अशु** and **वास**, samās. aff. **ष्**, and fem. aff. **टाप्**).

अशुवाह Tatpur. m. (-हः) ¹A rain-cloud; e. g. *Bhāṭik.*: तं रत्नदायं जितमूलुलोका राशिचराः काशितभूतो ऽन्वसर्पण । प्रयुक्तमुक्ताफलमशुवाहं संजाततृष्णा इव देवमुखाः; or *Kīrdātrj.*: विधाणमानीसहचं पिशङ्कोर्वेटासडिल्लमभिवामुवाहम् । प्रसादलक्ष्मीं दधतम्....; or *Sisūpālab.*: अशुतिष्ठतीवाद्रिष्वैः । द्रुतमसदुपगुन्नेरन्नमग्निः सहेचं हसधरपरिधानशामसैरशुवाहैः; or *Dasakum.*: अस्मिन्नेव चषे तवास्मिन्वामुवाहगभीरेण स्वरेषामुगृहीतः. ²A fragrant grass, *Cyperus rotundus* (*Amarak.*; see s. v. **मेघ**). ³Talc or mica (*Hemach.*; comp. **अशु** p. 334 b, l. 8). ⁴(In arithmetic, it is used to denote) the numeral 17 (according to a native compilation). E. **अशु** and **वाह**.

अशुवाहिन Tatpur. 1. m. f. n. (-ही-हिनी-हि) Carrying or conveying water; comp. e. g. the quotation s. v. **अशु** 2.

2. f. (-नी) ¹An oval vessel, — a bucket, a baling vessel, &c., — in the shape of a boat, and used for holding or pouring out water (*Amarak.* — according to the reading *द्रोणिका* **अशुवाहिनी**, instead of *द्रोणी* **काष्ठाशुवाहिनी**; *Trikāṇḍ.*, *Śabdaratn.*, *Rāyam.*: हे काष्ठाद्विद्वत्क्षिप्रानीकाक्षतिजलसेचन्याः; *Bhānud.* on the *Amarak.*: हे काष्ठापावाक्षतनीकाकाराशुसेचन्याः). ²The name of a river (*Vishūpur.*; some MSS. read this name **मधुवाहिनी**). E. **अशु** and **वाहिन**; in the fem., with aff. **णीप्**.

अशुविहार Tatpur. m. (-रः) Sporting in water, bathing for pleasure; e. g. *Sisūpālab.*: अशुविहारहिमं सुचिनाश्चिरं कमनीयतरा नमिता । रमणेन रमयच्चिरांशुलताश्चिरङ्कमनीयतरा नमिता (*Mallin.*: अशुविहारेण जलक्रीडया). Comp. **जलविहार**. E. **अशु** and **विहार**.

अशुवृद्धि Tatpur. f. (-द्धिः) The increase or swelling of water; e. g. *Hemach.*: अशुवृद्धी पूरः श्वो ऽपि सः. E. **अशु** and **वृद्धि**.

अशुवेग Tatpur. m. (-गः) A stream of water; e. g. *Hemach.*: प्रवाहो ज्वहाराशुवेगयोः. E. **अशु** and **वेग**.

अशुवेतस Tatpur. m. (-सः) The same as **अशुपुष्प** II. 2. q. v., and comp. **जलवेतस**. E. **अशु** and **वेतस**.

अशुशिरीषिका Tatpur. f. (-का) The name of a plant; the same as **जलशिरस** or **जलशिरिष** q. v.; compare also the next (*Bhāvapr.*, *Nigh. Pr.*). E. **अशु** and **शिरीषिका**.

अशुशिरीषी Tatpur. f. (-षी) The same as the preceding, of which it is an abbreviated form (*Nigh. Pr.*).

अशुशीता Tatpur. f. (-ता) The name of a river; *Rāmdy. Kishk.* (ed. *Gorr.*): अशुशीतां वेगवतीं समृद्धानि पुराणि च (scil. **अश्विष**) &c. E. **अशु** and **शीत**.

अशुमुक्ति Tatpur. f. (-क्तिः) A bivalve shell (*Nigh. Pr.*: जलशिपी). Comp. **जलमुक्ति**. E. **अशु** and **मुक्ति**.

अशुसरण Tatpur. n. (-रणम्) A current of water, a stream (*Amarak.*, *Śabdaratn.*). Compare **अशुसरण**. E. **अशु** and **सरण**.

अशुसर्पिणी Tatpur. f. (-णी) A leech (*Trikāṇḍ.*: जलीकस; *Nigh. Pr.*: जठू). Comp. **जलसर्पिणी**. E. **अशु** and **सर्पिन्**, fem. aff. **णीप्**.

अशुसाङ्ग Tatpur. m. (?) (-ङ्गः) A kind of jasmīn, *Jasminum multiflorum* or *pubescens* (*Nigh. Pr.*: सुन्द). E. **अशु** and **साङ्ग**.

अशुसेचनी Tatpur. f. (-नी) The same as **अशुवाहिनी** 1. (*Mathureśa, Rāmdr.*, *Bhānud.* on **अशुवाहिनी**, in the *Amarak.*). Comp. also **जलसेचनी**. E. **अशु** and **सेचनी**.

अम्ल (-करोति) To pronounce a vowel in the defective manner defined in the next article. See the quotation there, l. 33. E. अम्ल, taddh. aff. च्वि, and छ.

अम्लकृत Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Pronounced in shutting the lips so that the sound remains as it were within the mouth; or ² Pronounced while ejecting saliva from the mouth. The word is explained in both ways by different authors, when describing the defects of pronunciation; but, as the former definition is given by the better authorities, it may be assumed that etymological reasons — and these perhaps mistaken ones — led later commentators to propose the second definition. It should be observed, too, that *Patanjali*, in his *Bhāṣya* on a *Vārtt.* of *Kātyāyana*, mentions this defect amongst those which occur in the pronunciation of *vowels* (not of consonants). E. g. *Patanj.* (on the *Vārtt.*: सिद्धमिति चेत्संवृतादीनां प्रतिषेधः) आकृत्यपदेशात् । सिद्धमिति चेत् । संवृतादीनां प्रतिषेधो वक्तव्यः । के पुनः संवृतादयः । संवृतः क्लो ध्मात् एषीकृतो ऽम्लकृतो ऽर्धको यको निरसः प्रगीत उपगीतः त्विषो रोमश् इति; *Kaiyyāṭa*: अम्लकृतो व्यक्तो ऽप्यनर्मुखमिव श्रूयते; and see the next instances.

2. n. (-तम्) The defective pronunciation (of a vowel) caused ¹ by shutting the lips, or ² by ejecting saliva from the mouth; e. g. 1. *Āik-Prātiś.*: दोषास्ताम्यास्तास्तामः । ओष्ठाभ्यामम्लकृतमाह नञं दुष्टम् (*Uvaṭa*: ओष्ठाभ्यां नञं बद्धमित्यर्थः । यदाह वक्ता तद्दुष्टमम्लकृतमित्युच्यते) —; or *Patanjali* (immediately after इति; see above, line 20): अपर आह । यत्नं निरस्तमवलम्बितं निर्हतमम्लकृतं ध्मात्तमथो विकल्पितम् । संदुष्टमेषीकृतमर्धकं कृतं विकीर्णमिताः स्वरदोष-भावना इति । अतो ऽन्वे व्यञ्जनदोषाः; or 2. *Lātyāy. Śr.-S.*: अयत्नमव्यक्तमविलम्बितमम्लकृतमुरसिप्रतिष्ठितमदन्ताघातितं शब्दमुच्चारयन्नाद्येदिति धानञ्जयः (*Agniswāmin*: अनम्लकृतम् । नाम्लकरोति यत्र तदनम्लकृतम् । मुखद्विपुषो ऽनिर्गमनं यत्र — where अम्लकृतम् is taken in the sense “the ejecting saliva”; or *Amarak.*, *Hemach.*: अम्लकृतं सनिष्ठेवम् (*Bharatam.*, *Nīlak.*, *Nārāy.* &c.): श्लेषकणावलिङ्गितमम्लसहितम् । अम्ल-शब्द उपचारादम्लयुक्ते । श्लेषकणावलीसहितस्य वचस एकम्; *Bhānuḍ.*: अम्लशब्द उपचारात्तद्वति एकं श्लेषनिर्गमसहितवचसः); *Śabdaratn.*: श्लेषणा सहितं वा-क्वमम्लकृतमुदाहृतम्. E. अम्ल, taddh. aff. च्वि, and छत. The word अम्ल seems to have been used here onomatopoeically, so as to imitate by the sound म्ल the effect caused by the shutting of the lips on the pronouncing of a vowel; later commentators, however, took अम्ल in its usual sense “water”, and then had to resort to the artificial interpretation of अम्ल by अम्लयुक्त or अम्लमत्, in order to arrive at the definition 1. 2. or 2. 2.

अन्व m. (-न्वः) (ved.) A chanter, one who sings a hymn; e. g. *Ṛigv.*: चरन्वत्सो यज्ञमिह निदातारं न विन्दते वेति स्रोतव अन्वम् (*Sāy.*: स्रोतवे स्रोतुम् । अन्वं स्रोतारम् । स्वयं वेति कामयते). — The irregular Sandhi स्रोतव अन्वम् instead of स्रोतवे ऽन्वम् is noticed by the *Āik-Prātiś.* [A reading अन्वम् for अन्वम् is without any authority.] E. Probably अन्व (sound), taddh. aff. यत्.

अन्व and **अन्व**. See **अन्व** and **अन्व**.

अन्विता. See **अन्विता**.

अन्वी. See **अन्वी**.

अन् (अभि — भ्वादि — उदात्त — अनुदात्त) r. 1st cl. ātm. (अन्ति — आन्ति — अन्तिता) To sound; (but probably in a more special sense which is not defined by the commentators; the *Kātantras*, as quoted by *Mādḥ.*, *Gov.* and *Hemach. Dhātupar.*: शब्दे). See **अन्**.

अन्ःपतन Tatpur. n. (-नम्) The falling of water; rain; e. g. *Bhāṭṭik.*: (सुधीवः) अन्ःपतनसमये पर्वशीभूतसायुं कि-क्किन्धाद्रिं त्वविशत मधुधीवगुञ्जद्विरेफम् (*Jayam.*: अन्ःप-तनसमये प्रावृषि; *Bharatam.*: अ० वर्षाकाले). E. अन्ः and पतन.

अन्ःसर or **अन्ःसर** Tatpur. n. (-सम्) The same as **अन्ःसर** q. v.; e. g. *Hemach.*: स्रोतो ऽन्ःसरसं स्वतः. E. अन्ः and सर.

अन्ःसार or **अन्ःसार** Tatpur. m. (-रः) A pearl (*Rājan.*: मीनिक; *Nigh. Pr.*: मीती). E. अन्ः and सार, “coming from the water”.

अन्ःसू or **अन्ःसू** Tatpur. m. (-सूः) Smoke (*Hemach.*). E. अन्ः and सू, “born in water” (fire originating from water; compare **अपापपात**; and the synonymous expressions for smoke, e. g. *मेघयोनि*, *घननाभि*, *नभोलव*). E. अन्ः and सू.

अन्ःख or **अन्ःख** or **अन्ःख** Tatpur. m. f. n. (-खः-खा-खम्) Standing, being, &c., in water; e. g. *Hitopad.*: आमकुम्ब इवाभःखो विशीर्षः सन्विभाव्यते । आसन्नतरतामेति मूलुर्ब-जोर्दिने दिने. E. अन्ः and ख.

अन्ः. See the next, p. 409 a, l. 47 ff.

अन्ः n. (-न्ः) ¹(ved.) Probably; brightness, splendour, lustre; e. g. *Vājas. S.*: ज्यैष्ठं च म आधिपत्यं च मे मनुष्य मे भामस्य मे ऽमस्य मे ऽमस्य मे वेमा च मे महिमा च मे यज्ञेन कल्पताम् (where *Mahidh.*, however, has the very improbable interpretation, अन्ः शीतमधुरं वसम्, according to which अन्ः would here have the meaning २); or *Atharv.*: अन्नो अन्नो महः सह इति लोपासहि वयम्; or *ibid.*: कीर्तिश्च यज्ञसाभश्च नभश्च ब्राह्मणवर्चसं चाहं चान्नाहं च. ²Water (*Yāska's Nigh.*, *Amarak.*, *Halāy.*, *Hemach.*, *Śabdaratn.*, *Rājanigh.* &c.); e. g. *Ṛigv.*: किमावरीवः कुह कस्य शर्मन्नाभः किमासीन्नहनं गभीरम्; or *Kāthaka-Yajurv.*: अन्ःस्त्राओ वो भवीयम्; or *Manu*: अतपास्त्वनधीयानः प्रतिग्रह-चिर्दिवः । अन्ःस्त्ररमभवेनेव सह तेनैव मज्जति; or *Bhāgav. Pur.*: यथाभसा प्रचक्षता तरवो ऽपि चक्षा इव । चक्षुषा भान्यमाणेन दृश्यते चक्षतीव भूः; or *ibid.*: अन्नोनुषविशेषो ऽर्धो यस्व तद्रसं विदुः; or *Sūyālab.*: स व्याप्तवत्पापरितो ऽपथान्वपि स्वसेनया सर्वपधीनयातया । अन्नोभिश्चक्षिततनु-रोधसः प्रतीपनाञ्जीः कुहते ख निष्गताः; or *Bhāṭṭik.*: सुवी-बोनिगमयेष स्फूर्जवाप्परिमोहिनम् । त्वानिनं सुखदुःखस्य परिषेषभसामृतुः; or *ibid.*: ईषितासे ऽभसां पक्षुः पक्षुः त्रि-शिरशीकरम् (where the genitive पक्षुः proves that अन्ःसां पतिः is not a compound, like **अपाम्यति**; see s. v. पति); or *ibid.* (figur.): अचारिषुः शराभांसि तस्मिन्चःपयोधराः; or *ibid.* (figur.): संधुचितं मण्डलचक्षुषातिरमर्षतीर्यं चिति-पाक्षतेवः । सामाभसा शान्तिमुपेतु राजन्नसीद् जीवाम सवन्धु-भुक्ताः; or a quotation in *Sāyāna's* comm. on the *Taittir. Sanh.*: मुनतुष्ठाभसि ज्ञातः खपुष्पकतशेखरः । एष वन्धासुतो याति शशमुञ्जुधरः. ³The region above the heaven or sky; (according to one comm., inclusive of heaven or sky);

in the cosmogony of the *Aitareya-Upan.* (which distinguishes between अम्भस् and आप् or the water-region below): अम्भो मरीचीर्मरमापो ऽदो ऽम्भः परेष दिवं यौः प्रतिष्ठान्तरिचं मरीचयः । पृथिवी मरी या चधक्षात्ता आपः (*Sankara*: अद्दक्षदम्भःशब्दवाच्यो लोकः परेष दिवं बुलोक्यात्परेण परस्तात्सो ऽम्भःशब्दवाच्यो लोकः । अपाभ्ररणात् । यौः प्रतिष्ठा । आश्रयः । तस्याम्भसो लोकस्य; *Anandagiri*: बुलोक्यात्परस्ताद्ये महारादयो लोका यश्च तस्याम्भसो लोकस्याश्रयो बुलोकस्ते सर्वे ऽम्भःशब्देनोच्यन्ते । सृष्ट्यम्भसस्तत्र विद्यमानत्वादित्याह । अद् इति). ⁴ (In the plural.) A collective term for gods, men, manes, and demons; in Paurānik cosmogony, (but, according to a commentator, the term would belong to a Vaidik passage); e. g. *Vishnu-Pur.*: ततो देवासुरपितृन्मानुषान् (v. l. °षांश्च) चतुष्टयम् । सिमुचुरम्भांस्तेतानि स्वमात्मानमयुयुजत् (*Śrīdharaśv.*: एतानि चत्वार्यम्भांसि देवा मनुष्याः पितरो ऽसुरा इति श्रुतेर्देवादीनामम्भः संज्ञा). Comp. also अम्भोनिधि ². ⁵ (In the Sāṅkhya philosophy) A technical term denoting one of the four kinds of acquiescence or indifference (see तुष्टि) based on the reflection that Soul is different from *Prakṛiti* or Matter; viz., that kind of indifference which proceeds from the assumption that, since *Prakṛiti* works all modifications, she will also produce that mental clearness which is a means of final liberation; (but he who rests contented with such a belief will never obtain liberation): *Sāṅkhya Prav.*: आध्यात्मिकादिभेदाद्भवधा तुष्टिः; *Vijñānabh.*: ... साक्षात्कारपर्यन्तः परिणामः सर्वो ऽपि प्रकृतेरेव । तं च प्रकृतिरेव करोत्यहं तु कूटस्थः पूर्ण इत्यात्मभावनात्परितोषः । इयं तुष्टिरम्भ इत्युच्यते; *Gauḍapāda* (on the corresponding *Kārikā*): तथा कश्चित्प्रकृतिं वेत्ति तस्याः सगुणनिर्गुणत्वं च तेन तत्त्वं तत्कार्यं विज्ञायैव केवलं तुष्टस्तस्य नास्ति मोक्ष एष प्रकृत्याख्या । ... शास्त्रान्तरे ... अम्भः &c.; *S. Tattvakaum.* (on the same *Kārikā*): कस्यचिदुपदेशो विवेकसाक्षात्कारो हि प्रकृतिपरिणामभेदः । तं च प्रकृतिरेव करोतीति कृतं ते ऽनेन ध्यानाभ्यासेन तस्यादिवमेवास्व वत्सति । येयमुपदेष्टव्यस्य शिष्यस्य प्रकृती तुष्टिः सा प्रकृत्याख्या उच्यते; *Sāṅkhyachandr.* (on the same *Kārikā*): आत्मसाक्षात्कारो मोक्षोपायः । स तु साक्षात्कारः प्रकृतेः परिणामविशेषः प्रकृतित एव भविष्यतीति कृत्वा तत्र न यतते तस्य प्रकृत्याख्या तुष्टिरम्भ उच्यते. For other terms of the same category of तुष्टि, see ओघ, वृष्टि, and सलिल. ⁶ (In the *Ātik-Prātiś.*) A technical name of a metre which is called the Virāj of the metre *Ākrīti*; (see विराज). ⁷ (In arithmetic, it is used sometimes to denote) the numeral 4 (according to a native compilation; *Rādhākāntad.*: लपादितश्चतुर्थराशिः । इति ज्योतिषम्). ⁸ A mystical designation of the letter व् (according to the *Rāmapurvatāp.-Up.*, as given in *Weber's Ind. Stud.* II. p. 315. 316). [As the reprint of the *Calc. ed.* of *Pāṇini*, in its *Gāna* स्वरादि, mentions two various readings, अम्भस् and अम्भर्, instead of अम्भस् and अम्भर् (p. CXXV n. 12 and 13), which it professes (p. XXXIX) to have taken — like the rest of its various *Gāna*-readings — from MS. No. 768 of the E. I. H. (now I. O.), and as, on the faith of these readings, not only a new word “अम्भस् (अम्भर्)” has been started, but also another word (अम्भृण) has been derived from it, and a new-fangled myth has been spun out from this derivative,

it is expedient to observe that the MS. referred to has no such reading at all, but, in the distinctest characters, gives the forms अम्भस् and अम्भर्. — “तच्चिन्मन्”.]

2. m. (-म्भाः) The proper name of the founder of one of the renowned Gotras; his descendant is called आम्भि q. v. (*Gāna* वाङ्मादि to *Pāṇi.* IV. 1. २५.) E. The *Un. S.* and *Un. K.* derive it from आप्, uñ. aff. असुन्, ए being changed to भ्, and न् inserted; *Mādava*, in his *Dhātuvor.*, derives it, with uñ. aff. असुन्, from अम्भ, and *Hemach.*, in his *Dhātupārdy.*, from अम्भ, with the insertion of भ् between म् and the affix; but these E. have little probability. It seems that the word is a Tatpur. of भा, pref. अम्भ, uñ. aff. असुन्, when its original sense would be “splendour, brightness”, &c. This view is also taken by the *Vāyu-Pur.*, which says: भाक्ति यस्यात्ततो ऽम्भांसि; comp. *Wilson's* transl. of the *Vishnu-Pur.* p. 40 note.

अम्भसाकृत Tatpur. m. f. n. (-तः-ता-तम्) Done with water; (an instance of the *Kāś.* on *Pāṇi.* VI. 3. ३; and mentioned by *Ujjuvalad.* on *Un. S.* IV. 209). E. अम्भस्, in the instrum., which here retains its case-affix, and कृत.

अम्भसान्निधि Tatpur. m. (-धिः) The ocean; e. g. *Śiśupālab.*: स तप्तकार्तस्वरभास्वरात्परः कठोरताराधिपसाङ्गनच्छविः । विदिसुते वाडववातवेदसः शिखाभिरासिष्ट इवाम्भसांनिधिः (*Mallin.*: अ० = समुद्रः). Compare अपांनिधि, अम्भोनिधि, अम्भुनिधि, and similar compounds. (It is possible that अम्भसांनिधिः is not a compound, but a combination of two distinct words; comp. the remark on अम्भसां पतिः, p. 408 b, l. 48. 49). E. अम्भसाम् (gen. plur. of अम्भस्) and निधि.

अम्भस् m. f. n. (-स्तः-स्ता-स्तम्) Being in the water (according to the *Gāna* दिनादि of the *Kāśikā* on *Pāṇi.* IV. 3. ५५). E. अम्भस्, taddh. aff. यत्.

अम्भस्तरण. See अम्भःसरण.

अम्भस्सार. See अम्भःसार.

अम्भस्सू. See अम्भःसू.

अम्भस्सु or अम्भस्सु. See अम्भःसु.

अम्भाव Tatpur. m. (-वः) The becoming अम्भ; e. g. इ of दि in इम्भु; *Kātyādy. Vārtt.* (to *Pāṇi.* VIII. 1. 15): इम्भमिति पूर्वपदस्य चाम्भाव उत्तरपदस्य चात्मम्. E. अम्भ and भाव.

अम्भिणी f. (-णी) The name of a female teacher who is said to have received the White Yajurveda from Āditya (Sun) and transmitted it to Vāch (Speech); *Śatap.*, *Bṛihadār.*: वानभिक्षा अम्भिक्षादित्यादादित्यानीमानि मुक्ताणि यवूषि वावसनेयेण याज्ञवल्क्येनाख्यायन्ते. E. Perhaps changed from अम्भुणी, a femin. of the next word.

अम्भृण (ved.) 1. m. [f. n.] (-णः[-णी?-णम्]) ¹ Great. [² Roaring, inspiring terror.] Both meanings — the first on the authority of Yāska — are given to the word by *Sāyaṇa*, in this *Āgvi.*-verse: पिशङ्गभृष्टिमभृणं पिशाचिमिन्द्र संभृण (*Sāy.*: अम्भृणमतिभयंकरं शब्दायमानम् । अथ शब्दे । अम्भृणमनात्पचायधि च्छाब्दो मन्त्रोपस्य । यदा । महात्ममतिप्रवृत्तमित्यर्थः । अम्भृण इति महत्ताम् । अम्भृणी माहिण (*Nigh.* 3. ३) इति तत्र पाठात्).

2. m. (-णः) ¹ The name of a Ṛishi whose daughter Vāch (hence called Āmbhṛīni) composed the *Ṛigv.*-hymn 10. 125; according to the *Ṛigv.*-Anukram. ² The name of the two Soma-vessels called *Pitabhrit* and *Ādhavanīya*;

e. g. *Vájas. S.*: कुशीन्माम्बुवी सुते खाशीमि खाशीरामोति (*Mahdh.*: अम्बुवी पूतभुदाधवनीवी — viz. सोमपाचविश्वी). E. According to Sáyana, as quoted, a mutilated form of अम्बु, which would be derived from the frequentat. of अम् “to make a noise”, with kṛit aff. अम्; but this E. and the meaning 1. 2. based on it, have little plausibility. It seems that the word is derived from भू, with pref. अम्, and kṛit or uñ. aff. ज, when it would literally mean “supporting, holding”, and thus assume the sense of “great”, as well as that of a large vessel. Modern “exegetes” have made of the proper name Ambhṛīna a “big bucket” which, they say, is a figurative expression for “cloud”; when Vách, his daughter, as they continue, would be the “thunder”, which — thunder — they conclude, then composed the *Rigveda*-hymn 10. 125. But since this interesting speculation is founded on the word अम्बर — settled p. 409 a, l. 47 ff. —, and since it is not quite clear why a Rishi could not have borne the name of Ambhṛīna (Great), and why he could not have had a daughter Vách, and why this daughter could not have composed some verses, like other women, it is perhaps better to abide for the present by the prosaic account of the native commentators, than to follow this transcendental flight on the back of the imaginary Gaṇa-word अम्बर.

अम्बोज Tatpur. 1. m. f. n. (-जः-जा-जम्) Born or produced in water.

2. m. (-जः) The moon; e. g. *Bhāgav.-Pur.* (as quoted by *Rājā Rādhākāntad.*): पिवन्तं स्वसुखाब्जोत्पत्तं हरिकचामुतम्. Comp. अम्ब 2. 1. ² The ratan, *Calamus rotang*; (*Nigh. Pr.*: अम्बवित, i. e. अम्बवितस, but without stating whether the word is m. or n.; comp. अम्ब 2. 4). [*Rādhākānt.* concludes, from the words of the *Amarak.*: पुष्कराङ्गसु सारसः, that the synonyms of पुष्कर “lotus” mean also the Indian crane, hence also अम्बोज — see 3. —; but the commentators take पुष्कराङ्ग as a special name of the crane.]

3. n. (-जम्) A lotus, *Nelumbium speciosum* (*Śabdār.*: पद्म &c.; *Rājan.*: नलिन; *Nigh. Pr.*: कमळ); e. g. *Hitop.* (ed. Schlegel-Lassen): नरेचरे अम्बत्सर्वं निमीलति निमीलति। सुर्वोदव इवाम्बोत् तन्मयोधे प्रमुञ्चते (ed. *Wilkins*: अम्बत्सर्व-मुञ्चति निमीलति &c.; ed. *Seramp., Johnson, Calc., and Bombay*: नरेचरे जीवसोको ऽयं निमीलति निमीलति। उदेलु-दीयमाने च रवाविव सरोरुहम्); or *Bhāṭṭik.*: ततः क्रोधा-जिज्ञापातकम्भास्त्राब्जोत्संहतिः। महाद्रुद इव बुभुक्ष्यपिमाह स रावसः. Compare अम्ब 4. 1.

4. f. (-जा) Licorice, *Glycyrrhiza glabra* (*Nigh. Pr.*: वही वेहीमथ, i. e. मधुयष्टिका). E. अम्बस् and ज.

अम्बोजसङ्घ n. (-सङ्घम्) A multitude of lotus flowers; (according to a *Vārtt.* to *Pān.* IV. 2. 51., ascribed by the *Calc. editors* to the *Kāṭikā*). E. Apparently a Tatpur., अम्बोज and सङ्घ; but, according to this *Vārtt.*, अम्बोज, taddh. aff. सङ्घ; since the accent of the word — udātta on the penultimate — would not result from the Tatpur., and since सङ्घ itself does not preserve its usual sense in this word.

अम्बोजजनि Bahuvr. m. (-जिः) The same as the next (*Wilson*). E. अम्बोज and जनि.

अम्बोजजन् Bahuvr. m. (-जा) A name of the god Brahman (masc.); e. g. (the Prologue to the) *Dhīrtasamāg.*: इर्वाद्-अम्बोजजन्प्रभृतिदिविषदां संसदि प्रीतिमत्वा स्वत्वा मीची पु-रारिर्दुहितुपरिणये सात्तं चुम्ब्यमाने &c. Compare the preceding, अम्बज, अम्बोजजनि, अम्बोजयोनि, पद्मभू, पद्मयो-नि, and similar compounds. E. अम्बोज and जन्, “sprung from the lotus” (which arose from the navel of Vishṇu).

अम्बोजनास Tatpur. m. n. (-सः-सम्) A stalk of the lotus (*Nigh. Pr.*: कमलनास). E. अम्बोज and नास.

अम्बोजजनि Bahuvr. m. (-जिः) The same as अम्बोजजन्; e. g. *Bhāgav.-Pur.*: अम्बोजजनिखदत्तरगतो मायार्थकस्त्रे-शिशुर्द्रुं मसु महित्वमन्वदपि तदत्सानितो वत्सपान्। नीत्वा &c. (*Sṛīdharasw.*: अम्बोजजनिः पद्माब्जनिर्वक्ष स ब्रह्मा). E. अम्बोजजन् and जनि.

अम्बोजजन् Bahuvr. n. (-ज्) A lotus; e. g. *Hemach.*: जो-कनदं तु रत्नके। अम्बोजजन्कुमुदयोः....; compare also *Sṛīdharasw.* on the preceding word. E. अम्बस् and जजन्.

अम्बोजयोनि Bahuvr. m. (-जिः) The same as अम्बोजजन्; e. g. *Prabodhach.*: सदनमुपगतो ऽहं पूर्वमम्बोजयोनिः (*Rāmād.*: अ० हिरण्यवर्धस; *Maheswaranyāyā.*: अ० ब्रह्मसः). E. अम्बोज and योनि.

अम्बोजिनी f. (-नी) ¹ A multitude of lotus flowers (*Gaṇa* to *Pān.*). ² A place containing lotus flowers; (scil. भूमि; *Gaṇa* to *Pān.*; *Śabdār.*: कुमुदती स्थात्कुमुदपती कैरविशीलपि। तथा कुमुदिनी च स्थादुत्पलिन्यपि कुञ्चित्। स्थात्पद्मिनी कमलिनी विसिनी च सरोजिनी। अम्बोजिनी च नलिनी पुष्करिखरवि-न्दिनी। अम्बानिनी पुटकिनी नालिकिन्यादयो ऽपि च); e. g. *Bhartrih.*: अम्बोजिनीवननिवासविलासमेव हंसस्य इति नि-तरां कुपितो विधाता &c. E. अम्बोज, taddh. aff. इनि, and fem. aff. ङीप्.

अम्बोद Tatpur. m. (-दः) ¹ A water- or rain-cloud; e. g. *Mahābh. Vanap.*: दुर्दिनाम्बोदसदृशो दीप्ताक्षो वामनाकृतिः। यज्ञवाटं गतः श्रीमान्दानवेन्द्रस्य वै तदा; or *Bhāṭṭik.*: श्रीचञ्छोषितमम्बोदा वायवो ऽवान्सुदुःसहाः; or *ibid.*: सख-काम्बोदसंरावं हनुमन्तं सहाङ्गम् अम्बवीत्; or: एव प्रा-वृषिजाम्बोदनादी धाता विरीति ते &c. ² A fragrant grass, *Cyperus rotundus* or *pertenuis* (*Rājanigh.*: मुस; *Nigh. Pr.*: भद्रमोच, i. e. भद्रमुसक). Compare the next, अम्बुद, and other words meaning cloud. ³ Talc (? comp. अम्ब p. 334 b, l. 3). E. अम्बस् and द.

अम्बोधर Tatpur. m. (-रः) ¹ A water- or rain-cloud (*Śabda- ratn.*); e. g. *Rīṭusanh.*: सशीकराब्धोधरमत्तुङ्गरसद्विपताको ऽग्निशब्दमर्दसः। समागतो राजवदुत्तध्वनिर्घनावमः का-मिजनप्रियः प्रिये; or *Daśakumār.*: शरदम्बोधरोत्सङ्गप्रधि-नीमिव सौदामिनीं राजकन्यामपन्नम्. Comp. the preceding. ² The same as अम्बोद ². (This meaning is inferred from the statement of some Koshas that words meaning cloud mean also मुस.) ³ The same as अम्बोद ³. (likewise in-ferred; comp. अम्ब p. 334 b, l. 3). ⁴ (In arithmetic, it is sometimes used to denote) the numeral 17 (according to a native compilation). — Comp. अम्बुधर. E. अम्बस् and धर.

अम्बोधि Tatpur. m. (-धिः) ¹ The ocean (*Śabdaratn.*); e. g. *Bhāṭṭik.*: उदतारिपुरम्बोधिं वानराः सेतुनापरे; or *ibid.*: संवत्स राममुषीवी भुवनस्य समुद्रये। रत्नपूर्णाविवाम्बोधी हिमवाण्युर्वयधिनी; or *Naishadhach.*: गुणी पयोधिर्निजका-रस्य न हानियुषी कचनेतु चक्रः। चिरेण सो ऽयं भजते तु

जने न निखमस्योधिरिवाच चिचम; or *Sāhityad.* (as an instance of one kind of the figures of speech called चर्चान्तरन्यास q. v.): वृहत्सहायः कार्यानां चोदीधानपि जञ्जति । संभूयास्योधिमभ्येति सहानवा नवापना; or *Hemach.*: वेसा.... अक्लिष्टमरणे ऽस्योधिस्तीरनीरविकारयोः; or *ibid.*: जसेञ्चो जसले ऽस्योधी &c. ²(In arithmetic, it is sometimes used to denote) the numeral 4 (there being four oceans); e. g. *Grahalāghava*: खं सप्ताष्टयमास्य चक्रनिष्ठा नागास्योधिघटी-युताभशुद्धाः &c. (*Mallāri*: ... नागास्योधि । ४८ । घटी-भिर्युक्ताः &c.). Comp. चम्बुधि and चम्बोनिधि. E. चम्बस् and धि.

चम्बोधिपद्मव Tatpur. m. (-वः) Coral (*Nigh. Pr.*: पोषेठे, i. e. प्रवाल). Compare the next. E. चम्बोधि and पद्मव, "the sprout of the ocean".

चम्बोधिपद्मम Tatpur. m. (-वः) Coral (*Rājan.*: प्रवाल). Compare the preceding. E. चम्बोधि and पद्मम, "the beloved of the ocean".

चम्बोनिधि Tatpur. m. (-धिः) ¹The ocean (*Śabdaratn.*); e. g. *Mahābh. Ādip.*: पाद्मालरचमास्त्राय चविचसो धनञ्जयः । विचोभ्यास्योनिधिं पार्ष्णं नागमिव सो ऽग्रहीत्; or *Bhāṭik.*: द्रुहं प्रक्रममासो ऽसौ सीतामस्योनिधिसटम । उपाक्रंसाकुलं चोरैः क्रममासिर्निशाचरैः. ²A name or epithet of Viṣṇu: the 517th amongst his thousand names in the *Anuśāsanap.* of the *Mahābh.*; the god being so called, either "because he is the resting place of the four चम्बांसि", i. e. "gods, men, manes, and demons" (see चम्बस्, p. 409 a, l. 10 ff.), or "because he is, or appears as, the ocean"; *Anuśā.*: चम्बोनिधिरन-नमात्मा &c. (*Sankara*: चम्बांसि देवादयो यस्मिन्निधीयन्त इत्यस्योनिधिः । तानि ह वा एतानि चत्वार्यम्बांसि देवा मनु-ष्याः पितरो ऽसुरा इति श्रुतेः ॥ सागरो वा । सरसामसि सागर इति भगवद्वचनात्; *Gangādhara*: देवा मनुष्याः पि-तरो ऽसुराश्च चत्वारि चम्बांसि निधिस्य तेषाम् । सेवो ऽधवासो ऽपि निधीयते ऽस्मिन्नस्योनिधिः सागररूप उक्तः). ³(In arithmetic, it is sometimes used to denote) the numeral 4 (according to a native compilation). — Comp. चम्बोधि and चम्बुनिधि. E. चम्बस् and निधि.

चम्बो-भिगामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Approaching the water; *Patānj.* on a *Vārtt.* to *Pān.* (III. 2. 1.): किमे-तस्य ज्ञापने प्रयोजनं काण्डसावः । काण्डानि ज्ञावो ऽस्तेति जङ्ग्रीहिर्न भवति । भवति वङ्ग्रीहिरपि मसि कामो ऽस्य । मांसकामः । मांसकामक इति वा । न त्वस्यो-भिगमा । न त्विदं भवति । चम्बो ऽभिगमो ऽस्मा चम्बो-भिगमा । इति । किं तर्हि । चम्बो-भिगामीत्वैव भवति. E. चम्बस् and चभिगामिन्.

चम्बोराशि Tatpur. m. (-शिः) ¹The ocean (*Rājanigh.*, *Nigh. Pr.*: समुद्र). Comp. चम्बुराशि. ²A sign of the zodiac which is (imagined to be) connected with water, viz., either मर्कट or कर्क (Cancer), or the nether half of मकर (the fabulous animal which ends in the tail of a fish, and corresponds with Capricorn) or मीन (Pisces); e. g. *Muhūr-tachintām.*: चम्बोराशी वा तदग्ने प्रशखं नीकायानं सर्वसि-द्धिप्रदायि (*Daiyajnar.*: चम्बोराशाविति । जलराशी सपनते सति । जलवा सपानरे तदग्ने जलराशश्चि सति नीकायानं सर्वसिद्धिप्रदायि स्नात्); but the meaning of the word चम्बो-राशि, in the foregoing quotation, becomes still clearer from *Bhāṭotpala's* explanation of जलराशि, in his com-mentary on a verse of his astrological work *Vrihajjataka*,

which runs thus: लप्ते जलजे ऽस्मिने ऽपि वा चम्बे पोतमता प्रसूयते ॥ आप्योदयमापन्नः शशी संपूर्णः समवेक्षते ऽधवा मेघूरणवन्धुलप्रगः स्वात्सूतिः सलिले न संशयः; *Vṛitti*: लप्ते जलज इति । लप्ते जलजे जलराशी कर्कटमकरपश्चिमार्धमीना-नामन्यतमे तस्मादस्तगे सप्तमस्थानस्थे चन्द्रे पूर्णे वापूर्णे च पोत-गतैव प्रसूयत इति वाशब्दः प्रकाराय ॥ अथोदकमध्यप्रसव-ज्ञानवैतालीयेनाह । आप्योदय इति । आप्यराशयो मकर-पश्चार्धकर्कमीनास्तेषामन्यतमस्योदये । आप्योदये जलराशिर्लप्ते भवति शशी चन्द्रस्याप्यगो जलराशिस्थः । तदा सूतिः प्रसवः सलिले जलसमीपे । न संशयः । निश्चयाद्वाच्यः । अथवा संपूर्णः शशी लग्नगमाप्योदयं समवेक्षते पश्यति । तथापि सलिले जल-समीपे प्रसूतिः । मेघूरणवन्धुलप्र इति &c. E. चम्बस् and राशि; in the second meaning, with the ellipsis of ज (i. e. चम्बोज and राशि).

चम्बोरुह Tatpur. n. (-ट्) A lotus; comp. the next, अञ्ज, अम्बुज, and similar compounds; e. g. *Bharatamalla* on the *Amarak.*: अञ्जःप्रभृतिभ्यो रुहः क्विविति वृश्चते । चम्बोरुहा-मतिदुरुहमिदं चरिचमिति मधुप्रभृतिमहाकविप्रयोगः; or *Dhīrtasamdg.*: वक्राञ्चोरुहि विस्मिताः स्वकिता वचोरुहि स्फारिताः.... पार्वत्याः प्रतिगात्रचित्रगतयस्तन्वन्तु भद्राणि वः. E. चम्बस् and रुह, "growing in water".

चम्बोरुह Tatpur. 1. n. (हम्) A lotus; comp. the preceding (*Śabdaratn.*, *Rājanigh.*, *Nigh. Pr.*: कमल); e. g. *Bhāgav.-Pur.*: तस्यां च चाञ्चोरुहकर्णिकायामवस्थितो लोकमपश्यमानः । परिक्रमन्व्योन्नि विवृत्तनेत्रश्चत्वारि लेभे ऽनुदिशं मुखानि (viz. *Brahmā*); or *Gītāgov.*: विश्वद्विभुप्रक्रियाम् । पादाञ्चोरु-हधारिवारिधिसुतामच्छां दिदृशुः शतैः । कायव्यूहमिवाच-रन्नुपचितीभूतो हरिः पातु वः; or *Dhīrtasamdg.*: यन्नेत्राञ्ज-नभङ्गिलङ्गिमयस्मेराननाञ्चोरुहा.... । मञ्जवेङ्गितसंगतिं तनु-लतामालोक्य गोपायति प्रायस्तत्कथयत्यनङ्गरचनामङ्गे कृशाञ्जी स्मिताम्.

2. m. (-हः) A proper name: one of the sixty-three sons of Viśvāmītra; according to the *Anuśāsanap.* of the *Mahābhārata*. E. चम्बस् and रुह.

चम्बय m. f. n. (-यः-यी-यम्) Made of water, consisting of water (*Amarak.*, *Siddh.k.*); e. g. *Sankara* (on the words of the *Kaushītaki Br. Up.*, आपो वै खसु मे लोको ऽयं ते ऽसी): आपो मम तस्मात्सावम्बयो मदीयो ऽनेककोटियोजनवि-सीर्षः सर्वसुखभूमिः.... लोको ब्रह्मलोकः; or see the quot. from the *Raghuv.*, p. 379 b, l. 31. E. चप्, taddh. aff. मयद्.

चम्बक् (probably, Tatpur. ind.) (वद्) Towards, here. This is apparently the meaning of the word in the following *Rīgvoda*-verse, where it seems to be used with the ellipsis of "come": चम्बक्सा त इक् चष्टिरसे सनेम्बर्भ मरतो जुनक्ति; *Yāska*, who, in a discussion in his intro-duction, denies that this word can be called obscure (चविस्यष्टार्थ), renders it, in this verse, चमातेति चाभतेति वा 'come here' or 'come towards'; and Śāyaṇa explains it by प्राप्नोति, without, however, giving its etymology. This formation of the word corresponds with that of other compounds ending in चप्, e. g. चम्बुचप्, चदमुचप्, and more especially सम्बक्, whereas its adverbial use is analo-gous to that of चन्वक्, चवाक्, &c. — The positiveness, therefore, with which the explanation of Yāska has been superseded, by declaring चम्बक् to be the third person aor. of चप्, is of the same value as the like positiveness

with which *स्यक्* has been asserted to mean "to glitter, to glimmer", instead of "to go, to move", as "erroneously" stated by Yāska. For, while an aorist *स्यक्* would be against all grammatical analogy, there is no reason whatever to doubt of Yāska's having had a correct understanding of the sense of *स्यक्* q. v. E *सम्* III. (the prefix) and *स्य* II., with an insertion of *इ*.

सस. See *सास*.

ससदिमन् Tatpur. m. (-मा) Absence of softness; (an instance of Patanjali on *Pāñ.* V. 1. 119. v. 9). E. *स* neg. and *सदिमन्*.

ससात. See *सासात*.

ससातक. See *सासातक*.

I. *सस* m. (-सः) ¹Sourness, acidity (*Amarak.*, *Hemach.*, *Med.*, *Śabdār.*, *Rājan.* &c.); one of the six kinds of taste or flavour; accord. to the native division of *रस*, q. v. (*Suśr.*: *रसः.... वीढा विभज्यते । तद्यथा । मधुरो ऽसो सवयः कटुक-सिकः कषाय इति; ibid.*: *वसः कफानिली इति दाडिमासो ऽपिदीपनः । दध्नः कफकृषः स्निग्धो वातहरो गुः । तक्रासः पित्तकृत्प्रोक्तो विषरक्तप्रदूषकः; or Jayandr.* on the *Kāñda-S.*: *चित्तिलययोरेवासि । स च वद्विधः कषायमधुरसवयकटु-तिक्तासभेदात्*). It is defined by *Suśruta* as the taste which produces tenderness of the teeth, discharge from the mouth, and conduces to purity: *यो दन्तहर्षमुत्पादयति मुखासाव जग-यति असां चोत्पादयति सो ऽसः; it comes, according to him, "from the plenitude of terrestrial heat" (Suśr.: भूम्यपिगुणवाङ्मनादसः; and, on another occasion, when treating of the taste of water: सोहितकपिलपाप्मुपीतगीस-मुक्लेष्वनिप्रदेशेषु मधुराससवयकटुतिक्तकषायाणि यथासंख्य-मुदकानि संभवन्तीति । तनु न सम्यक् । तत्र पुष्टिवादीना-मन्योन्यानुप्रवेशकतः सलिलरसो भवत्युत्कर्षापकर्षणं तत्र स्वगु-णभूयिष्ठयां भूमावसं सवयं च*). Its effect on the body is described by *Suśruta* as follows: *असो जरणः पाचनः पवननियग्रहणो ऽनुलोमनः कोष्ठविदाही वहिःशीतः क्लेदनः प्रायशो हृद्यश्चेति । स एवंगुणो ऽथेक एवात्यर्थमुपसेव्यमानो दन्तहर्षनयनसंमीलनरोमसंवेजनकफविलयनशरीरशैथिल्यान्वा-पादयति । तथा चताभिहतदग्धदष्टभ्रमशूनरुग्णप्रच्युतावमूर्च्छि-तविसर्पितच्छिन्नभिन्नविज्ञोत्पिष्टादीनि पाचयत्यप्येयस्वभावा-त्परिदहति कण्ठमुरो हृद्यं चेति; or Rājanigh.*: *अस्माभिः प्रीतिकरो रुचिप्रदः प्रपाचनो ऽथे पटुतां च यच्छति आन्तिं च तुष्टिं कफपाण्डुदोषकः काश्चै च कासं कुरुते ऽतिसेवितः*. Other descriptions of its effects occur in *Charaka*, the *Bhāvaprakāśa* &c. — *Rājā Rādhāk.* quotes, amongst others, that given by *Rājavallabha*. Of the six kinds of *रस* mentioned above, two, three, four, five, and all the six, may combine in certain groups, the first of which always designates the flavour or taste which accompanies the rest; those combinations into which *acidity* enters are the following 31: ^aमधुरासः, ^bसससवयः, ^cससकटुकः, ^dससतिक्तः, ^eसस-कषायः; ^fमधुराससवयः, ^gमधुरासकटुकः, ^hमधुरासतिक्तः, ⁱमधुरासकषायः, ^kसससवयकटुकः, ^lसससवयतिक्तः, ^mसससवयकषायः, ⁿससकटुकषायः, ^oससकटुतिक्तः, ^pससतिक्तकषायः; ^qमधुराससवयकटुकः, ^rमधुराससव-यतिक्तः, ^sमधुराससवयकषायः, ^tमधुरासकटुकतिक्तः, ^uमधुरासकटुकषायः, ^vमधुरासतिक्तकषायः, ^wसससवय-कटुकतिक्तः, ^xसससवयकटुकषायः, ^yसससवयतिक्तकषायः;

^a ससकटुतिक्तकषायः; ^{aa} मधुराससवयकटुतिक्तः, ^{bb} मधु-
 राससवयकटुकषायः; ^{cc} मधुराससवयतिक्तकषायः; ^{dd} मधु-
 रासकटुतिक्तकषायः; ^{ee} सससवयकटुतिक्तकषायः; ^{ff} मधु-
 राससवयकटुकतिक्तकषायः (comp. e. g. *Gaudap.* on the
Sāṅkhyakār.: *यथा मधुराससवयकटुतिक्तकषायवद्रूपोपवृंहि-
 हितस्य संयुक्तसाम्रस्य साध्यते &c.*). For substances which
 have an acid taste, see *ससवर्ग*, and compare the next com-
 pounds. ² Common citron, *Citrus medica* (*Nigh.Pr.*:
महाकुंज, i. e. *मातुसुङ्ग*). Comp. *ससा* 4. ³ The Mangosteen
 tree (*Nigh.Pr.*: *कोकवी*). ⁴ Wood-sorrel, *Oxalis mona-
 delphia* or *Rumex vesicarius* (*Hemach.*, *Rājan.*: *ससवेतस*;
Nigh.Pr.: *चुका*, i. e. *चुक्रिका*). Comp. *ससा* 3. and *ससिका*.
⁵ A kind of sour gruel (*Nigh.Pr.*: *कांजीभेद*). ⁶ An eru-
 ctation or belch (*Nigh.Pr.*: *डेकर*). Comp. *ससिका* 6.
 2. n. (-सम्) ¹ Buttermilk, with a fourth part water;
 or rather the residue of coagulated milk from which, after
 pouring in water and after churning, the butyrous portion
 has been extracted (*Rājan.*: *तक्र*; comp. *Wilson* s. v.;
Nigh.Pr.: *ताक*; comp. *Molesworth* s. v.). ² The same as
ससाधुषित (the eye-disease), of which it seems to be an
 abbreviation; e. g. *Suśruta*: *मुष्काधिपाककफपित्तविदग्ध-
 ट्टिरसास्यमुकसहितार्जुनपिष्टकेषु न शस्रपतनं प्रवदति
 तवसः; or ibid.*: *एषो ऽसास्ये ऽनुक्रमसापि मुक्ती कार्यः सर्वः
 सास्तिरामोषवर्धः*.
 3. f. A. (-सा) See *ससिका*. ¹ The tamarind tree,
Tamarindus Indica (*Bhāvapr.*: *विद्या* or *तिन्दिरी*; *Nigh.Pr.*:
चिंच). Comp. *ससवती*. ² *Mimosa abstergens*, or a variety
 of it (*Nigh.Pr.*: *शिवेकार* and *शिवेकारभेद*). ³ Wood-
 sorrel; comp. *सस* 1. 4. and *ससी*, *ससिका* (*Nigh.Pr.*:
चुका). ⁴ The common citron that grows wild; comp. *सस*
 1. 2. (*Nigh.Pr.*: *राममहाकुंज*).
 B. (-सी) ¹ Wood-sorrel; comp. *ससिका*, *ससा* 3. and
सस 1. 4. (*Hemach.*: *चाङ्गेरी*; *Med.*, *Uññādik*: *चाङ्गेरिका*).
² The Ratan, *Calamus rotang* (*Nigh.Pr.*: *ससवेत*). E.
 The *Uññādi-S.* derive it from *सस* 'to sound', uñ. aff. *स*,
 when the original form of the word would be *ससन्स*, and
सस, a curtailed form; besides this E., however, *Rāyam.*,
Bharatam., *Mathureśa*, and other comm. on the *Amarak.*,
 mention an E. *सम्*, 'to be sick', kṛit (or uñ.) aff. *स* or *स*;
 and this etym. is that of the *Uññādik*. also. The double
 form *सस* and *ससन्स* is mentioned by all the comm. and
 by the *Dvirūpak*. Though both etym. appear doubtful, the
 latter is, nevertheless, more plausible than the former, and
 it would lead to the inference that *ससन्स* is the secondary,
 and *सस* the original form. The fem. *ससी* is probably
 an abbreviation of *ससिका* q. v.; it is likewise written
सससी; comp. *ससिकी*.
 II. *सस* m. f. n. (-सः-सा-सम्) Acid, sour; e. g. *Manu*:
शीघ्रं यथाई कर्तव्यं चारासोदकवारिभिः; or Yājñav.: *चपु-
 सीसकतासाणां चारासोदकवारिभिः । भस्मान्निः कांसलो-
 हानां मुष्टिः श्रावो द्रवस्य तु; or Suśr.*: *मयमसं तवा रूपं
 तीक्ष्णमुष्यं च वीर्यतः । चागुकारि च तत्पीतं चिप्रं चापादये-
 द्भ्रमन्; or comp.* the quot. given above col. a, l. 32, and
 s. v. *समसप*. — Also *ससन्स*; see the E. of I. E. *सस* I.,
 taddh. aff. *सस* (*Gaṇa* to *Pāñ.*, and *Gaṇaratnam*).
ससक 1. m. (-कः) ¹ A species of the bread-fruit tree, Arto-

carpus lacucha (*Sābdaratn.*: लकुच). ² The same as चक्षु 1. 2-6. (*Nigh. Pr.*).

2. n. (-कम्) The same as चक्षु 2. 1. (*Nigh. Pr.*).

3. f. A. (-क्षका) Wood-sorrel; comp. चक्षु 3. and the next (*Nigh. Pr.*: चुका).

B. (-क्षिका) See चक्षु and चक्षी. ¹ Wood-sorrel, or a white variety of it; compare the preceding and चक्षी (*Bhāvapr.*: चुक्षिका; *Suresw.*, *Ajayap.*: चाक्षेरी; *Rājanigh.*: चुद्राक्षिका or चेतक्षिका; *Nigh. Pr.*: चुका or चेतपिठोडी; *Ainslie, Mat. Ind.* II. p. 324). ² The tamarind tree, *Tamarindus Indica*; comp. चक्षवती (*Amarak.*, *Hemach.*, *Med.*, *Bhāvapr.*: तिमिडी; *Suresw.*: तिमिडीका; *Rājanigh.*, *Ajayap.*, *Nigh. Pr.*: चिखा; *Ainslie, Mat. Ind.* I. p. 425). ³ Sage, *Salvia Bengalensis* (*Rājan.*: पलाशी). ⁴ *Solanum pubescens* (*Nigh. Pr.*: चिंचोडी). ⁵ *Hibiscus cannabinus* (*Nigh. Pr.*: चांबोडी). ⁶ An eructation or belch; comp. चक्षु 1. 6. (*Hemach.*, *Med.*: चक्षोहार). — The word is also written चक्षिका, चाक्षिका, चाक्षिका, चक्षीका, चाक्षीका, and चाक्षीका; but whether in all its meanings, or in some only, may be doubtful. The *Dvirūpak.* of *Bharatas.* gives these forms: चाक्षिका खादाक्षिका च चाक्षीकापक्षिका च तषा. Other varieties of this word are mentioned by other comm. on the *Amarak.*, which has only the second meaning. The *Bhāvaprakāśa* has this definition: अथ चक्षी । चक्षिका चुक्षिकाक्षीका चुका दक्षशठपि च । चक्षु च चिखा चिखा च तिमिडिका च तिमिडी ॥ चक्षीकामा मुद्रवीतहरी पित्तकफाक्षत । पक्षा तु दीपनी रचा सरोष्णा कफवातनुत्. E. चक्ष, taddh. aff. क्; the fem. चक्षिका, if correct, is irregular.

चक्षकाण्ड Tatpur. n. (-क्षम्) A species of grass, called लवणतृण (*Rājan.*; लोखानवत *Nigh. Pr.*). E. चक्ष and काण्ड.

चक्षकान्त Tatpur. m. (?) (-क्षः?) A white variety of garlic (*Nigh. Pr.*: चेतसमुन, i. e. चेतसमुन). E. चक्ष and कान्त.

चक्षकेशर Tatpur. m. (-रः) Common citron, *Citrus medica* (*Ratnamāld.*: मातुलुङ्ग); comp. चक्षुकेशर and the next. E. चक्ष and केशर.

चक्षकेशरी Tatpur. f. (-री) A large variety of the lime tree. Compare the preceding, of which it is probably an orthographic variety, in the fem. (*Nigh. Pr.*: चोरईडनिंबू). E. चक्ष and केशरी.

चक्षगन्धक Bahuvr. n. (-कम्) Gum myrrh, myrrha (*Rājanigh.*: वीक्ष; *Ainslie, Mat. Ind.* I. p. 242). E. चक्ष and गन्ध, samās. aff. कप्.

चक्षगन्धि Bahuvr. m. f. n. (-न्धिः-न्धिः-न्धि) Having a sour smell; e.g. *Susruta*: यो.... दुर्वर्षः सततमधःशयो ऽक्षगन्धिसं श्रुतिर्विषयो ऽक्षपुतनार्तम्. E. चक्ष and गन्ध, samās. aff. इ (compare *Pān. V.* 4. 135).

चक्षगोरस Karmadh. m. (-सः) Sour buttermilk; see तक्ष (*Nigh. Pr.*: चांबटताक). E. चक्ष and गोरस.

चक्षचुक्रिका Karmadh. f. (-का) ¹ The same as चक्षशाक 1. 2. q. v. (*Rājanigh.*). ² The same as सार, which term *Molesworth* renders, "a dilute mixture of tamarinds, mango-steens, and similar fruits, squeezed in any pulse-decoction or in water, with salt, assafostida, &c." (*Nigh. Pr.*, where the word, however, is written चक्रिक). Compare the next. E. चक्ष and चुक्रिका.

चक्षचूड Bahuvr. m. (-डः) ¹ The same as चक्षशाक 1. 2. (*Rājanigh.*). ² The same as चक्षचुक्रिका 2. (*Nigh. Pr.*: सार). E. चक्ष and चूड.

चक्षजम्बीर Karmadh. m. (-रः) The common lime, *Citrus acida*; or a large variety of it (*Rājanigh.*: चक्षनिम्बूक; *Nigh. Pr.*: ईडनिंबू). E. चक्ष and जम्बीर.

चक्षजम्बीरक m. (-कः) The same as the preceding (*Nigh. Pr.*). E. चक्षजम्बीर, taddh. aff. क्.

चक्षता f. (-ता) Sourness, acidity; e.g. *Susr.*: पित्तं हि विदग्धमक्षतामुपेत्यपेर्मन्द्खात्. Comp. चक्षिमन् and चाम्ब. E. चक्ष, taddh. aff. तच्.

चक्षत्वक् Bahuvr. (?) f. (?) (-त्वक्) The same as the Mahr. चारोळी (*Nigh. Pr.*), which term is rendered by *Molesworth*, "A seed of the tree चार or *Chirongia sapida*. A seed of चंदन or *Syrium myrtifolium*". E. चक्ष and त्वक्.

चक्षदोषक Bahuvr. m. (?) (-कः?) ¹ Yellow wood-sorrel, *Oxalis corniculata* (*Nigh. Pr.*: चुका, i. e. चुक्रिका, or चंबोती). Comp. चक्षिका. E. चक्ष and दोष, samās. aff. कप्.

चक्षद्रव्य Karmadh. n. (-व्यम्) ¹ Any sour substance (comp. e.g. चक्षशाक). ² Sour buttermilk; see तक्ष (*Nigh. Pr.*: ताक). E. चक्ष and द्रव्य.

चक्षनायक Karmadh. m. (-कः) The same as चक्षवेतस 1. q. v. (*Rājanigh.*, *Nigh. Pr.*). E. चक्ष and नायक.

चक्षनासिका Karmadh. f. (-का) The same as चक्षिकाकन्ध. E. चक्ष and नासिका.

चक्षनिम्बूक Karmadh. m. (-कः) The common lime, *Citrus acida*. Comp. चक्षजम्बीर (*Rājanigh.*); or a large variety of it (*Nigh. Pr.*: मीठे ईडनिंबू). E. चक्ष and निम्बूक.

चक्षनिशा Karmadh. (?) f. (-शा) ¹ Turmeric-coloured zedoary, or the plant producing it; *Curcuma zerumbet* or zedoaria, Rox., or *Amomum zedoaria*, Linn. Also *Curcuma amhaldi* or mango-smelling ginger (*Molesworth* s. v. चविहळद. *Rājanigh.*: सटी; *Nigh. Pr.*: चविहळद). ² Sage, *Salvia Bengalensis* (*Nigh. Pr.*: चापूरकाचरी). E. चक्ष and निशा.

चक्षपञ्चक Tatpur. n. (-कम्) Five acid plants or fruits taken collectively, viz., according to some, — the jujube (*Zizyphus jujuba*), the pomegranate (*Punica granatum*), the dried rind of the mangosteen fruit, Yellow wood-sorrel (*Oxalis corniculata*), and Indian sorrel (*Rumex vesicarius*); (*Rājanigh.*: कोख, डाडिम, वृषाक्ष, चुक्रिका, चक्षवेतस); according to others, — the common lime (*Citrus acida*), orange (*Citrus aurantium*), Indian sorrel, tamarind (*Tamarindus Indica*), and common citron (*Citrus medica*); (*Rājanigh.*: जम्बीर, नारङ्ग, चक्षवेतस, तिमिडीक, वीजपूर); according to others, jujube, pomegranate, mangosteen, tamarind, and Indian sorrel (the *Chūdmani* in the *Nigh. Pr.*: चोर, डाडिम, कोख, चिंच, चक्षवेतस); or, according to others, the same as the latter, with elephant- or wood-apple (*Feronia elephantum* or *Cratœva Valanga*), instead of jujube (*Vaidyabhūsh.* in the *Nigh. Pr.*: the same as the *Chūdām.*, with कवठ instead of चोर). The *Rājanigh.* gives the definition just quoted, s. v. चक्षपञ्चकपस; the *Nigh. Pr.* s. v. चक्षपञ्चक. Comp. the next, चक्षपञ्चक and पञ्चाक्ष, — where similar aggregates of five acid plants or fruits are enumerated, — and चतुरक्ष, which is the aggregate of four such vegetable substances. See also चक्षवर्ग. E. चक्ष and पञ्चक.

असपकपक Tatpur. n. (-सम्) The same as the preceding (*Rājanigh.*). E. असपक and पक.

असपक Bahuvr. 1. m. (-कः) A plant, *Bauhinia tomentosa* (*Rājanigh.*: चरमकक; *Nigh. Pr. s.v.* असपककः चापटा, or चापटा). Also असपकक.

2. f. (-की) ¹ Sage, *Salvia Bengalensis* (*Rājanigh.*: पसायी). ² Yellow wood-sorrel, *Oxalis corniculata*; also असपकिका or असपकी (*Rājanigh.*: चुद्रासिका; *Nigh. Pr.*: चुका, i. e. चुकिका). Comp. आसपक and चुद्रपका. E. अस and पक; the fem. either is derived with (probably) aff. क्तीप् (which formation, however, does not follow from any rule of *Pāñ.*), or, more probably, is a contraction of असपकिका.

असपक Bahuvr. 1. m. (-कः) The same as असपक (*Nigh. Pr.*, which gives this form only).

2. f. (-किका) The same as असपकी 2. 2. (*Nigh. Pr.*, which gives this meaning only). Comp. असोटक. E. अस and पक, samās. aff. कप्.

असपनस Karmadh. m. (-सः) A tree, *Artocarpus lacucha* (*Wilson*). Compare चुद्रपनस and चुद्रासपनस. E. अस and पनस.

असपनी Bahuvr. f. (-नी) The same as असपकी 2. 2. (*Nigh. Pr.*). E. अस and नी, fem. aff. क्तीप्.

असपादप Karmadh. m. (-पः) The Mangosteen tree, *Garcinia purpurea* (*Nigh. Pr.*: कोकंबी). E. अस and पादप.

असपित्त Karmadh. n. (-त्तम्) Acidity of stomach, vomiting of bile (*Wise, Hindu System of Medicine* p. 353; this term seems to correspond with अरोचक of *Sūsruta*). Also आसपित्त. E. अस and पित्त, "sour bile".

असपित्तविदग्धहृष्टि. See आसपित्तविदग्धहृष्टि.

असपिट्ट Tatpur. n. (-ष्टम्) The juice of acid vegetable substances (comp. असवर्ग); e. g. *Sūsruta* (in his treatment of fever): दुर्बलस्य समाधातमुदरं सख्यं दिहेत् । दाहहिमवती-कुशताऽहृष्टिषुसैवैः । असपिट्टेः सुखोष्णैश्च &c. E. अस and पिट्ट.

असपुष्पिका Bahuvr. f. (-का) A plant from which a kind of hemp is obtained, Bengal hemp or *Crotolaria juncea* (*Nigh. Pr.*: रागतान). E. अस and पुष्प, samās. aff. कप् and fem. aff. टाप्.

असपूर Tatpur. n. (-रम्) The Mangosteen tree, *Garcinia purpurea* (and probably also the dried rind of the Mangosteen fruit) (*Rājanigh.*: वृषास; *Nigh. Pr.*: कोकंबी; *Dhanwantari*, as quoted by *Vallabhagani*: वृषासं तिमिडीकं च शाकासं रक्तपूरकम् । असपुषी ऽसशाकं तदसपूरी महीरहः). Compare the next, and, for its properties, असपुषक. E. अस and पूर.

असफल Bahuvr. 1. m. (-सः) A species of the mango tree (*Rājanigh.*: आस).

2. n. (-सम्) ¹ The same as असपूर (*Rājanigh.*: वृषास; *Nigh. Pr.*: कोकंब). ² A seed of the tree *Chirongia sapida* (*Nigh. Pr.*: चारोकी).

3. f. (-सा) A small variety of flat-jointed or broad Prickly-pear, which is a variety of *Cactus Indicus* or *Opuntia Dillenii* (*Nigh. Pr.*: सधुकचारी). E. अस and फल; (2. 2. perhaps a Karmadh.).

असवाप्य. See असवाप्य.

असवीज. See असवीज.

असवेदन Bahuvr. m. (-नः) *Indian sorrel*, *Rumex vesicarius* (*Rājanigh.*: असवेतस; *Nigh. Pr.*: आसवेतस). E. अस and वेदन.

असवेह Tatpur. m. (-हः) One of the six urinary diseases which are produced by disordered bile, and are capable of relief, but not of cure. In this disease, the urine has a sour taste and smell. Compare the next; and, for the other urinary diseases produced by the same cause, see नीसमेह, हरिद्रामेह, चारमेह, मञ्जिष्ठामेह, and शोणितमेह; *Sūsruta*: पित्तानीलहरिद्रास्रचारमञ्जिष्ठाशोणितमेहाः षड्राप्या दोष-दृष्ट्याणां विषमक्रियत्वात्. E. अस and मेह.

असवेहिन Tatpur. m. f. n. (-ही-हिनी-हि) Passing urine of a sour taste and smell, or having the disease असवेह q. v.; e. g. *Sūsr.*: मेहति अस्ररसगन्धमस्रमेही. E. अस and वेहिन or असवेह, taddh. aff. इनि (in which case the word is no compound).

असरस I. Tatpur. m. (-सः) Sourness, acidity.

II. Bahuvr. m. f. n. (-सः-सा-सम्) Having a sour taste, sour. Comp. the quot. s. v. असवेहिन. E. अस and रस.

असरहा Tatpur. f. (-हा) A variety of the betel-plant or piper betel, met with in the province of *Malwa* (*Rājanigh.*: नागवल्लीमेह). Its properties are thus described in the *Rājan.*: नाम्ना यास्रहा सुतीक्ष्णमधुरा (MS. सुतीक्ष्णा मधुरा) रच्या हिमा दाहनृत्पित्तोद्रेकहरा सुदीपनकरी वज्रा सुखामोदिनी । स्त्रीसौभाग्यविवर्धनी मदकरी ज्ञेया सदा वल्लभा गुल्माध्मानविवर्धजिञ्च कथिता सा मालवे तु स्मृता. Comp. अस्रवाटिका. E. अस and रह, fem. aff. टाप्.

अस्रवाटिका. See आस्रवाटिका.

अस्रसोषिका Karmadh. f. (-का) Yellow wood-sorrel, *Oxalis corniculata* (*Amarak.*: चाङ्गेरी or चुकिका or अम्रहा; *Hārāv.*: चाङ्गेरी or चुद्रासा; *Rājan.*: अम्रहा; *Nigh. Pr.*: चुका, i. e. चुका = चुकिका). Also आस्रसोषिका. Compare the next. E. अस and सोषिका; (the latter word, probably a contraction of सषिका, being used, amongst other words, in the same sense). The commentators on this word in the *Amarak.*, however, give another, improbable and ungrammatical E., viz. अस्र-स (cutting, i. e. destroying, scil. indigestion, by their taste, as tamarinds and similar plants) and स्र (inferior, scil. to such plants); the स्र of the latter word being changed to स, and the compound receiving the taddh. aff. कन्; e. g. *Rāyamuk.*: अस्रेण रसेन जुनास्रविम् । पुषो-दरादिः (*Pāñ.* VI. 3. 109.) । अस्रं रसं साप्तीति । अस्रसाः । तिमिडीकादयः । तेभ्य ऊना हीना अस्रसोना । ततः सार्धे कनि नैरुक्ते णत्वे वा । अस्रसोषिका; or *Bhānud.*: अस्रसेभ ऊना । स्वार्थे कन् । पुषोदरादिसाः. — According to the *Vidyāvinoda*, as quoted by *Bharatam.*, there occurs also the reading — or rather mis-reading — अस्रसोषिका. *Ramānātha* mentions अस्रसोषी q. v.

अस्रसोषी Karmadh. f. (-नी) The same as the preceding (*Hemach.*: अम्रहा खादस्रसोषाम् &c.; *Vīvapr.*: अम्रहा आस्रसोषां खात् &c.; *Trikānd.*: अस्रसोषां इत्तम्रहा; see also *Ramānātha* under the foregoing word). Comp. अस्रवती. E. अस and सोषी; or a contraction of अस्रसोषिका. अस्रसोषिका. A reading, or rather mis-reading, of अस्रसोषिका, q. v. (*Vidyāvinoda*).

अस्रवकृत. See आस्रवकृत.

अस्रवती f. (-ती) ¹ The same as अस्रलोषी (*Rājanigh.*: पुद्गा-
शिका; *Nigh. Pr.*: चुका). ² The tamarind tree, Tamarin-
dus Indica. Also आस्रवती. — Comp. अस्रा s. and अशिका.
(*Nigh. Pr.*: चिंच, i. e. चिञ्जा.) E. अस्र, taddh. aff. मनुए
and fem. aff. डीए.

अस्रवर्ग Tatpur. m. (-र्गः) A class of acid substances,
especially plants with acid leaves or fruits. — *Subrta*
names as such the following: ¹ दाडिम — ² आमलक —
³ मातुलुङ्ग — ⁴ आमातक — ⁵ कपित्थ — ⁶ करमर्द — ⁷ बदर —
⁸ कोक — ⁹ प्राचीनामलक — ¹⁰ तिमिडीक — ¹¹ कोशास —
¹² भव — ¹³ पारावत — ¹⁴ वेचफल — ¹⁵ लकुच — ¹⁶ अस्रवेतस
— ¹⁷ दन्तशठ — ¹⁸ दधि — ¹⁹ तक्र — ²⁰ सुरा — ²¹ मुक्त —
²² सौवीरक — ²³ तुषोदक — ²⁴ धान्वाक — प्रभृतीनि समा-
खेनास्ती वर्गः, i. e. “the pomegranate, ² Emblic myrobalan,
³ common citron, ⁴ the hog-plum, ⁵ Elephant- or wood-apple,
⁶ Carissa carondas, ⁷ jujube, ⁸ Plumbago(?), ⁹ Flacourtia
sapida, ¹⁰ tamarind, ¹¹ Mangifera sylvatica, ¹² Averrhoa
carambola, ¹³ a kind of lime, ¹⁴ the fruit of the ratan, ¹⁵ Arto-
carpus lacucha, ¹⁶ Indian sorrel, ¹⁷ Yellow wood-sorrel; —
¹⁸ coagulated milk, ¹⁹ sour buttermilk, ²⁰ spirituous liquor,
²¹⁻²⁴ sour gruel made from fruits, different sorts of rice,
corn, and the like”. — The *Rājanigh.* mentions ¹ चाङ्गेरी,
² लकुच, ³ अस्रवेतस, ⁴ अम्बीरक, ⁵ पूरक, ⁶ नारङ्ग, ⁷ दाडिम,
⁸ कपित्थ, ⁹ अस्र, ¹⁰ वीजासक, ¹¹ अस्रठा, ¹² करमर्दक, ¹³ निम्बुक,
i. e. “¹ Yellow wood-sorrel, ² Artocarpus lacucha, ³ Indian
sorrel, ⁴ common lime, ⁵ common citron, ⁶ orange, ⁷ pome-
granate, ⁸ Elephant- or wood-apple, ⁹ mangosteen, ¹⁰ gar-
cinia cambogia, ¹¹ hog-plum, ¹² Carissa carondas, ¹³ another
kind of lime. — The *Chūdamāni* (according to the *Nigh.*
Pr.) has the following: ¹ Yellow wood-sorrel (चुका),
² Artocarpus lacucha (बुद्धफलस), ³ Indian sorrel (आस्रवे-
तस), ⁴ lime (ईडनिंबू), ⁵ citron (महाकुंज), ⁶ orange (ना-
रिंग), ⁷ pomegranate (दाकिंज), ⁸ Elephant- or wood-apple
(काविंठ), ⁹ tamarind (चिंच), ¹⁰ mangosteen (कोकंब), ¹¹ a
kind of creeper called आबटवेस, ¹² Carissa carondas (कर-
बंदी), and ¹³ another kind of lime (निंबू). — The *Vaidya-
bhūshana* (as quoted by the *Nigh. Pr.*) gives ¹ mangosteen
(कोकंब), ² tamarind (चिंच), ³ Averrhoa carambola (करम-
र), ⁴ a kind of lime (निंबू); in general, any sour substance
(आबटवेसभयांषी). Also आस्रवर्ग. E. अस्र and वर्ग.

अस्रवल्ली Karmadh. f. (-ल्ली) An esculent root, called *Tri-
parni*, probably a sort of Arum (*Rājan.*: चिपरी; *Nigh.*
Pr.: चिपरीकड). For its properties see चिपरी. E. अस्र
and वल्ली.

अस्रवाटक Karmadh. 1. m. (-टकः) Hog-plum, *Spondias
mangifera* (*Nigh. Pr.*: आंबाडा).

2. f. (-टिका) A variety of the betel plant or piper
betel (*Rājan.*: नामवल्लीभेद). Also अस्रवाटी. Its pro-
perties are thus described in the *Rājan.*: खादस्रवाटी
कटुकास्रतिक्ता रुचा तपोष्वा मुखपाकवर्षी विदाहपित्तस-
विकोपनी च विष्टस्रदा वातनिवर्हणी च. Comp. अस्रवाहा.
E. अस्र and वाटिका.

अस्रवाटी Tatpur. f. (-टी) The same as अस्रवाटिका q. v.
E. अस्र and वाटी, or a contraction of अस्रवाटिका.

अस्रवाप्य Bahuvr. m. (-प्यः) Probably, *Amaranthus tristis*
(*Nigh. Pr.*: आंबटमाठ). E. अस्र and वाप्य.

अस्रवासुक Karmadh. n. (-सुक) ¹ A large variety of the
Yellow wood-sorrel or *Oxalis corniculata* (*Nigh. Pr.*: चोर-
चुका). ² A kind of sour gruel, the water of boiled rice
in a state of spontaneous fermentation (*Rājan.*: चुकम्).
Comp. अस्रशाक 2. 2 and अस्रसार. — Also अस्रवासुक
and आस्रवासुक. E. अस्र and वासुक.

अस्रवासुक. See the preceding.

अस्रविदुस Karmadh. m. (-सः) Indian sorrel, *Rumex vesic-
carius* (*Nigh. Pr.*: आस्रवेतस). E. अस्र and विदुस.

अस्रवीच Bahuvr. n. (-चम्) The Mangosteen tree, *Garcinia pur-
purea*; or the dried rind of the Mangosteen fruit. Compare
the next. (*Rājan.*: वृषास्र.) E. अस्र and वीच.

अस्रवृष Karmadh. m. (-वः) The same as the preceding
(*Rājan.*: वृषास्र; *Nigh. Pr.*: कोकंबी; see also *Dhamwantari*
s. v. अस्रपूर). Also वृषास्र; and see the next. E. अस्र
and वृष.

अस्रवृषक 1. m. (-कः) The same as the preceding.

2. n. (-कम्) Probably the dried rind of the Mangosteen
fruit; *Bhāvapr.*: वृषास्रं तिमिडीकं च चुकं खादस्रवृषकम्;
its properties are thus defined in the same work: वृषास्र-
माममलोष्यं वातघ्नं कफपित्तस्रम् । पक्वं तु मुख संघाहि कटुकं तु
वरं लघु । अस्रोष्यं रोचनं रसं दीपनं कफवातघ्नत् । तुष्णा-
शीघ्रहृशीमुखमूत्रहरोनवमुचित्. E. अस्रवृष, taddh. aff. कन्.

अस्रवेतस Karmadh. 1. m. (-सः) Also आस्रवेतस and वेत-
सास्र. Indian sorrel, *Rumex vesicarius* (*Ainslie, Mater.*
Ind. I. p. 399: “the *Rumex vesicarius* has obtained the
name of sorrel in India, owing to its resemblance to the
Rumex acetosa, in taste and other qualities.”). The *Rāja-
nigh.* mentions the following synonyms of this plant: ¹ अस्रः,
² वेधी, ³ रसास्रः, ⁴ आस्रवेतसः, ⁵ वेतसास्रः, ⁶ अस्रसारः,
⁷ श्रतवेधी, ⁸ वेधकः, ⁹ भीमः, ¹⁰ भेदनः, ¹¹ भेदी, ¹² राजास्रः,
¹³ अस्रभेदनः, ¹⁴ अस्राफुल्लः, ¹⁵ रससारः, ¹⁶ फसास्रः, ¹⁷ अस्र-
नायकः, ¹⁸ सहस्रवेधी, ¹⁹ वीरास्रः, ²⁰ मुखवेतुः, ²¹ वराभिधा,
²² शङ्खद्रावी, ²³ मांसद्रावी. The *Amarak.* has merely सह-
स्रवेधी, श्रतवेधी, and चुकः (*masc.*); the *Ratnam.*: वराङ्गी
and चुकः (*masc.*); *Hemach.* (in the *Nānārthas*) and the
Viśvapr. mention चुकः (*masc.*), and भीमः in the sense of
अस्रवेतस; the former also अस्रः. On the other hand, it
seems doubtful whether *Hemach.* is right where, in the
Abhidhānach, he gives as synonymous, तिमिडीकम्, चुकम्
(*neuter*), वृषास्रम्, and अस्रवेतस; for no other Kosha
known to me renders any of the first three words in the
sense of अस्रवेतस, or अस्रवेतस (*m.* or *n.*) in the sense of
तिमिडीक, &c. The *Viśvaprakāśa*, on the contrary, dis-
tinctly says that only the masculine of चुक means अस्रवेतस,
viz.: चुकस्त्वस्त्रे ऽस्रवेतसे । चुकी चाङ्गेरिकायां खादुषास्रे
चुकमिथ्यते; and the *Bhāvaprakāśa*, after having defined
अस्त्री (अशिका चुक्रिवास्त्रीका चुका दन्तशठापि च । अस्त्रा
च चिञ्जिका चिञ्जा तिमिडीका च तिमिडी), continues:
खादास्रवेतसयुक्तः श्रतवेधी सहस्रचित्. — The fem. चुकी
or चुक्रिका, qq. vv., is never used synonymously with
अस्रवेतस). Compare also अस्त्रीय.

2. n. (-सम्) The fruit of the former. Its properties
are thus described in the *Rājanigh.*: अस्रवेतसमत्वस्त्रं कषा-
योष्यं च वातघ्नत् । कफार्शःश्रमगुल्मघ्नमरोचकहरं परम्; and
in the *Bhāvaprak.*: अस्रवेतसमत्वस्त्रं भेदनं लघुदीपनम् ।

इन्द्रोमसुखमुखाग्रं पित्तलोहितदूषणम् । एवं विरमददोषं
 शीहोदावर्तनाशनम् । हिक्काणाहारविन्नासकासावीर्षवमिप्र-
 कुत् । कफवातामयध्वंसि च्छाममांसद्रवत्वकृतं । चक्षुःशूलं गुणा-
 तेवं(?) लौहसुचीद्रवत्वकृतं. Compare also *Wise, Hindu Syst.*
of Med., p. 154. E. चक्षुः and वेतस.

चक्षुःशूल Karmadh. 1. m. (-कः) ¹The Mangosteen tree, *Garcinia*
purpurea (*Nigh. Pr.*: चोर्षवी). ²Probably, the dried rind
 of the Mangosteen fruit (*Rājan.*: चक्षुःशूलविशेषः; शाखाशूलम्,
 मुक्ताशूलम्, चक्षुःशूलिका, विशाखम्; and *Dhanwantari* s. v.
 चक्षुःशूलम्; compare also चक्षुःशूलम्). Its properties are thus
 described in the *Rājan.*: अक्षुःशूलकस्त्वतीवासो वातघ्नः कफ-
 दाहकृतं । साम्येण शर्करामिश्रो दाहपित्तकफार्तिनुत्.
 2. n. (-कम्) ¹The same as the masc. s. (*Rājan.*:
 वृषाशूलम्). ²A kind of sour gruel, the water of boiled
 rice in a state of spontaneous fermentation (*Rājan.*: चक्षुःशूलम्).
 Compare चक्षुःशूलकम् and चक्षुःशूलम्. E. चक्षुः and शूलकम्.

चक्षुःशूलिका Bahuvr. m. (?) (-कः?) A large variety of
 Yellow wood-sorrel or *Oxalis corniculata* (*Nigh. Pr.*: चोर्-
 चुका). E. चक्षुःशूलकम् and चक्षुःशूलिका.

चक्षुःशूलिका f. (-ष्टा) Yellow wood-sorrel, *Oxalis corniculata*
 (*Nigh. Pr.*: चांबोती). E. Apparently a corrupt form of
 चक्षुःशूलिका.

चक्षुःशूलिका Bahuvr. 1. m. (-रः) ¹Indian sorrel, *Rumex vesic-*
arius (*Rājan.*: चक्षुःशूलिका; *Nigh. Pr.*: चक्षुःशूलिका). ²The
 common lime, *Citrus acida* (*Rājan.*, *Nigh. Pr.*: निम्बू); or
 a variety of it (*Nigh. Pr.*: इन्द्रनिम्बू). ³The marshy date
 tree, Phoenix or *Elate paludosa* (*Rājan.*: हिन्नास; *Nigh.*
Pr.: चोर्षकटिताड).
 2. n. (-रम्) ¹Sour gruel, the water of boiled rice in
 a state of spontaneous fermentation (*Rājan.*: चक्षुःशूलिका;
Nigh. Pr.: चांबी or चांबीभेद, a kind of it); comp. चक्षुः-
 शूलिका 2. and चक्षुःशूलिका 2. ²A dilute mixture of tamarinds,
 mangosteens, and similar fruits, squeezed in any pulse-
 decoction or in water, with salt, assafoetida, &c. (*Nigh. Pr.*:
 सार, as rendered by *Molesworth*). E. चक्षुः and सार.

चक्षुःशूलिका f. (-का) The tamarind tree, *Tamarindus Ind-*
ica (*Nigh. Pr.*: चिच). E. चक्षुः and शूलिका, taddh. aff. कन्
 and fem. aff. टाप्.

चक्षुःशूलिका Karmadh. f. (-द्रा) Zedoary, *Curcuma zedoaria*
 or zerumbet (*Rājan.*: शटी). E. चक्षुः and हरिद्रा.

चक्षुःशूलिका Tatpur. m. f. n. (-क्तः-ता-क्तम्) Acidulated (*Wilson*).
 E. चक्षुः and चक्षुःशूलिका.

चक्षुःशूलिका Karmadh. m. (-शः) *Indian sorrel*, *Rumex vesic-*
arius (*Rājan.*, *Nigh.*: चक्षुःशूलिका). E. चक्षुः and चक्षुःशूलिका.

चक्षुःशूलिका m. (-नः) *Globe amaranth*, *Gomphrena globosa*
 (*Bhāvaprak.*, *Nigh. Pr.*); *Bhāvapr.*: चक्षुःशूलिका ऽ चक्षुःशूलिका (MS.
 I. O. °ठनः) प्रोक्तस्तथाश्चातक इत्यपि । कुरष्टको (MS. I. O.
 °ठको) वर्णपुष्पः स एवोक्तो महासहा । चक्षुःशूलिका (MS. I. O.
 °ठनः) कषायोष्णस्निग्धः स्वादुश्च तिक्तकः. Compare the
 next and चक्षुःशूलिका. E. ?

चक्षुःशूलिका Tatpur. m. n. (-तः-तम्) The same as the preceding
 and the next. Comp. चक्षुःशूलिका and the *Viśvapr.* s. v. चक्षुः-
 शूलिका. E. See चक्षुःशूलिका.

चक्षुःशूलिका m. (-कः) The same as the preceding (*Rājan.*:
 चक्षुःशूलिका). Comp. चक्षुःशूलिका and the *Viśvapr.* s. v. चक्षुः-
 शूलिका. E. चक्षुःशूलिका, taddh. aff. कन्.

चक्षुःशूलिका Tatpur. f. (?) (-दिः) A large variety of yellow
 wood-sorrel or *Oxalis corniculata* (*Nigh. Pr.*: चोर्चुका).
 E. चक्षुः and चक्षुःशूलिका.

चक्षुःशूलिका Tatpur. 1. m. f. n. (-तः-ता-तम्) "Covered,
 through (the eating of) sour (articles of food)"; चक्षुःशु-
 चिता इष्टिः is the same as 2.; e. g. *Susruta* (in enumerating
 certain diseases of the eye): इष्टिसाक्षुःशुचिता &c.
 2. n. (-तम्) (In medicine.) Scil. नेच. A disease which
 affects the whole eye; described by *Susruta* in the following
 manner: चक्षुःशुचिनेन विदाहिना वा संख्यायते सर्वत एव
 नेचम् । शोफान्वितं लोहितकं सनीशिरतादृग्क्षुःशुचितं वहनि;
 "when, through (the eating of) sour or pungent (articles
 of) food, the eye is quite covered (closed?), swollen, red,
 and marked with black (spots), (such a disease) is called
Amladdhyushita". Also with the ellipsis of नेच, e. g. *Su-*
śruta (in enumerating eye-diseases): चक्षुःशुचिने ऽधिमन्वो
 ऽक्षुःशुचितं मुक्तिकाइया &c. (*Wise, Hindu Syst. of Medicine*,
 p. 293, gives a definition which slightly varies from that
 just quoted). E. चक्षुः and चक्षुःशुचितम्.

चक्षुःशूलिका Tatpur. 1. m. f. n. (-नः-ना-नम्) ¹Unfading, un-
 decaying; unfaded, unimpaired; e. g. *Mārkaṇḍ.-Pur.* (*Devim.*):
 अक्षुःशूलिकां मालां शिरस्युरसि चापराम् । अददज्जलधि-
 स्तस्यै &c.; or (figuratively) *Śiśupālab.*: अथ वपुरभिषेक्तुं ताल-
 दाशोभिरिपुर्वनविहरणखेदक्षुःशूलिकां नक्षुःशूलिकां शोभाः (scil. अक्षुःशूलिकाः;
Mallin.: अक्षुःशूलिकां शोभाः । अक्षुःशूलिकां नक्षुःशूलिकां). ²Clean, pure (*He-*
mach.: चक्षुःशूलिका; *Viśvapr.*, *Med.*, *Bhūripr.*, *Śabdaratn.*: निर्मलः).
 2. m. (-नः) ¹Globe amaranth, *Gomphrena globosa*
 (*Amarak.*, *Med.*: महासहा; *Trikaṇḍ.*: कुरष्टकः; *Hem.*: शि-
 ष्टीभेद; *Viśvapr.*, *Bhūripr.*: शिष्टिकाभेद; *Śabd.*: वृषभेद);
 or a white, blue, or yellow variety of it (*Nigh. Pr.*, ac-
 cording to various authorities, चेतकोरांटा, नीलकोरांटा
 or पिंजळाकोरांटा; *Sureśvara*: वासपुष्प, i. e. the blue va-
 riety of it). For the red variety, see चक्षुःशूलिका, रक्षाशूलिका,
 रक्षाशूलिका, शोभाशूलिका. Comp. चक्षुःशूलिका, चक्षुःशूलिका, चक्षुःशूलिका,
 and चक्षुःशूलिका. ²*Rosa glandulifera* (*Rājan.*: राजतरुणी),
 or a wild variety of it (*Nigh. Pr.*: राजशेवंती).
 3. f. (-ना) A large variety of the wild *Rosa glanduli-*
fera (*Nigh. Pr.*: चोर्षराजशेवंती). E. चक्षुः neg. and चक्षुःशूलिका
 (which is the regular form, whereas चक्षुःशूलिका, in चक्षुःशूलिका, is
 either irregular — compare चक्षुःशूलिका — or corrupt); *Globe*
amaranth is said to bear this name "because its flowers
 do not fade soon"; *Rāyamukuta*: पुष्पमायु चक्षुःशूलिका न
 भवतीत्यक्षुःशूलिकाः.

चक्षुःशूलिका Bahuvr. n. (-मम्) *Globe amaranth*; the same
 as चक्षुःशूलिका 2. 1. (*Hemach. nān.* 4. 341: महासहा चक्षुःशूलिका-
 कुसुमं माषपर्णपि; this half-verse, which occurs before वरा-
 रोहो नजारोहे &c. in an I. O. MS. of *Hemach.*, is omitted
 in the Calcutta ed. of the *Nānārthas*; *Viśvapr.*: महासहा
 माषपर्णामक्षुःशूलिकुसुमे ऽपि च). E. चक्षुःशूलिका and कुसुमम्.

चक्षुःशूलिका I. Tatpur. f. (-निः) ¹Freshness, verdure. ²Vigour.
 E. चक्षुः neg. and चक्षुःशूलिका.

II. Bahuvr. m. f. n. (-निः-निः-निः) ¹Unfading. ²Vigor-
 ous. E. चक्षुः priv. and चक्षुःशूलिका. (*Wilson*.)

चक्षुःशूलिका f. (-नी) A multitude of, or a place containing,
Globe amaranths (*Trikaṇḍ.*, *Śabd.*). E. चक्षुःशूलिका, taddh.
 aff. इनि, fem. aff. ऊीप्; scil. भूमि; (see *Pāṇini* V.

2. 135., IV. 2. 51. v. 1., and *Gāṅarātnam.*, where similar formations are taught). Comp. **अशोभिनी**.

अशायनी Tatpur. f. (-नी) A flowering shrub, *Jasminum elongatum*, Graham. (*Nigh. Pr.*: **जवाळी**; see *Molesworth* s. v.). E. (probably) **अ** neg. and **शायनी** (स्त्री, *kṛit* aff. **कुट्**, fem. aff. **ऊीप्**).

अशिका. See **अशक** 3. B.

अशिकाकन्द Tatpur. m. (-न्दः) A bulbous root, also called **अशनालिका** (*Nigh. Pr.*). E. **अशिका** and **कन्द**.

अशिकावटक Tatpur. m. (-कः). Also **आशिकावटक**. A cake made of pulse, ground and fried (see **वटक**), and afterwards steeped in water previously prepared with a tamarind-fruit which has been soaked and ground in it. Such a dish is said to stimulate digestion and, besides, to possess all the other properties of the **वटक** cake (according to the manner in which this kind of cake is prepared; see s. v. **वटक**). Compare **कुष्माण्डकवटी**, **माषवटी**, **मुद्गवटी**; and, for made dishes in general, see **छताम**; *Bhāvaprak.*:

अशिकां खेदयित्वा तु जलेन सह मर्दयेत् । तन्नरि कृतसंस्कारे वटकाश्चयेज्जनः । आशिकावटकास्ते तु रक्षा चङ्गिप्रदीपनाः । वटकस्य गुणैः पूर्वैरिति ऽपि च समन्विताः । E. **अशिका** and **वटक**.

अशिमन् m. (-मा) Sourness, acidity (*Gāṅarātnam.*). Comp. **अशता** and **आशक**. E. **अश**, taddh. aff. **इमनिच्**.

अशिश्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) I. Distinct, clear; e. g. *Bhāṭik.*: **प्रमेदिताः सपुत्रास्ते सुखान्नावाहविक्रमाः । अशिश्टनादा निरगुः फाण्डचित्रास्त्रपाणयः** (*Jayam.*, *Bharatas.*: **अशिश्टनादाः । विस्ष्टवाचः**).

II. Not rubbed off; e. g. *Bhāṭik.*: **पयोधरांश्चन्दनं**; see the quotation s. v. **अमृष्टमृज**. E. **अ** neg. and **शिश्ट**.

अशी. See **अश** 3. B.

अशीका. See **अशिका** s. v. **अशक** 3. B.

अशीभूत Tatpur. m. f. n. (-तः-ता-तम्) Become sour; e. g. *Sūratā*: **अशीभूतं** (scil. **वारि**) **कफोक्लेशि न हितं तत्पिपासवे**. E. **अश**, taddh. aff. **ष्वि**, and **भूत**.

अशीय m. (-यः) The same as **अशवेतस** q. v. (*Nigh. Pr.*: **आशवेतस**). E. **अश**, taddh. aff. **इ**.

अशैच्छत्व Tatpur. n. (-त्वम्) Something else than a barbarism in grammatical speech; other than a mere barbarism; e. g. *Nāgajbh.* on *Kaiyy.* to *Patanjali* (in the *Introd.* to *Pāṇ.*): **नन्वशैच्छत्वादीनां वङ्गस्वाङ्गनामनुयहो न्याय इति &c.** E. **अ** neg. and **शैच्छत्व**.

अशोटक m. (-कः) The same as **अरमकाक** (*Ratnamāla*). E. Compare **अशपचक**, of which it seems to be a corruption.

अशोन्नार Karmadh. m. (-रः) Sour eructation or belch. See **अशिका** 4. E. **अश** and **उन्नार**.

अय (अय — भ्वादि — उदात्त — अनुदात्तेत् or, according to some, **स्वरितेत्**) r. 1st cl. *ātm.*; or, according to some, par. and *ātm.* (**अयते** or, according to some, **अयति** and **अयते**; **अयत**; **आयत**; **अयताम्**; **अयासके** — *Pāṇ.* III. 1. 37., *Vop.* VIII. 55. 114. —; **अयिता**; **अयिष्यते**; **आयिष्ट** — 2d plur. **आयिष्टुम्** or **आयिष्म** or **आयिष्म**, *Pāṇ.* VIII. 3. 79., *Vop.* VIII. 114. —; **अयिषीष्ट** — 2d plur. **अयिषीष्टुम्** or **अयिषीष्म** or **अयिषीष्म**, *ibid.* —; *desid.* **अयिषिष्यते**; *caus.* **आययति**; **आययत्**. Though these forms, quoted by the

Dhātuvṛttis, may be referred to **इ**, if this *dhātu* is inflected as a **भ्वादि**, i. e. according to the 1st cl., the native grammarians, inclusive of the commentaries on the *Dhātupāṭha*, look upon them as coming from a separate *dhātu* **अय**; and this distinction is here retained, not only because it affords a clearer insight into the forms which belong either to **अय** or to **इ** cl. 1., but also because such forms as **पयायिष्टुम्** &c. cannot be referred, in a regular way, to **इ** q. v. Compare also p. 419b, l. 31 ff. The voice in which, according to the chief authorities, this *dhātu* is inflected, is the *ātm.* [*Yāska's Nigh.*: **अयते**], and its place in the *Dhātupāṭha* is therefore amongst the **अनुदात्तेत्** [comp. *Westergaard's Dhātup.* § 14. 1.]; as, however, not only **अयति**, but other *parasm.* forms occur in the Vaidik as well as in the later literature, *Kshīrasvāmin* and *Kātyāya* put it amongst the **स्वरितेत्** q. v. [after **हाम्**; comp. *Westergaard* § 21. 18.]. *Mādhava*, who mentions this circumstance, does not seem to approve of this arrangement by the two grammarians; for he says that it is not in conformity with that of the old authorities, and, in support of his view, quotes also *Haradatta*, who in his comment. on *Pāṇ.* VIII. 2. 19. states that **अयति** is there **अनुदात्तेत्**. *Bhāṭojidīkshita*, on the other hand, solves or rather cuts the difficulty, by stating that *dhātus* which are **अनुदात्तेत्** need not always be inflected in the *ātm.*, in contradistinction from those which are **कित्**, and, on account of the *anubandha* **इ**, are *always* inflected in that voice; [comp. *Pāṇ.* I. 3. 12.; *Mādh. Dhātuvṛ.*: **असादनारं** — viz. after **हाम्** — **स्वामिकाशपाययतिं पठतः । तदगर्षे प्रतीयते । यदाह । उपसर्गस्वायतावित्त्वं हरदत्तः । अयतिरनुदात्तेदिति; Bhāṭojid. Dhātuvṛ.: **अय कश्चमुदयति विततोर्ध्वरश्मिरज्जाविति माचः ।** — i. e. *Śiṣupālab.* 4. 20. — **इटवित्कटी** — comp. *Westergaard*, § 9. 24. — **इत्त्वं प्रसिष्टस्य भवति । यदा । अनुदात्तेत्वस्यणमिष्यम् । चषिणो** (comp. *Pāṇ.* II. 4. 24.) **कित्करणोच्चापकात्**]. Forms like **आयम्** and **आयन्** may, therefore, be derived from **अय**; but, though *Sāyaṇa* derives them so sometimes in his comm. on the Vedas, it is better, perhaps, in optional cases of this kind, to refer them to **इ**, where instances will be found. — If the inflected verb, or a derivative, of **अय** is combined or compounded with an **उपसर्ग** (q. v.) which immediately precedes it and contains a **र्**, this sound, according to *Pāṇ.* VIII. 2. 19., is changed to **इ**. To judge, however, from *Kātyāyana's Vārttikas* and the *Bhāshya* on them, the only combinations contemplated by this rule of *Pāṇini* were, at the time of *Kātyāyana* and *Patanjali*, **प्र**, **पर**, and **परि**. Forms like **दुरयते** and **निरयते** (or **दुरयत्**, **दुरयन्**, and **निरयत्**) some explain as arising from the first part of these forms being **दुस्** and **निस्**; whereas, according to their theory, **दुर्** and **निर्** followed by **अयते** would result in **दुस्यते** and **निस्यते**; yet it is doubtful at least whether the *Kāśikā* acknowledges the correctness of combinations like the latter two. Even **स्रायत्**, in the room of **प्रस्रायत्**, is apparently countenanced by some: others, on the contrary, absolutely reject such a form; inasmuch as, according to them, **प्रस्राय** comes from **इ** with **प्रति**, and therefore does not fall under the rule which merely relates to **अय**. See the prefixes**

named as under). ¹To go (*Dhātup. of Mād̄h., Maitr., Hemach. &c.*: गती); ²to go towards; e. g. *Rigv.*: नीचायमानं जसुरि न श्नेनं अवसाच्छा पशुमस्य यूषम् (*Sáy.*: नीचा । नीचे: । अयमानम् । गच्छन्म); or *ibid.*: मनोजवा अयमान आयसीमतरत्पुरम् (*Sáy.*: अयमान: । गच्छन्); or *Atharv.*: यो अय देव सूर्यं त्वां च मां चान्तरायति &c.; or *Bhāṭik.*: आयिष्ट मावतिस्तत्र तौ चाप्यह्वतां ततः (*Jayam.*: आयिष्ट । आगतवान्) or *Nalod.*: सह दीनायत (i. e. दीना । आयत) तेन स्वगृहं च भेमी यथे ऽमुनायततेन (i. g. अमुना । आय-ततेन; *Tiká.*: आयत । गतवतो); or *ibid.*: धनिसमुदायं तारं दधतो ऽस्य ह्यास तं तदायन्तारम् (*Tiká.*: आयन्त । आजरम्); or *Prabodh.*: (अगत) अजाति प्रभवत्प्राप्तमयते तत्त्वावबोधोदयात् (*Rāmadāsa.*: अस्ममयते प्रकीयते); or (*caus.*) *Chhānd. Up.*: पृथग्ब्रह्मा वैश्वानरो ऽयं स्वमात्मानमुपास्ते तस्मात्त्वां पृथग्ब्रह्मय आययन्ति पृथग्ब्रह्मयो ऽनुयन्ति (where the word, though a causal form, has apparently the sense of the primitive verb; *Śankara.*: आययन्ति आगच्छन्ति; it may also represent, though not necessarily, आययन्ति with prefix आ); ^bto go away; e. g. *Rigv., Sāmav.*: निःसहमाथो यमते नायते धन्वासहा नायते (*Sáy.*: नायते । न गच्छति । शनोः सकाशान्न पलायते); or *Mād̄h. Dhātuvr.*: मा भवानचियत्. [The commentator on the *Nalodaya* infers from the meaning “to go” also one “to know,” but the correctness of his view seems to be liable to doubt; comp. s. v. अयत्.]

²To obtain (lit., to go into or towards); e. g. *Rigv.*: यद्विद्म पूर्वं अपराय शिञ्जयञ्ज्यायान्कनीयसो देष्मम् (*Sáy.*: अयत् । प्राप्तयात्); or *Nalod.*: अयि भवने चायस्व स्वभुवं पुष्कर मुदं जने ऽचायस्व (*Tiká.*: मुदं हर्षमयस्व प्राप्तुहि). — With

अन्तर — To intervene; e. g. *Mṛichchh.*: दुर्दुरक उपसृत्त्वान्तरयति. Comp. अन्तरय.

अप — To go away; e. g. *Rigv.*: यदेवा अदःसखिसे सुखरन्धा अतिष्ठत् । अथा वो वृत्तामिव तीव्रो रेणुरपायत् (*Sáy.*: अपायत् । अपागच्छत्); or (*lei*) *Atharv.*: यथा श्रेपो अपायति स्त्रीषु चासदनावथा; or *ibid.*: अपेरिवास्व दहत एति शुष्मिण्य उतेव मत्तो विलपन्नपायति. Comp. also the instance under आ.

अभि — To approach; e. g. with hostile intent, *Rigv.*: अश्वेनं वस आयसः सहस्रभृष्टिरायतार्चन्नु स्वराज्यम् (*Sáy.*: अभ्यायत् । हनुमामिमुख्येनागच्छत्); or *Atharv.*: येनोद्यतो वसो ऽभ्यायताहिं स नो मुहसंहसः.

अव — To come down; e. g. *Atharv.*: अवायन्तां पक्षियो ये वसांस्तनरिषे दिवि ये चरन्ति.

आ — To come towards; to approach; e. g. *Atharv.*: यो अय सेन आयति स संपिष्टो अपायति; compare also above, l. 15.

आ pr. उप (i. e. उपा) — To come towards, into; e. g. *Rigv.*: मतेचिदो वृतवो वस्ववचस उप धानुत्वमायति (*Pada.*: आ । अयति; *Sáy.*: उपायति । उपगच्छति); or *ibid.*: यो मे पृथाथो ददथो निबोधायो मा सुन्वन्मप नोभिरायत् (*Pada.*: आ । अयत्; *Sáy.*: उपायत् । उपगच्छत्).

उद् — ¹To rise, to get up; e. g. *Rigv., Atharv.*: यथा नातः पुनरेकसोदयत्तदामसु सहसे मनुमच्छवः (*Sáy.*: उदयत् । उद्गच्छत्). ²To go up, to come in sight; e. g. *Mahābh. Śāvam.*: अथप्रभृति कौन्तेय यस्व समयो हि ते । मुहूर्तो यद्ययः प्राप्तसोदयन्तीह चावकाः. ³To rise (as the sun, moon, clouds, &c.); e. g. *Praśnop.*: अवाहित उदयन्त्वत्पार्थी

दिशं प्रविशति &c. । स एव वैश्वानरो विश्वरूपः प्राथो ऽभिदयते । सहस्ररश्मिः शतधा वर्तमानः प्राथः प्रजानामुदयविष सूर्यः; or *Mahābh. Vanap.*: अथैव प्रतितिष्ठन्ति पुनरुदयन्ति च । सप्त देवर्षयस्तात वसिष्ठप्रमुखास्तदा; or *Rāmāy.*: प्रकाशं तु गतो मार्गश्चन्द्रोदयता तदा; or *Śiśu-pālab.*: उदयदहिमरोचिर्ज्योतिषाक्रान्तमन्तर्धुन इव तथैवा-पूर्वमवापि भाति (*Mallin.*: उदयत उदीयमानस्याहिमरोचिषो ऽर्कस्य &c.); compare also the quotation p. 417 b, l. 30; or *Mṛichchh.*: उदयन्तु नाम मेघा भवतु निशा वर्षमविरतं पततु &c. ⁴To arise from, to originate in; e. g. *Satap.*: यथा-मेधुम उदयत एवमेषामूपोदयते; or *Prabodhach.*: मोहः को ऽयमहो महानुदयते लोकस्य शोकावहः; or (in connection with the former meaning) *Atharv.*: अनु सूर्यमुदयतां हव्यतो हरिमा च ते.

उद् pr. अभि (i. e. अभुद्) — To rise in regard to (some or something); e. g. *Mahābh. Virāṭap.*: यो निमित्तमनर्षानां बहूनां मम भारत । तं चेष्ठीवन्तमादित्यः प्रातरभुदयिष्यते.

दुस् or दुर — (Perhaps) To go away; for दुल्यते see above p. 417 b, l. 45 seqq., and the following prefix.

निस् or निर् — To go out, to come out; e. g. *Rigv.*: नाहमतो निरया दुर्नेहितत्तिरयता पाथीनिर्गमाधि (*Pada.*: निः । अय; *Sáy.*: निरया । निरयाधि । निर्गच्छानि). For the change of निर् to निस् in निल्यते, see above p. 417 b, l. 45 ff.; *Kātyāy.* and *Patanj.* have no remark on the change of र् to स्, in निर् and दुर, as in forms like दुल्यते and निल्यते; *Kaṣyapa* disapproves of them: न च निर्दुरावकाश इति वक्तुं शक्यमेवं हि निर्दुरो(र)यताविति वक्तव्यं स्नात्; likewise *Nāgajibh.*: निर्दुरोर्दुर्णेन निराययति । इत्यादौ खर्षविशेषत्वेनातिप्रसङ्ग इति चेचित्; the *Kāśikā* seems to take the same view: निस् । दुस् । इत्येतयोश्च इत्यस्मात्सिद्धत्वात्त्वेन न भवितव्यम् । निरययम् । दुरययम्; the *Siddhāntak.*, however, finds means to justify the change: निस्-दुसो इत्यस्मात्सिद्धत्वात् खल्वम् । निरयते । दुरयते । निर्दुरोश्च । निल्यते । दुल्यते; *Mādhava* also admits of it: न चानन्तरो निर्दुरो रेफो ऽवकाश इति वाच्यम् । तर्हि खाद्यार्थं तावेवोपाददीत; and likewise *Hemach. Dhātuparāy.*: निल्ययनम् । दुल्ययनम् । निर्दुसोश्च सो इत्यस्य परे क्तवे ऽसिद्धत्वात्निरययम् । अथ स्वरादिति नस्य गत्यम् । अदुस्परमं निर इत्यत्र दुरो वर्धनात्स्वरादिबलाभावे दुरययनम्.

परा — (which in this combination, becomes पसा, according to all authorities; e. g. *Patanjali* [on *Kātyāy.*'s *Vārttika* to *Pān.* VIII. 2. 19., उपसर्गस्त्विति चेदेकादेशे ऽप्रसिद्धिः]: ज्ञायते । पसायते; or comp. the *Kāśikā* under परि —); e. g. (in the *ātmanep.*) *Nirukta.*: अपायकं अघान कमहं आतु को ऽस्मन्नीतः पसायते; or *Mahābh. Vanap. (Draup.)*: रावपुत्र निवर्तस्व न ते युक्तं पसायनम् । कर्षं हनुचरान्हित्वा शत्रुमध्ये पसायसे; or *Hitop.*: ततो दूरादवलीक्य व्याघ्रमुक्त्वा चेषपतयः सत्वरं पसायन्ते; or *ibid.*: यावद्देनेन मुनिना जीवितव्यं तावदिदं मम स्वरूपास्त्रानमकीर्तिशरं न पसायिष्यते; or *Bhāṭik.*: न वा पसायाच्छे विद्याच्छे न रावसः; or *Jayam.* on a passage of the *Bhāṭik.*: मा पसायध्मिस्तुष्टैस्त्रानवादीत्; or *Hitop.*: एकदा अष्टमादाय पसायमानः कश्चिद्वीरो व्याघ्रिष व्यापादितः; seldom in the *parasm.*; e. g. *Mahābh. Ādip.*: यथ यथ च दृश्यन्ते प्राणिनः खाद्यवाचयाः । पसायन्तः प्रवीरो ती तत्र तत्राभ्यावताम् (v. l.: पसायतस्य तत्र ती वीरो पर्यधावताम्); or *Hitop.* (edd. Seramp., London,

Calc., Bombay): यदाहं शब्दं करोमि तदाह लमुत्वाद्य सत्वरं पलायिष्यसि (similarly ed. Johns.: त्वं सत्वरमुत्वाद्य प०; Lassen-Schlegel, however: *सत्वरमपसरिष्यसि). — An instance of the *infin.* is, *Hitop.*: (the traveller) महापङ्के निमयः पलायिष्यमचमः; of the *part. fut. pass.*, in the Seramp., Calc., and Bombay edd. of the *Hitop.* (towards the end of the first book): ततो ऽहं मन्वरस्य बन्धनं हेत्स्वामि समाहिते (v. l. संनिहिते) कुम्भके भवन्नां पलायितव्यम्. See also पलायित and compare पलायन्. — The conjugation of पलाय् as if it were a primitive dhātu must be looked upon as a poetical liberty; comp. पलाय्, pref. वि; line 28. [The reading in the present ed. of the *Bhāṭṭik.* XV. 56.: तमादाया-पलायिष्ट is wrong; a good I. O. MS. of the text and several comm. gives: *य पलायिष्ट.]

परा — pr. प्र (i. e. प्रपरा — which becomes प्रपला —) To flee forth, to flee (used emphatically); e. g. *Rāmāy. Yuddhak.* (in the later recension; ed. Gorresio): विवस्वद-दना ह्येते तत्रप्रहरसा दिशः । वानराः प्रपलायन्ते चासादु-त्फुल्लसोचनाः; (in the earlier recension; ed. Calc., Bombay): ... पलायन्ते ऽच हरयस्त्रासादु*); or *Bhāṭṭik.*: अश्वत्थान्तः शब्दं प्रपलायन्त चान्वतः; or *ibid.*: आकन्धिषुः सखीनाम्न-पलायिवतास्त्रिदन् (v. l. *मिदन्); or *ibid.*: अकोकूयिष्ट तस्मिन् प्रपलायिष्ट चाकुचम्; or the *Tīkā* on the *Nalod.*: यायात् । प्रपलाय्य गच्छेत्.

परा — pr. वि (i. e. विपरा — which becomes विपला —) To flee in various directions; e. g. *Rāmāy. Ayodhy.* (in the earlier recension): ततस्तु भृशसंचलासखाः सर्वैः सखीजनः । कुचमात्राय शत्रुं अपलायत सर्वशः; where पलाय् is treated as if it were a primitive dhātu; see above line 9 ff.; (the later recension which, in general, has a peculiar dislike of grammatical difficulties, and mostly avoids them by paraphrasing or otherwise, gives this Śloka thus: सहसा विन-नादातीं वृद्धा कुञ्जासुहृज्जनः । कुचमात्राय शत्रुं भयसंवि-यमानसः).

परा — pr. सम् (i. e. संपरा — which becomes संपला —) To flee (emphatically); e. g. *Bhāṭṭik.*: अक्रुचदानरानीकं संपलायिष्ट चावति.

परि — which, in this combination, becomes पसि; according to a *Vārttika* of *Kātyāyana*. There may be a doubt, however, whether this change had taken place as early as at *Pāṇini's* time, since *Patanjali's* discussion on the *Sūtra* VIII. 2. 19. seems to imply that *Pāṇini's* rule merely concerns the case in which no letter intervenes between the prefixal र् and अय्, the substitution of चा for the final च or चा of the upasarga and the initial च of अय् not being considered as the intervening of a letter; (एकादेशे ह्यते नास्ति अवधानम्). *Kātyāyana*, it is true, finds fault with the whole wording of the *Sūtra*, since, according to him, it would not account either for ज्ञायते and पलायते, on the one hand, or for पलायते, on the other; but in this view, he is refuted by *Patanjali*, who, while admitting the expediency of the *Vārttika* relating to परि, satisfactorily shows that the *Sūtra* does account for the two former combinations. — The *Kāśikā* generalizes the result of this discussion, which does not extend beyond the upasargas named, and says that the change takes place if the element

intervening between the prefixal र् and the dhātu is the result of the एकादेशे alluded to before, or if that which intervenes consists of one वर्ण only; (for this term see s. v. and comp. the *Introd.* to the *Mānava K. S.* p. 35 ff.): उपसर्गस्य यो रेफसंज्ञायती परतो लकार आदेशो भवति । ज्ञायते । पलायते । अथ यो ऽयमेकादेशस्य ज्ञानिवज्ञावाद्-यतेरुपसर्गस्य च विभानि सति यद्ययतिग्रहं रेफविशेषणं तदा येन नावधानं तेन अवहिते ऽपि वचनप्रामाण्यादिति । एकेन वर्णेन अवधाने ऽपि सति सत्त्वं भवति । तथा च पलायत इत्-चापि भवति). To go round; e. g. *Śatap., Bṛihadhr.*: आदित्योतिः सञ्जादिति होवाच चक्ष्रेषीवाथं ज्योतिषासे पलायते कर्म कुचते विपल्येतीत्यिवमेवैतद्याज्ञवल्क्यस्य (v. l. वि-पर्येती**); *Śankara*: पलायते पर्येति चेचमारसं वा तत्र नला कर्म कुचते विपल्येति विपर्येति च यथागतम्).

परि — pr. उप (i. e. उपपरि — which becomes उपपसि —) To revert towards; e. g. *Śatap.*: अथ पराकुर्यावर्तते ... । अचोपपस्यत्य उपति (*Sāyana*: अपानकारं पर्यवर्तनं [MS. I. O. पर्यावर्तनं] विधत्ते । अचेति । पराकुर्यः सन् । पिच्छाभिमुखं विस्त्राय पर्यावर्ततेत्यर्थः । ... उक्तकालान्तरं पर्यावर्तमानस्य मन्त्रणं विधत्ते । अचेति । उपपस्यत्य पिच्छसमीपं परिप्राय).

परि — pr. वि (i. e. विपरि — which becomes विपसि —) To revert, to return; e. g. *Śatap.*: अथ स पुनर्विपस्यते तस्मोपरि बन्धुः (*Sāyana*: सो ऽश्चः पुनर्विपस्यते । विपरि-वर्तते । उपधानकासे कर्मसो ऽङ्गभावं प्रतिपद्यत इत्यर्थः).

प्र — (which becomes प्र) To go forth; ज्ञायते (see *Patanj.* &c. under परा —, and परि —).

प्रति — This combination, which in the causal only (प्रत्याययति) might be referred to अय्, is better connected with इ (इत्; not इत्, which forms *आपयति); since प्रत्याययति &c. is used in a figurative sense (“to inspire confidence”, &c.), whereas अय्, in its simple and in its combined state, always retains the unmetaphorical meaning “to go”. The same view is taken e. g. by the *Kāśikā*, — in its counter-instance प्रत्याययति to *Pāṇ.* II. 4. 46., which rule treats of इ (इत्), not of अय्, — and by *Kaiyyāya* and *Bhāṭṭojid.* (on *Pāṇ.* VIII. 2. 19.), who reject, in प्रत्यय, the change of प्रति to ज्ञति, on the ground that प्रत्यय comes from इ (इत्), not from अय्; *Kaiyy.*: प्रतेरयतिपरस्य प्रयोगो नास्ति । इत् एव तेन योन इत्थाः; *Siddhāntak.*: प्रत्यय इति स्थितो रूपम्; and this opinion is probably the correct one, though, according to the *Kāśikā*, some admit a form ज्ञायते; *Kāś.*: ... प्रतेरपि तु प्राप्नोति (viz. the change of र् to ञ्) । तत्र केषांविद्दर्शनं भवितव्यमेव ज्ञायत इति । प्रथमपददर्शनाभिनिविष्टास्तु प्रत्ययत इत्वेवं भवितव्यमिति मन्वन्ते । अपरे पुनः प्रतिशब्दोपसृष्टज्ञायतेः प्रयोगमेव नेच्छन्ति.

[वि — See अय् and ज्ञे, which are treated as primitive dhātus.]

सम् — To come together, to meet; e. g. *Rīgv.*: ऊर्ध्वो धीतिः प्रत्यक्ष प्रयामन्वधावि श्रुत्वात्समयत्ता चा दिशः (*Sāy.*: समयन्ते । अन्विभ्यां संनच्छन्ते); or *ibid.*: सं यद्विशो ऽद्यत्ता मूरसाता उद्यं गो ऽवः पार्ये चहृद्वाः (*Sāy.*: समयन्ते सं-च्छन्ते; this verse is noticed by the *Rik-Prātiś.* on account of the elision of च after विशो).

For — चायन्, — चायन् in combination with any of these prefixes, see s. v. इ.

I. अय 1. m. f. n. (-यः-या-यम्) (ved.) Going, going towards, moving from one place to another, moving always or everywhere, nimble; e. g. *R̥igv.*: मखा अयासः स्वसुतो ध्रुवश्रुतो दुध्रुक्तो मरुतो धावदृष्टयः (*Sáy.*: अयासः। देव-यजमदेशं प्रति गन्तारः); or *ibid.*: परा शुभा अयासो यन्वा साधारणैव मरुतो मिमिषुः (*Sáy.*: अयासो ऽभिगन्तारः); or *ibid.*: विद्युद्गवा मरुत ऋष्टिमन्तो दिवो मर्या ऋतवाता अयासः (*Sáy.*: अयासः सततगमनशीलाः); or *R̥igv.*, *Vájas*: ता वा वास्तुवृमसि गमथ्ये यव गावो भूरिशुक्ला अयासः (*Yáskā*: अयासो ऽयनाः; *Sáy.*, *Mahīdh.*: गन्तारः; viz. नावः, i. e. ररमयः); or *R̥igv.*: तपो वसो चिकितानो अचिन्तान्ति ते तिष्ठन्तामवरा अयासः (*Sáy.*: अयासः सर्वचमनसभावाः). See the E. — In the *R̥igv.* or *Sámav.* verse: अया चित्तो विपानया हरिः पयस् धारया, *Sáyāna* takes अया for an irregul. instrum. fem. of अय (अय पय गती। पयावच्। तृतीयाया आकारः। कर्मार्थमितस्ततो गच्छन्तीभिः। अनया चिपा &c., where, according to him, the singular, अया and चिपा — from चिप् “finger” —, stands in the room of the plural); but it is more probable that अया is here, as elsewhere in the *R̥igv.*, the instrum. fem. of the pronoun अ; see s. v. अया. [In the classical literature, the word does not occur in this sense, except perhaps in some compounds; comp. for instance अयय (in the Appendix) and प्रत्यय.] E. According to *Sáyāna* and *Mahīdh.*, अय्, k̄rit aff. अच् (on account of *Pán.* III. 1. 134); but, since the *Vaid.* nom. plur., अयासः, would be the only case to be accounted for, according to this E., and as there occur also the forms अयासम्, अयासाम्, it is possible — though not necessary —, that अयासः is a nom. plur. of अयस् m. (as has been observed already by *Bensfey*, in his Glossary to the *Sámav.*; but not of अयास् (i. e. अ and यास्), as others opine, for such a derivation would be meaningless).

2. m. (-यः) ¹The going, or moving towards; (in this sense used in compounds only; e. g. in अत्यय, अन्वय, असमय, उदय &c.). ²(In a kind of chess play) A rightward move with the chessmen on the chess- or backgammon-board. For this meaning, see the detailed explanation s. v. अयानय. ³Good luck, favourable fortune (*Amarak.*: शुभावहो विधिः; *Hemach.*: देवं शुभम्; *Vallabhagāni* on the latter: देव इष्टफलं ऽयः पुंसि); e. g. *Haláyudha*: इष्टानिष्टफलं प्राप्तेः श्रुतं देवमयानयम्; or *Raghuv.*: सगुप्तमूलप्रत्यक्तः शुभपार्ष्णिरयान्वितः.... प्रतस्ते (*Mallin.*: अयान्वितः शुभदेवान्वितः); or *Nalod.*: किमृते दयितादयतोदयतोदयतो ऽस्ति ममेह सुखम् (*Ítkā*: अयः शुभदेवं तस्स तोदः वेपस्व चतो रत उदयो ऽभुदयो वा यस्स तादृशात्); or *Amarusat.*: स्फुटो रे खान्वासः कथमपि स तादृक्परिषतो (i. e. शता। उ) गतायेन वक्तं पुनरववैः शिव तद्वशी (in the *Sántapaksha* of *Jnánāndak.*'s comm.: रे ह्य। हे ईश्वर। हे मताय गतो ऽयः शुभावहो विधिर्यस्स सः &c.). ⁴Gain, profit. (This meaning is usually ascribed, not to अय, but आय; as the present ed. of *Jayamangala*'s comm. on the *Bhattik.*, however, gives and explains it, it may be mentioned here, though with a doubt as to its correctness, since a good MS. of the I. O. differs in this passage, from the printed text.) *Bhattik.*: (भरतः) आकर्षयामास न वेदनादान् चोपसेभे वशिजां पद्यायान् (*Jayam.* — ed. —: वशिजां

पद्यायान्। ईदृको प्रायको वशिगिरित्तयाः। आभाः। एरचिति — *Pán.* III. 3. 56. — इवः कर्मस्वप्। पद्यायानयाः पद्यायान् &c.; MS. I. O. No. 544: वशिजां पद्यायान्। आयविक्रयस्त्रोच्छिन्नत्वात्। पद्याय इति वशिजः। पद्ये-रिज्यादिश्रेयसीयादिकः (*Un. S.* 2. 70.)। पद्याय इति पद्य इत्यप्। पद्याया इति पाठान्तरम् &c. — Acc. to the same MS., *Vidyávin.* and *Harihara* analyse, पद्य-आय; but *Rámach.*: पद्यायान-मयो आभः. There are also various readings, in this verse, for पद्यायान्; but they do not concern अय. ⁵A die, for playing with (apparently because “it may bring good luck to the gambler”; comp. *Anandagiri* as quoted p. 421 a, l. 32 ff.; or, according to a comm. on *Sankara*'s comm. on the *Chhándogya*, as quoted in *Weber's Ind. Studien*, because “victory &c. is obtained by it”): ईदृको प्रायको अयावत् ते-नेत्ययः); the same as अय (*Sáyāna* on the *Sátap.*: अयशब्दो ऽचवाची). — Playing with dice is mentioned, as a prevalent habit, as early as in the *R̥igveda*, where allusion is made to it in one hymn (I. 41. 9), and another hymn (X. 34.) is entirely devoted to the description of a gambler's condition; in the ritual portion of the Vedas (e. g. in the *Sátap.*), it occurs in connection with certain ceremonies (comp. e. g. s. v. अभिवेषणीय p. 288 b, l. 4); and, in the epic literature, it is a main ingredient in the history of some of the leading personages (e. g. Nala). From the *R̥igveda*-hymns referred to we may conclude that, at the time of their composition, the dice were little shells made of the dark brown fruit of the Beleric myrobalan (...विभीतकविकारो ऽचः), whence they are called “tawny” (वध्वः; *Sáy.*: वधुवर्णोः), and that one of the games at dice was played with four, and another with fifty-three, dice (I. 41. 9: चतुरस्रिहृद्मानाद्विभीयात्; *Yáskā*: चतुरो ऽचान्धारयत; X. 34. 8: त्रिपञ्चाशः क्रीळति व्रातः; *Sáy.*: एषामचाणां त्रिपञ्चाशः। अचिकपञ्चाशत्संख्याको व्रातो क्रीळति); but further particulars are not stated. — The *Vájas. S.* alludes to, and the *Sátap.* expressly mentions, a game with five dice, which, according to the latter work, were put into a vessel अचावपन (*Sáy.*: अचावपनं पाचम्। अचा उच्यते ऽस्मिन्नित्वावपनमचखानावपनपाचम्) and then thrown on a dice-board (अधिदेवन). In commenting on another ceremony of the *Sátap.*, *Sáyāna* observes that these dice were shells made of gold, or, according to some, of the fruit of the Beleric myrobalan; four such dice, collectively, were called by the name of the first age of the world, *Kṛita*; and five collectively, by that of the fourth or present age, *Kali*. At the particular ceremony where it occurs, the game itself was played with five dice; they were tossed up, and, if they all fell one way, either on the convex or on the concave side of the shells, the player had won, otherwise, lost (*Sáyāna* on *Sátap.* V. 4. 4. a: यवमानहृदो पद्यावपनं विधत्ते। अचेति। अचा नाम कपर्दका सुवर्ष-निर्मिताः। विभीतकफलानि सीवर्षो वेलेके। ते चाचा वृत्-स्त्रानि निवपनीयाः। तेषां चतुर्वीमचाणां कृतसंज्ञा। पद्यानां कृतिसंज्ञा। तथा च शास्त्रान्तरे स्त्रोमसंज्ञायां कृतादिव्यवहारः कृतः। ये वै चत्वारः स्त्रोमाः कृतं तत्। अथ ये पद्य कृतिः स इति। यदा पद्यायचा उत्पन्ना भवति तदा देविगुर्वयो भवति। पद्यसु लेकख्यासु अय एव भविष्यतीत्यवचोक्तम्).

In this passage उत्पन्नाः is either a clerical mistake for उत्तानाः, or perhaps an equivalent for उत्ताना अवाधो वा, an expression which occurs elsewhere, e. g. in a similar definition of *Mahidh.* on *Vāj.* 10. 23. : चतुर्थीमवाधो कृतसंज्ञा पञ्चमस्य कश्चिरिति । यदा पञ्चायथा एकरूपा पतन्ति । उत्ताना अवाधो वा तदा देवितुर्षयः; where the reading पञ्चमस्य, however, is open to doubt, since, according to it, the four dice would bear the collective name of *Kṛita*, and the “fifth” alone, that of *Kali*, whereas *Sāyaṇa* supports his definition with a quotation explaining the analogy between the name of four and five *Stomas*, on the one hand, and that of four and five dice, on the other. This is probably the game called पञ्चिका, which is defined by *Kaiyyāta*, the *Kāśikā*, &c. very much in the same manner as the game described by the *Vaidik* commentators; see s. v. पञ्चिका. — Another kind of game which was played with four dice, is made mention of in the *Chhândogya*, and by the commentators on that *Upanishad*. Its four dice were severally marked with four, three, two dots, and one, and called by the respective names of the four mundane ages, *Kṛita*, *Tretā*, *Dvāpara*, and *Kali* (where probably the similarity between चि and चैता, द्वि and द्वापर, suggested two of these names, and then led to the other two). They were distributed, it seems, amongst four persons; and it also seems that the player who had the *Kṛita*-die and threw it so as to fall with its number upwards won the game (*Chhând.*: . . . कृतायविजितायाधरे ऽयाः संयन्ति &c.; *Śankara*: लोके कृतायः कृतो नामायो ब्रूतसमये प्रसिद्धचतुरङ्गः स यदा जयति ब्रूते प्रवृत्तानां तस्मिन् विजिताय तदर्धमितरे चिद्विकोङ्का अधरे ऽयास्त्रैताद्वापरकलिनामानः संयन्ति संगच्छन्तर्भवन्ति । चतुरङ्गे कृताये चिद्विकोङ्काणां विद्यमानत्वाद्दर्धवन्तीत्यर्थः; *Anandag.*: ब्रूतस्य समयः संकेतसादनुष्ठानकालो येन ब्रूतविषयायमेवति सो ऽचो ऽस्य कश्चिद्भागो ऽयश्चद्वाच्यस्य चतुरङ्गी भागस्यत्वारो ऽङ्काश्चिद्वाच्यस्यिति कुत्यन्ते । तस्मिन् स कृतनामव्यवहारेन यदा ब्रूते प्रवृत्तानां मध्ये स को ऽपि जयति तदा तस्मिन् कृतनामवते विजितायाधरे ऽयाः संयन्तीति संबन्धः । . . . तानेव विशिनष्टि । चैतेति । अथस्य यस्मिन्भागे चयो ऽङ्काः स चैतानामायो भवति । यत्र तु द्वावङ्कौ स द्वापरनामकः । यत्रैको ऽङ्कः स कलिसंज्ञ इति विभागः । तादर्थ्येनेतराङ्कानामन्तर्भावमुक्तं व्यक्तीकरोति । चतुरङ्ग इति । तदन्तर्भवन्ति तस्मिन्कृते चैतादयस्ते ऽन्तर्भवन्तीति यावत् । महासंख्यायामवान्तरसंख्यान्तर्भावः प्रसिद्ध एवेत्यर्थः). — At the epic period, the figure of a cow seems to have been painted on the *common*, and that of a bull, on the *principal*, die of the game; for, where the *Mahābhārata* relates that *Kali* resolved to defeat *Nala* by means of a game at dice which the latter was to play with *Pushkara*, it says: कलिश्चैव वृषो भूत्वा गवां पुष्करमभ्यगात्, which words *Arjunam.* explains: गवां शारीणाम् । वृषो बलिवर्द्धहिरण्यस्य कपर्दस्य, and *Nilak.*: अथ गोशब्दो लक्षितलक्षणाया ऽचश्चद्वाच्येषु पाशेषु वर्तते । वृषः श्रेष्ठः पाशश्रेष्ठो भूत्वा. — The *Bhaviṣhya-Purāna*, as quoted in the *Tithitattwa* of *Raghunandana*, tells us that a die was used to determine, at a game of chess, which of the chess-pieces had to make the first move; पञ्चकेन वटी राजा चतुष्केष्वेव कुञ्जरः । त्रिविधेषु चसत्स्यः पार्थ गौका दयेन तु; “if, on throwing the die, the

number should turn up *five*, the King or one of the Pawns must move; if *four*, the Elephant; if *three*, the Horse; and, if the throw be *two*, then, O Prince, the Ship must move”. This is the translation of this passage as given by Professor D. Forbes, in his interesting essay on “the Origin and Progress of Chess”; and he adds the following note to it: “The die alluded to is an oblong, four-sided one, used by the natives of India to this day in some of their own peculiar games, such as the game of *Chaupar*, in which, according to *Abu-l-Fazl*, the dice used had ‘on one side, one spot; on the second, two; on the third, five; and, on the fourth, six’. In a similar manner, the dice for the *Chaturanga* had the four numbers, two, three, four, five; the three and four, as also the two and five, being opposite each other, so as to make the amount seven, as in our own cubic die”. The use made of dice, for prognosticating future events, such as the acquirement of wealth, marriage, the birth of a son, recovery from disease, &c. is described in a little treatise, called *Pāsaka-Kevali*, which was edited by Prof. *Weber*, in the *Journal of the Königl. Akad. der Wissensch. of Berlin*. — ‘A proper name: one of the *Prajāpatis* in the second *Manwantara*, that of *Swārochisha*; according to the *Matsyapurāna* (as quoted in *Wilson’s Vishṇu*). E. According to *Rāyamuk.* on meaning 3. (in reference to *Pān.* III. 1. 134.), इ (इत्), *kṛit* aff. अच्; according to *Bhānūdīksh.* on the same meaning, इ (इत्), *kṛit* aff. च (in reference to *Pān.* III. 3. 118.); according to *Jayam.* on meaning 4., and the gloss on meaning 5. quoted p. 420b, l. 14, it would be इ (इत्), *kṛit* aff. अच् (in reference to *Pān.* III. 3. 56.); and the *Kāśikā* gives of अथ, in general, the same E., where naming the word as exemplifying *Pān.* I. 1. 72. The same work mentions it also amongst the words of the *Gaṇa* वृषादि (*Pān.* VI. 1. 203.), which have the *udātta* on the first syllable.

II. अथ m. f. n. (-यः-या-यम्) Lucky, fortunate; (a meaning of very doubtful correctness, given by a commentator on the *Nalodaya*; see s. v. अथता). E. अथ, *taddh.* aff. अच्; (the word being referred by him to the *Gaṇa* अथश्चादि, *Pān.* V. 2. 127.; but probably on no other authority than his own).

अथःकण्टकसञ्ज्ञम् Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Set round with iron spikes; e. g. *Hemach. Paris.*: अथःकण्टकसञ्ज्ञम् शतधन्वेव महाशिला. E. अथस्-कण्टक, and सञ्ज्ञम्.

अथःकिट्टु Tatpur. n. (-ट्टुम्) Rust of iron; e. g. *Hemach.*: सिंहाणां तु घ्राणमले ऽथःकिट्टु &c. Comp. अथःकीट. E. अथस् 2. 1. and किट्टु.

अथःपत्र Tatpur. n. (-त्रम्) A sheet of iron; e. g. *Suśruta*: . . . भूयो ऽपितप्तान्वयःपत्राणि प्रचिपेत्. Comp. लोहपत्र. E. अथस् 2. 1. and पत्र.

अथःपात्र. See अथस्यात्र, which is the more correct form.

अथःपान Tatpur. n. (-नम्) “Drinking iron”; the name of a hell; one of the twenty-eight bells mentioned in the *Bhāgavata-Purāna*. E. अथस् 2. 1. and पान.

अथःपिण्ड. See अथसिण्ड.

अथःप्रतिमा Tatpur. f. (-मा) An image of iron (*Hemach.*). Compare लोहप्रतिमा. E. अथस् 2. 1. and प्रतिमा.

अथःशङ्कु or अथश्शङ्कु I. Tatpur. m. (-ङ्कुः) An iron javelin, an iron bolt, &c. See शङ्कु.

II. Bahuvr. m. (-कुः) "Having an iron javelin, &c.;" the proper name of a Dánava or demon that belonged to the army of Bali, and, together with the latter, was vanquished by Vishnú, in his Avatára as a dwarf (*Harivansa*). E. अयस् 2. 1. and शकुः; the proper name is, perhaps, likewise a Tatpur.; comp. शकुः.

अयःशय or अयश्शय Tatpur. m. f. n. (-यः-या-यम्) (ved.; literally, resting in iron, i. e.) Made of iron, consisting of iron; *Vájas. S.*: या ते ऽपि ऽयःशया तनूर्वर्षिष्ठा गङ्गरेष्ठा । उयं वचो अपावधीत्सिषं वचो अपावधीत्स्वाहा । या ते अपि रजःशया तनूर्वर्षिष्ठ गङ्गरेष्ठा । उयं &c. (as before) । या ते अपि हरिशया तनूर्वर्षिष्ठा गङ्गरेष्ठा । उयं &c. (as before) (*Mahidh.*: अयसि श्रेत इत्ययःशया लोहमयीत्वर्थः । लोहमय-पुरवापिलेन तद्रूपा सती; *Sáyana* on the same passage in the *Śatap.* III. 4. 4. 24. &c.: अयःशया । अयोःरूपेत्वर्थः; in the "Extracts" of the present ed. of the *Śatap.* the detailed comm. of *Sáyana* on this whole passage is skipped altogether). The words अयःशया, रजःशया, and हरिशया appear in the *Taittir. S.* as अयाशया, रजाशया, हराशया; the whole passage running thus: या ते अपि ऽयाशया रजाशया हराशया तनूर्वर्षिष्ठा गङ्गरेष्ठीयं वचो अपावधीत्सिषं वचो अपावधीत्स्वाहा (where *Sáyana* explains, अयाशया लोहनिर्मिता). The arrangement of these last words in the three Mantras quoted, such as they appear in the *Vájas. S.*, is due to the *Mimánsá*; but *Sáyana*, where quoting this passage, in his comm. on the *Aitareya. Br.*, according to the arrangement of the *Vájas.*, retains the readings of the *Taittiriya S.*, अयाशया, &c. E. अयस् 2. and शय.

अयःशिरस् or अयश्शिरस् I. Tatpur. n. (-रः) A head of iron.

II. Bahuvr. m. (-राः) "Having a head of iron"; the proper name of a Dánava that belonged to the body-guard of Bali, and, together with the latter, was vanquished by Vishnú, in his Avatára as a dwarf (*Harivansa*). E. अयस् 2. 1. and शिरस्.

अयःशूल or अयश्शूल Tatpur. n. (-क्ष्म) An iron dart, an iron spit; applied figuratively to a violent proceeding, in the derivative आयःशूलिक q. v.; *Patanjali* (on *Pán.* V. 2. 76.): अयःशूलिनान्विच्छति स आयःशूलिकः । किं चातः । शिवभागवते प्राप्नोति । एवं तर्ह्यन्तरपदलोपो ऽत्र द्रष्टव्यः । अयःशूलमिवायःशूलम् । यो मृदुनोपायेनान्विष्टव्यानर्थान्नभसेनान्विच्छति स उच्यते आयःशूलिकः. E. अयस् 2. 1. and शूल.

अयःस्यूत or अयस्स्यूत or अयस्यूत Bahuvr. 1. m. f. n. (-ङ्-ङी-ङम्) Having iron rods or spikes; e. g. (a car or the upper part of a car, covered with iron spikes so as to protect its occupant against hostile arrows), *Rígv.*: हिरण्यरूपमुखो व्यष्टावयःस्यूतमुदिता सूर्यस्य । आ रोह्यो वरुण मिष गर्तमत्स्यचाथे अदितिं दितिं च (*Sáyana*: हिरण्यरूपमयःस्यूतमयोमयशकुं गर्तं रथं हे वरुण हे मिष युवां गर्तमारोह्यो वरुणं प्राप्तुम्. — Though the corresponding verse of the *Vájas. S.* differs in several respects from that of the *Rígv.*, and does not contain the word अयःस्यूत, the meaning of this word, as an epithet of गर्त, results more clearly from the comm. of *Mahidhara* than from that of *Sáyana*. The verse of the *Vájas.* runs thus: हिरण्यरूपा उषसो विरोक उभाविद्धा उदितः सूर्यस्य । आरोहतं वरुण मिष गर्तं ततश्चाधामदितिं दितिं च; *Mahidh.*: हे वरुण हे मिष मिषावच्यो देवविशेषो युवां गर्तं रथोपरिभागं गर्त-

सङ्गमारोहतम् । परवासेभ्यो रथितुं चर्मकीलकादिभिराच्छादितो रथस्योपरिभागो गर्तसङ्गो भवति । रथो ऽपि गर्त उच्यते). The formation of the feminine is taught by a *Gána* to *Pán.* IV. 1. 41., which occurs also in the *Gañaratnamahodadhi*.

2. m. (-ङ्) The proper name of a reputed Rishi; e. g. *Śatap.*: अयस्स्यूतगृहपतीनां वै शौल्बायनो ऽध्वर्युरास (*Sáy.*: अयस्स्यूताख्यः कश्चिद्दृषिः । अयस्स्यूतो गृहपतियेषां ते तपोक्ताः । तेषां सत्रयागमनुतिष्ठतां शौल्बायनाख्य ऋषिरध्वर्युरास). — His descendant is called आयःस्यूत (*Gána* to *Pán.* IV. 1. 112. and *Gañaratnam.*); and the descendants of the latter, collectively, अयःस्यूताः (*Gána* to *Pán.* II. 4. 63. and *Gañaratnam.*). E. अयस् 2. 1. and स्यूता.

अयक्ष Bahuvr. 1. m. f. n. (-क्षः-क्षा-क्षम्) ¹ Free from consumption (see अक्षम्), or free from disease in general; e. g. *Vájas. S.*: यथा न सर्वमिज्जगदयक्षं सुमना अक्षत् (*Mahidh.*: अयक्षं पीरोनम्); or (water) *ibid.*: ता (scil. आपः) अक्षम्भवक्षा अक्षमीवा &c.; comp. s. v. अमृत p. 379a, l. 11 (*Mahidh.*: अयक्षाः प्रबलरोगराजरहिताः । अक्षमीवाः सामान्यरोगनिवर्तकाः । नास्त्वमीवा चान्भः; i. e. waters free themselves from the [most powerful] disease, and therefore removing disease in general &c.; the same idea is expressed in the) *Atharv.*: इमा आपः प्र भरात्त्ववक्षा यक्षनाशनीः (where अयक्ष is, therefore, distinguished from यक्षनाशन, comp. अयक्षंकरण); or (food) *Rígv.*, *Sámv.*: पवस्व वृष्टिमा सु नो ऽपामूर्तिं दिवस्परि । अयक्षा बृहतीरिषः (*Sáy.*: अयक्षा यक्षरहितानि अनामयानि । बृहतीर्महान्ति । इषो ऽज्ञानि आपवस्व). ² Not afflicted, firm, strong; e. g. (a weapon) *Vájas. S.*: या ते हेतिर्मीहुष्टम ह्ये बभूव ते धनुः । तया क्षान्विद्धतस्त्वमयक्षया परि भुज (*Mahidh.*: अयक्षया नास्ति यक्षा रोगो यक्षासया निरपद्रवया बृहत्या अनुपद्रवकारिष्वा वा (where *Mahidh.*, therefore, admits also the meaning "not causing oppression, not afflicting"; but it seems less suitable to the context than the former).

2. n. (-क्षम्) Freedom from dangerous disease; e. g. *Vájas. S.*: अतं च मे ऽमृतं च मे ऽयक्षं च मे ऽनामयश्च मे जीवानुच मे यक्षेण कल्पन्ताम् (*Mahidh.*: यक्षयो ऽभावो ऽयक्षं धानुषयादिरोगाभावः । अनामयत् सामान्यव्याध्यादिराहित्यम्; where अयक्ष is distinguished from "absence of disease in general"); or (perhaps; healthiness, in general) *ibid.*: सुजातं जातवेदसमयक्षाय स्वा संवुवामि प्रजाभः (*Mahidh.*: यक्षयो रोगस्वाभावो ऽयक्षं तस्यै रोगाभावाय). See also s. v. अयक्षत्. E. अ priv. and यक्ष; (according to *Mahidhara*'s explan., the neuter would be a Tatpur.; either अ neg. and यक्षन्, samás. aff. — probably — टच्, or अ neg. and यक्ष; but the former E. would be at variance with *Pán.* V. 4. 71., and the latter, with the accent of the word — udátta on the last syllable; neither etym., moreover, would square with the neuter gender of the word).

अयक्षङ्करण Tatpur. m. f. n. (-ङ्-ङी-ङम्) Making healthy, wholesome; e. g. (water) *Atharv.*: शं त आपः शिवा आपो ऽयक्षंकरणीरापः. Comp. s. v. अमृत, p. 380b, l. 49 ff., p. 383a, l. 49 ff. and the references given there. E. अयक्ष, in the accusative, and करण (or अयक्ष, with ágama मुम्, and करण, i. e. क्त, kṛit aff. स्युन्; according to *Pán.* III. 2. 56., where, however, this word is not mentioned amongst those known

to Pāṇini); in the femin., with ऊप्; IV. 1. 15. v. 5. and Patanjali's *Ishii*.

अव्ययताति f. (तिः) Freedom from consumption, or healthiness in general; e. g. *Atharv.*: अव्ययताति मह इह धत्तं ती नो मुखतमहंसः. Compare the next. E. अव्यय, taddh. aff. तातिच् (according to *Pāṇ.* IV. 4. 144.; — for the affix comp. also IV. 4. 142. 143. and V. 4. 41. —; the formation अव्य, however, does not seem to have existed at the time of Pāṇini).

अव्ययत्व n. (-त्वम्) The same as the preceding; e. g. *Satap.* (in reference to *Vājas.* S. 11. 33.): अपो देवीरपसुज मधुमतीरव्ययप्रवाभ इति रसो वै मधु रसवतीरव्ययत्वाय प्रवाभः &c. E. अव्यय, taddh. aff. त्व.

अव्ययमाह Tatpur. m. (-हः) One who does not wish, or is not going, to sacrifice; e. g. *Jaimini-Sūtras*: अव्ययमाहस्य च पवमानहविषां कावनिर्देशादानकार्याद्विशेषः स्नात् ॥ इष्टिरव्ययमाहस्य तादर्थ्ये सोमपूर्वत्वम्. E. अव्यय, taddh. aff. ह.

अव्ययत् Tatpur. m. (-त्) One who does not perform sacrifices, impious; e. g. *Sāyana* (on a verse of the *Rīgv.*): ये ऽव्ययतो जनाः हिंसन्ति. Compare the next. E. अव्यय, taddh. aff. त्.

अव्ययमान Tatpur. m. (-नः) One who does not perform sacrifices, impious; e. g. (one who does not perform the Haviryajnas) *Vājas.* S.: असुन्वन्तमव्ययमानमिच्छे स्तेनस्तेत्यामन्विहि तस्करस्य (*Mahidh.*: असुन्वन्तं सोमयागमकुर्वाणम् । अव्ययमानमन्विर्ह्यव्ययजनमकुर्वाणं च त्वमिच्छे प्रतिमच्छे तं नृषाद्येत्यर्थः). Compare the preceding and अव्यय II., अव्ययम्, अव्ययन्, अव्ययक. E. अव्यय, taddh. aff. न.

अव्ययुक् Bahuvr. m. f. n. (-कः-वा-कम्) Not containing mantras of the Yajurveda; e. g. *Satap.*: बृहमु वा एतव्ययस्य । यदयव्युक्तेषु क्रियते &c. E. अव्यय, taddh. aff. क्; for the change of क् to व् in this instance, comp. *Patanj.* on *Pāṇ.* VIII. 4. 35. v. 1., where अव्ययुक्तेषु is alleged as an instance.

अव्यय I. Tatpur. m. (-यः) 1. No-sacrifice, the time when no-sacrifice is performed; e. g. *Manu.*: राजा च श्रोत्रियश्चैव यज्ञकर्मसुपक्षितौ । मधुपर्केण संपूज्यो न त्वयज्ञ इति स्मितिः ॥ (*Medhāt.*: न त्वयज्ञ इति प्रतिषेधो ऽर्वाक्यवत्साराज्ञीधर्मित्वेन ज्ञेयम्; *Kull.*: न तु यज्ञवतिरेकेण. Instead of the second pāda of this verse, यज्ञकर्म, there seem to be several various readings, as *Medhātithi* observes, इह द्वितीये पादे ऽनेकधा पाठप्रतिपत्तिं केचित्पठन्ति; he mentions, तते यज्ञ उपक्षितौ and यज्ञकर्मसुपक्षिते). 2. A ritual procedure which, from incompleteness, excess, or other essential defects, has not the value of a sacrifice, and therefore is no-sacrifice; e. g. *Taitt. Saṅh.*: अव्ययो वा एष यो ऽसामोपप्रयतो अध्वरम् (*Sāy.*: यः सामरहितः स यज्ञ एव न भवति; this passage is given as an instance of an *arthavāda*, by the *Mimāṃsists*); or *Taitt. Brāhm.*: अव्ययो वा एष यो ऽपत्नीकः; or *Jaimini-Sūtra*: अव्ययवचनाच्च (*Sābara*: एवं हि भवति वचनं न षोडशी नाम यज्ञो ऽस्तीत्याहुः; compare also s. v. अव्ययत्व); or *Satap.*: स यद्वाभ्यामूनं तदूनं सो ऽव्ययो वत्यस्यभिरतिरिक्तं तदतिरिक्तं सो ऽव्ययः (*Sāy.*: यद्यज्ञसंबन्धपूर्णं द्वाभ्यामूनं भवति तदूनमेव न संपूर्णम् । अत एवाव्ययः संभवति । यन्तु यज्ञसंबन्धपूर्णं पञ्चसंख्ययातिरिक्तं तदतिरिक्तमेव यज्ञशरीरमतिरिक्तं वर्तते । अतो ऽव्ययो भवति । हाग्विदङ्गानाम-

तिरेको ऽपि विरोध इति व्यापात्; this gloss on *Satap.* XI. 1. 2. 9. is not "extracted" in the present ed.). E. अव्यय, taddh. aff. य.

II. Bahuvr. m. (-यः) One who does not perform sacrifices, impious, wicked; e. g. *Rīgv.*: अक्रतुष्यधिनो मुध्रवाचः पवीरैर्यज्ञो अव्ययो अव्ययान् । प्रप्र तान्दस्यूरिर्विवाय पूर्वसकारापरौ अव्ययून् (*Sāy.*: अव्ययान् । यज्ञहीनान् । अव्ययून् । अव्ययमानान्); or *ibid.*: एता त्वा ते मुत्वाणि केवला वदेक एकमङ्गलोरव्ययम् (*Sāy.*: अव्ययं यज्ञरहितमसुरम्). Comp. अव्ययमान and the words mentioned there. E. अव्यय, taddh. aff. य.

अव्ययत्व n. (-त्वम्) The not having the value of a sacrifice (comp. अव्यय I. 2.); e. g. *Jaimini-Sūtra*: नृषाद्यज्ञत्वम् (*Sābara*: वैकल्पितत्वात्पचे स यज्ञो नास्तीति भक्त्याव्यय इत्युच्यते तस्मात्प्राकृतयोऽशीति प्रयोजनम् &c.). E. अव्यय I. 1., taddh. aff. त्व.

अव्ययदत्त Tatpur. m. (-त्) The wretch Yajnadatta; (an instance given by the *Kāśikā* on *Pāṇ.* VI. 2. 159., to illustrate that Tatpur., in which the latter part is a name, and the first, the negative अव्यय, in the sense of abuse, have the udatta on the last syllable). E. अव्यय, taddh. aff. त्.

अव्ययसाध Tatpur. m. (-धः) (ved.) Performing ritual acts which have not the value of a sacrifice, performing useless rites (see अव्यय I. 2.); e. g. *Rīgv.*: न ये देवास षोडसा न मर्ता अव्ययसाधो अप्यो न पुषाः (scil.: "O Mitra and Varuṇa, kill them"; *Sāy.*: अव्ययसाधो न यज्ञयुक्ताः (पुषो ऽव्यययुक्ताः?) । पुषावर्मेति कुर्वन्त इत्यर्थः). E. अव्यय I. 2. and साध, taddh. aff. ध.

अव्ययज्ञ Tatpur. n. (-ज्ञम्) That which forms no essential part of a sacrificial ceremony; e. g. *Jaimini-Sūtra*: तथैकत्वमयज्ञाङ्गमर्थस्य नुषभूतत्वात्. E. अव्यय, taddh. aff. ज्.

अव्ययि Tatpur. m. f. n. (-यः-वा-यम्) The same as अव्यय I. 2. — 1. Not fit to perform a sacrifice or to be connected with sacrificial functions; e. g. *Atharv.*: अव्ययियो हतवर्षो भवति तेनेन हविरत्तवे । सर्वे मर्त्यस्य तन्नासि क्रवाचेदिराहितः; or *Satap.*: यदव्ययिवाव्ययेण प्रसवति (*Sāy.*: अव्ययियान् । अव्ययिवाव्ययिवादीन्); or *Sāy.* (on *Satap.*: अस्ति वै &c., see p. 393 a, l. 31): अव्ययियस्य पत्न्या नाभेरधोभागस्य यज्ञियस्योपरिभागस्य मध्ये संनहनेन साङ्गयनिवरात्. 2. Not fit to be used for sacrificial purposes; e. g. *Rīgv.*: शंसामि पिबे असुराय श्वेमयज्ञियाव्ययिभ्यं भागमेभि (*Sāy.*: अव्ययियात् । अव्ययिवाव्ययिवादीन् यज्ञियं यज्ञिवाव्ययि वेदिस्य चर्षं भूभागं हविरत्तव्यं वा । एभि प्राप्नोमि); or *Satap.*: एते पञ्च &c., see p. 393 a, l. 43. 44; or *Jaiminiyany.*: अव्ययिया वै माषा वरका कोद्रवा इति माषादिधाव्ययिवाव्ययिवाव्ययिवाव्ययि तन्निषेधे पर्यवसानात् । तस्मान्नाही माषायाः; or *Dāyabhāga*: यथा मुद्रापकारे माषप्रतिनिधी मुद्रानां माषायां च यज्ञसंबन्धे ऽव्ययिया वै माषा इति माषा निषिद्धाः &c. E. अव्यय, taddh. aff. य.

अव्ययु Tatpur. m. (-युः) One who does not perform sacrifices, impious (as demons who obstruct sacrifices &c.); e. g. *Rīgv.*: प्रास्य पारं नवतिं नावाणामपि कर्तमवर्तयो ऽव्ययून् (*Sāy.*: अव्ययून् । अव्ययमानान् । यज्ञविहीनानसुरादीन्); or *ibid.*: शासकमिच्छे मर्त्यमयज्युं श्वसस्यते (*Sāy.*: अव्ययुम् । अव्ययारं यज्ञविघातिगं रात्रसादि). Comp. अव्ययमान and the words mentioned there. E. अव्यय, taddh. aff. यु.

अयजन् Tatpur. m. (-ञ्ज्) The same as the preceding; e. g. *Rīgv.*: देवानां य इजन्तो यजमान इयजत्त्वभीदयजन्तो ऽभुवत् (*Sāy.*: अयजन्तो यागमकुर्वतो यजान्); or *ibid.*: धनोरधि विषुवत्ते व्याघ्रयज्जानः सनकाः प्रेतिमीधुः (*Sāy.*: अयज्जानः । यज्ञविरोधिन्); or *Manu.*: अयज्जनां तु यद्विन्तमासुरस्वं तदुच्यते (*Kull.*: यागादिभूत्वानाम्). E. अ neg. and यज्जन्.

अयत् I. m. f. n. (-न्-न्ती-त्) ¹ Going; e. g. *Nalodaya.*: अय पवनाश्रमयं तं ज्ञापि दवाप्री ददर्श नाश्रमयन्ताम् (*Tīkā.*: अयन्तं गच्छन्ताम्); or *ibid.*: अय सहसा दमयन्त्वा सा दमयन्त्वात्प्रश्नं निद्रा मुमुचे । जीवितसादमयन्त्वा सादमयं त्वा-गमकृतं स च यदा तस्माः (*Tīkā.*: जीवितस्य सादमयसादं विनाशमयन्त्वा गच्छन्त्वा). ² Understanding, hearing; (this meaning is inferred, by the comm. on the *Nalodaya*, on the ground that dhātus meaning “to go” mean also “to know”; but the correctness of this inference, in the case of अय्, is at least doubtful); e. g. *Nalod.*: अय तरसा रङ्गे ऽयं नृपतिगणो ऽस्मित पदेषु सारं नेयम् । चञ्चलसारङ्गे ऽयन्दमयन्ती चाक्षितुसितसारङ्गेयम् (*Tīkā.*: सारम् । उल्कष्टम् । नेयम् । अयन् । गीतं मृत्स्वन्निति भावः । गत्वर्चो ज्ञानार्थः). E. अय्, kṛit aff. श्तु.

II. Tatpur. or Bahuvr. m. f. n. (-त्-त्-त्) Making no exertion, having no energy (to effect a purpose); e. g. *Bhāṭik.*: स्वपोषमपुष्युष्मान्वा पश्चिमृगशावकाः । अयुतश्चेन्दुना सार्धं तां प्रभूत गता यतः (scil. *Sitā*); the latter words, as *Bharatam.* says, being also read गतायतः, and then explained as an epithet of पश्चि^०; viz., ^२ गतं गमनम् । भावे क्तः । न यतस्त इत्ययतः । कर्तरि क्तिप् । गताय अयतो ऽयत्त्वन्तः । स्त्रियाः सन्त इत्यर्थे इत्वाङ् । ^b गताय नास्ति यत् । यतो येषां तादृशाः सन्त इत्यन्वे). E. अ neg. and यत् (making an effort); or अ priv. and यत् (an effort).

अयत् Tatpur. m. f. n. (-तः-ता-तम्) ¹ Unchecked, uncontrolled; e. g. *Hitopad.*: उपांशुकीडितो ऽमात्यः स्वयं राजायते ऽयतः । अवज्ञा क्रियते तेन सदा परिचयाद्भुवम्; (all the editions, except that of Professor *Johnson*, read and understand राजायते यतः; but the view taken by the latter seems to be the correct one). ² Not conforming one's self to the restraints of cleanliness, decency, &c.; e. g. *Kaṇḍa-Sūtra.*: अयतस्य मुचिभोजनादभुदयो न विद्यते नियमाभावात् (*Śankara.*: अयतस्य यमरहितस्वांसयतस्त्विति यावत् । हस्तौ पादौ प्रचास्त्राचम्य वास्यतो भुञ्जीत भोक्ष्यमाणः प्रयतो ऽपि द्विराचामेदिद्याद्विधितयमरहितस्य भोजनं नाभुदयाय किं तु पापाय). E. अ neg. and यत.

अयता f. (-ता) ¹ The condition of good luck. ² The condition of one who is fortunate. Both meanings have been discovered by a comm., in the following verse of the *Nalodaya.*: नञ्जेन पुर्न्यतायतायतायता पुरेव सा (*Tīkā.*: “नञ्जेन सा पुरी अतायत । विस्तारिता । कीदृशी पुरी । अयतायता । अयः सुभदैवम् । नञ्जस्त्विति शेषः । तस्य भावो ऽयता । तथा आयता विशाखा [i. e. nom. fem. of अयता—आयत]; ^b यदा । अयो विद्यते यस्मासी । अयः । अर्शआदिभ्यो ऽजित्वच् (*Pāṇ.* V. 2. 127.) । तस्य भावो ऽयता सुभदैवत्वं तामेति प्रामोतीत्ययतायन् । तेन [i. e. instr. masc. of अयता—अयत्]; another analysis yields to the same comm. an instrum. masc. of अय—तायत्; but this explanation, as well as that under b., is at variance with correct grammar). E. अय I. and II., taddh. aff. तच्.

अयत् Tatpur. m. (-त्) Absence of effort or exertion; e. g. *Daśakumār.*: स्नानाभिविषेणोश्च वामयत्तसाधः समानमः; अयत्नेन “without effort, gently; e. g. *Mahābh. Ādip.*: दुर्बोधनादयः सर्वे ब्राह्मणैः सह संनताः । मृदुपूर्वमयत्नेन प्रत्ययुध-सदाह्वे; ^b without trouble, easily; e. g. *Manu.*: तदवाप्नोत्वयत्नेन यो हिमस्ति न किञ्चन; or *Hitopad.*: मित्रत्वं तावद-ज्जाभिः सहायत्नेन निष्पन्नमेव भवतः; अयत्नतः “easily”; e. g. a quotation by the *Vedāntasāra.*: उत्पन्नात्मावबोधस्य ह्यवेष्टुत्वादयो नृणाः । अयत्नतो भवन्त्वस्य न तु साधनरूपिणः. E. अ neg. and यत्.

अयत्नव Tatpur. m. f. n. (-ञ्-ञा-ञम्) Produced without effort, involuntary. According to the *Daśarūpa*, there are twenty अञ्जकार, or graces of young women, which are सत्त्वव्य, or manifest themselves when their youthful minds are as yet pure or unaltered (by love, &c.); three of them are शरीरव्य (*Sāhityad.*: अञ्जव्य) or produced by sensual emotions; seven are अयत्नव्य or involuntary, and the remaining ten are स्वभावव्य (or स्वाभाविक), i. e. depending on individual disposition. The later *Sāhityad.*, which often copies the *Daśarūpa*, has the same division, but assigns eighteen graces to the last class. *Daśarūpa* (ed. *Hall*, p. 89 ff.): यौवने सत्त्ववाः स्त्रीसामसंकारास्तु विंशतिः । भावो हावस्य हेसा च ययस्य शरीरवाः ॥ शोभा कान्तिस्य दीप्तिश्च माधुर्यं च प्रग-रभता । औदार्यं धैर्यमिच्छेते सप्त भावा अयत्नवाः &c. According to the *Sāhityad.* (ed. *Roer*, p. 50), the first ten may be possessed also by young men; भावासा दश पुंसां भव-त्स्वपि. — *Hemachandra* (3. 171-173.; or vv. 507-509) follows the enumeration of the *Daśarūpa*. E. अयत्न and अ.

अयत्नतस् ind. Without effort, easily. See अयत्न. E. अयत्न, taddh. aff. तसि.

अयत्नवत् Tatpur. m. f. n. (-वान्-वती-वत्) ¹ Making no exertion, having no energy to effect a purpose. Compare अयत् II. col. a, l. 27. ² Not forced, easy; e. g. *Daśarūpa.*: कुर्यादयत्नवदसंक्रुतिभिः प्रबन्धं वाक्कीरदारमधुरैः स्फुटमन्दवृत्तैः. E. अ neg. and यत्नवत्.

अयचम् Tatpur., Avyayibh. (ved.) Without effort, easily; e. g. *Rīgv.*: सुपर्ण इत्या नखमासिसायावरुद्धः परिपदं न सिंहः । निरुद्धसिन्धुह्रिसस्त्यावान्गोधा तस्मा अयचं कर्षेदेतत् ॥ (*Sāy.*: गोधा । गमयति वक्षानिति गोवाक् । तच्च निधीयमानत्वाङ्गोधा गायत्री । अयचम् । अयत्नेन स्त्रीस्यतीत्यर्थः) ॥ तेभ्यो गोधा अयचं कर्षेदेतत् (*Sāy.*: गोधाः पूर्वोक्ता गायत्री । अयचम् । अनायासेन). E. अ and यच्, which, according to *Sāyaṇa*, would apparently come from यच्, a synonym or another form of यत्; when the accent of the word, udātta on the second syllable, is irregular. [Both meaning and E., however, seem artificial; the word is perhaps synonymous with अयचा, and a Tatpur. of अ and यचम्, or an Avyayibh. of अ and यचा.]

अयचा Tatpur. ind. Not in a manner corresponding with the nature of a thing, not as it ought to be, not as it is expected or intended to be. See अयचास्योतन and अयचा-जातीयक. E. अ neg. and यचा.

अयथाकालोक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Not used according to its time; as, for instance, an affix which, implying past time, is used in connection with another affix implying future time; e. g. *Kāśikā* (on *Pāṇ.* धातुसंबन्धे

प्रत्ययाः) धात्वर्थे धातुशब्दः । धात्वर्थानां संबन्धो धातुसंबन्धः । विशेषणविशेष्यभावः । तस्मिन्सत्ययथाकाशोक्ता अपि प्रत्ययाः साधयो भवन्ति । अपिष्टोमयाज्यस्य पुषी जनिता । कृतः कटः । श्वो भविता । भाविकृतमासीत् । अपिष्टोमयाजीति भूतकालः । जनितेति भविष्यत्कालः । तत्र भूतकालो भविष्यत्कालेन संबन्धमानः साधुर्भवति. E. अ and यथाकाल-उक्त.

अयथाजातीयक Tatpur. m. f. n. (-कः-जा-कम्) Not corresponding with the nature of a thing, contrary to expectation or intent. See s. v. अयथाचोतन, and compare अयथा. E. अ neg. and यथाजातीयक.

अयथातथ Tatpur. ind. (-ञम्) Not in a manner producing the effect intended, uselessly; or, in a manner causing an effect the reverse of that intended, incongruously. [This is the form implied by *Pān.* VII. 3. 31.; comp. the *Kāśīkā* s. v. अयथातथा; but in *Manu* 3. 240.: होमे प्रदाने भोज्ये च यदेभिरभिवीक्ष्यते । देवे कर्मणि पित्र्ये वा तन्नच्छत्ययथातञम्, the last word does not represent an Avyayibh., but the accus. neuter of a Tatpurusha; viz. "such a sacrificial ceremony goes into uselessness, or into incongruousness, i. e. becomes useless, or produces an effect the reverse of that intended"; *Kull.*: क्रियमाणं कर्म तददर्शं क्रियते तन्न साधयति; *Medhāt.*: यदर्थं क्रियते तद्विपरीतं संपादयति.] E. अ neg. and यथातथ.

अयथातथा Tatpur. ind. The same as the preceding. This form is given by *Patanjali*, when criticizing the manner in which *Pānini* (VII. 3. 31.) accounts for the etymology of the derivatives अयथातथ्य and अयाथातथ्य; for, according to him, the former should be derived from अयथातथा, and the latter analysed into अ and याथातथ्य (from यथातथा), whereas *Pānini* derives both from अयथातथ्य(म्); a similar remark applying to अयथापुर्य and अयाथापुर्य (see अयथापुरम्); *Patanj.*: अयं योगः शक्यो वक्तुम् । कथमयाथातथ्यम् । अयथातथ्यम् । अयाथापुर्यम् । अयथापुर्यम् । यदा तावत्पूर्वपदस्य वृद्धिसदिवं विग्रहः करिष्यते । न यथातथा । अयथातथा । अयथातथाभावः । अयथातथ्यम् । यदोत्तरपदस्य वृद्धिसदिवं विग्रहः करिष्यते । यथातथाभावः । याथातथ्यम् । न याथातथ्यम् । अयाथातथ्यम्; *Kaīyyāia*: न यथातथेति । यथातथेत्वर्थं निपातो ऽविपरीतार्थवृत्तिरिति केचिदाहुः । अन्वे तु यथातथाशब्दयोः सुप्सुपेति (II. 1. 4.) समास एतदर्थं इत्याहुस्ततो नञिति समासे कृते ब्राह्मणादिषु (V. 1. 124.) दर्शनात् । अञ् । खरे ऽपि नास्ति विशेषः &c.; *Nāgojibh.*: एतौ पदार्थानतिवृत्तावबधीभावी । तथाभावमनतिक्रान्तं यथातथं सत्तम् । पुरा यथा भूतं यदसु तदस्यापि तथाभावमनतिक्रान्तं यथापुरम् । अत एव सूत्रे ह्रस्वनिर्देश इति । केचिन्तु । एतच्च यथातथाभाव इति भाष्येण विरुध्यते । तस्मात्सूत्रे ऽपि दीर्घपाठ एवोचित इति । परे । अयं निपात इति । विशिष्टो निपात इत्यर्थः । अविपरीतार्थः सत्वरूपो ऽर्थः । एतदर्थं इति । सत्वरूपार्थ इत्यर्थः; *Kāśīkā* (on *Pān.* and *Patanj.*): अयथातथ । अयथापुरेति ब्राह्मणादिषु (V. 1. 124.) नञ्समासवितौ दृष्टव्यौ । सूत्रे तु यथातथयथापुरशब्दौ यथासादृश्य इत्यवधीभावसमासी (II. 1. 7.) । तथा हि नपुंसकाग्रयं ह्रस्वत्वं कृतम् । भाष्ये तु यथा दर्शितम् । अयथातथाभाव इति तथा सुप्सुपेति (II. 1. 4.) समासो लक्ष्यते. Compare अयथा, अयथायञम्, and the words mentioned there. The *Gāṇaratnam.* reads *Sūtra* VII. 3. 31., like *Patanjali*, यथातथा, not यथातथ. E. अ neg. and यथातथा.

अयथातथाभाव Tatpur. m. (-वः) Unfitness, incongruousness. See the preceding. E. अयथातथा and भाव.

अयथादृष्ट Tatpur. m. f. n. (-दृष्टः-ष्टा-दृष्टम्) Not appearing as on former occasions; not of the same appearance as before; e. g. *Śankara's Upaskara*: वैनी यथादृष्टः केशवान् । काशान्तरे ऽयथादृष्टः । केशविनाकृतो दृष्ट इत्यर्थः. E. अ neg. and यथादृष्ट.

अयथादृष्टत्व n. (-त्वम्) An appearance different from that which it used to be; e. g. *Kāśīkā-Sūtra*: यथादृष्टमयथादृष्टत्वात् (*Śankara*: संशयहेतुरिति शेषः । अयथादृष्टत्वाद्भेदोऽयथादृष्टमपि संशयकम्; *Jayānādy.*: यथादृष्टमिति । केशसहचरित्वेन दृष्टमेव चैत्रत्वम् । अयथादृष्टत्वात्केशाभावसहचरित्वेन कदाचिद्दृष्टत्वात् । संशयप्रचोक्तमिति शेषः. E. अयथादृष्ट, taddh. aff. त्व.

अयथाचोतन Tatpur. n. (-नम्) The intimating of an occurrence or act which is contrary to expectation or intent; e. g. *Kātyāy. Vārtt.* on *Pān.* (II. 1. 10.): अयथाचोतने; *Patanj.*: असादयसृतीयात्ताः परिषा सह समखन्ना इति वक्तव्यम् । पूर्वोक्तस्य यथा न तत् । अयथाजातीयके बोधे । अवेयेदं न तथा वृत्तं यथा पूर्वमिति । अचपरि । श्लाकापरि; *Kaīyy.*: अयथाचोतन इति । अयकाले ऽसादीनामेकारूपं यद्वर्तनं तद्विपरीतं परावये यद्वर्तनं तद्यदा परिषा बोधते तदा समासः. E. अयथा and चोतन.

अयथानुष्ठान Tatpur. n. (-नम्) An improper or wrong proceeding; e. g. (in the performing of a religious rite) *Sāyaṇa* (on the *Rīgv.*-verse: पाप्मि मिचावदसावयथात्....): अयथात् । गह्यत् । अयथानुष्ठानात् पाप्मि । रक्षन्ति. E. अयथा and अनुष्ठान.

अयथापुर Tatpur. ind. (-रम्) Not as it was before, not as formerly. See अयाथापुर्य, अयाथापुर्य, and *Nāgojibh.*'s explanation s. v. अयथातथा. (There is no *Bhāṣya* of *Patanjali* on this word; but, to judge from the gloss of *Nāgojibh.*, there is no reason to suppose that he assumed a form यथापुरा — like यथातथा — in his comm. on *Pānini's Sūtra* VII. 3. 31.). E. अ neg. and यथापुर.

अयथावन्न Tatpur. ind. (-नम्) Not according to one's strength, in a manner exceeding one's strength; e. g. *Sūtipālab.*: अयथावन्नमारथो निदानं अयसंपदः (*Mallin.*: अयथावन्नम् । शतयतिक्रमेण). E. अ neg. and यथावन्न.

अयथाभिप्रेत Tatpur. ind. (-तम्) Not as is desirable, in an undesirable manner. See the next. E. अ neg. and यथाभिप्रेत.

अयथाभिप्रेताख्यान Tatpur. n. (-नम्) The telling a thing in an undesirable or improper manner; (as, for instance, the announcing to a father the birth of a son, in a low, and that of a daughter, in a loud, voice; whereas the former, being a pleasant message, ought to be delivered loudly, and the latter, being an unpleasant one, with a depressed voice); e. g. *Pānini*: अन्वये ऽयथाभिप्रेताख्याने कञः स्थाण-मुक्त्वा (*Purushottamavr.*: आख्यानं सदयनभिप्रेतं भवति । अन्व-सदाख्यानवैलक्ष्यात् । वस्तुतो ऽसदपि ह्यसदसावधानं सद-त्यन्तमनभिप्रेतमित्युभयसंग्रहाय । तथा पदमत्र कश्चित्किदाह । माठरस्य यामतो ब्राह्मण पुत्रस्ते जात इति प्रियमुच्चैराख्येयमपि नीचैःकृत्य कथयतीति विवक्षायामिदम् । वृषलो वृषली जातः(?) । आवेदयन्त इत्याख्यानद्वारेण ज्ञापयन्तः स्थाणहृद्यं तृतीयाप्रभृतीन्वस्र(?) परं स्था चेति (II. 2. 21. 22.) यत्सूत्रमस्ति

तथैतस्वीव संप्रत्ययार्थम् । तेनोच्चैःकृतेति समासे ऋप् । समासाभावपथे । उच्चैः कृत्वा । इति च; *Siddh.K.*: अयथाभिप्रेताख्यानं नामाभिप्रेतयोः प्रियस्व नीचैः कथनम् &c.; *Praudhamanor.*: अयथाभिप्रेतशब्द आख्यानक्रियाविशेषणम् । यथाभिप्रेतं न भवति तथा । आख्यान इत्यर्थः । तदेतदाह (scil., the *Siddh.K.*) । अयथेत्वादिना &c. (Neither the *Bhāshya* &c., nor the *Kāśikā* or the *Siddh.K.* explains the word as the *Calc.* editors of *Pān.* do: अयथाभिलषितायांख्यान; it seems that the relation of both parts of the compound would have remained clearer, had the Pañdits omitted the word अर्थ from their paraphrase.) E. अयथाभिप्रेत(म्) and आख्यान.

अयथामात्र Tatpur. ind. (-चम्) Not according to measure or quantity. Pronouncing vowels not according to their proper quantity is pointed out by the *Ātik-Prātis.* as one of the defects of pronunciation: अयथामात्रं वचनं स्वराणाम्; *Uvaia:* इत्यदीर्घसुतानामयथामात्रोच्चारणं दोषो भवति. E. अ neg. and यथामात्र.

अयथामुखीन Tatpur. m. f. n. (-नः-ना-नम्) With the face turned away; e. g. *Bhātik.*: मानेन तस्येष्वयथामुखीना मिच्छाप्रसुप्तिर्नमित्तियामाः (*Jayam.* &c.: अयथामुखीनाः परावृत्तमुखाः). E. अ neg. and यथामुखीन.

अयथायथम् Tatpur. ind. Not according to the proper order, not according to rule, not as it ought to be; e. g. *Satap.*: एतद्वा एतदयथायथं करोति यदपी सामिचिते बहिर्वेवेति (*Sāy.*: अयथायथम् । यथाक्रमं न भवतीत्यर्थः) or *ibid.*: एतद्वा एतदयथायथं करोति यदपी सामिचित एतां दिशमेति (*Sāy.*: अयथायथम् । अयथास्वम् । अन्यायम्); or *ibid.*: विद्यास्त्वां प्रजा उपावरोहन्स्त्वयथायथमिव वा एतत्करोति (*Sāy.*: अयथायथम् । अयथास्वम् । यस्य यदुचितं तस्य तद्विपरीतं कृतं भवति); or *ibid.*: तद्वि कनिष्ठं कृन्दः सन्नायची प्रथमा कृन्दसां युज्यते तदु तद्विर्णोव यच्छीनो भूत्वा दिवः सोममाहरत्तदयथायथं मन्वन्ते यत्कनिष्ठं कृन्दः सन्नायची प्रथमा कृन्दसां युज्यते (*Sāy.*: तद्वि तत्र सामिधेनीषु तत्तेन वीर्येण यच्छीनो भूत्वा सोममाहरत् । तन्नायथास्वं स्वख्यानविपर्यासं मन्वन्ते विद्वांसः (MS. I. O. 1509: स्वख्यानः; MS. I. O. 657: स्वख्यानः; the *Edition* of the comm. on I. 8. 2. 10. has “extracted” these words thus: तद्वि तत्र सामिधेनीषु ख्यानविपर्यासं मन्वन्ते विद्वांसः). Compare अयथा, अयथातथा, अयथास्वम्, अयथोचित. — E. अ neg. and यथायथम्.

अयथार्थ Tatpur. l. m. f. n. (-र्थः-र्था-र्थम्) Unsuitable to the subject, sense, &c. (see अर्थ), incorrect, incongruous; e. g. *Turkasangraha:* कृतिरपि द्विविधा । यथार्थायथार्था । प्रमाजन्त्या यथार्था । अप्रमाजन्त्यायथार्था; or *ibid.*: अयथार्था-नुभवस्त्रिविधः संशयविपर्ययतर्कभेदात्; (where अयथार्थ might also be referred to 2.).

2. ind. (-र्थम्) In a manner unsuitable to the sense, &c. (see अर्थ), incorrectly, incongruously; e. g. *Jaimini-Sūtra:* वचनान्वयथार्थमिच्छी स्यात्; (*Sābara:* नैतदस्तीन्द्रार्थमुपख्यानमिति । अयथार्थमिच्छी स्यात् । कुतो वचनसामर्थ्यात् नास्ति वचनस्यातिभारः &c.). E. अ neg. and यथार्थ.

अयथावत् Tatpur. ind. Inaccurately, erroneously (*Wilson*). E. अ neg and यथावत्.

अयथाशास्त्रकारिन् Tatpur. m. f. n. (-री-रिणी-रि) Not acting according to the scriptures, irreligious; e. g. *Nārada:* आधितः कुपितस्वीव विषयासक्तचेतनः । अयथाशास्त्रकारी

च न विभागे पिता प्रभुः. E. अ neg. and यथाशास्त्रकारिन्.

अयथास्व Tatpur. ind. (-स्वम्) The same as अयथायथम् q. v.; see there *Sāyana's* gloss. E. अ neg. and यथास्वम्.

अयथेष्ट Tatpur. ind. (-ष्टम्) Not according to wish, not as intended or desirable; e. g. *Kātyāy.'s Vārtt.* (on *Pān.* VIII. 2. 1.): तत्रायथेष्टप्रसङ्गः; *Patanj.*: तत्रायथेष्टं प्रसज्येत; *Kaiyy.*: अयथेष्टमपि प्राप्नोति न तु यथेष्टमेवेत्यर्थः (the same words are a *Vārtt.* on *Pān.* VIII. 2. 106., where *Patanj.* adds the same explanation as before). E. अ neg. and यथेष्ट.

अयथोक्त Tatpur. ind. (-क्तम्) Not in accordance with what has been stated, not agreeably to rule; e. g. *Ātik-Prātis.*: संवीगानां स्वरभक्त्या व्यवधौ विक्रमणं क्रमणं वायथोक्तम्. E. अ neg. and यथोक्त.

अयथोचित Tatpur. m. f. n. (-तः-ता-तम्) Improper, unfitting; e. g. *Panchatantra:* वैकल्यं धरणीपातमयथोचितव्ययनम् । संनिपातस्य चिह्नानि मयं सर्वाणि दर्शयेत् (where the first part of अयथोचितव्य० might also be the Tatpur. ind. अयथोचितम् “improperly”, when the former compound would not be a *Karmadh.*). E. अ neg. and यथोचित.

अयदीक्षित Tatpur. (?) m. (-तः) A proper name: “the nephew of Apyayadikshita; he possessed a general knowledge of the sciences, and his skill in poetry was considerable. He was raised, on account of his talents, to the dignity of prime-minister to Tirumala Nāyaka, Rājā of Madura.... After the death of his father, Ayadikshita wrote a work which he called Nilakantha-Vijaya, to commemorate the victories, in religious controversies, of his father, in various provinces. In this poem an excellent description is given of the different countries; this work is in the dramatic style.” (*Cavelly Venkaia Rāmasvāmin*). E. (apparently) अय and दीक्षित.

अयन 1. m. [f. n.] (-नः [-नी-नम्]) Going, in the habit of moving; e. g. *Vājas.S.*: अयनाय स्वाहा प्रायणाय स्वाहा (*Mahidh.*: अयते ऽयनः); or *Yaska* (on the word अयासः, as an epithet of गावः, i. e. ररमयः, in the *Āigv.*, *Vājas.*): अयासो ऽयनाः; or the same (on the word आयुः) वायुरयनः. [The use of अयन in this sense is extremely rare, and its uncompound state is probably restricted to Vaidik writings; as the latter part of compounds, it occurs e. g. in प्रायण, पारायण, fem. षी, रसायन, fem. षी; but instances of this kind are likewise rare; for it is at least doubtful whether, in such compounds — which are merely used in the *masc.* — as नारायण, वातरायण, &c. the latter part is not अयन 2.; and the femin. in आ of समुद्रायण, पुष्यायण, परायण, and similar compounds, makes it certain, that they are Bahuvr., the latter part of which is अयन 2., since, if they were Tatpur., they would form their femin. in ई. It may be expedient also to warn the beginner against a hasty identification of the patronymic affix of words like नादायन, चारायण, &c. with अयन; for the affix of such words, as properly taught by Pāṇini, is आयन, not अयन; no affix अयन being in existence.]

2. n. (-नम्) ¹ The going or moving, motion; in this general acceptation, it probably occurs as the latter part of compounds only; e. g. in वातरायण m. “an arrow, &c.”

(lit., having a swift motion), or in derivations of इ preceded by a prepositional prefix, as in अद्ययन, अन्ववायन, अभुपायन, पलायन &c. ² A road, a path (*Amarak.*, *Haldy.*, *Hemach.*, *Med.*, *Śabdār.*, *Ajayap.*, *Bhūrip.*: पयिन्); comp. e. g. भक्तायन, स्वस्वयन, खेदायन (a pore; lit., a passage of perspiration). ³ A place, a site (*Haldy.*: खान); e. g. *Rīgv.*: वि वज्रेण परिषदो जघानायज्ञायो ऽयनमिच्छमानाः (*Sáy.*: अयनं खानमिच्छमाना इच्छन्व आप आयन् । यान्ति); or (the earth, as the site of the waters) *Vájas. S.*: अपां त्वायने सादयामि (*Mahidh.*: अपामयने भूमौ । इयं पृथिव्यपामयनम्); or (in reference to these words) *Śatap.*: अपां त्वायने सादयामीति । इयं वा अपामयनमस्त्रां ह्यापो यन्वस्त्रां तां सादयति (*Sáy.*: सर्वा अघापः पृथिवीमधिष्ठायैव प्रवहन्ति); or (a place where an army is arranged for battle) *Bhagavadgītā*: अयनेषु च सर्वेषु यथाभागमवस्थिताः । भीष्मेवाभिरक्षन् भवन्तः सर्व एव हि (*Saddānanda*: संघामारक्षसमये युद्धभूमौ यथायथम् । पूर्वादिदिग्भिर्भागेन वीराणां स्थितिभूमयः । नियम्यन्ते हि ताः प्रोक्ता अयनानीति तत्र च । सर्वसिन्धुमधिष्ठाय मध्ये तिष्ठति सैन्यपाः । यथाभागं विभक्तां स्त्रां स्वामत्स्यत्वा रणचित्तम् । भवन्तो ऽवस्थिताः सन्तः पुरतः पृष्ठतो ऽन्वतः । निरीक्षमाणं भीष्मं ते सर्वे रक्षन्तु सैन्यपाम् । भीष्मे सेनापती सर्वे रक्षिते स्वात्सुरचित्तम्). ⁴ A place of resort, a refuge, a resting-place; e. g. *Praśna-Upan.*: स यद्येमाः नद्यः स्रन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्थिवं प्रोच्यते । एवमेवास्त्र परिदृष्टरिमाः षोडश कलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे पुरुष इत्थिवं प्रोच्यते (*Sankara*: समुद्रमयनं गतिरात्मभावो यासां ताः समुद्रायणाः । पुरुषो ऽयनमात्मभावगमनं यासां कलाणां ताः पुरुषायणाः; *Anandag.*: यथा नदीनां समुद्रो ऽयनं तथा पुरुषो ऽयनमित्यन्वयः); or *Manu*: आपो नारा इति प्रोक्ता आपो वै नरसूनुवः । ता यदस्त्रायनं पूर्वं तेन नारायणः स्मृतः (*Medhāt.*, *Kull.*: अयनम् । आग्रयः); or *Mahābh. Vanap.*: आपो नारासु तनव इत्यपां नाम सुसुम् । अयनं तेन वैवास्ते तेन नारायणः स्मृतः (*Nilak.*: आप इति नराज्जाता नाराः । नारा आपो देहात्कारपरिणता अयनं निवासस्थानं यस्त्र &c.; comp. also *Wilson's Vishnu-Pur.* p. 28, note; and see s. v. नारायण). ⁵ The last resort, the attainment of final happiness or eternal bliss; e. g. *Vájas. S.*: तमेव विदित्वाति मूलमेति नान्वः पन्था विद्यते ऽयनाय (*Mahidh.*: अयनायात्रयायान्वः पन्था मार्गो न विद्यते सूर्यमस्तस्थान्तः पुरुषमात्मरूपं ज्ञातिव मुक्तिः; or *Svetāśv.-Upan.*, where the same words are explained by *Sankara*: अस्मान्त्वान्वः पन्था विद्यते ऽयनाय परमपदप्राप्तये; or *Śatap.*: न पितरो न पशवो मनुष्या एविके ऽतिक्रामन्ति तस्माद्यो मनुष्याणां मेवात्ममुमे मेवति विद्वर्च्छति हि न ह्ययनाय चन भवति (*Sáy.*: अयनाय । पुरुषलोकात्मनाय). Comp. अन्ववायन. ⁶ A work of an explanatory or didactic nature; a commentary, a treatise; e. g. अद्ययन, “a work explaining the sense of the *Rīgveda*”; *Praudhāmanor.* (on अद्ययन, in *Pān.* IV. 3. 73): अयनशब्दो भावसाधनः । तेन समासे ऽनो भावकर्मवचन इत्यनोदात्तः (*Pān.* VI. 2. 150.) । अग्नेदोपचाराद्वन्वे वृत्तिः; or ज्योतिषामयनम्, “a work on astronomy”; e. g. *Raghunand.* (when treating of the days &c. on which the reading of sacred books is forbidden, quotes a passage from the *Kūrma-Pur.* which exempts certain books from this prohibition): अनाध्यायसु नाङ्गेषु नेतिहासपुराणयोः

&c. and then continues): अङ्गान्वाह शिषापयम् । इत्यः पादो तु वेदस्य हस्तः कस्यो ऽव कथ्यते । ज्योतिषामयनं नेचं निरुक्तं श्रीचमुच्यते । शिषा घ्राणं तु वेदस्य मुखं व्याकरणं स्मृतम् । तस्मात्साङ्गमधीतिव ब्रह्मलोके महीयते; he then explains: ज्योतिषामयनं ज्योतिःशास्त्रम् &c. Comp. also धर्मायन. ⁷ A mode or way of performing a sacrificial rite; e. g. *Śatap.* (after the description of a certain ceremony, continues): तन्वेवमयनम् । अथेदं द्वितीयम् &c. (*Sáy.*: पवमानेष्टिं यजतामितेदेकमनुष्ठानस्य विधानम्); or *ibid.*: तदाङ्गः । किमयनमिति (*Sáy.*: किमयनमिति । अनुष्ठानमार्गः क इति ब्रह्मवादिनां प्रश्नः). ⁸ The name of certain sacrificial proceedings which belong to the class of the सन्न, q. v., and consist in the repeated performance of the *Darsapúrnamāsa* and other rites (*Śabara* on the *Jaimini-Sūtras* अयनेषु चोदनात्तरं संज्ञोपबन्धात् गुणात्संज्ञोपबन्धः, says: अयनमित्वावृत्तिरश्चते । दृष्ट्वेमे दाषाः । तेषामयनं दाषायणम्; *Mādh. Jaiminiyany.*, in addition to these words: तदीयानां प्रयोगाणामावृत्तिर्दाषायणयज्ञः । आवृत्तिप्रकारसु द्वे पौर्यमासौ यजेत द्वे अमावास्ते इत्यादिवाक्यशेषादवगम्यते); they are regulated, in general, by the rules according to which the *Gavāmāyana* is performed; other injunctions which apply to special Ayanas being considered as supplementary (*Jaiminiyany.*: गवां संबन्धि गव्यं गवामयनमिति यावत् । तस्य धर्मा एतेषु ग्राह्याः); the rites of these Ayanas were generally completed within 360 days (*ibid.*, after the words just quoted: कुतः । संवत्सरसाध्यत्वसामान्यात् । षड्युत्तरशतत्रयदिवससाध्यत्वनियमसङ्गावाच्च । तत्रोपगायन्तीत्वितस्य गवामयनगतमाहाव्रतिकधर्मस्य दर्शनाच्च); but there are some which lasted longer; thus, the *Viśvasīrijām-ayana* extended over a thousand days, and the *Śākyāyana* over 36 years. See इद्ययन, अहर्नक्ष, सन्न, and, for special Ayanas, compare अङ्गिरसामयनम्, अर्चन्वो ऽयनम्, आदित्वानामयनम्, इन्द्राग्नोरयनम्, &c. s. vv. अङ्गिरस (Appendix), अर्चमन्, आदित्व, इन्द्रापि, उत्तरायण, कुण्डपायिन्, गवामयन (see also गो), तपस्विन्, तापसित्, नारायण, दाषायण (see also दाष), दक्षिण, दृतिवातवत्, बावापृथिवी, पञ्चयन, मिचावरण, मुन्वयन, विश्वसूत्र, शाक्यायन (see also शाक्य), संसद्, सर्प. ⁹ The sun's progress north or south of the equator, or the period of the duration of this progress, a period of two *Ītius*, or six months; the half-year; (*Amarak.*, *Hemach.*: अयने द्वे गतिरदृग्दक्षिणार्कस्य; *Med.*: अयनं पथि भागोरप्युदग्दक्षिणतो गती; *Viśvapr.*: अयनं पथि भावोः स्वादुदग्दक्षिणतो गती; similarly, *Dharāṅik.*, *Śabdār.*, *Ajay.* &c.); e. g. *Vishnu-Pur.*: अहोरात्राणि तावन्ति (scil. चिंशत्) मासः पञ्चदश्यात्मकः । तेः षड्विंशत्यनं वर्षं द्वे ऽयने (sic) दक्षिणोत्तरे; or *Bhāgav.-Pur.*: द्वौ (scil. मासौ) तावतुः षडयनं दक्षिणोत्तरं दिवि; or *Mādhav. Kālanirṇaya*: अयते यावन्नेनर्तुचयेव सूर्यो दक्षिणाशामुत्तराशां चेतुचयमयनम् । तथा च वाक्सनेयिनः पञ्चापि विद्यायां दक्षिणोत्तरमार्गयोः समामनन्ति । याम्बरमासान्दक्षिणादित्व एति । याम्बरमासानुदङ्गादित्व एतीति (viz. in the *Bṛihadhr-Up.*, where, however, the order of the two last sentences is reversed) । तथा ह्यनोनायत्रयधीयते । याम्बरदक्षिणैति मासांस्त्वान्वाभ्युत्तरेति मासांस्त्वानिति तैत्तिरीया अनुयहब्राह्मणे पठन्ति । तस्मादादित्वः षडमासान्दक्षिणेनेति षडुत्तरेणेति. The sun's progress north of the equator, i. e. its progression from the

sign of Capricorn (मृग or मकर) to that of Cancer (कर्कट), or the period of its duration, is called उत्तरायणम् (as for instance, in the foregoing quotations) or, as a compound, उत्तरायण, उदयन, सौम्यायन; its progress south of the equator, i. e. its progression from the sign of Cancer to that of Capricorn, or the period of its duration, is called दक्षिणायनम् (see the foregoing quot.; but it is not called दाक्षिणायनम्) or, as a compound, दक्षिणायन, याम्यायन; e. g. *Praśna-Up.*: संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च; or *Sūryasiddh.*: भानोर्मकरसंक्रान्तेः षणमासा उत्तरायणम् । कर्कादिस्तु तथैव स्यात्षणमासा दक्षिणायनम्; or *ibid.*: कर्कादिदक्षिणायने तु दक्षिणध्रुवाद्दक्षिणकदम्ब ऊर्ध्वमुत्तरध्रुवादुत्तरकदम्बो ऽधः; or *Roghun.* (when quoting, in the *Tīhīt.* and *Jyotist.*, the *Jyotiṣha* and the *Bhaviṣhya-*, and *Matsya-Pur.*): मृगकर्कटसंक्रान्ती द्वे तूदग्दक्षिणायने; comp. also the *Grahalāgh.*: गोलौ स्तः सौम्यायाम्यौ क्रियधटरसभे खेचरे ऽथायने ते नक्रात्कीटाञ्च षड्भे (*Mallāri*: खेचरे सायने ग्रहे क्रियधटरसभे सौम्यायाम्यौ गोलौ स्तः । मेघादिषड्वाशिस्थ उत्तरगोलः । तुलादिषड्वाशिस्थे दक्षिणगोलः । नक्रात्षड्भे मकरादिषड्भे उत्तरायणम् । कर्कात्षड्भे दक्षिणायणम् qq. vv.). The division of the year into two *ayanas*, as results from the foregoing definition, is that of the solar year. Some, however, as *Mādhava* states, conclude, from the *Jyotiḥśāstra* and other works, that the term अयन applies to the lunar year, when उत्तरायण would comprise the six months beginning with *Mārga*, and दक्षिणायन, the six months beginning with *Jyāishtha*; but he observes, at the same time, that, when the word is used in reference to ritual proceedings, only the division of the solar year is meant; *Kālanirṇaya* (after the passage just quoted): एवं चादित्यगतिसुपजीव्यायननिष्पत्तेः सौरमेवैतत् । अत एव विष्णुधर्मोत्तरमानमधिकृत्योक्तम् । अतुत्रयं चायनं स्यादिति । केचित्तु चान्द्रमानेनायनद्वयमभ्युपगच्छन्ति । मार्गमासादिकैस्त्रिभिर्ऋतुभिः कल्पितः कालः षणमासात्मकमुत्तरायणं ऋषुमासादिकैर्दक्षिणायनमिति । तत्र प्रमाणं ज्योतिःशास्त्रादौ मृग्यम् । श्रौतस्मार्तकर्मोनुष्ठाने तु मकरकर्कटसंक्रान्त्यादिक एवायनद्वयकाल इति यथोक्तश्रुतिसृतिभ्यामवगन्तव्यम्; compare also *Kamalākara's Nirṇayasindhu*: अयनं तु सौरर्तुत्रयात्मकम् । सौरर्तुचितयप्रदिष्टमयनमिति दीपिकोक्तेः । तद्विधिधम् । दक्षिणमुत्तरं च । कर्कसंक्रान्तिर्दक्षिणायनम् । मकरे ऽन्त्यम्. — The उत्तरायण, or northing of the sun, being considered as the day, and the दक्षिणायन, or southing of the sun, as the night, of the gods (e. g. *Manu*: देवे रात्र्यहनी वर्षे प्रविभागस्तयोः पुनः । अहस्तत्रोदगयनं रात्रिः स्याद्दक्षिणायनम्), the former period is held to be an auspicious time for all proceedings of consequence, connected with religious rites, such as sacrificial acts, the erecting of idols, the moving to a house, the celebrating of a wedding, &c., whereas the latter period, being an inauspicious one, is generally not chosen for the performance of any religious act, except perhaps for the erecting of idols of terrific gods; *Kālanirṇaya*: उत्तरायणस्य यागकर्माङ्गत्वं काष्ठा अधीयते । उदयन आपूर्यमाणपक्षस्य पुण्याहे द्वादशाहमुपसद्रतोभूत्वेत्वादि । चौलादीनामुत्तरायणकर्तव्यता गृह्यस्मृतिषु प्रसिद्धा; or *Satyavrata* (as quoted by *Mādhava* and the *Nirṇayasindhu*): देवतारामवाधादिप्रतिष्ठोदङ्मुखे रवी । दक्षिणाश्रामुखे

(v. l. दक्षिणाभिमुखे) कुर्वन् तत्फलमवाप्नुयात्; or the *Batnāmdā* (as quoted by the *Nirṇayas*): गृहप्रवेशदिदशप्रतिष्ठाविवाहचौषत्रतन्त्रपूर्वम् । सौम्यायने कर्म शुभं विधेयं चङ्गिर्हितं तत्खलु दक्षिणे च; the words in the *Sānhitā* of *Vaikhānasa*: मातृभैरववाराहनरसिंहचित्रिक्रमाः । महिषासुरहन्त्यश्च (v. l. °हन्ती च) स्याद्या वै दक्षिणायने are understood by *Mādhava*, as stated above col. a, l. 51: उद्यदेवतानां प्रतिष्ठा दक्षिणायने कर्तव्या; but *Kamalākara* interprets them so as to imply the prohibition, during the *Dakṣhiṇāyana*, even of the erection of the idols named in this verse: वैश्वदेो ऽप्यर्चे । न तु दक्षिणायन एवेति निवयम् । पूर्ववचने दक्षिणायने निषिद्धाद्या देवप्रतिष्ठाया देवविषये प्रतिप्रसवमात्रात्. (For the special time to be chosen, during the period of the *Uttarāyana*, for the performance of these acts, see s. v. उत्तरायण.) From a similar association of ideas, it was supposed that the souls of persons who had obtained a proper spiritual knowledge and died during the *Uttarāyana*, were united with the impersonal (neuter) Brahman, and became exempt from transmigration; whereas those who, during their life-time, had contented themselves with the mere performance of rites and died during the *Dakṣhiṇāyana*, were reborn, after having enjoyed, in the moon, the rewards of their pious deeds; e. g. *Bhagavadgītā*: अपिर्ज्योतिरहः शुक्रः षणमासा उत्तरायणम् । तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ धूमो राक्षसा इत्यः षणमासा दक्षिणायनम् । तत्र चान्द्रमसं ज्योतिर्योनी प्राप्य निवर्तते (*Śankara*: ब्रह्मविदो ब्रह्मोपासना जनाः । योगी कर्मी; *Sadānanda*: कर्मिसंविद्धिं प्राप्य मुक्ता पतन्वधः). An interesting discussion of this doctrine, apparently in special reference to the verses of the *Bhagavadgītā*, just quoted, occurs in the *Vedānta-Sūtras*, which, though implying that it is better to die during the U. than during the D., hold that a man who possesses a proper spiritual knowledge, though he die during the D., still attains to eternal bliss. — अयनान्तं q. v., “the end of the sun's journey or of the half year”, means *solstice*; and अयनसंज्ञादिः, “the beginning of the sun's journey”, are used in the same sense by *Manu*: पशुना त्वयनसंज्ञादी समाने सौमिकर्मिणः (scil. जुहुयात्; *Medhāt*. अयनयोरादौ अयनान्ते । ते च द्वे अयने दक्षिणमुत्तरं च । तत्र पशुयागः कर्तव्यः; *Kullūka*: अयनयोरादौ पशुना यजेत). See the next meaning. —¹⁰ The time when the sun enters into the sign of Cancer or Capricorn, the solstice (see col. a, l. 1 ff. and comp. सङ्गमदिन); उत्तरायण (or one of its synonyms; see col. a, l. 4), the *summer-solstice*; comp. also कर्कटायन, मृगसङ्क्रान्ति or मकरसङ्क्रान्ति; दक्षिणायन (or its syn.; see col. a, l. 9), the *winter-solstice*; comp. also मकरायन, कर्कटसङ्क्रान्ति or कर्कटसङ्क्रान्ति; e. g. *Sūryasiddh.*: स्पष्टं इत्थन्ता गच्छेदयने विषुवद्वये; or *ibid.*: भवक्रान्तामौ विषुवद्वितयं समसूचनम् । अयनं द्वितयं चैव चतस्रः प्रथितास्तु ताः; or *ibid.*: तदाधारयुतैरूर्ध्वमयने विषुवद्वयम् । विषुवद्विस्थानतो भनिः स्पष्टैर्भनसंश्रयात् ॥ चेत्त्राण्येवमजादोनां तिर्यग्ज्याभिः प्रकल्पयेत् । अयनादयनं चैव कक्षा तिर्यक्तथापरा. Compare also *Burgess's Transl. of the Sūryas*. p. 100 ff. The time of either solstice is one of those at which *animal sacrifices* are performed; comp. *Manu* as quoted line 38; it is also the time at which

the *Srāddha* takes place; e. g. *Yājñav.*: अमावास्यायाः कृषिः श्रद्धपथो ऽयनद्वयम् . . . आषाढायाः प्रकीर्तिताः; or *Vishnu-Dharmasūtra*: आदित्यसंक्रमणं विषुवद्वयं विज्ञेयसायनद्वयं व्यतीपातो अयनभ्रमभुद्वयश्च (v. l. अयनभ्रमभु). एतांस्तु आषाढायाः कान्यानाह प्रजापतिः । आश्वमेतिसु यद्दत्तं तदानन्त्याय कल्पते; or the *Matsya-Pur.* (as quoted by the *Nirṇayas.*): अयनद्वितये आश्वं विषुवद्वितये तथा । संक्रान्तिषु च सर्वासु पिण्डनिर्वपणादृते. Either solstice is likewise a proper time for *fasting*; e. g. *Āpastamba* (as quoted by the *Nirṇayasindhu*): अयने विषुवे चैव चिराचोषोषितो नरः । स्नात्वा यस्त्वर्चयेद्भानुं सर्वकामफलं लभेत्; when the *Niri.* adds: अशक्तौ तु वृद्धवसिष्ठः । अयने संक्रमे चैव ग्रहणे चन्द्रसूर्ययोः । अहोराचोषितः स्नात्वा सर्वपापिः प्रमुच्यते; or *Bhāgav.-Pur.*: अयने विषुवे कुर्याद्यतीपाते दिनचये (scil. आश्वम). Charity given at such a time has merits which, according to some, last for ever; e. g. *Mahābh. Vanap.*: पर्वसु द्विगुणं दानमृती दशगुणं भवेत् । अन्धे शतगुणं प्रोक्तमनन्तं विषुवे भवेत् । अयने विषुवे चैव षडशीतिमुखेषु च । चन्द्रसूर्योपरगि च दत्तमन्नयममृते; or *Vrihaspati-Dharmas.*: शतमिन्दुचये दानं सहस्रं तु दिनचये । विषुवे शतसाहस्रं व्यतीपातेष्वनन्तकम् । अयनेषु च यद्दानं षडशीतिमुखेषु च । चन्द्रसूर्योपरगेषु दत्तं भवति चाक्षयम्; the *Matsya-Pur.*, however, has another estimate: अयने कोटिगुणितं लक्षं विष्णुपदीषु च । षडशीतिसहस्रं तु षडशीत्यामुदाहृतम् । शतमिन्दुचये पुंशं सहस्रं तु दिनचये । विषुवे शतसाहस्रमाकामावैष्वनन्तकम्, where the word आकामावेषु is the loc. plur. of the abbreviated *Dwandwa* आ[षाढी]-का[र्तिकी]-मा[घी]-वै[शाखी], and means on the days of full moon in these months (see s. vv.). — *Aparārka* (as quoted by the *Nirṇay.*) in a gloss on the passage from the *Vishnu-Dharmas.* आदित्यसंक्र०, quoted l. 3, observes that the term अयन “solstice”, when applied to religious performances, is not to be taken literally, since, otherwise, it would coincide, (for instance in the passage alleged,) with the term संक्रमण; according to him, a certain latitude should be given to the period meant, so that *ayana* would comprise all the time between the twelve days which precede the sun’s entrance into the sign of Cancer or Capricorn and the solstice itself; his words are: द्वादशादिदिनैर्वैगयनांशप्रवृत्तावपि पुंशं वक्तुमयनग्रहणम् । अन्वयात् सङ्क्रमणसिद्धेरयनग्रहणं व्यर्थं स्यात्. Compare also the next meaning. ¹¹The sun’s progress towards any of the twelve signs of the zodiac, or the period of its actual passage from one sign into another. (In this sense अयन would become apparently synonymous with सङ्क्रमण, सङ्क्रमण, or सङ्क्रान्ति qq. vv.; but the latter words, when designating the period stated, have the implied sense that the sun *leaves* the sign which it had entered, whereas अयन implies that the sun *approaches* the sign which it is going to enter. When, therefore, for the reason mentioned, l. 35, a latitude is given to either term, the time added to अयन *precedes*, and that added to संक्रान्ति &c. *follows*, the period of the sun’s entrance into a sign; and, according to *Jābāli* as quoted by *Mādhava* and *Kamaldkara*, this additional time comprises twenty *Ghatikās*; e. g. the *Nirṇayas.* (on these words of *Gālava*: अयनांशकतुल्येन कालेनैव कृष्टं भवेत् । मृगशिरादिने सूर्ये याम्योदनयने सति । तदा संक्रान्तिकाले

सुरता विष्णुपदादयः) अयनांशकतुल्ये संक्रान्तिकाले ऽपि विष्णुपदादयः प्रवर्तन्ते । तेन तत्कृतं पुंशकालादि तथापि ज्ञेयमिति च एव व्याचक्षी । तच्च मेवायं वृषाचनमिच्छादि सर्वत्र ज्ञेयम्; or the same (on these words of *Jābāli*: संक्रान्तिषु यथा कालसादीये ऽयने तथा । अयने चिंशतिः पूर्वा मकरे चिंशतिः परा) मकरायने पूर्वा चिंशतिर्घटिकाः पुंशाः । मकरसंक्रान्ती तु पश्चाच्चिंशतिः पुंशाः । अन्वयायने तत्संक्रान्तिवदित्यर्थः. ¹²A degree of the precession of the equinoxes; *Sūryasiddh.*: चिंशत्युत्थो युने भानां चक्रं प्राक्परिवर्तते । तद्दशाहोदिनेभेत्ताद्युनवाचदवापते । तद्दशमिच्छा दशांशं विज्ञेया अयनाभिधाः, which words *Colebrooks* renders: “the circle of the asterisms moves eastward thirty scores in a *yuga*. Multiplying the number of elapsed days by that, and dividing by the terrestrial days, [which compose the cycle,] the quantity obtained is an arc, which, multiplied by three, and divided by ten, [ratio of 27° to 90°], gives degrees (*anśa*) termed *ayana*, [or the place of the colure]”. Comp. *Colebr.’s Misc. Ess.* II. p. 375 ff., *Burgess’s Transl. of the Sūryas.* p. 99 ff., and *Bāpī-Deva’s Transl.* p. 29. — E. इ, krit aff. कृट्.

अयनकला Tatpur. f. (-का) (In astronomy.) The correction, in minutes, for ecliptic deviation (*Burgess’s Transl. of the Sūryas.* p. 166). See आयनकला, which is the more correct form. E. अयन and कला.

अयनकाल Tatpur. m. (-कः) (In astronomy.) The interval between the solstices (*Wilson*). E. अयन and काल.

अयनग्रह Tatpur. m. (-हः) (In astronomy.) The planet’s longitude as corrected for ecliptic deviation (*Burgess’s Transl. of the Sūryas.* p. 166); e. g. *Rangandtha* on the *Sūryasiddh.*: द्वयोः क्रान्तोरिकदित्ते कृष्टकालिरधिका । तत्रोत्तरकोले ऽयनग्रहविष्टं चित्तिवादधः स्वपुराचवृत्ते क्रान्तोरिकारासुभिर्भवति. Also आयनग्रह q. v. E. अयन and ग्रह.

अयनचयन Tatpur. n. (-नम्) (In astronomy.) The motion of the solstice; e. g. *Bhāskara’s Golādhy.*: विषुवात्क्रान्तियक्षययोः संपातः क्रान्तिपातः स्यात् । तन्नयनाः सीरोक्ता कला अयुतचयं कल्पे । अयनचयनं अयुतं मुञ्जाकालिः स एवायनम्. Comp. *Colebr.’s Misc. Ess.* II. p. 374. E. अयन and चयन.

अयनदृक्कर्म्म Tatpur. n. (-र्मे) (In astronomy.) Operation for ecliptic deviation (*Burgess’s Transl. of the Sūryas.* p. 166). See आयनदृक्कर्म्म, which is the more correct form. E. अयन and दृक्कर्म्म.

[**अयनदेवता**. *Schlegel’s ed. of Bāmdy.* II. 42. 22. reads: मूळचत्वरवेरमातां संवृतायनदेवताम् । . . . तामवेक्ष्य पुरीम् &c.; where the analysis of the second compound might lead to some such word as अयनदेवता, whatever its sense may be; but, as the reading is incorrect, it suffices to mention that MSS. and the Calc. and Bombay edd. read either संवृतायनदेवताम् or संवृतायनवेदिकाम्, the former being explained by *Maheśvaratīrtha*: पिहितायनदेवतागुहाम्; and the latter by the *Tilaka*: संवृता आवृताः पश्यस्थापनवेदिका कलां वा; this comm. notices also the reading संवृतायनदेवताम्, and explains it in the same way as *Maheśv.*]

[**अयनमातृ**. Another unfortunate assemblage of syllables, like the foregoing, which *Langlois*, in his translation of the *Harivansa* (I. p. 511), gives amongst the names of sundry deities,

after one called by him *Lohityá*; but the corresponding word in the text of the *Hariv.*, whence these names were drawn by him, is लोहितायनमाता (the Calc. ed. v. 9534 has wrongly लोहितायनमाता) which means “the mother of Laubhityáyana”.]

अयनभाग Tatpur. m. (-नः) The same as अयनांश q. v. (*Wilson*). E. अयन and भाग.

अयनवक्षन Tatpur. n. (-नम्) (In astronomy.) The deflection due to the deviation of the ecliptic from the equator (*Burgess's Transl. of the Sūryas.* p. 138, and p. 166 where he renders it: the deflection of the ecliptic from the equator); the angle formed at a heavenly body by two great circles, one passing through the poles of the ecliptic (*Molesworth Marathi Dict.* s. v.); e. g. *Ranganátha* on the *Sūryasiddh.*: अतस्त्रिज्याकर्णे ऽयनवक्षनञ्चा भुजस्रदा शरकर्णे क इत्थनुपतिन सुराश्रवृत्ते सुज्याप्रमाणेन भुजकलाः; or the same (on the word कालिन्ध्याघातरदसादिकम्): आदिशब्दाद्यनवक्षनमायन-दृक्कर्म्म संगृह्यते. Also आयनवक्षन q. v. E. अयन and वक्षन.

अयनविक्षला. See आयनविक्षला.

अयनवृत्त Tatpur. n. (-त्तम्) (In astronomy.) ¹The circle of the sun's passage; the ecliptic or via solis. ²Tropical (*Molesworth*). E. अयन and वृत्त.

अयनांश Tatpur. m. (-शः) (In astronomy.) The same as अयन 12. (p. 429 b, l. 8); when the word may be taken also as a Karmadh.; comp. e. g. the quotation s. v. अयन 11. (p. 429 b, l. 1). [*Wilson* renders it, in his Dictionary: “the arc between the vernal equinoctial point, and the beginning of the fixed zodiac or first point in Aries”]. E. अयन and अंश.

अयनात् Tatpur. m. (-त्तः) The end of the sun's progress north or south of the equator, the solstice, either the summer or winter solstice; see अयन s. 10. (p. 428 b, l. 34 ff. and l. 42 ff); e. g. *Sūryasiddh.*: दिनचपार्धमितेषामयनान्ते विपर्ययात् । उपर्यात्मानमन्योन्यं कल्पयन्ति सुरासुराः; or *ibid.*: अयनात्ते विस्त्रोमेन देवासुरविभागयोः । नाडीषष्ट्या सहस्रहर्निशा यस्मिन्सहस्रतथा; or *ibid.*: भूमण्डलात्पञ्चदशे भागे देवे ऽववासुरे । उपरिष्टाद्रजत्वर्कः सौम्ययाम्यायनान्तगः. E. अयन and अत्.

अयन्त्र Tatpur. (?) n. (-न्त्रम्) (ved.) An instrument for checking enemies. This is the sense which *Sāyaṇa* gives to the word in the following *R̥g̥v.*-verse: नि पस्त्रासु चित्तं स्तभूयन्परिवीतो योनौ सीददन्तः । अतः संभूय विशां दूमूना विधर्मणायन्त्रैरीयते नृन् (*Sāy.*: अकारो ऽधिवाचकः । तेनायमर्थः । अधिकानां शत्रूणां यन्त्राणि (a MS. reads यन्त्राः) नियमनानि । तैः सह शत्रुनिग्रहं कुर्वन्नित्यर्थः । अयन्त्रैः शत्रूणां नियमनैः सह । नृन् । देवान् । ईयते । गच्छति). (But, though the context seems to require a meaning analogous to that proposed by *Sāyaṇa*, it is doubtful whether the analysis he gives, viz. अ “an enemy”, and यन्त्र; can be correct; the more so, as the Pāda text, by not separating with an avagraha अ and यन्त्रैः, implies that it looked upon अ, not as a common noun, but as the usual negative prefix; and the more so, also, as the accent of the word, udátta on the last syllable, would lead to the conclusion that it is more likely a Bahuvr. than a Tatpur. The word means perhaps, literally, “something which has nothing to check

it with, something not liable to defeat”; and hence, a powerful weapon.) E. (probably) a Bahuvr., अ priv. and यन्त्र. अयन्त्रित Tatpur. m. f. n. (-तः-ता-तम्) Unrestrained, self-willed (*Haláy., Hemach.*: उद्दाम); e. g. *Manu*: सावित्रीमाचसरो ऽपि वरं विप्रः सुयन्त्रितः । नायन्त्रितस्त्रिवेदो ऽपि सर्वाग्नी सर्वविक्रयी. E. अ neg. and यन्त्रित.

अयम्. See इदम्, of which it is considered, by the native grammarians, to be the nom. sing. masc.

अयमान m. f. n. (-नः-ना-नम्) Going, coming; e. g. *Nalodaya*: भवतीं मानयमानान्भेमि सुरान्विद्धि महिमानयमानान् (*Tiká*: अयमानान् । प्राप्तान्); or *ibid.*: नयमानयमानयमान यमावस एव निवाससमुं भवता । भवनीयमपायमरीनुदयान्नयतानयतानयतानयता (*Tiká*: नयमानयमान् । नयो नीतिमीनो ऽभिमानो यमो विश्रमो नियमो वा तान् । अयमानः प्राप्तवान् । तस्य संबोधने हे नयमानयमानयमान &c.); comp. also s. v. अय p. 413 a, l. 3 and 5. E. अच्, kṛit aff. शानच्, ágama मुक्.

अयमित Tatpur. m. f. n. (-तः-ता-तम्) Unchecked; अयमितनख “with untrimmed nails”; e. g. *Meghad.*: सार्द्धकृष्टामयमितनखेनासहस्रसारयन्तीं गण्डाभोगात्कठिनविषमामेकैकैर्णी करेण (scil. पद्म; *Mallin.*: अयमिता अकर्तितोपात्ता नखा यस्या तेन करेण). E. अ neg. and यमित.

अयव I. Tatpur. 1. m. (-वः) (ved.) The half-month in general (see *Mahidhara's* gloss s. v. अयवस्); but especially the dark half, or the fifteen days during which the moon is on the wane; (in the *Yajurveda*, where the word is contrasted with अय or the white half of the month; comp. also अयवनवमी); e. g. *Vájas.S.*: एकविंशतासुवत प्रजा असृजन्त यवासायवासाधिपतय आसन् (*Mahidh.*: यवाः पूर्वपचा अयवा अपरपचा); or *ibid.*: यवानां भागो ऽस्यवानामाधिपत्वम् (*Mahidh.*: यवानां पूर्वपचाणां त्वं — scil. इदमे — भावो ऽसि । अयवानामपरपचाणां त्वमाधिपत्वम्); or *Satapath.* (in reference to the latter quotation): यवानां भागो ऽसि । अयवानामाधिपत्वमिति पूर्वपचा वै यवा अपरपचा अयवास्ते हीदं सर्वे युवते चायुवते च पूर्वपचेभ्यो भावं ह्यवापरपचेभ्य आधिपत्वमकरोत्. For the mythological explanation of this word, see अयवन्, which is another form of it (*Sāyaṇa* on the foregoing passage, VIII. 4. 2. 11.: हविर्यज्ञेषु — i. e. in the first book of the *Satap.* — नकारात्तो विशेषः).

2. m. f. n. (-वः-वा-वम्) Deficient; according to *Śankara's* interpretation of the word अस्वायवीः; see अस्वायवी. E. अ neg. and अय 1.

II. Bahuvr. 1. m. (-वः) The name of one of the seven species of worms in the intestines, which are produced in the faeces and are discharged by the vent; according to *Sūsruta*. For the other six species see, विचव, कृष्ण, विष, गच्छुपद, चूर्, द्विमुख; for the causes by which they are engendered and the symptoms which they produce, see s. v. पुरीषव; for other internal worms see कृमि and कपोलव, शोषितसम्भव. E. Probably; अ priv. and अय 1.

2. m. f. n. (-वः-वा-वम्) Having or producing bad, or no, barley; e. g. *Patanj.* (on *Pán.* VI. 2. 108.): गच्छुभ्यामित्थसावकाशः । अयवः । अतिसः । अमावः । सुयवः । सुतिसः । सुमावः &c.; or *Káśiká* (on *Pán.* VI. 2. 172.): अयवो देवः. E. अ priv. and अय (barley).

अथर्व Bahuvr. m. f. n. (-वकः-विष्वा-वकम्) The same as **अथर्व** II. 2.; e. g. *Patanj.* (on *Kātyāy.*, on *Pāṇi.* VI. 2. 117.): **अथर्व** पूर्वमिच्छावकाशः — VI. 2. 173 174. — **अथर्वकः**। **अथर्वकः**; or *Kāṭhikā* (on *Pāṇi.* VI. 2. 174.): **अथर्वको** देशः. E. **अ** priv. and **व** (barley), *samās.* aff. कप्.

अथर्वत् m. f. n. (-वान्-वती-वत्) Lucky, fortunate; e. g. *Kirātārj.*: **सुखी**: सदा नयवतायवता निधिगुह्याधिपरमैः परमैः। **अमुना धनिः** चितिभृतातिभृता समतील भाति अगती अगती; (*Mallin.*: नयवता। नीतिमता। अथर्वता। भास्वता च। **सुखीर्नामैरिखर्षः**। **अथः** शुभावहो विधिरिखमरः). E. **अथ** I. 2., *taddh.* aff. मत्तुप्.

अथर्व Tatpur. m. (-वा) (ved.) The half-month, especially the dark half of the month, or the fifteen days during which the moon is on the wane; but, according to another interpretation, also the light half, or the fifteen days of the moon's increase. When contrasted with **अथर्व** in the former sense, **अथर्व** has the sense of "light half", and, when contrasted with it in the latter sense, **अथर्व** has the sense of "dark half of the month". Both interpretations are recorded by the *Śatapathabr.*, which reconciles them in the following legend. The gods and demons, both children of Prajāpati, once appropriated their paternal share, which consisted of the light and dark halves of the months. The gods took the former, and the demons the latter; but the gods, not satisfied with their lot, were covetous also of the share of the demons, and, by means of performing the Darśa and Pūrnamāsa sacrifices, succeeded in robbing them of it. The first half of the month is, therefore, called *yavan* (from *yu*, "to connect"), because, in consequence of the first allotment, the gods were "connected" with (i. e. possessed of) it; and the latter half, which originally belonged to the demons, *āyavan*, because, being robbed by the gods, they were "no longer connected" with it. But others hold that *ayavan* means the "light half", because since the latter was the original share of the gods, the demons had "no connection" with it, and *yavan* means the "dark half", because the latter, the original share of the demons, became "connected" with the gods after these had robbed the demons of it. And since, in either case the gods became "connected" with one and the other half of the month, *yavan* may likewise mean the dark and the light half, whence the month itself is called *yavya*. — *Śatap.* (I. 7. 2. 22-26): देवाश्च वा असुराश्च। उभये प्राजापत्याः प्रजापतेः पितृर्दायमुपेयुरेतावेवार्धमासौ च एवापूर्यते तं देवा उपायन्त्यो ऽपचीयते तमसुराः ॥ ते देवा अकामयन्त। कथं न्विममपि संवृद्धीमहि यो ऽयमसुराणामिति ते ऽर्चन्तः आम्यन्तश्चेत्स एतं हविर्यज्ञं ददृशुर्यद्दर्शपूर्णमासौ ताभ्यामयजन्त ताभ्यामिद्वैतमपि समवृद्धत ॥ य एषो ऽसुराणामासीत्। यदा वा एता उभौ परिस्रवन्ते अथ मासो भवति मासश्चः संवत्सरः सर्वे वै संवत्सरः सर्वमेव तद्देवा असुराणां समवृद्धत सर्वस्मात्सपत्नानसुरान्निरभजन्तस्सर्वेवैष एतत्सपत्नानां संवृद्धं सर्वस्मात्सपत्नान्निर्भजति य एवमेतद्देद ॥ स यो देवाणामासीत्। स यवायुवत् हि तेन देवा यो ऽसुराणां यो ऽथवा न हि तेनासुरा अयुवत् ॥ अथो इतरथाः। य एव देवाणामासीत्सो ऽथवा न हि तमसुरा अयुवत् यो ऽसुराणां य यवायुवत् हि तं देवाः सव्यमहः सवरा राचिर्ष्या मासाः सुमेकः

संवत्सरः खेको हि वै नामितस्तुमेक इति यवा च हि वा अथवा यवेतीवाच येनेतिवां होता भवति तथाविहोषमिच्छा-चरते; (*Sāyaṇa* on the two latter passages which concern especially the present word: स य इति वाक्शास्त्रकारे। स चापूर्यमाणपचः पुरा देवाणामासीत्। स यवा। यीतीति यवः। तस्य यवेति नाम। कथम्। हि यस्मात्तेनापूर्यमाणपचेऽपच [पचे is omitted in MS. I. O. 1509; MS. 657 is still more defective] सहायुवन्। समसृज्यन्त। असुराणां कृष्णपचस्त्वयवा [MS. 1509: °चसु अवा; MS. 657: °चसु पथा]। कथम्। हि यस्मात्तेन कृष्णपचेण सह नायुवन्। तस्य देवैरपहत्वात् ॥ शुक्लकृष्णपचयोर्नामधेयव्यत्यासमाह। अथो इति। देवानां स्वभूतो यो ऽसावयवा देवानां प्रतिनियतस्वभूतत्वेनासुरसं-बन्धाभावात्। अतो ऽयवनादभिश्चणादयवा शुक्लपचः [MS. 1509, which frequently confounds त and न, omits the Vi-rāma: °संबन्धाभावान् अतो &c.; MS. 657, which is incorrect in the whole passage, omits त। अतो ऽयव, and writes: °संबन्धाभावानादभिश्च°] असुराणां स्वभूतः कृष्णपचो यवा। उपयोग्येनापहृत्य [MS. 1509: उयोग्येनापहृत्य; MS. 657: वपा-ग्येनापहृत्य] देवैर्मिश्रितत्वात्। अनयोरेवावयवावयवप्र-सङ्गार्थम्। अहोरात्रमाससंवत्सराणामपि [MS. 1509: °संतत्प-रा°; MS. 657: °संतत्परा°] नाम दर्शयति। सव्यमित्यादिना। यवशब्दाभिधेयाञ्जुक्लकृष्णपचानतीति [MS. 1509: °धेयान् शुक्ल°; MS. 657: °धेयान्शुक्लकृष्णपचानहीत्तानि] मासो यवः। खेक [both MS.: खक] इत्यस्य मकारोपयुज्जनेन [MS. 1509: मकारोपयुज्जनेन; MS. 657: मकारोपयुज्जनेन] सुमेक इति संवत्स-रस्य नाम संपन्नम्। सु सुष्टु। एकः [both MS.: एक]। खेकः। सर्वे वै संवत्सर इत्युक्त्वेन [MS. 1509: सवीवे संवत्सरमित्यु°; MS. 657: वीवे संवत्सरधित्यु°] सर्वस्यापि कालस्य तत्रैवान्तर्भा-वात्। संवत्सर एक एव कालः। अतस्तस्यैतन्नम युक्तम्। तस्यै-वापरोक्षेण सुमेक इति व्यवहारः। प्रसङ्गादहरादिनामाभि-धाय प्रकृतमुपसंहरति। यवा चेति। यवा। अथवा च हि। यवेतीव। यवेत्येव भवति। यवनस्योभयानुगतत्वात्। अथवा। देवैरेवायवात्मकस्य कृष्णपचस्यापि यवनात्पचद्वयमपि यवा। अत एतेषां यवादीनां मध्ये येन निमित्तेन ना — i. e. a man — होता भवेत्। तत्कार्यायादि हीचम् [MS. 1509: हीचं]। तैत्तिरीयके ऽपि। अतश्चा उपदधातीत्यत्र चयनप्रकरणे यवादयो व्याख्याताः. — (As has often happened before, so now too I am under the irksome necessity of giving the whole gloss of Sāyaṇa on that portion, at least, of the text of the Śatap. which concerns the meaning to be accounted for. For that which, in the present ed. of the Śatap., is, by way of euphemism, called "Extracts from Sāyaṇa", not only does not afford a proper understanding of the text, but impedes it by the unwarranted manner in which its editor, or rather originator — who availed him- self of the same MSS. which served for the present purpose — curtailed the context, altered the words, and even carelessly transposed the lines of the MSS., all the while, however, endeavouring to impress his readers with a sense of the great accuracy of his proceedings, by adding signs of interrogation and astonishment to readings which — unintelligible, indeed, in the shape in which they are printed — are perfectly correct, and would have remained so, had they been copied with a proper regard to the nature of the MSS. whence they are taken, — with regard, for instance, to the circumstance that these MSS. sometimes omit a

Virāma, or leave it doubtful, at the first glance, whether the letter meant is a ञ or ञ. In the present condition of Vaidik exegesis, it becomes a duty, however unpleasant, to caution conscientious students against the means which are afforded them, by some printed books, for judging of the value of native commentaries. — Śāyana's commentary on the passages देवाश्च ... to एवमेतद्देह, as not immediately concerning the word अयवन्, is, for want of space, not given here; but it is almost superfluous to observe, that, in passing to its present condition of "Extract", it suffered the same treatment as the previous specimen, and as all the rest.) Since अयव is the same in origin as अयवन्, and perhaps merely a curtailed form of it, it would seem probable that it implied likewise the same double sense as the latter; though in the passages of the White Yajus where it occurs, its application is restricted to the sense given s. v. — Compare also अयवस्. E. अ neg. and यवन्.

अयवन्वमी Tatpur. f. (-मी) The ninth day of the dark half of the month Bhādrapada (August-September), on which day offerings are made to the manes of women who have died unwidowed. Comp. अविधवावन्वमी. (Molesworth.) E. अयव and वन्वमी.

अयवस् Tatpur. (probably) m. (-वाः) The half-month, either the light or dark half of the month; e. g. Vājas. S.: सवुरव्ही अयवोभिः (Mahidh.: अयवः संबत्सरः । कीदृशो ऽयवः । अयवोभिः सवुः । अयावायवावाधर्मासा मासावोचन्ते । मासार्धमासैः प्रीतिपुत्र इत्यर्थः; where the plur. of अयवस् would apparently mean "the half-months and months"; but, as यव and अयव are usually not defined in the manner in which Mahidhara defines them here, it is more probable that the words quoted did not intend a literal, but merely a paraphrastic or vague, rendering of these terms. The MSS. consulted by me agree, on this occasion, with the printed text.) Comp. अयव and अयवन्. E. अ neg. and यवस्.

अयव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) Not fit for barley. (A compound formed according to Pān. V. 1. 7. and VI. 2. 135., when its accent would be the udatta on the last syllable.) E. अ neg. and यव्य.

अयशस् I. Tatpur. n. (-शः) Dishonour, disgrace, infamy; e. g. Rāmāy. Ayodhyāk. (older recens.): स्वत्कृते मे पिता वृत्तो रामधारणमाश्रितः । अयशो वीरकोवे च स्वयाहं प्रतिपादितः; or Manu: अदृश्यान्स्वपनाया दृश्यांश्चिवापद-स्वपन् । अयशो महदाप्नोति वरुणं वैव नश्नति (Kulbika: अयशः = अय्यातिम्; the Mīdāksh., in quoting this verse, has पश्नति instead of नश्नति; the Viramitr., however, नश्नति); or Śiṣupālab.: अयशोभिदुरालोके कोपधामरवा-दृते । अयशोभिदुरा लोके कोपधा मरवादृते (where the two compounds of the first line are to be analysed as locatives of अयशोभिन्-दुरालोक and of कोप-धामरव-चादृते; Mallin. on the second line: अयशोभिदुरा । स्वात्मनाहरनिमित्ता-पकीर्तिविपुता । उपधा । उपायो मरवादृते प्रासक्तानं विवेकवर्धः). E. अ neg. and यशस्.

II. Bahuvr. m. f. n. (-शाः-शाः-शः) Unglorious, devoid of fame, disgraced; e. g. Śatapath., Bṛihadār.: जीर्हं वा

एषा स्त्रीणाम् । यन्मलोद्वासास्तस्मान्मलोद्वाससं यशस्विनीम-भिक्रम्योपमन्वयेत स चेदस्त्री न दद्यात्काममेनामपक्रीणीयात्सा चेदस्त्री नैव दद्यात्काममेनां यद्या वा पाणिना वोपहृत्वाति-क्रामेदिन्द्रियेण ते यशसा यश आदद् इत्ययशा एव भवति (Śankara: यशस्विनीं श्रीमतीम् । इन्द्रियेण &c. । तस्मात्त-दतिशापाद्बन्धा दुर्भगेति व्याख्याता । अयशा एव भवति; Dwivedag.: यशस्विनीं वीर्यवत्युच्येतुत्वात्कीर्तिमतीम् । इन्द्रियेण यशसा यशोहेतुना पञ्चमेन्द्रियेण कृत्वा तव यशो यशोभूतं पुत्रोत्पत्तिकरं रेतो ऽहं गृह्णामीति मन्वेण ह्यथा शपेत् । सा चैवं शप्ता सती । अयशा एव । अपुत्रैव बन्धैव भवति; where it is said, therefore, that a woman, through being barren, becomes devoid of fame, or becomes dis- graced). E. अ priv. and यशस्.

अयशस्कर Tatpur. m. f. n. (-रः-री-रम्) Causing dishonour or disgrace, disgraceful, ignominious; e. g. Mahābh. Adip. (Hidimb.): धिक्कामसति पुंस्कामे मम विप्रियकारिणि । पूर्वेषां (v. l. सर्वेषां) राक्षसेन्द्राणां सर्वेषामयशस्करि (v. l. पूर्वेषां); or Śiṣupālab.: दिशामधीशांश्चतुरो यतः सुरानपास्व रागह-ताः सिधेविरै । अवापुरारभ्य ततश्चला इति प्रवादमुच्चैरयश-स्करं श्रियः (Mallin.: अयशस्करं दुःकीर्तिहेतुकरमित्यर्थः). E. अयशस् and कर (क, krit aff. ट; hence fem. ऊीप्; comp. Pān. III. 2. 20. and IV. 1. 13.); for the Sandhi, compare Pān. VIII. 3. 46.

अयश्व Tatpur. m. f. n. (-व्यः-व्या-व्यम्) Disgraceful, in- famous; e. g. Rāmāy. Ayodhyāk. (older rec.): वीराणां रावणपुत्राणां शस्त्रास्त्रविदुषां वृष । अनर्हमयश्वं च न शीतव्यं स्वधेरितम्; or Bhāgav.-Pur.: दुःशीलो दुर्भनो वृषो वही रोमधनो ऽपि वा । पतिः स्त्रीभिर्न हातव्यो कोकेषुभिरपा-तकी । अस्वर्ममयश्वं च फल्गु कर्णं भयावहम् । सुनुषितं च सर्वत्र शीपयत् कुक्षस्त्रियोः. E. अयशस्, taddh. aff. व्यत्.

अयशोभिन् Tatpur. m. f. n. (-भी-भिणी-भि) Beaming with happiness, very happy, very fortunate; see the quo- tation from the Śiṣupālab. s. v. अयशस् I., where Mallin. explains the comp. अयशोभिदुरालोक — अयशोभी भाव्य-वान् । स चासी दुरालोकस्तेजस्वित्वाद्दुर्दृशश्चेति । विशेष-व-समासः. E. अय and शोभिन्, or अय-शोभ, taddh. aff. इनि, when the word ceases to be a compound.

अयशूर्ध्व Tatpur. n. (-र्ध्वम्) A powder prepared of iron; recommended, by Suśruta, amongst other medicines, for the treatment of intestinal worms; e. g. Suśr.: निःश्लाघेन विदफ्फाणां पूर्वैर् प्रथमं तु तत् । अयशूर्ध्वान्नेनैव विधिना कोकषेज्जिघत्. E. अयस् and शूर्ध्वं.

अयश्वङ्ग. See अयःश्वङ्ग.

अयशर्व. See अयःशर्व.

अयशिरस्. See अयःशिरस्.

अयशमूत्र. See अयःशमूत्र.

अयस I. m. f. [n.] (-याः-याः[-वः]) (ved.) The same as अय I.; e. g. Rīgv.: मधुपुष्टं चोरमवाकमन्वं रथे कुञ्जति &c. (Śāy.: अयासं गन्तारम्); or ibid.: जामो राधे हवति मा स्वस्त्युप सुहि पृषद्व्यो अयासः (Śāy.: अयासो यज्जवन्तु; where यज्ज completes the etymol. sense of अयस); or ibid.: असूत पृथ्निर्महेते रवाच सेवमवाकां मरुतामनीकम् (Śāy.: अयासां गन्तुणाम्). — The prolongation of the penultimate vowel in अयासम्, अयासः (acc. pl.), and अयासाम्, does not result from the declension-rules concerning the classical Sanskrit; but, since it has several analogies in the Vaidik

declension, as Benfey justly observed in his Glossary to the *Sāmav.* and in his first Sanskrit Grammar, there can be no doubt that Śāyaṇa is right, when, by the manner in which he renders them, he connects these forms with अय् “to go”; and it is likewise obvious that neither from a grammatical nor from a logical point of view can it be called an improvement, when modern “exegetes”, to account for these forms, invented a compound अ-यास्, then derived its latter part यास् from यस्, “to make an effort”, and ultimately metamorphosed the meaning “not making an effort”, which they thought they had obtained, into the meaning which they wanted — “nimble, quick”. — The nom. plur. अयासः may be referred to अयस्, or, in accordance with Śāyaṇa, to अय 1.; comp. the latter, where several instances of its occurrence are given. — E. अय्, uñ. aff. (probably) असि.

2. n. (-यः) ¹ Iron (*Amarak., Haláy., Hemach., Harāv., Sureśvara, Rōjan.*: अरमसार, लोह, तीर्य &c.; *Nigh. Pr.*: मुखलोह — of three kinds: मृदु, किट्ट, and कठोर); e. g. *Rīgv., Atharv.*: सुकर्माक्षः सुवचो देवचतो ऽयो न देवा जनिमा धमन्तः (*Sáy.*: यथा कर्मारा अयो मस्त्रेय धमन्ति तदत्); or *Vájas. S.*: अरमा च मे मुत्तिका च मे.... हिरण्यं च मे ऽयस्य मे ज्ञानं च मे लोहं च मे सीसं च मे चपु च मे चञ्चेल कस्यन्ताम् (*Mahidh.*: अयो लोहम् ।.... लोहं कासावसे सर्वतैवसे जोङ्गसे ऽपि चेत्यभिधानात्); or *Satap.*: नाभ्या एवास्त्रं मूषो ऽस्रवत् । तत्तीसमभवन्नाचो न हिरण्यम् &c.; or (with the implied sense, “consisting of”, or “like”) *Rīgv., Vájas. S.*: हिरण्यमृद्धो ऽयो अस्त्रं पादाः &c. (*Sáy.*: अयमयो हिरण्यमृद्धो हितरमशीवमृद्धो वा । अस्त्रं पादा अयः । अयोमयाः । अयःपिण्डसदृशा इत्यर्थः; *Mahidh.*: कीदृश इन्ः । हिरण्यमृद्धः हिरण्यवच्छृङ्गं दीप्तिर्वस्त्रं.... । अस्त्रास्त्रं पादा अयः । लोहं हिरण्यं वा अयोःपाः पादा इत्यर्थः; or *Manu.*: तासायःकांस्रैस्त्वानां चपुणः सीसकस्य च । शीघ्रं यथाई कर्तव्यं चारासोदकवारिभिः; or *Nyāya-Sūtra*; see s. v. अयस्कान्त; or *Sāṅkhya-Prav.-Sūtr.*: अन्वयोमे ऽपि तस्तिहिर्ना-ज्जखेनायोदाहवत् (*Vijñānabh.*: अयोदाहवत् । यथायसो न इग्धुत्वं साचादस्ति &c.); or *Vijñānabh.* (on the *Sāṅkhya-Prav.-S.*: उपरागात्कर्तुस्त्रम् &c.): यथागन्धयोः परस्परं संबोधविशेषात्परस्परधर्मव्यवहार औपाधिकः.... तथैव बुद्धि-पुत्रव्योचिरिति भावः); or *Sūtrata* (in giving a prescription of a collyrium): चन्दनं कुमुदं पंचं शिखाजतु सकुङ्कमम् । अयसास्ररजकुत्वं निम्बनिर्वासमञ्जनम् &c.; or *Bhāṭik.*: तप्तस्य तप्तेन अयावसो नः संधिः परेणासु विमुञ्च सीताम्; or *Nalod.*: हृदयीका यसो न खीयते यथैव पावकावलेन । यावत्कावलेन तस्यैतं स्वहृदि चाधिक्यायलेन (*Tīkd.*: पावकायः । पावके ऽस्ती । अयो लोहमिव । दहनमतलोहमिव); or *Kāśikā*: परश्वज्जमयः. Compare अयस. — ² A weapon, such as an axe, &c., made of iron; e. g. *Rīgv.*: स इदमेव प्रति धा-इत्थिष्यञ्छीत तेजो ऽयसो न धाराम् (*Sáy.*: अयसो न धाराम् । यथासोमस्य परस्त्रादेर्धारां प्रचेत्तुकामसीरखीकरोति तदत्). ³ A medicine prepared of iron; e. g. *Sūtrata* (when teaching how such medicines should be used in worm-diseases): औद्रेषं सिद्धापुपिवेद्भसमामसोऽन्नम् । अयानकारसं चापि विधिरेवो ऽयसामपि. ⁴ Steel (*Nigh. Pr.*: पोसाह). ⁵ (ved.) Gold; see e. g. अयोहत. Since this meaning is given in *Yaska's Nighāntu*, — which

mentions also लोह amongst the names of “gold”, — there can be no doubt that it must have been of real occurrence, though it was probably not used so often as the meaning “iron”; when Śāyaṇa, therefore, says that, in the word अयोहत (q. v.) as an epithet of a Soma-vessel, and in अयोहनु (q. v.) as an epithet of Savitri, अयस् means “gold”, there is no reasonable ground for doubting the correctness of his interpretation. See also अयस्य 1.2. ⁶ Aloe-wood (*Sureśvara*: अयः प्रकीर्तितं लोहे तथैवानुपपादपि). [Tatpur. compounds, the latter part of which is अयस् — probably in the meaning 2. 1. only — and which are appellations of either a species or an individual, receive the samās. aff. टच् (i. e. अ); beginners should, therefore, be aware that such compounds as कासा-यस, कृष्णायस, लोहायस must not be analysed कास-, कृष्ण-, लोह, and अयस, but कास &c. and अयस्, samās. aff. टच्; for it would be as logical and grammatical to make an analysis of the former kind as it would be to analyse the word light-fingered, for instance, into light and fingered.] E. अय् (*Rāyamuk.* on the *Amarak., Mādhav.'s Dhātuvr.* &c.), or इ (according to the option of *Bhānud.*), uñ. aff. असुन्.

3. m. (-याः) Fire; e. g. a quotation by *Nṛsiṅha* in the *Swaramanjari*: अयासापि ऽस्त्रमभिश्चरीच. — E. According to the *Uñādi-Sūtra*, इत् अस्ति; and the commentaries of *Ujjvalad.* and *Bhāṭojid.* on it, — अयाः (i. e. अयास्) would come from इ (इत्), uñ. aff. अस्ति, and be an indeclinable, included in the *Gaṇa* खरादि (*Pāṇ.* I. 1. 37); when the word would not be connected with अयस्. But, as the historical portion of this information merely conveys the fact that these commentators know of no other form of this word than अयाः, it must be allowed, too, to look upon it as a nom. of the masc. अयस्. This view was evidently taken by *Nṛsiṅha* (see *Pāṇini*, his *Position* &c. p. 160), for he reads the *Sūtra* quoted, इत् अस्ति; and does not state that the derivative is an indeclinable. A similar opinion was entertained by *Rāmasarman*, who committed, however, the blunder of stating that the neuter अयस् is an indecl.: अयसं खादचो लोहे पुमांसु कृष्णवर्तनि. अयसस Tatpur. m. (-सः) An iron goblet; (*Kāśikā* on *Pāṇ.*). E. अयस् and सस; for the *Sandhi*, comp. *Pāṇ.* VIII. 3. 46. अयसर्षी Bahuvr. f. (-र्षी) Probably, a proper name, lit., “having ears like iron”; *Praudham.*: अयसर्षीति । अय इव कर्षी यस्याः. (This compound is noticed by the grammarians on account of the irregular *Sandhi* of its two component parts; see कर्ष, and compare the following words and *Pāṇ.* VIII. 3. 46.) E. अयस् and कर्ष, fem. aff. ङीच्.

अयस्कान्त Tatpur. m. n. (-स्तः-स्तम्) ¹ A large quantity of iron. ² Excellent iron; (*Gaṇa* यस्यादि to *Pāṇ.*, where the word is mentioned on account of the irregular *Sandhi* of its two component parts. Compare the preceding and following words. *Rāmakrishna's Gaṇapāṭha* and some other *Gaṇap.* give it as a *masc.*; the *Gaṇaratnam.*, as a neuter: अयसः कासायस्यस्कान्तम् । प्रशस्यं वा अयस्कान्तम्). E. अयस् and कास.

अयस्कान्त Tatpur. m. (-न्तः) Also कान्तायस. ¹ The load-

stone; (*Haldyudha, Ujwalad.* on an Uññadi-S.) e. g. *Nyāya S.*: अयसो ऽयस्कात्तामिममनवत्तदुपसर्पयन्; or *Raghuv.*: स चर्च परस्त्वं तदयस्कात् हवायसम्; or *Vijñānabh.* (on a *Sāṅkhya Prav. S.*): अयस्कात्तवत्संनिधिसत्तामापेव चेतनैश्चर्यम् &c. — *Sūtrata* recommends the loadstone as a means of removing foreign substances from the body, provided that the substance is straight, not firmly embedded in the flesh, not jagged (?), and that it has caused the wound to gape; *Sūtr.*: अणुलोममनववचमर्चमनस्य-ब्रह्ममुसमयस्कात्तेन. 'A medicinal preparation of the loadstone. — The *Rājānigh.* says that such a preparation is sharp, warm, and rough; and that it is like an elixir of life (*rasāyana*) to remove white swellings, phlegm and bile: कान्तं तीक्ष्णोष्णरुचं स्यात्पाण्डुशोफहरं परम् । कफपित्तापहं पुंसां रसायनमनुत्तमम् ॥ न सूतेन विना कान्तं न कान्तेन विना रसः । सूतकान्तसमायोगाद्रसायनमुदीरितम्. — The same work names four varieties of the loadstone and the preparations of it: धामक, चुम्बक, रोमक and स्वेदक; the preparations give an elixir of life (*rasāyana*), the successive effects of which are firmness and beauty of the body, as well as freedom from disease in general: अयस्कात्विशेषाः सुधीमकचुम्बकादयः । रसायनकराः सर्वे नृषिणो मृतरोत्तरम् । क्रमेण दाढीकृत्कान्तिकरं कार्त्स्न्यनीरोनदायि. — For synonyms, compare, besides कान्तायस, and the four varieties named, कान्त, कान्तलोह, लोहकान्त or लोहकान्तक, लोहकर्षक, लोहचुम्बक, कृष्णलोह, महालोह, and the following. — The word is noticed by the grammarians on account of the irregular Sandhi of its component parts (*Gaṇa* to *Pāṇi.*; *Gaṇaratnam.* See also *कम्.*) E. अयस् कान्त, scil. मणि; "the precious stone beloved of iron".

अयस्कात्तमणि Karmadh. m. (-णिः) The loadstone; e. g. *Mālatīmādh.* (*Mādhava* speaking): सा पुनर्मम प्रथमदर्शनच-शात्प्रभृत्यमृतवर्तिरेव चक्षुषोरानन्दातिशयमुत्पादयन्वयस्का-न्तमणिशलाकेव लोहधातुमन्तःकरणमाकृष्टवती. Compare the preceding and following. E. अयस्कात्त and मणि; see the E. of the preceding.

अयस्कात्तशिला Karmadh. f. (-शा) The same as the preceding (*Nigh. Pr.*) E. अयस्कात्त and शिला.

अयस्कात्त Tatpur. m. (-त्तः) A desire for iron. (This word is, like अयस्कात्त &c. noticed by the *Kāśikā* &c. on *Pāṇi.*, on account of the irregular Sandhi of its component parts. It may, as a *Bahuvr.*, mean "one who has a desire for iron". See also s. v. *कम्.*) E. अयस् and कान्त.

अयस्कार Tatpur. m. (-रः) A blacksmith. — A man following the occupation of a blacksmith, does not, though a Śūdra, belong to that class of Śūdras who are so impure that a vessel used by them cannot be purified even by a religious rite. Compare *Patanjali* on निरवसित, and तपायस्कार. — (The word is noticed by the grammarians on account of the irregular Sandhi of its component parts. See also s. v. कृ. Its accent is the udatta on the last syllable; comp. *Pāṇi.* VI. 2. 76. and अयस्करत्.) E. अयस् and कार (कृ, kṛit aff. अस्).

अयस्कीट Tatpur. n. (-टम्) Rust of iron, or a medicinal preparation of it. (*Nigh. Pr.*, on the authority of *Dhanwantari*; the Sandhi of the component parts of this word is irregu-

lar; but the word is not named, as other words of this kind are, by the grammarians; and its correctness seems doubtful. Comp. लोहकीट, and *Yājñik.* on अघोरस.) E. Probably a corruption of अयःकिटु q. v.

अयस्कुष Tatpur. m. (-सुः) An iron pitcher (*Gaṇaratnam.*) (The Sandhi of the component parts of this word is irregular; compare the preceding and following.) E. अयस् and कुष.

अयस्कुष Tatpur. m. f. (-सुः-शी) An iron pot, a boiler. (The Sandhi of the component parts of this word is irregular; *Kāśikā* &c. on *Pāṇi.*; comp. also कुष.) E. अयस् and कुष.

अयस्कुशा Tatpur. f. (-शा) A rope connected or joined with iron; *Siddhāntak.* on *Pāṇi.*: अयःसहिता कुशा । अयस्कुशा; (not, "an iron rope"; for the latter would be कुशी; comp. *Pāṇi.* IV. 1. 49. The word is noticed by the grammarians on account of the irregular Sandhi of its component parts. Comp. also s. v. कुश.) E. अयस् and कुश (in the fem.).

अयस्कर Tatpur. m. (-रः) A blacksmith (*Kāśikā*). For Sandhi and accent, comp. the remark s. vv. अयस्कार and कृ. E. अयस् and कृत्.

अयस्करति Tatpur. f. (-तिः) A medicinal preparation of iron; e. g. *Sūtrata* (in his treatment of leprosy, after having taught how to make such a medicine, proceeds): एतेन सर्व-लोहिष्ययस्करतयो वाक्काताः. For medicines prepared of plants and iron, see लोहिषधायस्करति and महीषधायस्करति. (For the irregular Sandhi of the component parts of this word, see s. v. कृ.) E. अयस् and कृति.

अयस्काप Tatpur. m. (-पः) One who heats iron; e. g. *Vāj. S.*: मन्वे अयस्कापम् (scil. नियुनक्ति; *Mahidh.*: अयस्कापम् । लोहतापकारम्). (The Sandhi of the component parts of this word is irregular; but it is not noticed, as similar words are, by *Pāṇini* or his commentators.) E. अयस् and ताप.

अयस्कुष. See अयःकुष.

अयस्काप Tatpur. n. f. (-पम्-पी) An iron cup, an iron vessel; e. g. *Atharvav.*: तस्मा विरोचतः प्राग्गाद्विर्षस चा-सीदयस्याचं पापम्; or *Sūtrata*: अयस्यापे (the present ed.: अयःपापे) ऽपिनास्येन पत्न्या वेद्यमचोचरेत्. (The word, in both genders, is noticed by the *Kāśikā* and other comm. on *Pāṇi.* on account of the irregular Sandhi of its component parts; see also s. v. पाप.) E. अयस् and पाप.

अयस्सिख Tatpur. m. (-सुः) A ball, or lump, of iron; e. g. *Uvāta* on a *Vājas. Prātī.*: यमान्विवाद्दयस्सिखास्ता-मस्मां दारपिच्छवत् । अन्तस्सायमवर्षं तु ऊर्ध्वपिच्छं विगिर्दि-शेत्; or *Sūtrata*: ... खदिराङ्गारतप्तमयस्सिखं पिः सप्त-कृत्वा निर्वाप्य तमादाय पुनरासिखं स्नात्वा मोमयापिना विपचेत्; (the present ed. gives *तप्तमयःपिच्छं &c., which may be correct, since अयस्सिख is not mentioned by the comm. on *Pāṇi.* amongst the compounds, the former part of which has final स्, instead of Visarga, before the initial प् of the latter part; but, as the Sandhi of the component parts of अयस्सिख has the same tendency as that of the component parts of अयस्काप, अयस्कुष &c., it is not improbable that this compound was formed at a later period on the analogy of the foregoing and similar compounds, taught by *Pāṇini* and his commentators.) E. अयस् and पिच्छ.

अथस्य 1. m. f. n. (-सः-ची-यम) ¹Made of iron; e. g. *Vājas. S.*: नमः सु ते निर्वृते तिग्मतेषो ऽथस्य विचृता बन्धनेतम्; or *Atharvav.*: भीमा इन्द्रस्य हेतयः शतमुष्टीरथस्यचीः; or *Mahābh. Vanap.*: ते वष्यमाना मद्वाषिर्वश्वेनरथस्यधिः । पर्यधमन्त वै राजसुराः कास्योदिताः; or *ibid. Satyap.*: अथस्यं तासमयं च भाण्डं ददौ दिवातिप्रवरैरु रामः; or *Kātyāy. Śr. S.*: लोहितमवचति गोमूत्रकच्छाश्रफयोरथस्ये चरौ. ²Made of gold (ved.); e. g. *Rīgv.*: घर्मञ्चित्तप्तः प्रवृजे य आसीदथस्यस्यस्त्वादां विप्राः (*Sāy.*: अथस्यो ऽयोमयो हिरण्यमथो यः कलशः &c.). See **अथस** 2. 5.

2. f. (-ची) (In Vaidik mythology.) The name of one of the three towns of the Asuras; viz. the earth, considered as such, as it was built over by the Asuras with iron palaces; according to the same legend of the Brāhmaṇas, the intermediate region covered by the Asuras with silver palaces, was their second town, hence called रजता; and heaven, covered by them with golden palaces, their third town, hence called हरिणी; e. g. *Aitareya-Br.*: देवासुरा वा एषु लोकेषु समयन्त तते वा असुरा इमानेव लोकान्पुरो ऽकुर्वत (v. l. °कान्पुरः प्रत्यकुर्वत) यथोजीयांसो बलीयांस एव ते वा अथस्योमेवेमामकुर्वत रजतामन्तरिचं हरिणीं दिवं ते तथेमाँलोकान्पुरो ऽकुर्वत (*Sāyāna*: तथेमाँ भूमिमयस्ययीं लोहप्राकारयुक्तामकुर्वत । अन्तरिचं लोकं च रजतप्राकारवेष्टितां पुरीमकुर्वत । दुलोकं हरिणीं हिरण्यमयीं सुवर्णप्राकारवेष्टितां पुरीमकुर्वत । तथेत्युक्तनगरनिर्माणकृतस्वोपसंहारः । तमिममर्थं सर्वं तैत्तिरीयाः संक्षिप्यामन्ति । तेषामसुराणां तिस्रः पुर आसन्नयस्यवमाथ रजताथ हरिणीति).

According to *Pāṇini*, **अथस्य** was, at his time, the Vaidik or obsolete form; the usual one being **अयोमय**. When, therefore, the *Vājas.S.*, the *Atharvav.*, and later writers make use of the obsolete form, it must be inferred either that the latter was revived at a period subsequent to that of *Pāṇini*, or — which is more probable, since **अथस्य** is but seldom met with in classical authors — that it suited their poetical or other purposes to impart to their style an obsolete appearance. E. **अथस**, taddh. aff. मचट्.

[**अथस**. A misprint, for **अपस**, in the comm. of the Calcutta ed. of *Pāṇini*, and, therefore, in the reprint of this edition. See s. v. **अपस**, where the correct reading of the quotation, viz. **अपसो वसानाः**, is given and explained.)

अथस्य. See **अथःस्य**.

अथा. (ved.) The same as (the classical) **अनया** (instr. sing. of the fem. of इदम्); e. g. *Rīgv.*: अथा ते अग्ने विधेमोर्वा नपादश्मिष्टे (*Sāy.*: हे अग्ने ते स्वामया । अनया । आङ्गत्वा विधेम &c.); or *ibid.*: अथा ते अग्ने समिधा विधेम (*Sāy.*: अथा । अनया); or *ibid., Atharvav.*: अथा ह त्वं मायया वा-युधानं मनोजुवा स्वतवः पर्यतेन (*Sāy.*: अथा । अनया). — The *Rik-Prātiś.* notices that the final आ of अथा does not make Sandhi with a following अ, इ, or ई; and it quotes as an instance, *Rīgv.*: स हि स्वसुप्तुवदन्नो युवा गवो ऽथा ईशानस्यविषीभिरावृतः; (*Sāy.* here takes the instr. अथा as implying the sense of a genitive: स हि । खलु । मद्ब्रह्मो ऽथा । अस्य । सर्वस्य जगत ईशानः । ईशरशीलो भवति; but it seems more probable that, as in other instances, some word, e. g. आङ्गत्वा, has to be supplied to it; when “of this (world)”, would be another ellipsis to be supplied to

ईशानः). E. An obsolete instrum. of the fem. of अ (the base of इदम्); *Sāyāna*, in referring to *Pāṇ.* VII. 1. 32, derives it with the affix चाच्.

अथाचक Tatpur. m. f. n. (-चकः-चिका-चकम्) One who does not ask or solicit (*Wilson*). [**अथाचके** occurs as a various reading of **अथाचिते**, in a MS. of *Hemach. nān.* 3. 235.; but it is wrong there.] E. अ neg. and चाच्क.

अथाचित I. Tatpur. 1. m. f. n. (-तः-ता-तम्) Not asked for, unsolicited; e. g. *Manu*: अहं प्रातस्त्यहं सायं अहम-बाद्याचितम् । अहं परं च नास्तीयात्प्राजापत्यं चरन्ध्रः; or *Yājñav.*: एकभक्षेन नक्षेन तथैवाथाचितेन च । उपवासिन विवेन पादकच्छः प्रकीर्तितः (where the “unsolicited” food means food not solicited either from strangers or from members of one’s own family; *Vijñān.*: अथाचितमिति न केवलं परकीयान्नयाजनप्रतिषेधो ऽपि तु स्त्रीयमपि परिचार-कभार्यादिभ्यो न थाचितत्वम्. In this passage, **अथाचित** may also be referred to II. 2.); or (*adverbially*: without having been solicited) *Yājñav.*: अथाचितोपहतं चाह्यमपि दुष्कृतकर्मणः; or *Kullika* (on *Manu*: एधोदकं मूलफलमन्न-मभ्युषतं च चत् &c.): अभ्युषतम् । अथाचितोपनीतम्.

2. n. (-तम्) Unsolicited alms, alms given without being asked for; (scil. भैष, which word is sometimes added, when the neuter would belong to 1.); e. g. *Viśvop.*: अमृतं अथाचिते च मोषे च &c.; or *Hemach.*: अथाचितं स्वादमुतम्; or *Hemach. nān.*: अमृतं यज्ञशेषे तु सुधामोषा-प्सयाचिते; or *Trikāṇḍ.*: अथाचितं वारि चामृतम् (see the meanings of **अमृत** 4.); or comp. the quotations from *Manu* and the *Bhāgav.-Pur.*, p. 383 a, l. 42-43). E. अ neg. and थाचित.

II. Bahuvr. 1. m. (-तः) The name of a Muni who is also called Upavarsha (q. v.; *Trikāṇḍ.*); lit., “one who does not ask” (for food &c.).

2. n. (-तम्) The eating of food obtained without solici- tation. Compare the commentary on the next word, line 46. E. अ priv. and थाचित.

अथाचितव्रत I. Tatpur. n. (-तम्) The obligation or obser- vance of eating such food only as has been obtained with- out solicitation; e. g. *Vasishtha* (as quoted by *Kullika*): अहं दिवा भुङ्क्ते नक्षमति च अहं अहमयाचितव्रतं अहं न भुङ्क्ते इति कच्छः.

II. m. (-तः) One who keeps the obligation or obser- vance of eating such food only as has been obtained without solicitation; e. g. *Āpastamba* (as quoted by *Kull.* and *Vijñāneśv.*): अहमनक्षाद्दिवाशी च ततस्त्यहमयाचित- व्रतस्त्यहं नास्नाति किंचन (v. l. किंचित); *Vijñān.*: एषं नक्षभोजनविधावपि । न विद्यते थाचितं यस्मिन्भोजने तदथा- चितम्; or *Sanātkum. Sanh.*: मध्याह्ने प्रयतः संध्यां यः करो- ति द्विजोत्तमः । अथाचितव्रतो होमी देवप्राणायुषकः &c. E. अथाचित and व्रत.

अथाचिन् Tatpur. m. f. n. (-ची-चिनी-चि) Not asking for, not soliciting (*Gaṇa* to *Pāṇ.*: आह्यादि). E. अ neg. and थाचिन्.

अथाज्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) ¹One for whom it is not permitted to perform a sacrifice, as a Śūdra, an outcaste, &c.; e. g. *Śatap., Bṛihadār.*: प्राणस्य वै सप्ताङ्गा- मायायाज्यं थाज्यति (*Dvivedag.*: प्राणाभिरथार्थाय हि पुमानयाज्यं पतितादिमपि थाज्यति); or *Yājñav.* (in enu-

merating the sins called उपपातक q. v.): धान्यमुपपशुस्य-
मवाञ्जानां च याजनम् &c. (*Vijnān.*: अयाञ्जानां जातिकर्म-
दुष्टानां मूढब्राह्मणादीनां याजनम्). Comp. अयाञ्जयाजक &c.
² Not fit for a sacrificial offering. See अयाञ्जत्व. E. अ
neg. and याञ्ज.

अयाञ्जत्व n. (-त्वम्) ¹ The condition of an outcaste &c.; see
अयाञ्ज 1. ² The not being fit for a sacrificial offering; e.g.
Jaimini-Sūtra: अयाञ्जत्वाद्दसानां भेदः स्नात्स्वयाञ्ज्याप्रदान-
त्वात्. E. अयाञ्ज, taddh. aff. त्व.

अयाञ्जयाजक Tatpur. m. (-कः) A priest who performs a
sacrifice for one who is not fit to have such a rite per-
formed for him, scil., a Śūdra, an outcaste, &c. (comp.
अयाञ्ज); e.g. *Kāśikā* (on the word याञ्जिककितव):
अयाञ्जयाजकः । तृष्णापरः (v. l. अयाञ्जयाजनातृष्णापरः).
E. अयाञ्ज and याजक.

अयाञ्जयाजन Tatpur. n. (-नम्) The performing a sacri-
fice for a person for whom it is not permitted to per-
form such a ritual act, scil., an outcaste, &c. (see अयाञ्ज);
it is one of the sins called उपपातक q. v.; e.g. *Manu*:
अयाञ्जयाजयेदिव नाशिक्षेन च कर्मसाम् । कुशाभ्यामु विन-
श्रन्ति यानि हीनानि मन्त्रतः; or the *Vishnu-Dharmaś.* (in
enumerating the उपपातक): परस्वापहरणं परदारभिनयन-
मयाञ्जयाजनम् &c. Comp. the next. E. अयाञ्ज and याजन.

अयाञ्जसंयाञ्ज Tatpur. n. (-ञ्जम्) The same as the pre-
ceding; e.g. *Manu* (in enumerating the sins called उपपा-
तक): गोवधो ऽयाञ्जसंयाञ्जपारदार्यात्मविक्रवाः &c. (*Kullūka*:
जातिकर्मदुष्टानां याजनम्). E. अयाञ्ज and संयाञ्ज.

अयातयाम Tatpur. 1. m. f. n. (-मः-मा-मम्) Not deprived
of vigour, powerful, effective; e.g. *Śatap.*: इन्द्रांश्वेवित-
त्पुनराध्यायवत्प्रयातयामानि करोति (*Sāy.*: अयातयामानि ।
अगतसाराणि); or *ibid.*: यातयाम वा अपेर्भस्त्रायातयाम्बः
सिकता अयातयाममेवैतत्करोति (*Sāy.*: अ = अगतसा-
रम्); or *Bhāgav.-Pur.*: अयातयामास्तस्मात्सन्वामाः स्वान्तर-
द्यापनाः । मृत्सतो ध्यायतो विष्णोः कुर्वतो मृवतः कषाः
(*Śrīdharasv.*: अ = अगतसाराः); or *ibid.*: अयातयामोपह-
वैक्षमपये प्रसह्य राक्षसुहवाम ते ऽहितम्; or a quotation in
Raghun.'s *Tīthitattva* (in reference to the ceremony of
bathing on the day of new moon): मासे नभस्त्रमावास्ता
तस्मां हर्भचयो मतः । अयातयामासो दर्भा विनियोज्याः पुनः
पुनः; and: दर्भाः इष्णाविनं मन्वा ब्राह्मणा हविरपचः ।
अयातयामान्वेतानि नियोज्यानि पुनः पुनः.

2. n. (-मम्) The name of particular Mantras of the
Yajurveda, which, according to a legend of the Vishnu-
Purāna, were unknown to Vaiśampāyana, and which Yājña-
valkyā obtained from the sun; *Vishnu-Pur.*: ब्राह्मणवत्स-
खदा प्राह प्रणिपत्य दिवाकरम् । यजूंषि तानि मे देहि यानि
रुजि न मे मुदी । पराञ्जर उवाच । एवमुक्त्वा ददौ तस्यै
यजूंषि भगवान्ब्रुविः । अयातयामसंज्ञानि यानि वेत्ति न तनुवः
(where *Ratnagarbhabhatia* explains अयातयामसंज्ञानि, अन्वि-
रनभस्त्रानि “not studied by others”; but the correctness
of this interpretation seems doubtful). Compare *Wilson's*
Vishnup. p. 281; *Muir's O. S. T.* III. p. 32. E. अ neg. and
यातयाम.

अयातयामता f. (-ता) Vigourousness, efficacy, strength;
e.g. *Āitareyabr.*: इन्द्रांसि ब्रूहत्प्रयातयामतायै इन्द्रांश्वेव
ब्रूहति तच्चवादी ऽश्वीना न जुशियात्परिस्त्रिभ्रातरीरन्वामतरी-

इपविभोक्तं यान्श्वेवमेवैतच्छब्दोभिरक्षीरक्षीरन्वामतरीरन्वामत-
रीरपविभोक्तं स्वर्गलोक्तं यन्नि चच्छब्दांसि ब्रूहति (*Sāy.*: ना-
यत्र्यादीनि च्छब्दांसि ब्रूहति तदाद्यतनविषयोऽस्येनावस्थापयेत् ।
तच्च ब्रूहनमसारत्वप्रयुक्तकालस्य परिहाराय भवति &c.); or
Śatapathabr.: तद्वा अहतं स्यात् । अयातयामतायै तद्वै नि-
ष्पेष्टवै ब्रूयात् (*Sāy.*: तस्य वस्त्रस्य नूतनत्वं विधत्ते । तद्वा
अहतमिति । अयातयामतायै । अग्निविद्यत्वाय । तदहतं वस्त्रं
निष्पेष्टवै । चालयितुम् । अन्यं ब्रूयात्). E. अयातयाम, taddh.
aff. तत्.

अयातयामन् Bahuvr. m. f. n. (-मा-शी-म) The same as
अयातयाम; comp. e.g. the quotation given there, col. a,
line 31; or *Āitareyabr.*: तदेतदसुतमश्नसमयातयाम सूक्तं
यज्ञ एव साचात्तत् (*Sāy.*: तदेतदापिमिन्वादि सूक्तमुज्जातृभिः
पूर्वमसुतं होतृभिरप्यश्नम् । तस्माद्दयातयाम गतसारं न भव-
तीति । साचात्तत् एव यज्ञमध्ये सारत्वात्); or *Śatapathabr.*:
स ह्येष यज्ञो ऽयातयामैवास (or यातयामैवास) यथा वषट्कृतं
इतं स्वाहाकृतम् ॥ ते देवा अकामयन्त । कथं न्विमं यज्ञं पुन-
राध्याययेमायातयामानं कुर्याम तेनायातयामा प्रचरेमिति ॥
स यज्जुह्वामाञ्चं परिशिष्टमासीत् । येन यज्ञं समस्थापयंसेनेव
यथापूर्वं हवींथभ्यघारयन्पुनरेवैनानि तदाध्याययज्ञयातयामा-
न्यकुर्वन्नयातयाम ह्याज्यम् (*Sāy.*: स एष उक्तविधो यज्ञो
ऽयातयामैव । अगतसार एव । यथा । अपिचानतिक्रमोऽपि (MS.
I. O. 1509: अपिचानतिक्रमोऽपि; MS. 657: अपिचानातिवक्रमो-
शीव) यतो वषट्कारादिना । उक्तं चासीत् । अतो यातयामस-
शङ्का नास्तीत्यर्थः । अथवा । अपिचितस्य वषट्कारादिकत्वात्
(MSS. स) एवो ऽवशिष्टो यज्ञो यातयामा निर्गतसार एव
(MS. I. O. 1509: इव; MS. 657: इव; *Sāyana* admits, there-
fore, in the beginning of this passage, 1. 5. 3. 23. &c., a
double interpretation; the one founded on the reading यज्ञो
ऽयातयामैव, as both MSS. give it; the other founded on
the reading यज्ञो यातयामैव [or perhaps *यामैव]. The
present edition of the *Śatap.* says nothing of a reading
यज्ञो ऽयातः; and in its “Extracts” of *Sāy.*'s comm. on
this *Kāṇḍikā*, it not only omits — p. 996, l. 19 — between
“संयष्टेषाभिधानम्” and “यातयामा निर्गतसारः”, a copious
and important gloss of *Sāyana* on the preceding part of
the same *Kāṇḍikā*, but gives the two last named words as
the sole representatives of the commentary just quoted).
E. अयात and यामन्.

अयातु Tatpur. m. (-तुः) A no-demon, a being different from,
or the reverse of, a fiend; e.g. *Āigv.*: इहामि देवां अया-
तुरमे साधन्तेन धियं दधामि (*Sāy.*: हे अये । अयातुरांशु-
दिनियमयुक्तेन । अतेन यज्ञेन साधन् । कामान्साधयन् । देवा-
न्नुयामि); or *ibid.* (VII. 104. 16.): यो मायातुं चातुघानेत्वाह
यो वा रक्षाः मुचिरस्तीत्याह । इन्द्रस्य हनु महता वधेन वि-
श्वस्य जन्तोरधमस्यदीष्ट (*Sāy.*: यो राक्षसो नामचातुमराचसं
सर्गं हे चातुघान हे राक्षसति संबोधाह इति । यो वा अथ
रक्षा राक्षसः मुचिरस्ति मुञ्चो भवामि न राक्षसो ऽस्तीत्याह
इति । तमुभयविधं राक्षसमिच्छो महता प्रीडेन वधेनाकुपेन
वशेष हनु । हिनसु । अ च विश्वस्य सर्वस्य जन्तोरधमसाधयो
निष्ठः सन् । पदीष्ट । पततु; i. e. “the Rākshasa who calls
me a demon, though I am not a demon, and the Rākshasa
who says (of himself) that he is (not a demon, but) a pure
being, — him may Indra slay with his great weapon; may
he fall (so as to remain) the lowest of all beings”. This
is the literal, and, as it seems, quite satisfactory, sense

of this verse, according to *Sāyana*. Prof. M. Müller gives the following translation of it: "He who called me a Yātudhāna, or who said I am a bright devil — may Indra strike him down with his great weapon, may he fall the lowest of all beings" (*Bunsen's Outlines of the Phil. of Universal History*, vol. I. p. 344). E. अ neg. and यातु.

अयायातथ n. (-थम्) Want of propriety or suitability, incongruity; e. g. *Bhāṭik.*: प्रावर्तिष्यन्त चेष्टाश्चेदयायातथ्य-वत्त्व । अनुशास्त्रे त्वया लोके रामावर्त्येस्तरां ततः (*Jayam.*: चेष्टादि तव लोकव्यवस्थाकारिष्येष्टाः कर्माणि । अयायातथ्य-वत् । यथाज्ञाना असमीच्यकारितया प्रवर्तन्ते तद्वत् । प्रावर्ति-ष्यन्त &c.). Also **आययातथ**. E. According to *Pāṇini* (hence *Gaṇaratnam.* &c.), **अययातथा**, taddh. aff. थम्, with an irregular Vriddhi in the second syllable; but, according to *Patanjali*, who criticizes Pāṇini's etym., a *Tatpur.* of अ neg. and यायातथ. See the quotation s. v. **अययातथा**.

अयायापुर्य n. (-र्यम्) The not being as it was before, unusualness. Also **आययापुर्य**. E. According to *Pāṇini* (hence *Gaṇaratnam.* &c.), **अययापुर**, taddh. aff. थम्, with an irregular Vriddhi in the second syllable; but, according to *Patanjali*, who criticizes Pāṇini's etym., a *Tatpur.* of अ and यायापुर्य. See the quotation s. v. **अययातथा**.

अयायाधिक *Tatpur.* m. f. n. (-कः-की-कम्) ¹ Improper, unjust. ² Absurd, incongruous (*Wilson*). E. अ neg. and यायाधिक.

अयायाध्य *Tatpur.* n. (-ध्यम्) ¹ Want of conformity, incongruousness. ² Analogy; e. g. *Sankaram.* (on the *Kaṇāda S.*: आत्ममनसोः संयोगविशेषात्संस्काराच्च स्रुतिः): अनुभवया-यायायायायायायमनुविधत्ते (scil. स्रुतिः) । रज्जुं भुजङ्गतयो-पलम्ब पलायितस्य तथैव स्रुतेः. E. अ neg. and यायाध्य.

अयान *Tatpur.* n. (-नम्) ¹ Natural state, natural disposition (*Hārāvali*: स्वभाव). ² Not going, halt, stop (*Wilson*). E. अ neg. and यान.

अयानय I. *Dwandva* n. (-यम्) Good and ill luck, fate; e. g. *Halāy.*: इष्टानिष्टफलं प्राप्तिः स्रुतं देवमयानयम्. E. अय (good luck) and अनय (bad luck).

II. *Tatpur.*, or *Karmadh.* m. (-यः) (In a kind of chess.)

A covered position of the chessmen, on the chess- or back-gammon board; a position which cannot be invaded by the chessmen of the adversary. According to some, it may mean also the head of the chess- or back-gammon board, where the chessmen originally stand at the beginning of the play. *Patanjali* (on *Pāṇ.*: अनुपदसर्वान्ना-यानयं वक्ष्यामिचयतिनेयेषु): अयानयं नेय इत्युच्यते । तत्र न चायते को ऽयः को ऽनय इति । अयः प्रदक्षिणम् । अनयः प्रसव्यम् । प्रदक्षिणप्रसव्यगामिनां शाराणां यस्मिन्परैः पदानामसमावेशः सो ऽयानयः । अयानयं नेयः । अयानयीनः शारः. — *Kaiyyāla* (on these words): तत्र न ज्ञायत इति । अयनमय इति । गमनमात्रमयशब्देनोच्यते । तत्र प्रतिषेधस्त्व-नयशब्देनेति विरुद्धार्थाभिधानादयानयं नेय इत्यसमन्वया-शङ्कया पन्नः ॥ अयः प्रदक्षिणमिति । एकवृत्तकारपेक्षया शारस्य प्रदक्षिणं नमनमयो द्वितीयापेक्षया प्रसव्यं वामापर-पर्यायं नमनमयो रुद्धिवशादुच्यते ॥ परिरिति । द्वितीयवृत्त-कारसंबन्धिभिः शारैः पदानां खानानां नृहापरपर्यायाखाम-नाक्रमसमन्यासनमित्यर्थः । सहायस्य शारस्य परीर्णाक्रम्यते पदम् । असहायस्य शारस्य परकीयेषु बाधत इति वृत्तव्य-

हारः ॥ अयसहितो ऽनय इत्युत्तरपदलोपी सवासः । तत्प-रुषः ॥ अयसासावनयो ऽयानय (MS. I. O. No. 330 re-peats the last word) इत्येकदेशद्वारेण समुदायस्य कृताकृता-दिव्यपदेशात्समाधाधिकरणसमासः (the last syllable सः is om. in the MS.). समाहारद्वन्द्वो वा ॥ अयानयमिति । नय-तेर्द्विकर्मकत्वाद्यानयमित्यप्रधाने कर्मणि द्वितीया (comp. *Pāṇ.* I. 4. 51. 52. and *vv.*) प्रधाने तु कृत्वप्रत्ययम् ॥ तत्र केचित् । फल-कशिरःसखीव स्वशारकयामानेयस्यायानयीनमित्यभिधानमि-च्छन्ति (MS.: स्वशारवग्रामा°) । यस्तु शार एकपाश्वं एव संचरति तत्र न भवति प्रत्ययः । यो हि शारः पार्श्वीत्पार्श्वान्त-रमानीयते स एवायानयं नीयते । अन्यस्त्वयमेव नीयते । अनयमेव वा. — *Nāgojibh.* (on these words): अयानययोर्घ-टाघटयोरिवार्थः प्रसिद्ध एवेत्यत आह । अयनमिति । एवं च प्रकृतान्वययोग्यो ऽर्थो न ज्ञायत इति भावः (thus MS. I. O. No. 351; MS. No. 1209: इत्यर्थः इति भावः) ॥ ननु प्रदक्षिण-प्रसव्यगमनमेकस्य कथम् । अत आह । एकवृत्तकारेति ॥ ननु प्रदक्षिणप्रसव्यगमनमात्रे शब्दाद्भवति । शारस्येति विशेषलाभः । कथम् । अत आह । रुद्धीति ॥ उच्यत इति । अयानयशब्दा-भ्यामित्यर्थः ॥ भाष्ये प्रदक्षिणेत्यादि । अनेन गतिविशेषवाच्य-यानयशब्दाभ्यां सव्यापसव्यगामिशाराणां तादृशगत्या प्राप्यं (MS. 351: °गत्याप्राप्यं) स्थलविशेषं शारयुगादिस्थानं लक्षणयो-च्यते । ये हि परशारभिया युग्मादिस्थानं प्रापणीयास्ते ऽयान-यीना इत्युच्यन्ते इति भावः ॥ पदानां स्थानविशेषाणां मध्ये यस्मिन्स्थानविशेषे परैर्द्वितीयवृत्तकारसंबन्धिभिः शारैः । शृण-न्त्येभिर्वृत्तकाराः परस्परमिति शाराः । तैरसमावेशो ऽनाक्र-मणमित्यन्तरार्थः ॥ तं स्थलविशेषं दर्शयति । सहायस्येति ॥ अयानययोर्भेदात्कर्मधारयानुपपत्तेराह । उत्तरपदलोपीति ॥ समुदायस्य कृताकृतादिवदिति । यथा तत्रैकदेशद्वारा समुदा-यस्य तत्त्वं तथाच गतिसमुदायस्य किंचिदपेक्षया सव्यत्वमन्या-पेक्षयापसव्यत्वं चेति कर्मधारय इति भावः ॥ समाहारद्वन्द्वो वेति । इदं चिन्त्यम् । सो ऽयानय इति भाष्ये पुंलिंगनिर्देशात् ॥ फलकशिर इति ॥ आरम्भकाले यत्र स्थाने शाराः स्थाप्यन्ते तच्छिरः । तत्र स्थितः शारः (the last word is om. in MS. 1209) परपार्श्वीदात्मपार्श्वीन्तरमानीयते । तत्रैवायं प्रयोग इत्यत इति भावः ॥ अन्यस्त्वयमेवेति । अस्योपपत्तिश्चिन्त्या महद्भिः. — Similarly *Haradatta*; the *Kāśikā* is in favour of the latter interpretation only, as results from its explanation of the word अयानयीन (q. v.): अयः प्रदक्षिणगमनम् । अनयः प्रस-व्यगमनम् । प्रदक्षिणप्रसव्यगामिनां शाराणां यस्मिन्परैः शारैः पदानामसमावेशः सो ऽयानयः । अयानयं नेयः । अयान-यीनः शारः । फलकशिरसि स्थित इत्यर्थः. E. अय, the rightward move of the chessmen, and अनय, which means the leftward move, but in so far only as the game of the adversary is concerned, since a move made rightwards by one of two players, sitting opposite to one another, is to the other player a move made leftwards, and *vice versa*. If the compound is a *Tatpur.*, its first part is to be taken in the sense of an instrum., with the ellipsis of "with"; if it is a *Karmadh.*, it means "अनय, which at the same time is अय". *Kaiyyāla* believes that it might be looked upon also as a *Dwandva*, but *Nāgojibhāṭṭa* and *Haradatta* express a doubt, and very properly, as to the correctness of such a view, since the word is a masculine in the sing., and could not combine these two properties, if it were a *Dwandva*. If the statement of the grammarians, that this compound is (**अययया**) a *Tatpur.* or a *Karmadh.*, were

not as positive as it is, it might seem more natural to infer from Patanjali's gloss that it is a *Bahuvr.*, since there is no evidence, to my knowledge, to show that अय and अयय mean, besides the particular move, also the place where the move takes effect, or the place whence it proceeds, — the latter alternative being implied by the second meaning which "some" assign to अयानय. Compare the next.

अयानधीन m. (-नः) (In a kind of chess.) A piece or man at chess, backgammon, &c. which can be moved into a covered position on the chess- or backgammon-board; or, according to some, amongst the chessmen, placed as they are at the beginning of the play, at the head of a chess- or backgammon-board, such a man as can be moved from one side of the board to the other and, therefore, back to its original position (but not such a one as can move in one direction only). See the preceding, and the quotations given there from the comm. on *Pāṇini*. E. अयानय, taddh. aff. ख.

अयावन Tatpur. n. (-नम्) The want of a cause of uniting. In the *Ātik-Prātiś.*, it means the absence of a phonetic influence exercised by the final sound of a preceding, on the initial sound of a following, word; such an absence of a phonetic influence allowing the *Krama* (see क्रम) to be one of two words only, whereas the existence of such a phonetic influence would cause the *Krama* to unite more than two words; *Ātik-Pr.* (XI. 12.): अयावने पूर्वविधानमाचरेत् (*Uvāta*, as quoted by M. Regnier, in his edition of this *Prātiś.*: अयावने । अमिश्रणे । किमुक्तं भवति । यत्र क्रमे वचनप्राप्ताभ्यां पदाभ्यां पूर्वपदं निमित्तं न भवति तत्रेतुक्तं भवति । पूर्वविधानमाचरेदिति । द्वाभ्यां क्रममाचरेदित्यर्थः; where अमिश्रण is to be taken in the sense of "not causing to mix or to unite"). E. अ neg. and यावन.

अयाशय. The same as अयःशय, q. v.

अयामु Tatpur. m. (-मुः) (ved.) (Perhaps) A being that practises improper or unnatural sexual intercourse; *Atharv.*: येषां पश्चात्पदानि पुरः पार्श्वीः पुरो मुखे । खलवाः शकधुमवा उवस्ता ये च मद्गटाः कुम्भमुक्ता अयाशयः । तान्स्ता ब्रह्मण्यस्यते प्रतीबोधेन नाशय. E. अ deter. and यामु.

अयास. See अयस 3.

अयासोमीय n. (-यम्) The ritual name, in the *Ūha-Gāna*, of the *Sāmaveda*-verses II. 431 - 433 (= II. 4. 1. 13.); according to *Benfey's* Index to his ed. of the *Sāmaveda*. E.?

अयास्य Tatpur. m. [f. n.] (-स्यः[-स्या-स्यम्]) (ved.) ¹Not to be accomplished, or attained, by means of an effort; e. g. (scil. by warlike efforts; as an epithet of Indra) *Āigv.*: द्विता वि वने सगजा सगीठि अयास्यः सवमानेभिरर्केः (*Sāy.*: अयास्यः । यासः प्रयत्नः । तत्साधो यास्यः । न यास्यो ऽयास्यः । युद्धरूपेः प्रयत्नेः साधयितुमशक्य इत्यर्थः । कथं साध्यत इत्यत आह । सवमानेभिः स्त्रीषु कुर्वन्निः पुंसि । अर्केः कुतिरूपमर्केः; and comp. p. 439a, l. 4 ff.); or *ibid.*: अनाधुष्टानि धुषितो व्यास्रन्निधीर्देवो अमुषादयास्यः (*Sāy.*: अयास्यः । अयास-मीयः । चायितुमशक्यः — according to a MS.; but it seems that "unable to be conquered" might be more congenial with the context; comp. also below, col. b, l. 16 ff.). ²The proper name of a celebrated *Ṛishi* of the family of the *Angirasas*, who, therefore, is also called *Ayāsya Angirasa*.

He is mentioned by the *Anukram.* of the *Rigv.* as the author of several hymns of the *Ṛigveda* (IX. 44. 45. 46. and X. 67. 68.), and by the *Bṛihadār.-Up.*, amongst a number of renowned *Ṛishis* who studied and taught the *Brahmavidyā* of this Upanishad, as the pupil of *Ābhūti*, a descendant of *Twashtri*, and as the teacher of *Pathin*, a descendant of *Subhara*. In the *Āitareyaabr.*, he is related to have been one of the priests (the *Udgātri*), who officiated at the sacrifice in which *Hariśchandra* intended to offer *Sunahsepa* to *Varuṇa*; (see मुनःशेष). In the *Ṛigveda*-hymns, the word अयास्य, even where it may naturally apply, as an epithet, to a deity, is sometimes optionally taken by *Sāyana* as the name of the *Ṛishi*, and the context then made to agree with this optional sense of the word; e. g. *Sāyana* on the second verse quoted above, col. a, l. 50: यदा । अयास्यः । सोतुवाची । अयास्येनर्षिणा सुत्व इन्द्रः; or *Ṛigv.*, *Sāmav.*: प्र वा (*Sāmav.* v. l. न) इन्द्रो महे तन (*Sāmav.* v. l. तु न) ऊर्मि न विधदर्शसि । अमि देवो अयास्यः (*Sāy.* on the *Ṛigv.*: अयास्यः चायमृषिः.... देवानमिच्छति यष्टुम्; on the *Sāmav.*: अमि देवान् । सवयित्वा । अयास्यः सविराह). ³(In the Upanishads.) A mystical name of, or a mystical application of the name of, the *Ṛishi* *Ayāsya Angirasa*, to the chief vital air, or the essence of life, which, according to a legend of the *Chhāndogya-* and *Bṛihadār.-Up.*, established the superiority of the gods over the demons. The *Bṛihadār.* relates that the gods, being aware that the performing the ceremony of *Udgītha* (*Jyotishṭoma* &c.) would lead to the destruction of the demons, asked the organ of speech to perform it; but, when speech sang the *Udgītha*, the demons pierced it with their sin. They then asked successively the organs of smell, vision, hearing, and volition, to perform the ceremony; yet the demons destroyed them likewise. But, when the chief vital air sang the *Udgītha*, and the demons ran up to him, they themselves were destroyed, "as a clod of earth, falling upon a rock". The gods then desired to know who and where he was who thus established their superiority; and they found that he was the "vital air residing (in the æther which is) within the mouth", whence he is called *Ayāsya* (on account of the similarity of this word to the words अयमास्ये; *Bṛihadār.*: अयमास्ये ऽनरिति सो ऽयास्यः; *Śankara*: आस्ये मुखे च आकाशस्यसिद्धन्तरयं प्रत्यक्षो वर्तत इति । सर्वो हि लोको विचार्या-ध्ववस्यति); and they ascertained, also, that he was the essence of the parts of the body, whence he obtained the name of *Angirasa* (in allusion to अङ्गानां रसः; *Bṛihadār.*: आङ्गिरसो ऽङ्गानां हि रसः, which explanation *Śankara* spiritualizes into "the essence of that which is effects and causes": आत्मा कार्यकारणानाम् । कथमाङ्गिरसः । प्रसिद्धं ह्येतदङ्गानां कार्यकारणत्ववचनानां रसः सार आत्मेत्यर्थः). The *Chhānd.-Up.*, though differing from the *Bṛihadār.*, in some points of this myth, agrees with it in the leading idea, that the chief vital principle is the means of establishing the superiority of divine beings; but, while it gives the same popular and mystical etymol. of *Angirasa* as the *Bṛihadār.-Up.* (viz.: एतमु एवाङ्गिरसं मन्वन्ते ऽङ्गानां यद्रसः), it ex-

plains the name Ayásya somewhat differently. Ayásya, it says, is the second name of the chief vital air, "because it proceeds from the mouth": एतमु एवायासं मन्वन्त चास्त्रा-
 द्यते). In reference to this myth and the explanation
 of the Chhánd.-Up., Sáyana holds that the word अयासः
 in the first R̥igv.-verse quoted above, p. 438 a, l. 46 ff., may
 also mean the "chief vital air" and, as such, apply to Indra;
 but it is scarcely necessary to point to the anachronism
 which would be involved in such an interpretation of the
 Vaidik verse; (Sáy.: यदा । अयासः पञ्चवृत्तिर्मुखप्रायः ।
 स ह्यास्त्राशुखादयते गच्छति निष्कामति । तदुपासको ऽप्यङ्कि-
 रा (ऽप्यङ्किरस?) उपचारादयास उच्यते । तथा च च्छन्दो-
 भिरास्त्रातम् &c.). — That neither the word *Ayásya* nor
 the patronymic *Ángirasa* could, instinctively, or by any
 scientific analysis, have yielded the sense of "chief vital air",
 requires no remark; but, since the R̥ishi Ayásya, as just
 mentioned, is one of the inspired seers of the R̥igveda,
 and since his name occurs, not only as that of an Udgátri
 priest in an old legend of the Bráhmaṇas, but as that of
 a renowned teacher of the Bráhmavidyá, it is possible that
 the fame of his knowledge of ritual and spiritual matters
 led to the mystical application which his proper and family
 names have in the Upanishads. E. अ neg. and यास, with
 the udátta on the second syllable; an irregularity of
 accentuation which Sáyana tries to account for by
Pán. VI. 2. 199.

अयाङ् Bahuvr. n. (?) (-ङ्म?) Bell metall, or any amalgam
 of zinc and copper (*Nigh. Pr.*: कसि; comp. *Molesworth* on
 the last-named term). E. अय (an abbreviation of अयस)
 and आङ्.

अयि ind. [निपात-अव्यय-चादि] ¹ A vocative particle in ge-
 neral (*Hemach., Med., Śabdār.*: संबोधने); e. g. *Nalod.*:
 अयि राचस भवय मां बुधितो न वसानवसान (i. e. वस
 अनवसान) वसान वसा: (*Ítká.*: अयि । अहो). ² A vocative
 particle implying kindness of address (*Amarak.*: अनुनये;
Báyam., Bharatam., Bhánud.: साम्बन्धे; *Hemach., Viśvap., Med.,*
Bhūrip.: अनुनये; *Śabdār.*: अनुरागे); e. g. *Mahābh. Ádip.*:
 समनुज्ञाय ताम्सर्वानासीनाम्निरब्रवीत् । प्रच्छन्नं पूजितः
 पार्थैः प्रीतिपूर्वमिदं वचः । अयि धर्मेण वर्तध्वं शास्त्रेण च
 परम्पराः । अयि विप्रेषु पूजा वः पूजाहेषु न हीयते (*Nílak.*:
 अयीति कोमलामन्दये); or *Kumáras.*: अयि संप्रति देहि
 दर्शनं सर पर्युत्सुक एव माधवः; or *Nalod.*: अयि भवने
 पायस्य स्वभुवं पुष्कर मुदं वने ऽचायस्य (*Ítká.*: अयि कोम-
 लामन्दये). ³ An interrogative particle in general; or, ac-
 cording to some, one implying kindness of inquiry (*He-
 mach., Viśvap., Med., Bhūrip.*: प्रश्ने; *Haláy.*: प्रश्ने सानुनये;
Śabdār.: सानुनयप्रश्ने); e. g. *M̐richchh.*: शर्विलकः (speaking
 to a servant) । अयि जामीवे रेभिलस्य सार्धेवाहस्य नृहम्;
 or *Kumáras.*: अयि क्रियार्थं सुखं समित्कुशं जलान्वयि ज्ञा-
 नविधिषमाणि ते । अयि स्वशक्त्या तपसे प्रवर्तसे शरीरमाथं
 खलु धर्मसाधनम्; or *Patanj.* (on a *Vártt.* to *Pán.*): अयि
 भवान्कमच्छुपाणिं हाचमद्राशीत् (misedited: अपि &c.).
 E. According to the commentators on the *Amarak.*, ई, k̠rit
 aff. इ, or अय्, k̠rit aff. इन्; but it is obvious that अयि
 is an onomatopoeic word.

अयिन् m. f. n. (-यी-यिनी-यि) Going. This word occurs

in composition only; see, for instance, अत्वयिन्, अन्वयिन्,
 अभुदयिन्. E. इ (इत्), k̠rit aff. इनि.

अयुक्छद् Bahuvr. m. (-द्:) The name of a plant, *Echites*
 or *Alstonia scholaris*; literally, "having odd (i. e. an odd
 number of, viz. seven) leaves (on a stalk)" (*Hemach.,*
Nigh. Pr.: सप्तपर्ण; *Vallabhag.* on *Hemach.*: सप्तच्छद्; see
 the quot. s. v. अयुक्च. Compare अयुक्पलाश, अयुग्मच्छद्,
 अयुग्मपच, अयुग्मपर्ण, विषमच्छद्, सप्तपच, सप्तपर्ण, सप्त-
 पलाश; see also the remark s. v. अयुक्. E. अयुक् and छद्.
 अयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Not joined, not con-
 nected with; e. g. (the *Visarjuniya, Jihwámúliya, &c.* which
 letters have not the mark of a Pratyáhára, and, therefore, are
 not connected with other letters of the alphabet comprised
 by the Pratyáháras; see अयोगवाह) *Patanjali* (on *Pán.*):
 के पुनरयोगवाहाः । विसर्वनीयजिह्मूलीयोपध्मानीयागुस्ता-
 रयमाः । कथं पुनरयोगवाहाः । यद्युक्ता वहन्ति । अनुपदि-
 ट्वाश्रुयन्ते; *Kaiyy.* (on these words): ... अयुक्ताः । प्रत्वा-
 हारसचयेन । पाठाभावादसंबन्धा इत्यर्थः; *Nágojibh.* (on the
 same): प्रत्वाहारबोधकसचयेनायुक्ता इत्यन्वयः. ² Not put
 to (as horses to a cart); e. g. *R̥igv.*: अरमानो ये ऽरथा
 अयुक्ता अत्वासी न समुजानास चावी (*Sáy.*: अरथाः । रथ-
 वचिताः । अयुक्ताः कुशयि(?) न नियुक्ताः ... । अत्वासी न ।
 अत्वा यथा); or *Satapath.*: यत्तच्च युक्तं वायुक्तं वा दास्य-
 न्त्वात् &c.; or (figur.) *Vájas. Sanh.*: मा त इह ते वयं
 तुराषाडयुक्तासी अत्रह्यता विदसाम । तिष्ठा रथमधि यं वक्-
 ह्वा ररमीन्देव यमसे स्वस्वान् (*Mahidh.*: हे तुराषाट् । हे
 इह । ऐश्वर्ययुक्त । ते स्वदीया वयं ते तव तस्मिन्ने ऽयुक्ताः ।
 तस्मान्निष्ठाः सन्तो मा विदसाम ... उपवीणा मा भवाम; i. e.
 'we who are not put to thy chariot, &c.?' but compare the next
 meaning, where the same verse is quoted from the *R̥igv.*,
 with a various reading). ³ Not attached, not joined in
 faith, not devoted to; e. g. *R̥igv.*: न ते त इन्द्राभ्यसङ्घ्वा-
 युक्तासी अत्रह्यता यदसन् (*Sáy.*: हे अश्व । महिम्न । यत् ।
 ये । अश्वत् । अश्वत्तः । स्वस्तेभ्यो ऽन्वे ऽयुक्तासः । स्वयांसयुक्ता
 असन् । आसन् । अभवन्; compare the preceding quotation);
 or *Satapath.*: मन एवितदेतसी कर्मणे युक्ते न ह्ययुक्तेन मनसा
 किं चन संप्रति शक्नोति. ⁴ Not admitted, or appointed, by
 rule or law (to an office, occupation, &c.); comp. the quot.
 s. v. अयुक्तत्व. ⁵ Not fit for, unfit; not answering the purpose
 intended, incongruous, inconsistent, unsuitable; e. g. *Shádwín-
 śabr.* (where speaking of the apparition, in dreams, of animals
 which are unfit to be vehicles of idols): अथ यदास्त्रायु-
 क्तानि यानानि प्रवर्तन्ते देवतायतनानि कम्पन्ते ... तान्भितानि
 सर्वाणि विष्णुदेवत्वान्वसुतानि भवन्ति (*Sáy.*: अथ पुनर्थस्य
 पुषस्य यदा यानान्वयुक्तानि । अयोम्यानि खरमहिषादीनि
 प्रवर्तन्ते । स्वप्नावस्थायाम् । तथास्य मोचरे ता एव देवता
 उच्यन्ते । युज्यन्ते येष्वपि देवतायतनानि कम्पन्ते । निर्निमित्तं
 चलन्ति &c.); or *Rámdy. Áraṇyak.* (older recension, ed.
 Calc., Bomb.): परावमन्ता विषयेषु सकृवाह्न देशकालप्रवि-
 भागतत्त्ववित् । अयुक्तबुद्धिर्गुणदोषनिश्चये विपन्नराज्यो न वि-
 राद्विपत्ससे; (the later recension, ed. Gorresio: परावमन्ता
 विषयेष्वसकृवाह्न —? the last two words ought to be read:
 ०षु स० — देशकालप्रविभागकोविदः । अयुक्तबुद्धिर्गुणदोष-
 दर्शने कथं नु राजा भवितासि रथसाम); or *Patanjali* (where
 speaking of a restriction which is laid down by *Kátyáyana*,
 but does not answer the object intended by him): नैष युक्तो

विप्रतिषेधः (*Kaiyyāla*: नैव युक्त इति । दृष्टसिद्धय इति भावः) ... । अथादयो ऽभिनिवर्तमानाः प्रमुह्यसंज्ञाया निमित्तं वि-
 प्रन्ति । एषो ऽसंभवः । सत्संभवे युक्तो विप्रतिषेधः । एवमप्य-
 युक्तो विप्रतिषेधः । सतोर्हि विप्रतिषेधो भवति; or the same
 (on *Pān.*'s rule प्रोक्ताहुक्): अयुक्तो ऽयं निर्देशः । प्रोक्ता-
 दिति भवितव्यम्; or *Mādhy. Jaiminiyany.*: ... इत्येव भावना-
 पचा अयुक्ताः; or *ibid.*: जीवतामप्यमुतत्वादयुक्तो ऽयान इति
 चेत् &c. ⁶ Wrong, incorrect, untrue; e. g. *Rāmāy. Kishk.*
 (in the later recension, ed. Gorresio): न धारये कोपमु-
 दीर्घवेनं निहृषि सुधीवमयुक्तमथ; (the older recension, ed.
 Calc., Bombay: ... सुधीवमसत्त्वमथ); or *Nyāya-Sūtra*:
 आहतत्वादयुक्तम् (viz. the assertion made in the foregoing
 Sūtra is wrong &c.); or *Kumārila* (on a *Mānava-Kalpa-S.*):
 चातुर्माखादौ महती दृष्टत्कर्तव्या नृतीयं नृतीयं वा धान्मसी-
 त्वादिना मन्त्रानां सङ्गत्सङ्गत्प्रिसदयुक्तम् । काष्ठागुणमवाप्स-
 तीयते; or (as the sense of a sentence, when it is vitiated
 either by illogical wording or by superfluous allusions;
 compare अयुक्तता and अर्धदोष) *Kāvya-prak.*: अर्धदोषा-
 नाह ॥ अर्धो... विध्वज्जुवादायुक्तः. ¹ Improper, indecent;
 e. g. *Rāmāy. Bālak.* (in the older recension, ed. Schlegel,
 Calc., Bomb.): राघवाणामयुक्तो ऽयं कुलस्वास्त्र विपर्ययः;
 (in the later rec., ed. Gorresio: राघवाणामयुक्तो ऽयं सत्त्व-
 धर्मव्यतिक्रमः); or *Yājñavalkya* (in the chapter on साहस):
 अयुक्तं शपथं कुर्वन् &c. (*Vijñāneśu.*: यथायुक्तं मातरं यही-
 ध्यामीतिव शपथं करोति; *Vāchaspatim.*: अयुक्तं शपथं मातर-
 मभिगच्छामीत्यादिरूपम्); or *Bhāṭik.*: अयुक्तमिदमित्यन्ये
 तमाप्ताः प्रत्नवारयन् (*Bharatam.*: अयुक्तमेतत्स्त्रीहननमि-
 त्युक्ता &c.); or (neuter: an impropriety) *Śiṣupālab.*: इदम-
 युक्तमहो महदेव यद्वरतनोः स्वरयत्नानिलो ऽन्यदा; or *Hitopad.*:
 दमनकः सरोषमाह । कथमाहारमाचार्यो भवानृष्यं सेवते ।
 सेवकेनेतदयुक्तमुक्तम्. E. अ neg. and युक्त.

अयुक्तकृत Tatpur. m. f. n. (-त्-त्-त्) Doing a wrong act,
 committing an impropriety; e. g. *Daśaripa* (ed. Hall):
 ... नायकप्रतिनायकी (in the kind of play called रङ्गामुग) ।
 ख्याती धीरोद्धतावन्यो विपर्ययासादयुक्तकृत । दिवस्त्रियम-
 निच्छन्तीमपहारादिनेच्छतः; (the *Sāhityad.*, which frequently
 copies this work, has, instead of विपर्यया, गूढभावादयुक्त-
 कृत). E. अयुक्त (7) and कृत.

अयुक्तचार Bahuvr. m. (-रः) One who has not appointed
 spies (as a king, who, by not doing so, is wanting in
 knowledge of what is going on); e. g. *Rāmāy. Arānyak.*
 (in the older recension, ed. Calc. and Bombay): अयुक्तचारं
 दुर्दर्शमस्वाधीनं (in the later rec., ed. Gorresio: अष्टाचारम-
 धर्मज्ञमस्वाधीनं) नराधिपम् । वर्जयन्ति नरा दूरान्दीपङ्कमिव
 द्विपाः (*Tilaka*: अयुक्तचारमनियोजितचारम्) । ... अयुक्त-
 चारश्चपलः कथं राजा भविष्यति (in the later rec.: अयुक्त-
 चारा राजानो भविष्यति कथं नु ते) । ... येषां चाराश्च को-
 षश्च नयश्च जयतां वर । अस्वाधीना नरेष्वाणां प्राकृतीसे नरेः
 समाः (in the later rec.: येषां कामश्च क्रोधश्च नयश्च जयतां
 वर । अस्वाधीना नरेष्वाणां प्राकृतीसे नरेः समाः) । अस्वात्य-
 श्चानि दूरस्थास्सर्वाणर्षाङ्गराधिपाः । चारेश्च तस्माद्दुश्चने
 राजानो दीर्घचक्षुषः (in the later rec.: राजानश्चारचक्षुषः);
 or *ibid.*: न नूनं नुष्पसे रामं महावीर्यं नुबोद्धतम् (in the
 later rec.: नूनं न नुष्पसे रामं यथावीर्यं यथावकम्) । अयुक्त-
 चारश्चपलो महेश्वरयोपमम् (*Tilaka*: अयोधे ऽथ हेतुरयुक्त-
 चारत्वम् । अनियुक्तचारत्वम्). E. अ neg. and युक्त-चार.

अयुक्तता f. (-ता) The same as the next, q. v.; e. g., in-
 correctness; e. g. *Sāhityad.*: विध्वज्जुवादायुक्तते (i. e. विध-
 युक्तता and अयुक्तायुक्तता), which are two अर्धदोष,
 q. v.; see the explanation s. v. अयुक्त col. a, l. 16 and 17.
 E. अयुक्त, taddh. aff. तत्.

अयुक्तत्व n. (-त्वम्) The being अयुक्त q. v.; e. g. the not being
 admitted, or appointed, by rule or law, (to an office, occu-
 pation, &c.); (see अयुक्त 4.): e. g. *Kātyāy. Śr. S.*: विश्वे
 लौकिकमयुक्तत्वात् (*Yājñik.*: यत्र यत्र कर्मणि विश्वयः संशयो
 भवति किमत्र लौकिकं वस्तु ग्राह्यमुत वैदिकमिति । तत्र लौ-
 किकं ग्राह्यम् । लौकिकस्य कुत्रापि वाक्येनाविनियुक्तत्वात् ।
 इतरस्य वचनेन कार्यान्तरविनियुक्तत्वात्); or *ibid.*: हविष्येषु
 चेदाह्नियमाणेषु मरणं दक्षिणापावेनान्तसंदहेत् (viz. हवि-
 ष्यान) । न वायुक्तत्वात् (*Karka*: न वा दक्षिणाप्रौ संदहेत् ।
 अयुक्तो ह्याहरणकाले हविष्यग्रहणेन तेषां योगः; *Deva*: अवि-
 नियुक्तत्वात् । ग्रहणेन हि हविष्याणां विनियोगो भवति नाह-
 रणमात्रेण); or *ibid.*: गृहपतिर्याजमानमयुक्तत्वात् (*Yājñik.*:
 याजमानं यत्कर्म तद्गृहपतिः करोति । कर्मान्तरे तस्यायुक्तत्वात् ।
 इतरेषां चाध्वर्यवादेषु योगात्); or incongruousness (see
 अयुक्त 5.); e. g. *Kaiyyāla* (on *Patanj.* to *Pān.* VIII. 3. 72):
 पण्डिताः पर्युदासं मन्यन्ते । संभवत्येकवाक्यत्वे वाक्यभेदाश्रय-
 णस्यायुक्तत्वात् । प्रसज्यप्रतिषेधे हि वाक्यभेदो ऽवश्यं भावी;
 or, impropriety (see अयुक्त 7.): e. g. *Viśvanāthabh.* (on a
Nyāya-Sūtra): स्वकौपीनविवरणस्यायुक्तत्वादिति चेत् &c. —
 Compare also the preceding. E. अयुक्त, taddh. aff. त्व.

अयुक्तपदार्थ Tatpur. m. (-र्थः) The meaning of a word which
 is not added (to other words of a sentence), the meaning
 of a word to be supplied; e. g. *Hemach.* (says, in reference
 to अपि, where it is used in the sense of 'a drop of, a
 little', with a noun in the genitive, as in a phrase like
 सर्पिषो ऽपि स्नात् 'there might be a little butter'): अपि
 (प्रत्रे) ऽयुक्तपदार्थेषु; or *Viśvapr.*: अपि तथायुक्त-
 पदार्थेषु; or *Med.*: अपि.... तथायुक्तपदार्थैः; or *Śabdār.*:
 अपि (कामचारक्रिया)-युक्तपदार्थै च निगद्यते; (in all
 these and similar definitions, it is wrong, therefore, to read
 प्रत्रे यु०, or तथा यु०, or क्रिया यु०; comp. *Pān.* I. 4. 96., and
 the remark s. v. अपि, p. 191 a, l. 14 ff.). E. अयुक्त-पद, and अर्ध.

अयुक्तरूप Bahuvr. m. f. n. (-पः-पा-पम्) Of improper ap-
 pearance, improper; e. g. *Kumāras.*: अयुक्तरूपं किमतः परं
 भवेत्त्रिभुवचःसुखं तवापि यत् । खनदये ऽस्मिन्निचन्द्रना-
 सदे पदं चितामस्वरवः करिष्यति (*Mallin.*: अयुक्तरूपम् ।
 अत्यन्तायुक्तम्; *Vrihasp.*: = अयुक्तितम्). E. अयुक्त (7) and रूप.

अयुक्ति Tatpur. f. (-क्तिः) ¹ Unfitness, unsuitableness; e. g.
Bhāvaprak. (where speaking of the bad and good effects
 of spirituous liquor): अयुक्तियुक्तं (used in an unsuitable
 manner, scil. मद्यम्) रोमाय युक्तियुक्तं यथामृतम्. ² Impro-
 priety, bad conduct; e. g. *Jayam.*, &c. (on *Bhāṭik.*: अवेष्टा
 यदि हान्वाथादनेनात्सामहे वयम्) अन्वाथात् । अयुक्त्या. E.
 अ neg. and युक्ति.

अयुक्तपलाश Bahuvr. m. (-शः) The name of a plant, *Echites*
 or *Alstonia scholaris*; see अयुक्तकृद्, and the explanation
 given there. (*Hemach.*: अयुक्तिविषमशब्दो विपद्यशब्दादिवा-
 चकी । त्रिनेत्रपद्मेपुसप्तपलाशादिषु योजयेत् — scil. कविः —;
Vallabhag. on the latter: यथा सप्तपलाशश्चायुक्तपलाशो
 विषमपलाशश्च सप्तपर्षो नाम वृक्षः । सातवानुष्ठ इति प्रसिद्धिः).
 E. अयुक्त and पलाश.

अयुक्पाद्यमक Tatpur. n. (-कम्) A species of alliteration; viz. the repetition of the odd, i. e., the first and third, *pádas* or fourths of a stanza, in such a manner that the sense of the sounds repeated is different in the first and the third *Páda*. An instance of this kind of alliteration is the following from the *Bhāṭṭikāvya*: न वानरैः पराक्रान्तां महन्निर्भीमविक्रमैः । न वा नरैः पराक्रान्तां ददाह नगरीं वपिः, where, according to *Jayam. &c.*, the first *páda* means, न (not) वानरैः (by the monkeys) पराक्रान्तां (overcome), and the third: न (not) वा (moreover) नरैः (by men) पराक्रान्तां (obstructed in battle). Also **अयुगमपाद्यमक**. Comp. **युक्पाद्यमक**. For other kinds of alliteration, see s. v. **यमक**. E. **अयुक्-पाद**, and **यमक**.

अयुक्शक्ति Bahuvr. m. (-क्तिः) A name of Śiva; literally, "(the god) who has odd (i. e. an odd number of, viz. nine), powers"; (*Vallabhagāni* — on the words of *Hemach.* quoted s. v. **अयुक्पलाश** — विषमसप्तादीत्यादियहकात् । नवशक्तिरयुक्शक्तिविषमशक्तिश्च । शब्दः). E. **अयुक्** and **शक्ति**.

अयुग Tatpur. (?) m. f. n. (-गः-ना-गम्) Odd; comp. **अयुक्** and **अयुगार्चिस्**. E. **अ** priv. and **युग**.

अयुगच Bahuvr. m. (-चः) A name of Śiva; lit., "having odd (i. e. an odd number of, viz. three), eyes"; comp. **अयुक्त्रेच**, **चिनेच**, **विषमनेच**, **त्र्यच**, **विषमाच**, and similar compounds (*Vallabhag.* — on the words of *Hemach.* quoted s. v. **अयुक्पलाश** — त्र्यचपञ्चवाक्यसप्तच्छदादिष्वपि त्रैयम् । यथा त्र्यक्षयायुगचो विषमाचश्च ॥ यथा पञ्चवाक्यसप्तयायुगचो विषमवाक्यश्च । यथा सप्तच्छदायुगच्छदो विषमच्छदश्च । एवमन्त्रे ऽपि). E. **अयुक्** and **च**, *samās. aff.* **च**.

अयुगपत् Tatpur. ind. Not at the same time, not simultaneously, successively; e. g. *Sāṅkhyā-Kār.*: जननमरणकारणानां प्रतिनियमाद्युगपत्प्रवृत्तेश्च । पुरुषवत्त्वं सिद्धं चैतुस्त्वविपर्ययाद्यैव (*Gaudap.*: युगपदेककालम् । न युगपद्युगपत्). E. **अ** neg. and **युगपत्**.

अयुगपद्ग्रहण Tatpur. n. (-णम्) Non-simultaneous apprehension, successiveness of apprehension; e. g. *Nyāya-Sūtra*: क्रमवृत्तित्वाद्युगपद्ग्रहणम्. E. **अयुगपत्** and **ग्रहण**.

अयुगपन्नाव Tatpur. m. (-वः) Non-simultaneousness, successiveness; e. g. *Nyāya-Sūtra*: प्रविधानसिद्धादिज्ञानानामयुगपन्नावयुगपदस्तरणम् (*Viśvan.*: अयु० = क्रमात्). E. **अयुगपत्** and **भाव**.

अयुगर्चिस् Bahuvr. m. (-र्चिः) The same as the next. E. **अयुक्** and **अर्चिस्**.

अयुगार्चिस् Bahuvr. m. (-र्चिः) The fire; literally, "having odd (i. e. an odd number of, viz. seven), flames"; e. g. *Śiśupālab.*: अयुगार्चिरिव ज्वलन्नुषाचो रिपुरीदर्चिषमायुहावमन्त्रम् (*Mallin.*: अयुगार्चिः सप्तार्चिः). [Amongst the MSS. of the Śiśup. in the Library of the I. O. four, viz. two with comm., one without comm., and one containing the comm. only, have **अयुगार्चिः**, as quoted; one without a comm. has **अयुगर्चिः**. But, since the commentaries themselves merely explain the sense of the word, without giving a grammatical analysis of it, it remains doubtful whether **अयुगार्चिः** is not the better reading of the two.] E. **अयुग** and **अर्चिस्**.

अयुगिषु Bahuvr. m. (-षुः) A name or epithet of Kāmadeva, the god of Love; literally, "having odd (i. e. an odd number of, viz. five), arrows"; (*Vallabhag.* — on the words

of *Hemach.* quoted s. v. **अयुक्पलाश** — अयुक्ः पञ्च । एषवो यस्मिन् ऽयुगिषुः). Compare **पद्मेषु**, **विषमेषु**, **अयुगमशर**, **अयुगवाक्य**, **पञ्चवाक्य**, **विषमवाक्य**, **पञ्चशर**, and similar compounds. E. **अयुक्** and **इषु**.

अयुग्धातु Bahuvr. m. f. n. (-तुः-तुः-तु) Having odd (i. e. an odd number of, viz. one, three, five, seven, nine, &c.) ingredients or component parts; e. g. *Mānava-Kalpa-S.*: मुत्सं प्रतिदधात्वयुग्धातु प्रदक्षिणम् (*Kumārila*: अयुग्धातु संदधातीत्येके । धातुं मुत्साय योजयतीति वा । अयुग्धातु । युजो धातवो यस्मिन् । तद्युग्धातु । न युग्धातु । तुषसंघातः । &c.); or *Kumārila* (on another *Mānava-Kalpa-S.*): अयुग्धात्विति क्षरणविशेषणम् । अयुजो विषमो धातवः क्षरणसंघाताना यस्मिन्क्षरणे तद्युग्धातु; or *Kātyāy. Śr. S.*: अयुग्धातुनि युगानि (*Yājñikad.*: इधमन्धनवर्हिर्वन्धनार्थानि युगानि संनहनानि रज्जवो ऽयुग्धातुनि भवन्ति । धातवस्तुष्टिसृष्टिप्रतिपाः । अयुजो विषमा एकत्रिपञ्चसप्तनवादिविषमसंख्या धातवो येषां ताव्-युग्धातुनि. E. **अयुक्** and **धातु**. According to the first quotation, *Kumārila* admits also of the analysis: Tatpur., **अ** neg. and **युग्धातु**; but the former E. seems more consistent with the meaning of this compound.

अयुगपेच. See **अयुक्त्रेच**.

अयुगवाक्य. See **अयुगवाक्य**.

अयुगम Tatpur. m. f. n. (-गमः-गमा-गमम्) Odd (as the numbers one, three, five, &c.); e. g. *Āśwaly. Śr. S.*: मासि मासि च नोच्चायुषी उपेयुरयुगमेषु गीर्षुगमेषु; or *Kātyāy. Śr. S.*: प्रत्ननेकधनानयुगमानुदहरत्स्त्रिप्रभृत्वा पञ्चदशम् (viz. भूमौ निदधाति); or *Yājñikad.* (on another *Kāty. Śr. S.*): तत्रायुगमान्वहानि त्रिवृत्सोमकानि युगमानि तु पञ्चदशानीति षडहेषु त्रिवृत्पञ्चदशयोर्विवेकः । उत्तरपक्षे तु विपरीतम् । अयुगमानि पञ्चदशानि युगमानि तु त्रिवृत्सोमकानीति; or *Bhājadeva's Rājāmārtanda*: अयुगमे दुभेगा नारी युगमे च विधवा भवेत् । तस्मान्नर्भान्विते युगमे विवाहे सा पतिव्रता । मासत्रयादूर्ध्वमयुगमवर्षे युगमे तु मासत्रयमेव यावत् । विवाहमुच्चं प्रवदन्ति सर्वे वार्त्यादयो ज्योतिषि अन्वमासात्; or *Manu*: युगमासु पुत्रा जायन्ते स्त्रियो ऽयुगमासु रात्रिषु । तस्मात्पुत्रमासु पुत्राची संविशेदाते स्त्रियम् (*Medhātithi*: युगमा रात्रयः षष्ठाष्टमी दशमी द्वादशी चतुर्दशी षोडशी; *Kullūka*: अयुगमासु पञ्चमीसप्तम्यादिषु) । पुमापुंसो ऽधिके मुक्ते स्त्रीभवत्तधिके स्त्रियाः । समे ऽपुमापुंस्त्रियो वा चीये ऽस्त्रे च विपर्ययः (*Medhāt.*: मुक्ते वीचं पुरुषश्च रेतः । स्त्रियाः शोचि-तम् । उक्तं भगवता वसिष्ठेन । मुक्तेशोचितसंभवः पुरुष इति । स्त्रीवीजाधिके पुंवीजे ऽयुगमास्त्वपि पुमाजायते । युगमास्त्वपि स्त्रीवीजस्त्राधिके कन्विव; *Kull.*: पुंसो वीजे ऽधिके ऽयुगमास्त्वपि पुत्रो जायते । स्त्रीवीजे ऽधिके युगमास्त्वपि दुहितव); the theory of *Manu* is, therefore, that a son is conceived by a woman on the even nights of her proper season — see **अनु** —, with the exception, established by him in a previous verse, of the second and fourth nights (i. e. on the sixth, eighth, tenth, twelfth, fourteenth, and sixteenth nights), and a daughter, on the odd nights of her season, with the exception, as likewise mentioned by him before, of the first, third, eleventh, and thirteenth nights (i. e. on the fifth, seventh, ninth, and fifteenth nights); — moreover, if we follow the interpretation of *Medhātithi* and *Kullūka*, that a boy is produced, even on the odd nights, when the energy of the man (i. e. his semen) prevails, and a girl, also on the

even nights, when the energy of the woman (i. e. her blood) prevails; whereas, if their energies are alike, an hermaphrodite, or twins, — a boy and a girl —, are conceived, and no conception takes place, if the energies of both are either too weak or deficient. *Vijnāneśvara*, however, understands the first part of the second theory in this sense, that, if a girl is conceived on the even nights, in consequence of the mother's energy prevailing, she will have the appearance of a boy, and if, in consequence of the father's energy prevailing, a boy is conceived on the odd nights, he will have the appearance of a girl: यदा युग्मायामपि रात्री शोणिताधिक्यं तदा स्त्र्येव भवति पुंस्त्वाकृतिः । अयुग्मायामपि शुक्राधिक्ये पुमानेव भवति स्त्र्याकृतिः. The problem just mentioned is dwelt on with much detail, especially in the medical works; e. g. in the *Sārirasthāna* of *Suśruta*, the *Sārirasthāna* of *Charaka*, &c. E. अ neg. and युग्म.

अयुग्मच्छद Bahuvr. m. (-दः) The name of a plant, *Echites* or *Alstonia scholaris* (*Mathureśa*, *Ramānātha* on the *Amarak.*: = सप्तपर्णा; see अयुक्च्छद and the explanation given there). Compare the next. E. अयुग्म and छद.

अयुग्मच्छदगन्धि Bahuvr. m. f. n. (-न्धिः-न्धिः-न्धिः) Smelling like the plant *Echites* or *Alstonia scholaris*; e. g. *Kīrtārj.*: अनेकराजन्धरथाश्चसंकुलं तदीयमास्थाननिकेतनाजिरम् । नयत्ययुग्मच्छदगन्धिराद्रतां भृशं नृपोपायनदन्तिनां मदः (*Mallin.*: अयुग्मच्छदस्य सप्तपर्णपुष्पस्य गन्ध इव गन्धो यस्य सो ऽयुग्मच्छदगन्धिः । सप्तम्युपमानेत्वादिना वज्रप्रीहिस्त्वरपदलोपश्च — comp. *Vārtt.* 5. to *Pāñ.* II. 2. 24). E. अयुग्म and गन्ध, samās. śd. इ.

अयुग्मनेष Bahuvr. m. (-षः) A name or epithet of *Śiva* (comp. अयुक्तेष, and the explanation s. v. अयुग्म); e. g. *Kumāras.*: अरक्षधामृतमयुग्मनेषं यन्नद्रुरात्मनसायधुक्म् । नाक्षयत्साध्वससप्तहसः ससं शरं चापमपि खड्गसात्. E. अयुग्म and नेष.

अयुग्मपथ Bahuvr. m. (-थः) The same as अयुक्च्छद, q. v. (*Nigh. Pr.*: सातवीह). Comp. also the next. E. अयुग्म and पथ.

अयुग्मपर्ष Bahuvr. m. (-र्षः) The same as the preceding (*Nigh. Pr.*: सातवीह). E. अयुग्म and पर्ष.

अयुग्मपादयमक Tatpur. n. (-कम्) The same as अयुक्त्पादयमक. E. अयुग्म-पाद, and यमक.

अयुग्मशर Bahuvr. m. (-रः) A name or epithet of *Kāma-deva*, the god of love; comp. अयुग्मिषु, the explanation and the words given there; e. g. *Daśakumārach.*: तामषचिरादयुग्मशरः शरशयने शाययिष्यति. E. अयुग्म and शर.

अयुग्माक्ष Bahuvr. m. (-क्षः) A name or epithet of *Kāma-deva*, the god of love. Comp. अयुग्मिषु, the explanation, and the words given there (*Vallabhag.* on the words of *Hemach.* quoted s. v. अयुक्त्पाक्ष — पक्षवाक्यसाध्या । अयुग्माक्षः । विषमवाक्यः). E. अयुक् and वाक्ष.

अयुक्त् Tatpur. m. f. n. (-क्त्-क्त्-क्त्) Odd (as a number, one, three, &c.); comp. अयुक्त् and the words named there; e. g. *Satapathabr.*: अयुक्त्वा अयुक्त्वा एकधना भवन्ति । यद्यो वा पक्ष वा पक्ष वा सप्त वा सप्त वा नव वा &c. (*Sāyana*: अयुग्मसंख्याका उदकविशेषा एकधननामका संपन्नाः). E. अ neg. and युक्त्.

अयुक्तेष Bahuvr. m. (-षः) A name or epithet of *Śiva* (*Vallabhag.* — on the words of *Hemach.* quoted s. v. अयु-

क्त्पाक्ष —: अयुक्तेषो विषमविषय । अयुक्तेः). Comp. अयुक्त् and the words mentioned there. E. अयुक्त् and नेष. Also अयुक्तेष. अयुक्त् Tatpur. m. f. n. (-क्त्-क्त्-क्त्) Odd (as a number, one, three, five, &c.); comp. अयुग्, अयुग्म, अयुक्त्, अयुक्त्; e. g. *Satapathabr.*: अथायुक्त् सोमाङ्गुहोति (*Sāy.*: एषा च मे तिस्रश्च न इत्यादयो मन्वा अयुक्त्: सोमाः); or see the quotations from the *Kātyāy. Śr. S.* and the *Mānava Kalpa S. s. v.* अयुग्घातु, and from the *Gobhila Gr. S. s. v.* अभिनिष्ठान 1.; or *Rik-Prātiś.* (in defining the metre *Satobhīṭi*): युग्मावष्टाचरौ पादावयुजौ द्वादशाचरौ । सा सतोवृहती नाम विपरीता विपर्यये; or *Manu*: युक्त् कुर्वन्दिनत्रैषु सर्वान्कामान्समश्रुते । अयुक्त् तु पितृन्सर्वान्भजां प्राप्नोति पुष्कलाम् (*Kull.*: युक्त् युग्मासु तिथिषु द्वितीयाचतुर्थ्यादिषु युग्मेषु नचत्रेषु भरणीरोहिण्यादिषु आर्द्रं कुर्वन्सर्वाभिलषितान्प्राप्नोति । अयुग्मासु तिथिषु प्रतिपन्नृतीयाप्रभृतिषु । अयुग्मेषु च नचत्रेषु । अश्विनी-कृत्तिकादिषु &c.); or *Vrihadjātaka*: अयुजि युजि तु भे विपर्ययस्थाः शशिवनानिष्ठाणामृचसंधिः; or *Gangādās's Chhandomanj.*: अयुजि प्रथमे नविवर्जिता द्रुतविलम्बिता हरिणस्रुता; or *ibid.*: अयुजि ननरत्ना गुरुः समे तदपरवक्त्रमिदं नजौ जरौ; or *ibid.*: अयुजि नयुगरेफतो यकारो युजि तु नजौ जरगाश्च पुष्पिताया; or *ibid.*: अयुजोर्यदि सौ जगौ युजोः सभरा गौ यदि सुन्दरी तदा. [The declension of this word is regular; see s. v. युज्.] E. अ neg. and युज्.

अयुज Bahuvr. m. f. n. (-जः-जा-जम्) ¹ Without a companion, alone; e. g. *Rigv.*: अयुजो असमो नृभिरिकः कृष्टीरयास्यः (*Sāy.*: अयुजः । असहायः). ² Odd (as a number, one, three, &c.); comp. अयुज् and the words named there; e. g. *Āśval. Śr. S.*: संचयनमूर्ध्वं दशम्याः कृष्णपक्षस्यायुजाखेकनचत्रे लक्षणे &c.; or *Āśval. Gṛihya S. s. v.* अभिनिष्ठान 2. E. अ priv. and युज्; or 2. a Tatpur. अ neg., &c.

अयुत Tatpur. I. m. f. n. (-तः-ता-तम्) Not joined, not connected with; e. g. *Grahalāghava* (after *ब्रह्मे*, see p. 428a, l. 17): अथ चरपलयतोनास्तु पञ्चन्दुनाड्यः । घसार्धं गोल्लयोः स्यात्तदयुतखगुणाः स्यान्निशार्धं त्वथाचच्छायेषुद्यच्चभायाः कृमिदशमलवो नायमाशापलांशाः. E. अ neg. and युत (joined).

II. 1. m. f. n. (-तः-ता-तम्) ¹ Not disjoined, essentially united (as organic bodies, elements, &c.); e. g. *Atharvav.*: अयुतो ऽहमयुतो म चात्मायुतं मे अपुरयुतं मे ओषमयुतो मे प्रायो ऽयुतो मे ऽपानो ऽयुतो मे बानो ऽयुतो ऽहं सर्वः. ² Intimately coherent, logically inseparable (as cause and effect, substance and quality, &c.). See, for both meanings, s. v. अयुतसिंह.

2. m. (-तः) The proper name of the son of *Rādhika* and father of *Krodhana* (acc. to the *Bhāgav.-Pur.*).

3. m. n. (-तः-तम्) The number of ten thousand, a myriad; e. g. *Rigv.*, *Sāmav.*: अहं च न त्वामद्रिवः परा मुक्त्वाय देयाम् (*Sāmav. v. l.*: त्वामद्रिवः परा मुक्त्वाय दीयसे) । न सहस्राक्ष नायुताय वस्त्रिवो न शताक्ष शतामच (*Sāy.*: अयुताय । दशसहस्राय); or *Atharvav.*: शतं ते ऽयुतं हायनान्देवुने पीषि चत्वारि क्वरमः; or *Vājas. S.*: इमा मे अप इष्टका धेनवः सन्वेका च दश च दश च शतं च शतं च सहस्रं च सहस्रं चायुतं चायुतं च नियुतं च नियुतं च प्रयुतं चार्जुदं च अर्जुदं च समुद्रश्च मध्वं चान्नास्य परार्थेयिता मे अप इष्टका धेनवः सन्वमुचामुष्मिहोक्ते; where *Mahādhara* observes that each successive number is ten times as great as the preceding one, अयुत being 10000 (सहस्रं दशगुणितमयुतम्),

नियुत, the same as लक्ष (100000), प्रयुत a million, and here implying also ten millions (प्रयुतं लक्षदशकम् । प्रयुतसहस्रं कीटिरुपलक्षकम् । प्रयुतं दशगुणितं कीटिः), अर्बुद denoting a hundred millions (कीटिर्दशगुणो ऽर्बुदम्), अर्बुद being the same as अञ्ज or a thousand millions, and समुद्र implying, besides its own sense of 100,000,000,000,000 (शङ्कुर्दशगुणः समुद्रः), that of खर्व (10,000,000,000), निखर्व (100,000,000,000), महापद्म (1000,000,000,000), and शङ्कु (10,000,000,000,000); मध्य meaning 1000,000,000,000,000 (समुद्रो दशगुणो मध्यम्), अन्त, 10,000,000,000,000,000 (मध्यं दशगुणमन्तः), and परार्ध, 100,000,000,000,000,000 (अन्तो दशगुणः परार्धः); but this interpretation of the words प्रयुत downwards seems suspicious, as it is apparently based on the supposition that these terms had in the *Vājas. S.* the same value which they represent in some works of the later literature; whereas it appears more natural to assume that, in the Vaidik passage quoted, प्रयुत meant the tenfold quantity of नियुत, अर्बुद the tenfold quantity of प्रयुत, and so on. That the meaning of several of these terms varied in different writings, and that the higher numbers bore different names with different authors, even of the later literature, may be seen, for instance, from a comparison of the following passages; *Vāyu-P.*: अष्टय जचुः । कस्मादिष परार्धस्य कश्चिः पर उच्यते । एतद्विदितुमिच्छाम तन्नो निगद सत्तम ॥ सूत उवाच । शृणुष्वं मे परार्धस्य परिसंख्यां परस्य च । एकं दश शतं चैव सहस्रं चैव संख्याया । विज्ञेयमासहस्रं तु सहस्राणि दशायुतम् । एकं शतसहस्रं तु नियुतं प्रोच्यते बुधेः । तथा शतसहस्राणामर्बुदं कीटिरुच्यते (thus in three MSS.) । अर्बुदं दश कोट्यस्तु अञ्जं कीटिशतं विदुः । सहस्रमपि कीटीनां खर्वमाङ्गर्मनीषिणः । दश कीटिसहस्राणि निखर्वमिति तं विदुः । शतं कीटिसहस्राणां शङ्कुरित्वभिधीयते । सहस्रं तु सहस्राणां कीटीनां दशधा पुनः । गुणितानि समुद्रं वै प्राञ्जः संख्याविदो जनाः । कीटीनां सहस्रमयुतमित्ययं मध्य उच्यते (another MS. omits उच्यते; a third writes: कीटीनां सहस्रयुतमित्ययं मुच्यते बुधेः; the correct reading is, perhaps: कीटिसहस्रमयुतमित्ययं मध्य उच्यते) । कीटिसहस्रनियुताः स चान्त इति संज्ञितः । कीटि-कीटिसहस्राणि (one MS.: कीटीकीटिसहस्रां सं; another: कीटीकीटीसहस्राणां; a third: कीटिकीटिसहस्राभं) परार्धं (thus in all the MSS.) इति कीर्तते । परार्धं द्विगुणं चापि परमाङ्गर्मनीषिणः. [Such is the text of this passage, as I would read it after the emendation of obvious errors, from three MSS. of the I. O.; but the line तथा शतसहस्राणाम् seems to require another term than अर्बुद.] The foregoing passage, however, is immediately followed by one which gives another definition, and, unless it be an interpolation, seems to have been intended to record the opinion of other authorities on some of these terms; it runs thus: शतमाङ्गः परिदृष्टं सहस्रं परिपद्यकम् । विज्ञेयमयुतं तस्मान्नियुतं प्रयुतं ततः । अर्बुदं अर्बुदं चैव खर्वं च ततः स्मृतम् । खर्वं चैव निखर्वं च शङ्कुं पद्मं तथैव च । समुद्रं मध्यं चैव परार्धमपरं ततः । एवमष्टादशैतानि खानानि गणनाविधौ (one MS. °विधेः) । शतानीति विजानीयात्संज्ञितानि महर्षिभिः । कल्प-संख्याप्रवृत्तस्य परार्धो ब्रह्मणः स्मृतः । तावच्छेषो ऽपि कालो (one MS. काले) ऽस्य तस्यामे प्रतिसुच्यते (one MS. प्रतिसुच्यते, two: प्रतिसिष्टते) । पर एष परार्धस्य संख्यातः संख्याया मया. This passage is professed to be quoted by some commentators

on the *Viṣṇu-Pur.*, where a definition of परार्ध is given; but, as this definition makes परार्ध the last number of a progressive series of eighteen, the commentators seem to have taken some liberties with the text of the *Vāyu-P.*, in order to square their quotation with the text of the *Viṣṇu-Pur.*; *Viṣṇu-Pur.*: त्रैविद्य उवाच ॥ परार्धसंख्या भव-वत्समाचक्ष्व (one MS. of the I. O.: भववत्समा) चया तु सः । द्विगुणीकृतया चेषः प्राञ्जतः प्रतिसंहरः ॥ पराशर उवाच ॥ खानात्खानाद्दशगुणमेकस्मान्नख्यते द्विगु (thus four MSS.; a fifth which is less correct: खानात्खानं दश०) । ततो ऽष्टादशमे भागे (thus the four MSS.; the fifth: खाने) परार्धमभिधीयते; whereupon *Ratnagarbhabhaṭī.*, and after him *Śrīdharaśa.*: तथाह वायुः । कीटिकीटिसहस्राणि परार्ध-मिति कीर्तते । परार्धं द्विगुणं चापि परमाङ्गर्मनीषिणः । खानं दशगुणं विद्यादेकं दश शतं ततः । सहस्रमयुतं तस्मान्नियुतं प्रयुतं ततः । अर्बुदं अर्बुदं चैव वृन्दं चैव ततः परम् । खर्वं चैव निखर्वं च । शङ्कुः पद्मं तथैव च (one MS. पद्मस्य) । समुद्रो मध्यमन्तस्य परार्धं परमेव च । एवमष्टादशैतानि पदानि गणनाविधौ । कल्पसंख्याप्रवृत्तस्य परार्धो ब्रह्मणः स्मृतः । तावच्छेषो ऽस्य कालो ऽन्वसंख्यानो प्रतिसुच्यते इति ॥ एकं दशगुणं दश । दश दशगुणाः शतम् । शतं दशगुणं सहस्रमितिवनिकादिखानानामङ्कानां वामतो वृद्धाष्टादशैः खाने परार्धं भवति. Another commentator, *Dhananjayabhaṭī* (as quoted by *Gopālabhaṭī*) appends the following enumeration: नामधेयानि संख्याया एकं दश शतं ततः । सहस्रमयुतं चैव लक्षं च दशसप्तकम् । कीटिश्च दशकीटिश्च शतकीटिसहस्राण्यर्बुदम् । अर्बुदं (probably अर्बुदं) खर्वसंज्ञं च महाखर्वं चतुर्दशम् । पद्मपद्मं (?) महापद्मं चोक्ताशा महाताधिका [i. e. महाशा] । शङ्कुं तथा महाशङ्कुं चित्तिचैव महाचितिः । चोभं तथा महाचोभं निधिचैव महानिधिः । समुद्रं पुष्करं तथा (sic) अथिन्वममितं सदा । जगत्तं च परार्धं चत्वारिंशत्समुद्रा (चतुस्त्रिंश?) कृतम्. — The *Agni-Pur.* (as quoted by the same) runs thus: एकं दश शतं चैव सहस्रं चेति सप्तमाः । यजोत्तरं दशगुणमयुतं लक्षं तथा । प्रयुतं कीटिमर्बुदं वृन्दं खर्वं निखर्वकम् । शङ्कुं पद्मं निखर्वं च परार्धं चेति षोडश. — The *Brahma-Pur.* has this series: एकं दश शतं चैव सहस्रमयुतं तथा । लक्षं च नियुतं चैव कीटिरर्बुदमेव च । वृन्दं खर्वो निखर्वस्य शङ्कुपत्नी च सागरः । अन्तं मध्यं परार्धं च दशवृद्धा यथा क्रमात्. — The *Līdvati* gives the following eighteen terms: एकदशशतसहस्रायुतलक्षप्रयुतकीटिः क्रमशः । अर्बुदमञ्जं खर्वनिखर्वमहापद्मशङ्कुवसंज्ञात् । अक्षधिसंख्यात्वं मध्यं परार्धमिति दशगुणोत्तराः स्मृताः. — *Hemachandra's* enumeration agrees with that of the *Līdvati*, for his महासुव is a synonym of महापद्म, and चार्धि of अक्षधि. — *Rāyamuk.* (on the *Amarak.* II. 9. ६.) names after after एक, दश, शत and सहस्र the following: अयुतम् । लक्षम् । नियुतम् । कीटिः । अर्बुदम् । वृन्दम् । खर्वम् । निखर्वम् । महापद्मम् । शङ्कुः । समुद्रः । अन्वम् । मध्यम् । परार्धम् । अयुतम् । असंख्यम्, and adds: तच्च विंशतिसंख्या-जम् । अतः परमसंख्यमिति. — The *Sābdarāt.*: दशसंख्या हि पङ्क्तिस्तद्दशवृद्धा शतादिकम् । शतं सहस्रमयुतं लक्षं नियुतमेव च । अयुतं प्रयुतं कीटिरर्बुदो वृन्द (?) इत्यपि । अथ खर्वो निखर्वस्य शङ्कुः पद्मस्य सागरः । अथो (अन्तो?) मध्यः परार्धस्य संख्या निगदिताः क्रमात्; where the words अयुतं प्रयुतं कीटिः are apparently meant for synonyms of the preceding terms अयुतं लक्षं नियुतम्. — A series apparently more strange than the preceding ones, is contained in the following

passage quoted in the *Sankhyāparimāna* of *Gopālabhāṭīa*: एकं दश शतं चैव सहस्रमयुतं तथा । सचं च निपुतं चैव कोटिरवु- दमेव च । सर्वः (चक्रः?) सर्वो निखर्वस्य पद्मो वाच सुपद्मकः । शङ्को वाच महाशङ्को नीलो वाच सुनीलकः । मिहिका ताडका धूलिः प्रधुली च सुधूलिका । महाधूलिः कला चैव विकला कुमुदश्या । दुखरं च सुभद्रं च चक्रान्तमपरार्धकम् । मणिता रामचन्द्रेण प्रभुलीभुङ्गकपिणी (?) । समुद्रस्रोत्तरतीरे लङ्कां पञ्चति राघवः. — For other arithmetical enumerations, esp. in *Yāska's Nirukta*, the *Aitareya-Br.*, *Panchavinsā-Br.*, and the *Sāṅkhayāna Śrauta Sūtras*, see s. v. *चर्बुद*, and the article "Vedische Angaben über Zeittheilung und hohe Zahlen", in the 'Zeitschrift der Deutschen Morgenl. Gesellsch.', vol. XV. pp. 132 ff., by Prof. *Weber*, who, besides the series given in the *Vājas. S.* (cf. above, p. 442 b, l. 52 seqq.) and in the works just named, includes under this heading also some enumerations met with in the *Mahābhārata* and *Ramayāna*, and the list of numbers mentioned in *Hemachandra's Abhidhānach.* (cf. above, p. 443 b, l. 44). — Since all the commentators agree in rendering अयुत, "a myriad", its position in the following verse of the *Udyogap.* of the *Mahābh.* is remarkable: तदा शतसहस्राणि प्रयुतान्वर्बुदानि च । अयुतान्वच खर्वाणि निखर्वाणि च कीरव । रामः शराणां संकुञ्चो मयि तूर्णं न्यपातयत्. — According to a *Gāṇa* to *Pān.*, अयुत may be used figuratively as a term of praise, when it is the first part of some Tatpur. compounds; e. g. in अयुताध्यापक, q. v. The accent of such a compound is on the second syllable. If an inflected verb, with or without a prefix called गति follows it, it loses its accent. Comp. चमातापुत्र. — A *Lingānuśāsana-Sūtra*, in the *Siddh. K.*, and the *Gaṇaratnam.*, state that अयुत may be used in the neuter as well as in the masculine gender. — Its accent, in the sense of "myriad", is on the second syllable (*Phits.*, &c.); whereas that of अयुत, m. f. n., is regular, viz. on the first syllable. — E. अयुत and युत.

अयुतजित् Tatpur. m. (-त्). Also अयुताजित्. The proper name of two kings, 'a descendant of Sagara: the son of Sindhudwipa and father of Rituparṇa; (*Brahma-Pur.*; the *Vāyu-*, *Kūrma-* and *Linga-Pur.*, call him *Ayutāyus*; the *Agni-Pur.*, calls him *Śrutāyus*; the *Vishṇu-Pur.*, *Ayutāśwa*); 'a grandson of Satwata, and son of Bhajamāna; his brothers are Śatajit and Sahasrajit, also called Śatājit and Sahasrājit (*Vishṇu-Pur.*). E. अयुत (II. 3.) and जित्.

अयुतनायिन् Tatpur. m. (-यी) The proper name of a king of the lunar race: the son of Mahābhauma and Suyajna, and father of Akrodhana; (so called because he performed a myriad of Purushamedhas); *Mahābh. Ādip.*: महाभीमः खलु प्रासेनजितीमुपयेमे सुयज्ञां नाम । तस्मान्मस्र जज्ञे ऽयुत- नायी यः पुरुषमेधानामयुतमानयत् । तेनास्त्रायुतनायित्स्वम् । अयुतनायी खलु पृथुश्रवसौ दुहितरमुपयेमे कामां नाम । तस्मा- मस्र जज्ञे ऽक्रोधनः. E. अयुत and नायिन्.

अयुतशस् ind. By myriads; e. g. *Mahābh. Vanap. (Indra- lok.)*: तच्च देवविमानानि कामगानि सहस्रशः । संखितान्व- भियातानि ददर्शायुतशस्त्राणां. E. अयुत, taddh. aff. शस्.

अयुतसिद्ध Tatpur. m. f. n. (-द्दः-वा-वम्) (In philosophy.)
 1 Established as, or proved to be, not disjoined, not separated by the intervention of space; proved to be essentially

united (as organic bodies, elements, &c.); e. g. the *Pātan- jala-Bhāshya* gives, amongst other definitions, this defini- tion of समूह —: स पुनर्द्विविधो युतसिद्धावयवो ऽयुतसिद्धा- वयवश्च । युतसिद्धावयवः समूहो वनम् । अयुतसिद्धावयवः संघातः । शरीरे वृक्षः परमणुरिति । अयुतसिद्धावयवभेदानु- मतः समूहो द्रव्यमिति पतञ्जलिः; *Vāchaspatimīśra* (on these words): युतसिद्धाः पृथक्सिद्धाः सान्तराणां अवयवा यस्त स तथोक्तः । यूयं वनमिति । सान्तराणां हि तदवयवा वृक्षा ना- वश्च ॥ अयुतसिद्धावयवश्च समूहः । वृक्षो नीः परमाणुरिति । निरन्तरा हि तदवयवाः &c. 2 Established as, or proved to be, intimately inherent, or logically inseparable (as the notions of receptacle and the object to be received, cause and effect, substance and quality, individual and species, &c.); e. g. *Śankaramīśra* (in his comm. on the *Kaṇāda S.* which treats of intimate coherence: इहेदमिति यतः कार्य- कारखयोः स समवायः): कार्यकारखयोरित्नुपलक्ष्यम् । च- कार्यकारणयोरित्नुपि द्रष्टव्यम् । तदुक्तं पदार्थप्रदेशाख्ये प्रक- रणे । अयुतसिद्धानामाधार्याधारभूतानां चः संबन्ध इहेति प्रत्ययहेतुः स समवाय इति । असंबन्धयोरवियमानत्वमयुतसि- द्धिः । इह कुण्डे दधि । इह कुण्डे बदराणीतिवत् । इह तन्नुषु पटः । इह वीरयेषु कटः । इह द्रव्ये द्रव्यनुष्वकर्माणि । इह गवि गोत्वम् । इहात्मनि ज्ञानम् । इहाकाशे शब्दः । इतीह- बुद्धिस्त्यद्यमाना न विना संबन्धमुत्पत्तुमर्हति । तेनानुमीयते ऽस्ति कश्चित्संबन्धः । न चासौ संयोग एव. E. अयुत and सिद्ध.

अयुतसिद्धावयव Bahuvr. m. f. n. (-वः-वा-वम्) The parts of which are admitted to be inseparable, or essentially united (as organic bodies, elements, &c.). See the pre- ceding, above, l. 3. E. अयुतसिद्ध and अवयव.

अयुतसिद्धि Tatpur. f. (-द्धि) (In philosophy.) Establishing by proof, or the established proof, that certain objects or ideas are essentially united or logically inseparable. See अयुतसिद्ध. E. अयुत and सिद्धि.

अयुतहोम Bahuvr. m. (-मः) (In the *Purānas.*) The name of one of the *Grahayajnas* or sacrifices, performed in hon- our of the planets, for the sake of propitiating them, and thus obtaining happiness, or, also, performed by an aged man for the sake of obtaining a son (?; see यहयज्ञ); so called because it consists of "a myriad of burnt offerings"; for the other two, see लक्षहोम and कोटिहोम; *Agni-Pur.*: यहयज्ञो ऽयुतहोमस्यकोत्वात्मकस्त्रिधा; *Bhaviṣhyottara-Pur.*: श्रीकामः शान्तिकामो वा यहयज्ञं समाचरेत् । द्वायुः काम- पुत्रो (sic) वा तथैवापि चरण्युनः यहयज्ञस्त्रिधा प्रोक्तः पुराणैः श्रुतिकोविदैः । प्रथमो — MSS. °मा — ऽयुतहोमः स्वास्त्रहोमस्ततः परः — MSS. परम् — तृतीयः कोटिहोमश्च सर्वकामफलप्रदः — MSS. °प्रदम् — । अयुतेनाऽऽतीनां च नवयहमखः स्मृतः). A description of it is given in the *Agni-* and *Bhaviṣhyottara-Pur.*, the latter being more ex- plicit than the former. The planets to be propitiated by this rite, are the *Sun*, the *Moon*, *Mars*, *Mercury*, *Jupiter*, *Venus*, *Saturn*, *Rāhu*, and *Ketu* (or the *Ketus*). A square platform having been erected at the north-eastern side of a hole, two *Vitastis* wide and one *Vitasti* high, and the ceremony of the *Agnipranayana* (q. v.) having been per- formed, the idols of the planets, made respectively of copper, crystal, red Sandal, gold, —, silver and iron, are placed on the former: that of the *Sun* in the centre, of

Mars to the south, of Jupiter to the north, of Mercury to the north-east, of Venus to the east, of the Moon to the south-east of it. [The two MSS. of the *Bhav. P.* — both in the Library of the I. O. — which I have consulted are very incorrect, and, moreover, in the passage whence this detail is taken, apparently defective, since merely seven substances of which the idols are to be made, and the position of six of them only are mentioned: गर्तस्त्रीत्तरपूर्वेण वितस्त्रिद्वयविस्तृताम् (both MSS.: °ता) । कुर्याद्विधानतो द्वन्द्वी (? MS. 1328: द्वन्द्वी; MS. 2562: द्व्वी) वितस्त्युच्छयसंयुताम् (both MSS.: °तम्) । संस्थापनाय देवानां चतुरस्रामुदस्रवाम् (MS. 2562: °दस्रवम्; MS. 1328: °दस्रवम्) । अपिप्रणयनं कृत्वा तस्वामावाहयेत्पुरान् । देवानां तत्र संस्थाप्या (both MSS.: °प्य) विंशतिर्द्वादशाधिका । सूर्यः सोमो महीपुत्रो बुधजीवसि-तार्कजाः । राज्ञः केतुरिति (both MSS.: राज्ञकेतुरिति) प्रोक्ता ग्रहा लोकहितावहाः । ताम्रिका स्फाटिका रक्तचन्दनस्वर्णजा-तुतः (??; MS. 1328: रक्ता चन्दना स्वर्णजातुतौ; MS. 2562: रक्ता चन्दना स्वर्णजातुभौ) । रजतादायसाञ्चैव (both MSS.: राज्ञः; MS. 2562: °साञ्चैव; MS. 1328: °साञ्चैव) ग्रहाः कार्याः क्रमादमी । मध्ये तु भास्करं विद्याल्लोहितं दक्षिणेन तु । उत्तरेण गुहं विद्याद्गुहं (MS. 1328: °द्गुहं) पूर्वोत्तरेण तु । पूर्वेण भार्गवं विद्यात्सोमं दक्षिणपूर्वके. — The *Agni-Pur.*, which is brief, has a different arrangement of the idols; the two MSS. — of the R. A. S. and R. S. — which I have had an opportunity of using for this description, are likewise very incorrect and defective: वेदिवैश्वे (? R. A. S.: °शे) ह्यग्नि-कुण्डाद्गहानावाह्य मण्डपे (R. A. S.: मण्डले) सौम्ये गुरुर्बुध-शैशे शुक्रः पूर्वदले शशी । शनिराथे ऽथ (R. S.: शनिं चाथे ऽथ) नैर्ऋत्ये राज्ञः केतुश्च (R. A. S.: राज्ञकेतुश्च) वायवे.] Together with these planets, their tutelary deities and the representatives of these deities are summoned; the former being, according to the *Bhav.-Pur.*, *Kārttikeya* (the tutelary deity of Mars), *Hari* (the t. d. of Mercury), *Brahman* (the t. d. of Jupiter), *Indra*, as the husband of *Śachi* (the t. d. of Venus), *Yama* (the t. d. of Saturn), *Kāla* (the t. d. of Rāhu), and *Chitrāgupta* (the t. d. of Ketu); their representatives: *Agni*, *Water*, *Earth*, *Vishnu*, *Indra*, the *Sauparni-gods*, *Prajāpati*, and *Brahman*. There are summoned likewise, *Ganeśa*, *Durgā*, *Vāyu*, *Ākāśa*, and the two *Āśvins*. [*Bhav.-Pur.*: स्कन्दमङ्गारकस्यैव बुधस्य (MS. 2562: बुधतस्य) तथा हरिम् । वृहस्पतेस्तु ब्रह्माणं शुक्रस्तपि शशीपतिम् (both MSS.: °पतिः) । शनैश्चरस्य तु यमं राहोः कासं तथैव च । केतुना चित्रगुप्तं च सर्वेषामधिदेवताः । अग्निरापः (both MSS.: °प) चित्तिर्विष्णुरिन्द्रः सौपर्णदेवताः (MS. 2562: सौपर्ण°) । प्रजापतिश्च सर्वाश्च ब्रह्मा प्रत्यधिदेवताः । विनायकं तथा दुर्गां वायुमाकाशमेव च (both MSS.: वायुरा°) । आवाहयेद्वाह-तिभिस्त्वैवाग्निनीकुमारकी; but the correctness of this enumeration seems doubtful.] The planets are then presented with flowers, various fragrant substances, Bali-offerings, and garments the colour of which must correspond with their own colour: viz. the *Sun* and *Mars*, being red, with red, the *Moon* and *Venus*, being white, with white, *Mercury* and *Jupiter*, being yellow, with yellow, *Saturn* and *Rāhu*, being black, with black garments, and *Ketu*, being purple, with a purple garment. The *Sun* receives, moreover, rice boiled in sugar, the *Moon* a dish of clarified

butter and milk, *Mars* a she-goat (?), *Mercury* Shashtika-rice boiled in milk, *Jupiter* rice with curds, *Venus* rice prepared with butter, *Saturn* a dish composed of milk, sesamum, and rice, *Rāhu* ram's flesh, and *Ketu* boiled rice coloured with turmeric &c. [*Bhav.-Pur.*: संकरेद्रक्तवादि-त्तमङ्गारकसमन्वितम् । सोममुष्नी तथा शैती बुधजीवी च पिङ्गवी । मन्द्राङ्ग तथा कृष्णी धूमं केतुमुखं विदुः । यह-वर्णानि देवाणि वसामि कुसुमानि च । मन्धाच वसवस्यैव धूपगुणुसपूर्वकाः । जुहोदनं रवेर्द्वात्सोमाच घृतपाचसम् । अङ्गारकाय सजाया(?) बुधाय चीरवडिकम् । दध्मं नुरवे दशाङ्गुकाय तु घृतोदनम् । शनैश्चराय छग्रं मेघनाथं च राहवे । चित्तोदनं च केतुभ्यः सर्वाभ्यश्चैरुषार्थयेत्.] Then an ornamented jar containing various fruits is placed before them, and water taken from the sea, the Ganges, other rivers, lakes, and auspicious places is put into it for the purpose of their ablution. These preliminaries being completed, the sacrifice itself is performed with offerings of clarified butter, barley, rice, sesamum seeds, and the like. There are burnt, also, together with honey and clarified butter, or with curds or milk, 108 or 28 of each of the following plants: the Arka plant (swallow-wort), the Butea frondosa, the Mimosa catechu, the Achyranthes aspera, the holy fig-tree (*Ficus religiosa*), the *Ficus glomerata*, the *Acacia Suma*, *Durvā-* and *Kuśa-grass* — each bundle being a span long, straight, and without either branches or leaves. [*Bhav.-Pur.*: होमं समारभेत्सर्विष्वव्रीहितिलादिना । अर्कः पलाशः खदिरः (sic) अषामार्गो ऽथ पिप्पलः । चीदु-म्बरः शमी दुर्वा कुशाश्च समिधः क्रमात् । एकैकस्य शतमष्टा अष्टाविंशतिर्वा पुनः । होतव्या मधुसर्विर्भ्यां दध्मा वा पायसेन वा । प्रादेशमात्रा अजवो विश्वासा विपलाग्निः (MSS.: पिपलाग्निः).] Each description of fuel is offered to its respective planet with the recital of appropriate Mantras, by means of which they are to become favourable to the wishes of the sacrificer. At the end of the ceremony, the sacrificer (with whom is his wife) has to present the Brāhman with sacrificial gifts, and to make also several presents to the idols with the recital of Mantras which tend to explain the appropriateness of these various gifts: thus, the *Sun* receives from him a yellow milch-cow, the *Moon* (?) a conch-shell, *Mars* a red full grown bull, *Mercury* gold, *Jupiter* two yellow garments, *Venus* (*Śukra*, who is a male deity) a white horse, *Saturn* a dark cow, *Rāhu* an iron weapon, *Ketu* a goat, and each of them an equal amount of gold; or the sacrificer may make such other presents as will please Jupiter. [*Bhav.-Pur.*: ततः शुक्लाम्बरधरो शुक्ल-गन्धानुलेपनः । सर्वेषुभिः सर्वजन्धिः स्नातः अङ्गासमन्वितः । यजमानः सपत्नीको द्विवीघ्नास्त समाहितः (? MS. 1328: सप-त्नीको अस्त्रिवन्धास्तमाहितः; MS. 2562: सपत्नीको द्विविघ्नास्त स°) । दक्षिणाभिः प्रयत्नेन पूजयेद्गतविश्वयः । सूर्याय कपिलां धेनुं दशाङ्गुलं तथैव (thus both MSS., but this word should probably be सोमाय) च । रक्तं धुरन्धरं दशाङ्गीमाच ककुदा-धिकम् (MSS.: °काङ्) । बुधाय जातक्यं तु नुरवे पीतवास-वी । शैताम्बो (MSS.: च) दैत्यनुरवे कृष्णा गौरकेसुगये । जायसं राहवे दशाङ्गितये छावमुत्तमम् । सुवर्णेन समा कार्वा यज-मानेन दक्षिणा । सर्वेषामत्रवा दद्यात्पूर्या येन नृपतिः.] The *Bhavishya-Pur.*, after having added a description how the

appearance of each idol should be [the Sun: पद्मासनः पद्मकरः पद्मगर्भसमवृत्तिः । सप्ताक्षः सप्तरज्जुश्च द्विभुजः स्यात्स-
दा रविः; the Moon: चेतः चैताम्बरधरो दशाक्षः चेतभुवः ।
नदापाणिः प्रसन्नात्मा कर्तव्यो द्विभुजः शशी; Mars: रक्तमा-
ख्यम्बरधरो रक्तशक्तिगदाधरः । चतुर्भुजो मेघमनो विधेयो
भूमिगन्धः; Mercury: पीतमाख्याम्बरधरः पीतगन्धानुलेपनः ।
काञ्चनेन रणे दिव्ये शोभमानो बुधः सदा; Jupiter and Venus:
देवदेवतुर्गं तदत्पीतचेती चतुर्भुजो । दक्षिणो वरदो कार्थी
साक्षसूचकमख्यः; Saturn: इक्ष्णीकवृत्तिः मूकी वरदो मृध-
वाहनः । वाक्वासासनधरः कर्तव्यो ऽर्कसुतसदा; Rahu:
शार्ङ्गवदनः खड्गी चर्ममूली वरप्रदः । नीलसिंहासनस्य
राजस्य प्रशस्ते; Ketu: धूम्रादिवाहवः सर्वे नदिनी विष्णु-
ताननाः । मुद्रासनगता नित्यं केतवः सुर्वरप्रदाः; each of
them, besides: सर्वे किरीटिनः कार्थी यहा लोकहितावहाः ।
साक्षुलेनोच्छिताः (MSS.: साक्षुले) सर्वे शतमष्टोत्तरं सदा (MS.
2562: तदा) gives the usual assurance that those who per-
form this sacrifice will obtain all they desire, and prosper
in heaven; but it emphasizes especially the necessity of
making the sacrificial gifts, since a sacrificer neglecting
to perform this important part of the ceremony would
perish: यहा नावो नरेन्द्राश्च ब्राह्मणाश्च विशेषतः । पूजिताः
पुण्यस्तेति निर्दहस्त्वमागिताः । तस्मान्न दक्षिणाहीनं कर्तव्यं
भूतिमिच्छता (MS. 1328: भूमिमिच्छता; MS. 2562: भूतमि-
च्छता). — E. अयुत and होम.

अयुतावित् Tatpur. m. (-त्) The proper name of two kings;
the same as **अयुतवित्** (*Harivansā*). E. **अयुत**, with the
final vowel lengthened, and **वित्**.

अयुताध्यापक Tatpur. m. (-कः) A splendid teacher (*Kāśikā*
to *Pāṇi*). See **अयुत** II. 3., p. 444 a, l. 25. E. **अयुत** (in the
adverbial sense of **अयुतम्**, when it does not relate to the
sense of the noun **अध्यापक**, but to that of the dhātu —
with **अधि** —, whence the noun is derived), and **अध्यापक**.

अयुतायुस् Bahuvr. m. (-युः) The proper name of ¹a king
of the Kuru race: the grandson of Jayasena, son of Árávin
and father of Akrodhana (*Vishnu-Pur.*); ²a king of Ma-
gadha: a descendant of Vṛihadratha, son of Śrutavat and
father of Niramitra. E. **अयुत** and **आयुस्**.

अयुताश्व Bahuvr. m. (-श्वः) The proper name of a descen-
dant of Sagara: the son of Sindbudwipa and father of
Rituparīa (*Vishnu-Pur.*). See **अयुतवित्** 1. E. **अयुत** and **अश्व**.

अयुध Tatpur. 1. m. f. n. (-धः-ञा-इम) ¹One who does not
fight; e. g. *Rigv.*, *Sāmav.*: **अयुध** इयुधा वृतं मूर आवति
सत्वमिः । येनामिद्रो युवा सखा (*Sdy.*: कश्चिदयुध इत् । प्रान-
योषीव); or *Rigv.*: स्त्रीभिर्वो अय युषवं पूतन्वाद्युधो अस्व
वि भवानि वेदः (*Sdy.*: तेन पुरुषेण अयोधा सन्....).
²Not fought, not combated; comp. **अयुधसेन**.

2. n. (-इम) Absence of fighting, absence of war,
peace; e. g. *Gautama* (as quoted by *Vijnānesūv.*): मोत्राह-
णहतानामन्वचं राजक्रोधाञ्चायुधे प्रायो नाशकशस्त्राभिविधो-
दकोद्वन्धनप्रपतनैश्चेच्छताम् (scil. सद्यःश्रीचम); or *Mahābh.*
Udyogap.: देवतानि च सर्वाणि पूज्यन्तां भूरिदक्षिणम् । अय-
यञ्चापि ह्यन्तां दाशार्णप्रतिषेधने । अयुधेन निवृत्तिं च मनसा
विनाय प्रभो; or *Hitopad.*: यथायुधे ध्रुवं नाशो युधे (v. 1.
मूलवृत्ते) जीवितसंशयः । तमेव कार्थं युधस्य प्रवदन्ति मनी-
षिणः । अयुधे हि यदा यजेत किंचिद्विनाशकम् । युधमान-
सदा प्राप्नोति विपत्ते रिपुणा सह. E. **अ** neg. and **युध**.

अयुधसेन Bahuvr. m. (-नः) (ved.) Whose armies are not
fought, i. e. not overcome; an epithet of Indra; e. g. *Rigv.*:

अयुधसेनो विभ्वा विभिन्दता दाशावृषहा तुष्यानि मेवते
(*Sdy.*: विभ्वा विभुना व्याप्तेन विभिन्दता विदारयता । एवंवि-
धेनापि परकीयवसेनायुधसेनः । प्रकृतसेनः). E. **अयुध** and **सेना**.

अयुञ्जी Tatpur. ind. (ved.) Not having fought; e. g. *Rigv.*:
इमा नावः सारमेया ऐच्छः परि दिवो अन्तान्भुगे पतन्ति ।
कस्य एना अवसृजादयुञ्जतास्माकमायुधा सन्ति तिरमा (*Sdy.*:
अयुञ्जी । अयुञ्जा युधः क्ताप्रत्यये स्नात्वाद्यश्चेति — *Pāṇi*.
VII. 1. 49. — निपातितः । नञ्समासत्वाद्द्वयवादिशाभावः ।
ततः प्रकृतिस्वरत्वं च). E. **अ** neg. and **युञ्जी**, a Ved. form,
instead of the classical **युञ्जा** (युध्, kṛit aff. क्ता).

अयुध Tatpur. m. (-धः) One who does not fight (*Pāṇini*).
See **आयुध**. E. **अ** neg. and **युध**.

अयुध Tatpur. or Bahuvr. m. (-धः) (ved.) (Tatpur.) One
who cannot be overcome in battle; or (Bahuvr.) one who
has no one to fight with, i. e. against whom no one dares
to fight; e. g. *Rigv.*, *Sāmav.*, *Vāj. S.*, *Atharv.*: **दुस्त्वयनः**
पुतनावाळयुधो ऽस्माकं सेना अवनु प्र युस्तु (*Sdy.*: **अयुधः** ।
संप्रहर्तुमशक्वः । युध प्रहारे हान्दसः क्वप; *Mahādh.*: **अयुधो**
योषुमशक्वः । नास्ति युधः प्रतिषोधास्तेतिवा). E. Tatpur.,
अ neg. and **युध**, with the udātta on the ultimate; or, ac-
cording to *Mahādh.*, a Bahuvr., **अ** priv. and **युध**; the latter
etym. being apparently suggested by the accent of the
word, which is that of a regular Bahuvrihi.

अयुव Bahuvr. m. f. n. (-वः-वा-वम्) (ved.) Undivided, strong;
free from destruction; e. g. *Aitareya-Br.*: अपिर्वा एष
विश्वानरः पञ्चमेगिर्यत्पुरोहितस्याभी राजानं परिवृद्धं तिष्ठति
समुद्रं हव भूमिमयुवमार्यस्य राष्ट्रं भवति (*Sdy.*: ईदृश-
स्वार्यस्य राष्ट्रो राष्ट्रमयुवं कदापिदपि पृथग्भावरहितं भवति ।
यु मिश्रणामिश्रणयोरिति धातुरमिश्रणे वर्तते राष्ट्रमस्मिन्
न भवतीत्यर्थः । अयवास्व राष्ट्रमयुवम् मरुवरहितं भव-
तीत्यर्थः). E. **अ** priv. and **युव**.

अयूप Tatpur. m. (-पः) (A piece of wood which is) not a
sacrificial post; e. g. *Jaimintyany.*: अयूपं खादिरादिकाह-
विशेषं शास्त्रीयच्छेदनादिसंस्कारियुपीकर्तुं काष्ठस्य शास्त्रीयच्छे-
दनयोम्यताये होमः कर्तव्यः. E. **अ** neg. and **यूप**.

अये ind. [निपात—अव्यय—चादि] A vocative particle im-
plying ¹Address in general (*Śabdār.*: संबोधने; *Bhūrip.*:
आमन्त्रणे); e. g. *Śakuntala*: मातङ्गिः ॥ अये वृद्धं शा-
कम् । किमनुतिष्ठति भगवात्कारीचः; ²Kindness of address;
e. g. *Bhartrih.*: अये गौरीनाथ चिपुरहर शशो चिनचन प्र-
सीद &c. (comm.: अये इति । कोमलामन्त्रणे); or *Lildvati*:
अये वासे लीलावति मतिमति गृहि &c.; ³Anger, blame,
reproach (*Hemach.*, *Viśvap.*, *Med.*, *Bhūrip.*, *Śabdār.*: क्रोधे);
e. g. *Dhūrtasam.*: विश्वगमरः ॥ अये दुराचार कचमव पि-
नाभारनतकन्धरो ऽन्वाकृश हव कृशसे; or *Naishadhach.*: अये
विषयावदुपैपि दूरं वर्षं परित्राम्यसि वा किमित्त्वम् । उदेति
ते भीरपि किं नु वासे विषोकचत्वा न घना यनासीः (*Pre-
mach.*: अये ह्वायेपसंबोधने &c.); ⁴Recollection (*Hemach.*,
Viśvap., *Med.*, *Gānaratn.*: स्मरणे, *Śabdār.*: स्मृतौ); e. g.
Gānaratn.: अये रामो दाहररविः; ⁵Confusion, surprise
(*Hemach.*, *Viśvap.*, *Med.*, *Bhūrip.*: संभवे); e. g. *Mīchchh.*:
चापदत्तः ॥ (ऊर्ध्वं विषोकम्) अये इक्ष्मधुः । मिषे पञ्च पञ्च;
⁶Dismay or affliction; e. g. *Prabodhach.*: ज्ञान्तिः ॥ अये
कथं पुनः स्वभावद्वन्द्विनामानमानां च तर्क्यां च समवाचः

संपन्नः. — Compare अयि. E. According to the modern work *Śabdāmuktāmahārṇava*, ई, kṛit aff. एच्; this etym., however, is purely imaginary, and it has value merely so far as it shows that the word is udātta on the last syllable. अयि is, like अयि, nothing but an interjectional sound.

अयोग I. Tatpur. m. (-नः) ¹ Non-union, want of connection, separation; comp. II. 1. (*Hemach., Viśvapṛ., Med., Jaiśdh., Śabdaratn.:* विश्लेष, *Bhūripṛ.:* अश्लेष). ² Distance, interval; e. g. *Grahāldghava:* पञ्चत्वेगाङ्कविशिखाः (i. e. ५।६।७।८।९) पृथगीशकर्णयोगहताः प्रकृतिभान्वरिसिद्धरामेः &c. (*Mallāri:* ईशानामेकादशानां कर्णस्य च यो ऽयोगो नामान्तरं तेनाहताः &c. ³ (In rhetoric.) The non-meeting or separation of lovers, caused either by those on whom they depend, or as the result of fate (*Hemach., Viśvapṛ., Med., Trikānd., Jaiśdh., Śabdār.:* विधुर); *Daśarūpa:* तत्रायोगो ऽनुरागे ऽपि नवयोरिकचित्तयोः । पारतन्त्र्येण दैवाद्वा विप्रकर्षादसंगमः (*Dhanika:* योगो ऽन्योन्यस्वीकारसदभावस्त्वयोगः । पारतन्त्र्येण विप्रकर्षात् । दैव(?)-पित्राद्यायत्तत्वात् । सागरिकामालत्वोर्वत्सराजमाधवाभ्यामिव ॥ दैवात् । गौरीशिवयोरिवासमागमो ऽयोगः). In the *Daśarūpa*, where treating of शृङ्गार or love, under three heads, अयोग is the first; the other two being विप्रयोग and संभोग (qq. vv.). In the *Sāhityadarpaṇa*, where love is viewed under the aspect of विप्रलम्ब (separation) and संभोग (enjoyment) only, the former, it is taught, may have one of four characteristics (each of which is again split into several varieties), viz.: पूर्वराग, मान, प्रवास and कर्षण. Amongst these, पूर्वराग corresponds with the अयोग of the *Daśarūpa*. (The *Kāvya-prakāśa* has likewise the general division into संभोग and विप्रलम्ब, but does not enter into the detail given by the *Daśar.* and *Sāhityad.*) For the ten conditions of mind and body which are produced by अयोग or पूर्वराग, see s. vv. अभिलाष, चिन्तन (or चिन्ता), स्मृति, गुणकथा (or गुणकथन, or गुणकीर्तन), उद्वेग, प्रलाप (or संग्रलाप, comp. also विलाप), उन्माद, संज्वर (or व्याधि), जडता, मरण (or मृति). ⁴ Incongruity, want of consistency between one thing and another; e. g. *Sānkhyā-Pravach.:* न कर्मण उपदानत्वायोगात् “work (is not the immediate cause of the world), for (the qualities of works) are inconsistent with the idea of immediate cause” (*Vijñānabh.:* कर्मणो ऽपि न वस्तुसिद्धिर्निमित्तकारणस्य कर्मणो न मूलकारणत्वं गुणानां द्रव्योपादानत्वायोगात् । कल्याणं हि दृष्टानुसारैव भवति वैशेषिकोक्तगुणानां चोपादानत्वं न क्वापि दृष्टमित्यर्थः); or *ibid.:* न पाञ्चभौतिकं शरीरं बह्वनामुपादानायोगात् (where नत्वायोगात् would seem to be preferable; *Vijñānabh.:* बह्वनां भिन्नजातीयानां चोपादानत्वं घटपदादिस्थले न दृष्टिमिति सजातीयमेवोपादानम्). ⁵ Unreality, impossibility; e. g. *Nyāya-Sūtra:* पौर्वापर्यायोगादप्रतिसंबन्धार्थमपार्थक्यम् (*Viśvan.:* अयोगात् । असंभवात्); or *Vedāntasāra:* अपरचार्वाकस्तु । अन्यो ऽन्तरात्मा प्राणमय इत्यादिश्रुतेः । प्राणाभावे इन्द्रियचलनायोगादहमशनायवानहं पिपासावानित्याद्यनुभवाच्च प्राण आत्मेति वदति; (*Rāmakṛ.:* इन्द्रियाणामभावे । उपरमे स्वप्नादौ देहचलनस्य चैतन्यकार्यस्यादर्शनात् &c.). ⁶ (In medicine.) The non-application of a medicine, syringe, &c., or the misapplying them, by using them either in a manner counter to symptoms, or in insufficient quantity, length, &c.; or the

medicine itself so misapplied; *Vaidyaka*, according to a quotation by *Rājā Bādhak.:* योगः सम्यक्प्रवृत्तिः स्वादित्योगो ऽतिवर्तनम् । अयोगः प्रातिसोम्येन न चास्य वा प्रवर्तनम्); e. g. *Sūtrata* (when treating of the improper use of emetics and purgatives): स्नेहस्वेदाभ्यामविभावि-तशरीरिवात्म्यमौषधमप्यनुष्यं वा पीतमूर्ध्वमधो वा नाभ्येति दोषाच्चोन्मिच्छन्त्य तैः सह बलचयमापादयति । तथाभ्यागं हृदयग्रहसूत्र्या मूर्च्छा दाहश्च भवति तमयोगमित्वाचयते; or *ibid.* (when treating of the improper use of syringes and oily enemas): अयोनासासु वक्ष्यामि व्यापदः सचिकित्साताः । अनुष्यो ऽस्वीषधो हीनो वसिर्निति प्रयोजितः । विष्टस्याभ्या-नसूत्रिश्च तमयोगं प्रचयते; or *ibid.* (in reference to the improper use of purgatives): यास्वेता व्यापदः प्रोक्ता दश पञ्च च तत्त्वतः । एता विरैकतियोगदुयोगायोगजाः स्मृताः (where दुयोग is, therefore, used either in the sense of “misapplication”, and अयोग in that of “non-application”, or the former in a more general, and the latter in a more special, sense of “misapplication”). ⁷ (In astrology.) A bad or unpropitious conjunction of the planets; the same as दुष्ट-योग or कुयोग (qq. vv.; compare also उत्पादयोग or उत्पातयोग, काशयोग, क्रकचयोग or करकचयोग, दग्धयोग, मृत्युयोग, समघष्टयोग, विषयोग, उताशनयोग). A pilgrimage should not be performed on days when such a conjunction takes place, whereas a wedding or similar festivity may be celebrated on them; e. g. *Lalla*, as quoted by the *Muhūrtach.:* वारर्षतिथियोगेषु याचामेव विवर्षयेत् । विवाहादीनि कुर्वीत गर्वादीनामिदं वचः (scil. गिन्धेषु); or “अन्व चाचार्याः” (quoted *ibid.:*) मृत्युककचदग्धादीन्वाचाया-मेव निन्दिताजनुः । विवाहादौ तु न दोषः; at such periods, religious ceremonies should be avoided at least during 48 minutes after such a conjunction happens, but during 120 minutes, when the conjunction is the उत्पातयोग, during 144, when it is the मृत्युयोग, and during 168 minutes, when it is the काशयोग; *Lalla (ibid.:*) अयोगेषु च सर्वेषु वर्येवै-टिकादयम् । उत्पातमृत्युकाणानां पञ्चषट्पन्नाडिकाः. A king should make liberal presents on such occasions; *Muhūrtach.:* दुष्टे योगे हेमचन्द्रे च शङ्कं धाव्यं तिष्ठधै तिथौ तपसुस्वाचं वारि रत्नं मे च ना हेमं नाद्यां दद्यात्सिन्धुत्यस्तारासु राजा. If an auspicious conjunction sets in, it removes the evil consequences of the inauspicious one, and brings success; *Muhūrtach.:* अयोगे कुयोगो ऽपि चेत्सात्तदानीमयोगं निहृत्विष सिद्धिं तनोति (*Daiyajnar.:* in his own comm.: अयोगे क्रकचादौ सति चेत्सुयोगः सिद्धियोगो ऽपि ज्ञात् । तदेष सिद्धियोगो ऽयोगफलं निहृत्विष सिद्धिं तनोति निष्पादयति । मार्तण्डः । अयोगः सिद्धियोगश्च दावेती भवतो यदि । अयोगो हन्ते तत्र सिद्धियोगः प्रवर्तते ॥ पर चाचार्या लपसुञ्जा कुयोगादि-नाशमाजः । यदाह स एव । यत्र लपं विना किञ्चित्कथते शुभसंज्ञकम् । तत्र तेषामयोगानां प्रभवाज्जायते फलम्); or *Raghun. Jyotist.:* अयोगेषु च सर्वेषु पूर्वयामं परित्यजेत् । अयो-नाश्च विनश्यन्ति चन्द्रसुद्धिहता इमे । करकचा मृत्युयोगाश्च दिनं दग्धं तथापरे शुभं चन्द्रे प्रशक्यन्ति वृषा वल्लहता एव ॥ शुभचन्द्रेश्च करकचशान्तिः. ⁸ (In astrology.) A conjunction of two planets which, at the period of their meeting, appear small or indistinct (*Hemach., Viśvapṛ., Med., Jaiśdh., Śabdār.:* कूट). [This is, in my opinion, the meaning of the latter term, when applied by these Koshas to अयोग;

for the *Sūryasiddh.* — ed. *Hall*, VII. 22. — explains कूट thus: आसन्नावपुभौ दीप्तौ भवतश्चेत्समागमः । स्वप्नो द्वावपि वि-
 ध्वसी भवेतां कूटविग्रही, according to which words, समागम
 is the name of the conjunction, when both planets are bril-
 liant, कूट, when they are small, and विग्रह, when they are
 quite obscured; the two former terms are, moreover, ex-
 plained in *Ranganthā's* commentary on a previous verse,
 where, after a quotation from the *Brahmasiddhānta*, he adds:
 खूबमखूबतयान्विती युक्ती खूबविम्बौ समावित्त्वर्धः । चेत्स-
 खदा समागमस्योर्बन्धः स्यात् । अन्वया खूबन्धः समागमः ॥
 द्वावपि मयुखयुक्ती विपुली खिग्धौ समागमे भवतः । अवा-
 न्बन्धं प्रीतिविपरीतावात्पचघ्नी ॥ युद्धं समागमो वा यच्च-
 क्ती तु अचक्षीर्भवतः । भुवि भूभूतामपि तथा फलमव्यक्ते वि-
 निर्दिष्टमित्युक्तेः. Now, since योम is used synonymously
 with समागम + in the general sense of “conjunction” —, अयोमः
 would be the same as अयन्तः समागमः or “indistinct conjunction”,
 which is the astronomical sense of कूट; (compare also *Patanjali's*
 comment. on the *Bahuvr.* II. 2). — The word कूट being left without any
 explanation in the *Koshas*, when they mention it as a
 meaning of अयोम, this account has appeared the more nec-
 cessary, as modern *Dictionaries* conclude that अयोम means
 “an iron hammer” or “a hammer” (since कूट has this,
 amongst other meanings), and as one of them goes
 even the length of making the gratuitous conjecture, that
 अयोम may be a corruption of अयोम.] ⁹ A severe exer-
 tion; an effort connected with great difficulties (*Hem., Med.,*
Śabdār.: कठिनोद्यम); compare II. 3. E. अ neg. or deter.,
 and योम.

II. *Bahuvr. m.* (-गः-ना-गम) ¹ Having no connection
 with, unconnected with; अयोग्य without connection. See
 अयोगवाह, and the quotation s. v. अयुक्त, p. 439 b, l. 15 ff.
² Having no clear or distinct connection; e. g. *Patanjali*
 (when discussing the possible interpretations of *Pāṇini's*
Sūtra: षष्ठी खानियोगा, and, amongst them, one according
 to which खानियोगा would be a *Bahuvr.* of खाने and
 अयोम, says): अथवा । खाने ऽयोगा खाने-योगा । किमि-
 दमयोगेति । अयन्तयोगा । अयोगा (*Kaiyy.*: योगमन्तरिष
 षष्ठा एवाभावादिशिष्टो योगो ऽस्मा नास्तीति सामर्थ्यात्प्रती-
 चते). ³ Making a severe exertion, making an effort under
 great difficulties (*Viśvapr., Jaiādh.*: कठिनोद्यत; it is pos-
 sible that the latter word, — which, being used here by the
Koshas in the locative, may be a masc. or a neuter —
 means the same as कठिनोद्यम, I. 9.; on the other hand, it
 is possible, likewise, that the latter word is a *Bahuvr.*,
 when it means the same as कठिनोद्यत m. f. n.). E. अ priv.
 and योम.

अयोग्य m. (-वः) The offspring of a Śūdra man and a
 Vaiśyā woman; e. g. *Manu*: प्रसाधनोपचारमदासं दास-
 जीवन्म । वैरिन्धवानुरवृत्तिं सृति दक्षुरजोमवे (where both
Medhāt. and *Kulhika* take अयोग्ये to imply the female
 of this mixed tribe; *Medh.*: अयोग्ये जातिविशेषे । सतमर्था-
 त्स्त्रीत्वसाभः; *Kull.*: आयोग्यस्त्रीजाती मूढेष वैशायामुत्प-
 न्नायाम्). E. Probably a curtailed form of आयोग्य, to
 suit the metre of the *Śloka* quoted.

अयोगवाह *Tatpur. m. plur.* (-हाः) A collective name of

the विसर्जनीय, जिह्वामूलीय, उपध्मानीय, अनुस्वार, and the
 यम (qq. vv.), “because these sounds fulfil their gramma-
 tical functions without having the mark of a Pratyāhāra
 attached to them, i. e. without being connected with the
 other letters of the alphabets”; *Patanjali* (in the *Intro.*
 on *Pāṇ.*): इदं विचार्यते । इमे ऽयोगवाहा न क्वचिदुपदिशन्ती
 श्रुत्यन्ते च । तेषां कार्वाण्य उपदेयः कर्तव्यः । ये पुनरयोगवाहाः
 &c. (see the quotation s. v. अयुक्त, p. 439 b, l. 15 ff.); *Nāgo-
 jibh.*: एवं चाचरसमावाये ऽयुक्ताः समो वहन्ति प्रथोमं निर्वा-
 ह्यन्तीत्ययोगवाहपदमुत्पत्तिर्देहिता. — The grammatical
 difficulties which arise, in the grammar of *Pāṇini*, through
 the absence of these sounds from amongst the letters of
 the alphabet, are obviated by *Vārttikas* of *Kātyāyana* and
 the *Bhāshya* of *Patanjali*; e. g. *Kāty.*: अयोगवाहाणामहु
 यत्सम् । शर्षु अभावावत्त्वे &c. — One text of the *Pāṇiniyā*
Sikshā explains the term thus: उपध्मानीय क्त्वा च जिह्वा-
 मूलीयनासिधे । अयोगवाहविशेषा आश्रयस्त्वानामाविनः. (An
 interesting instance of what would become of our under-
 standing of *Sanskrit* literature, if we dispensed with the
 native commentaries, is afforded by the independent specu-
 lations of *Professor Weber* on this term, in the *Indische*
Studien, vol. IV., pp. 354. 355, and by the exegesis of his
 authorities mentioned there.) E. अयोम (II. 1.) and वाह.

अयोग्युड *Tatpur. m.* (-डः) ¹ An iron ball; e. g. *Manu*: चा-
 वतो यसते यासान्ध्वकवेव्यमन्वित । तावतो यसते प्रेत्
 दीप्तमूखर्द्ययोगुडान्; or *Charaka*, as quoted by *Rājā*
Rādhāk.: चरमाशीविषविषं क्वचितं तास्मिन् वा । पीतमत्त-
 पिसंतप्ता भक्षिता चाप्ययोगुडाः. ² A chalybeate pill, one
 made of some preparation of iron (*Wilson*). E. अयस् and युड.

अयोग्यु *Tatpur. m.* (-युः) (ved.) Perhaps; a man of the Ayo-
 gava tribe (with the implied sense of “a cheat”); *Vāj. S.*
 (where enumerating the paśus of the *Purushamedha*): ...
 तमसे तस्मै नारकाय वीरहयं पाप्मने स्त्रीवमाश्रयाया अयोयुं
 कामाय पुंस्युमतिकुष्टाय मानधम् (*Mahidh.*: अयोयुम् ।
 अयसो मन्तारम् — which explanation is not intelligible to
 me; *Sāy.* on the *Taitt. Br.*, as quoted in *Prof. Weber's* *Ind.*
Stud.: अयोम्वस्त्राशास्त्रीयस्व कर्तारम्, i. e. “one who com-
 mits unlawful acts”). E. According to *Mahidh.*, अयस्
 and यु (from यम्); *Sāy.* seems to connect the word with
 अयोम — but, if so, it is difficult to say in what manner.
 The word is, perhaps, of non-*Sanskritic* origin.

अयोग्य *Tatpur. m. f. n.* (अः) ¹ Unfit, unsuitable; e. g. *Hito-
 pad.*: अश्वः शस्त्रं शस्त्रं वीणा वासी नरश्च वारी च । त्राय
 मनुष्यविशेषं भवन्ति योग्या अयोग्याश्च; or *Jaiminiyany.*: घृते
 अपयतीति प्रत्यक्षमुक्तिविहितो ऽपि पायो विक्लिदनायोग्येषु न
 कर्तव्य इति पूर्ववचः &c. ² Incapable, not qualified for; e. g.
Yājñav.: अयुक्तं शपथं कुर्वन्नयोग्यो योग्यकर्मकृत् (*Vijnānabh.*:
 वचायोग्य एव मूढादियोग्यकर्माध्यापनादि करोति; *Vivā-
 daoh.*: अयोग्यो ऽयमः । योग्यकर्म खानादि । तेन यो यत्कर्म
 कर्तुं न शक्नोति); or *Bhāṭik.*: मा मां महाशम्परियूरयोग्ये
 न मद्भिषो म्बन्ति भारजये (*Jayam.*: अयोग्ये । अयमर्थे);
 or *Siddhāntamukt.*: इन्द्रो गुणवपुर्गुह्ययोग्यवहिरिच्छि-
 याद्वावातिमत्वात्सर्ववत्. ³ Immaterial, incorporeal, tran-
 scendental; e. g. *Sāṅkhya-Prav.*: योग्यायोग्येषु प्रतीक्षित-
 क्त्वान्तस्तिष्ठिः (*Vijnānabh.*: ननु तथाप्यतीन्द्रियदेवताकत्वा-
 दिषु कथं शक्तिवहो वैदिक्यपदानां ज्ञानतवाह ॥ — योग्याः—

प्रत्यक्षप्रत्यक्षेषु पदार्थेषु सामान्यधर्मपुरस्कारिण तत्सिद्धिः शक्ति-
यहो भवति &c.); or *Jayanārdy*. (in the modern gloss on
the *Kaṇḍa S.*: अरुपिष्यचापुषाणि): अरुपिषु । अयोमिषु &c.
4 (In the *Vaiśeṣika* philosophy.) Not capable of coming
into contact with the senses, not tangible to the senses;
e. g. *Siddhāntamukt.*: गुरुत्वादिर्कं यद्योम्यं तदभावस्तु न
प्रत्यक्षः । तच्च गुरुत्वादिप्रत्यक्षस्यापादयितुमशक्यत्वात्. E. अ
neg. and योम्य; the accent of the word is the udātta on
the last syllable (comp. *Pāṇ.* V. 1. 102. and VI. 2. 155).

अयोम्यता f. (-ता) Unfitness, unsuitableness, &c.; see the
meanings of the preceding and the next. (*Wilson.*) E. अयोम्य,
taddh. aff. तत्.

अयोम्यत्व n. (-त्वम्) The same as the preceding; e. g. *Jai-
mintyany.*: मृतयजमानकर्तृकं मन्त्रवपादिकमयोम्यत्वाद्वाध-
मिति निर्णीतम्. E. अयोम्य, taddh. aff. त्व.

अयोम्यप्रतियोगिक Tatpur. m. [f. n.] (-कः[-वा-कम्]) Not
presupposing a tangible object and its counterpart; (as,
according to the *Vaiśeṣika* philosophy, that kind of nega-
tion which is based on the notion of indifference or hete-
rogeneousness of objects; comp. अन्वोन्वाभाव); e. g. *Jaya-
ndray*. (on a *Kaṇḍa Sūtra*): इन्द्रियं . . . संयुक्तविशेषण-
तासंयुक्तसमवेतविशेषणतादिभिर्योग्यप्रतियोगिकान्सर्गभावा-
न्वोम्यनतानयोम्यप्रतियोगिकान्यन्वोन्वाभावान्मृह्णाति. E. अ
neg. and योम्यप्रतियोगिक.

अयो-य Bahuvr. n. (-यम्) A pestle (*Amarak.*, *Hemach.*:
मुसल). Compare the next. E. अयस् and अय (*Rdyam.*
&c.): अयो लोहमये ऽस्त्र । अयो-यम्).

अयो-यक Bahuvr. n. (-कम्) A pestle; comp. the preceding;
Hemach.: मुसलं स्त्रादयोयके. E. अयस् and अय, samās. aff. कप्.

अयोघन m. (-नः) An iron hammer (*Amarak.*, *Hemach.*: कूट);
e. g. *Naiśadhach.*: कुरु करे गुरुमेकमयोघनं बहिरितो मुसुरं
च कुरुष्व मे (*Premach.*: अयोघनं लोहमुग्ररम्). E. अयस्
and घन (i. e. हुन्, kṛit aff. अप्; *Pāṇ.* III. 3. 82.; with the
udātta on the last syllable).

अयोच्छिष्ट Tatpur. n. (-ष्टम्) Rust of iron (*Nigh. Pr.*: लोह-
कीट, i. e. लोहकिट्ट). E. अय (a corruption of अयस् 2.)
and छिष्ट.

अयोवाह I. Tatpur. n. (-हम्) An iron net, net-work con-
sisting of iron links; e. g. *Rāmāy. Arāṇyak.* (older recen-
sions.; ed. Calc., Bomb.): अयोवाहानि निर्मेष भित्वा राज-
गृहं चरम् । महेन्द्रभवनाद्गुप्तमाजहारामृतं ततः (scil. गडः;
Tilaka: अयोवालानि । अयःशृङ्खलानिर्मितजालानि); comp.
the corresponding verse in the later recension under II. 2.

II. Bahuvr. m. f. n. (-हः-वा-हम्) 1 Having or carrying
iron nets; e. g. (demons) *Atharv.*: अयोवाहा असुरा मा-
यिनो ऽयस्वथैः पाशैरङ्गिनो ये चरन्ति. 2 Surrounded with
iron net-work; e. g. (a house, a palace) *Rāmāy. Arāṇyak.*
(later recens., ed. Gorresio): अयोवाहं च तं क्षित्वा गृहं
क्षित्वा च काञ्चनम् । महेन्द्रभवनाद्गुप्तमाजहार ततो ऽमृतम्
(comp. this verse, under I.; and the description of a palace
in the *Mahābh. Adip.*: सर्वतः संवृतः — viz. समाववाटः —
मूषिः प्रासादः सुकृतोऽथैः । सुवर्षवाहसंवीतिर्मेखिकुट्टिमभू-
षितः). E. अयस् and वाह.

अयोद्व Bahuvr. m. f. n. (-द्वः-द्वा-द्वम्) 1 Having iron teeth or
teeth like iron; e. g. (a Vaidik epithet of Agni) *Rīgv.*, *Atharv.*:
अयोद्वो अर्चिषा यानुधानापुय सुव्र जातवेदः समिधः

(*Sāy.*: अयोद्वः सन्, without any further gloss). 2 Having
iron disk-edges (i. e. disks with iron-toothed edges); or
having iron weapons (a Vaidik epithet of the Maruts);
e. g. *Rīgv.*: एतत्सुव्र योजनमवेति ससर्षं चक्रवतो जीतनी वः ।
पञ्चान्धिरस्यचक्रानयोद्वान्विधापतो वराहन् (*Sāy.*: अयो-
द्वान् । दशतीति द्वान्ना चक्रधारा । अयोमयीभिस्रधारा-
भिर्युक्तान् — where the ellipsis of “disk” would follow from
the preceding epithet *धिरस्यचक्र*; their disks being made
of gold and surmounted with iron spikes; — यद्वा । द्वान्-
नसाधना षष्ठ्यो द्वान्नाः । अयोमया (अयोमय?) षष्ठ्यो
येषां तान्). E. अयस् and द्वान्.

अयोदती Bahuvr. f. (-ती) The name of a female; lit.,
“having teeth like iron” (an instance of *Haradatta* and the
Kāśikā on *Pāṇ.* V. 4. 143.) and explained by them: अय इव
दन्ता अस्त्राः). E. अयस् and दत्, considered as a substi-
tute for दन्त (but see दत्), fem. aff. डीप्.

अयोदाह Tatpur. m. (-हः) The burning property of iron; (in
a *Sāṅkhya-Sūtra*, as an instance of metaphorical speech, —
it not being iron that possesses the property of burning, but
the fire by which the iron is heated); *S. Pr.*: अन्वयोनि ऽपि
तत्सिद्धिर्नाञ्जस्त्रेनायोदाहवत् (*Aniruddha*: प्रवर्तकत्वमेव प्रक-
तेर्वन्धाय प्रकृतियोगे ऽपि तच्छायापत्या पुष्यस्य बन्धाभिमा-
नसिद्धिः । नाञ्जस्त्रेन । न तत्त्वतः । अयोदाहवदिति । यथा
तप्तलोहयोगात् । लोहो दहतीति मन्वते । न च लोहस्य दाह-
कत्वं किं तु संयोगादग्नेरेवेति; *Vijñānabh.*: प्रकृतियोगे ऽपि
पुष्यस्य न स्रष्टृत्वसिद्धिराञ्जस्त्रेन साक्षात् । तच्च दृष्टान्तो ऽयो-
दाहवत् । यथायसो न दग्धत्वं साक्षादस्ति किं तु स्वसंयुक्ता-
पिद्वारकमध्यस्तमेवेत्यर्थः). E. अयस् and दाह.

अयोद्ध Bahuvr. m. (-द्धा) Unequaled by combatants, un-
rivalled; an epithet of *Vṛitra*, in *Rīgv.*: अयोद्धेव दुर्मदं चा
हि कुञ्जे महावीरं तुविवाधमूषीषम् (*Sāy.*: युचो ऽयोद्धेव
योद्धुरहित इव; the word being, in this verse, udātta on the
last syllable, *Sāyaṇa* was correct in rendering it as a
Bahuvr. A meaning “bad combatant” (which the word
might have as a *Tatpur.*, would be, in this instance, there-
fore, at variance with grammar — besides being unsuited
to the context). E. अ priv. and योद्ध.

अयोध Tatpur. I. m. f. n. (-धः-ध्या-धम्) Invincible; e. g.
Atharv.: अच्युतच्युत्समदो गमिष्ठो मृधो जेता पुरएतायोधः;
or *ibid.*: संक्रन्दनेनानिमिषेण जिष्णुनायोधेन दुस्त्वयेन
धृष्णुना । तदिद्रेष जयत; or *Rāmāy. Yuddhak.* (later recen-
sion): असायोध्या महाबाहो अयोध्या प्रतिभाति वः (see 2.;
this verse does not occur in the older recension).

2. f. (-ध्या) The name of the ancient capital of
Kośala; (*Hemach.*, *Trikāṇḍ.*, *Śabdār.*, *Bhūrip.*); its ruins
are situated on the southern banks of the Sarayú or
Goggra river, opposite the modern city of Oude (called
Awadh or Hanumangādhi); it was the residence of the kings
of the Solar dynasty (see *सूर्यवंश*), and obtained special re-
nown through *Rāma*, the son of *Dāśaratha* (*Śabdār.*: राम-
चक्रपुरी खीरी). Its beauty is dwelt upon in several of
the *Purāṇas* and modern poems (*Bhāṭīkāvya* &c.), but
more especially in the *Rāmāyaṇa*, the first and last book
of which contain a description of it. According to some
Purāṇas, Ayodhyā is one of the seven sacred cities the living
at which frees a man from all sin, and the dying at which

secures eternal bliss; e. g. *Padma-Pur.*: मया नानपुरी वृष्टा सर्वपापचर्चकरा । अयोध्या &c.; or *Garuda-Pur.*: श्रीभगवानुवाच । मातुषं भारते वर्षे अयोदशसु जातिषु । संप्राप्य सिञ्चते तीर्थे पुनर्वत्स न विचते । अयोध्या मधुरा नाद्या काशी काशी अचन्तिका । पुरी द्वारावती त्रिधाः सन्निता मोचदा-शिकाः. The *Siva-Pur.* mentions a Rāmeśwara-tirtha which is situated at Ayodhyā. — The town is also called साकेत, कौशला and उत्तरकौशला. E. अ neg. and योञ्ज.

अयोनि I. Tatpur. f. (-निः) ¹Any aperture or any place other than the pudendum muliebre; e. g. *Satapathabr.*: यथा ह वा अयोनी रेतः भिद्येदेवं तस्यदृष्टे वपति; or *Manu*: अमानुषीषु &c. (see p. 360b, l. 21; *Kull.*: योनि-तन्नाम्बु स्त्रियाम्); or *Yājñav.*: अयोनी नञ्जतो योषां पुंस्यं याभिनेहतः । चतुर्विंशतिको दृष्टस्यथा प्रव्रजितानमे (*Vijñān.*: मुखादौ); or *Matsya-Pur.*: अयोनी चः समाक्रामेद्रुभिर्वापि वासयेत् । मुक्तं यो ऽष्टमुखं दास्यो विनयं तावदेव तु (*Vivādach.*: अयोनी मुखादौ); or the *Rudrayāmala*. (where promising immunity from all sin to those who read its chapter on the thousand names of Rāma): अयोनिनामी यो मूढो ब्रह्मणा सह संनमी । श्रीरामनामसाहसं पठन्स मुक्तपातकः ॥ कुयोनि-मैषुनाहुडो दुष्टदुर्बुद्धिचेतसः । एषावृत्ता महेशानि सर्वपापैः प्रमुञ्चते. ² Not the verse which, in a stanza of three verses of the Uttarāgrantha of the Sāmaveda, is called *Yoni*; i. e. in such a stanza, not the first verse which occurs also in the Chhandograntha of this Veda; e. g. *Jaimini-Sūtra*: अयोनी चापि वृञ्जते (*Sabara*: योनी साम । अयोनी च साम वृञ्जते); see योनि. E. अ neg. and योनि.

II. Bahuvr. 1. m. f. n. (-निः-निः-निः) ¹Not born from the womb; see 2. ²Begotten in a manner contrary to, or disapproved by, law; e. g. *Mahābh. Anuśās.*: नर्दभुवाच ॥ ब्राह्मणां वृषसेन त्वं मत्तारां नापितेन ह । जातस्त्वमसि चा-स्ताको ब्राह्मणं तेन ते ऽनञ्जत् ॥ एवमुक्त्वा मतङ्गसु प्रतुपा-चाद्गृहं प्रति । तमानतमभिप्रिञ्च पिता वाक्यमथाब्रवीत् । मया त्वं अञ्जसंसिद्धी निपुक्तो मुच्यसेमसि । कस्मात्प्रतिनिवृत्तो ऽसि कश्चिन्न कुञ्जं तव ॥ मतङ्ग उवाच ॥ अन्त्ययोनिरयोनिर्वा क्वं स कुञ्जो भवेत् । कुञ्जं तु कुतस्तस्य यद्येयं जननी पितः.

2. m. (-निः) ¹An epithet or name of *Brahman* (m.); e. g. *Kumāras*. (the gods addressing Brahman): अयोनि-रयोनिस्त्वम् &c. ²An epithet or name of *Siva*; e. g. *Padma-Pur.*: अयोनये सुदेहाय सुतमाय नमो नमः.

3. m. n. (-निः-निः) A pestle (*Hemach.* and *Vallabhagāni* observe on the word अयो-य q. v., that the *Vaijayanti* reads instead of it, अयोनिः; viz. *Hem.*: अयोनिरित्येके । यद्विज-यकीकारः । अयोनिर्मुसलो ऽस्त्री स्यात्; *Vallabh.*: अयोनि-रित्येके । अयोनिर्मुसलो ऽस्त्री स्यादिति वैजयन्ती). E. अ priv. and योनिः; 3., apparently because it has the shape, not of a Yoni, but of a Linga.

अयोनिज Bahuvr. m. f. n. (-जः-जा-जम्) Not accompanied with the words एव ते योनिः (*Vdjas. S.* 23. 2); as a ritual act; e. g. *Kāty. Śr. S.*: नायोनिजेषु (*Yājñik.*: यद्य एव ते योनिरि-त्तन्नादानं न भवति तद्य). E. अ priv. and योनि, samās. aff. कप्. **अयोनिज** Tatpur. 1. m. f. n. (-जः-जा-जम्) ¹Not born from the womb; e. g. (*Droṇa*, the son of Bharadvāja, who was born in a bucket) *Mahābh. Adip.*: आमदरुवं महात्मानं भार-दाको ऽब्रवीद्विदम् । भरदावात्समुत्पन्नं तथा त्वं मामयोनि-जम् । ज्ञानतं विनक्तानं मां विद्धि द्रुवं द्विषोत्तमम्; or the

son of the saint Vidyananda, who originated from the belly of his father; see s. v. अयोनिजेवर; or the sage *Sūrya*, whose origin was unknown, see s. v. अयोनिजत्व; or (*Draupadi*, who, at a sacrifice of her father Drupada, arose out of the sacrificial ground) *Mahābh. Vanap.*: द्रुपदस्य सुता शोषा वेदिमध्यात्समुत्विता । अयोनिजा महाभावा कुषा पाशोर्महात्मनः; or (*Sītā*, who sprang into existence in the same manner as Draupadi) *Raghuv.*: राघवाय तनयामयो-निजां स्त्रां ददे श्रियमिवामरद्युतिः; or *Mahāvīrach*: राघवसः ॥ मातामहेन प्रतिषिध्यमानः स्वयंयहान्माख्यवता दशास्यः । अयो-निजां राजसुतां वरीतुं मां प्राहियोन्मैथिलराजधानीम्. — In the *Anuśāsanap.* of the *Mahābh.* वाचस्यतिरयोनिजः is the 573^d of the thousand names of *Vishnu* (*Sankara*: वाचो विद्यायाः पतिर्वाचस्यतिः । योन्वां न जायत इत्ययोनिजः । वाचस्यतिरयोनिज इति सविशेषणमेकं नाम). ²(In the *Vai-śeshika* philosophy.) Born neither from the womb nor from eggs (beings of this kind being योनिज). The *Vai-śeshika* defines body or bodily substance as being योनिज or अयोनिज; *Kāṇḍa S.*: तच्च शरीरं द्विविधं योनिजमयो-निजं च. According to the commentaries, bodily substance which is योनिज, is either “born from the womb or from eggs” (*Sankaramisra*: योनिजमपि द्विविधं जरायुजमण्डजं च); the former comprising *men* and *tame* and *wild quadrupeds* (*Ś.*: जरायुजं मानुषपशुमृगाणां गर्भाशयस्य जरायुत्वात्), the latter, *birds* and *reptiles* (*Ś.*: पक्षिसरीसृपाणामण्डजं परितःसर्पशशीलत्वात्); reptiles including *snakes, insects, fishes*, and the like (*Ś.*: सर्पकीटमत्स्यादयो ऽपि सरीसृपा एव). — Bodily substance which is अयोनिज comprises, in the first place, all matter that consists essentially of earth, water, fire, and air, these being independent of semen, blood, and other essential elements of living organisms; then gods and Rishis, because the origin of these beings cannot be accounted for in the usual manner; and equivocal generation, such as of worms, gnats, &c. which originate from heat (sweat), because these cannot be properly called organisms or beings born in a regular way (*Ś.*: पार्थिवं शरीरम् ... । आप्यतेजसवायवीयशरीराणां वरुणादित्यवायुलोकेषु प्रसिद्धा-नामयोनिजत्वमेव । अयोनिजत्वं शुक्रशोणितसंनिपातानपेक्ष-त्वम् । अयोनिजं च देवानामृषीणां च । श्रूयते हि । ब्रह्मणो मानसा मन्वादय इति । कारणमन्तरेण कथं कार्यमिति चेत् । योनिः शरीरत्वावच्छेदेनाकारणत्वात् ॥ उष्मजकमिमशकादि-शरीरे व्यभिचारात् । संख्यानविशेषवत्त्वस्य चासिद्धेः ॥ देवर्षि-शरीरापेक्षयासदादिशरीराणामन्यादृशत्वात्). Matter that consists essentially of *earth* comprises 1. various descriptions of soil, such as clay, &c.; 2. stony matter, such as mountains, precious stones, diamond, red chalk, &c.; 3. *vegetable matter*, viz. grass, annuals, common trees, shrubs, creepers small and large, and large trees (*Sankara*: विषयसु पार्थिवो मृत्पाषा-णस्थायरत्नक्षणः । तच्च भूपदेजाः प्राकारेष्टकादयो मृद्विकाराः । अद्रिमणिहीरकगैरिकादयः पाषाणाः । स्थावरास्तृणौषधिवृ-क्षगुल्मलतावतानवनस्यतयः). *Watery matter* comprises: rivers, seas, ice or snow, hail, &c. (*Ś.*: आध्यास्तु विषयाः सरि-त्समुद्गहिमकरकादयः). *Piery matter* is such as comes 1. from earthy substances, as from wood; 2. from atmo- spheric matter, as lightning &c. which arise from rain; 3. from the stomach, as the digestive heat which may produce

chyle, &c.; and 4. from terrestrial heat, as gold, &c. (Ś.: तैज-
ससु विषयो भौमदिव्योदर्याकरजभेदाच्चतुर्विधः । भौमं काष्ठे-
न्यनप्रभवम् । दिव्यमविन्धनं विद्युदादि । उदर्यमन्नादिरसार्ज-
नचर्म आठरम् । आकरजं च हिरण्यादि). Aerial matter is
wind which in the human body becomes vital air, the latter
being, according to its functions, अपान &c. (Ś.: वायवी-
यसु विषय उपलभ्यमानस्यशाश्रयो वायुः । वायोश्चतुर्थः कार्यः
प्राणाख्यः शरीरे रसमलधातूनां प्रेरणादिहेतुरेकः सन्क्रियभे-
दादपानादिसंज्ञां लभते). The causes which call these
अयोनिज substances into existence are, according to the
Kañāda-Sūtras, the unlimited expansion of the atoms of
which creation is composed (Kañ. S.: अनियतदिरदिशपूर्वक-
त्वात्), and the mode in which these atoms combine; see
परमाणु (Kañ. S.: धर्मविशेषाच्च; Śank.: अदृष्टवदात्मसंयो-
गादेव सर्गादौ परमाणूनां कर्म । तेन च कर्मणा संभूय पर-
माणुवो ह्यणुकादिप्रक्रमेणायोनिजं देवर्षीणां शरीरमारभन्त
इत्यर्थः । उपलक्षणं चैतत् । अधर्मविशेषाच्च । चुद्रजन्तूनामुष्म-
जानां मशकादीनां चातनामयानि शरीराख्युत्पद्यन्त इत्यपि
द्रष्टव्यम्). As evidence for the correctness of this theory,
they appeal to passages of the scriptural and legendary
texts (Kañ. S.: समाख्याभावाच्च ॥ संज्ञाया अदित्वात् ॥
.... वेदलिङ्गाच्च. The *Bhāshāparichchheda* is extremely
brief on the whole subject).

2. n. (-जम्) The name of a Tirtha; the same as अयो-
निजेश्वर q. v. (of which it is an abbreviation); e. g. *Revā-
khañda* of the *Vāyu-Pur.*: अयोनिजं ततो गच्छेत्तीर्थं तापच-
यापहम् । तीर्थात्कोटीश्वरात्पार्थ स्थितं क्रोशद्वयान्तरे. See
also s. v. अयोनिजेश्वर, col. b, l. 24. E. अ neg. and योनिज.

अयोनिजत्व n. (-त्वम्) ¹The condition of not being born
from the womb; e. g. *Rājatarang.*: स्वयमन्नपतिः श्रीमान्मूयः
चितिमवातरत् । यस्याविज्ञातसंभूतेसूर्ये काले ऽपि निश्चितम् ।
अयोनिजत्वं छतिनश्चरितैर्भुवनाद्भुतेः. ²The being अयोनिज
in the philosophical sense; see अयोनिज 1. 2.; e. g. p. 450b,
l. 38. E. अयोनिज, taddh. aff. त्व.

अयोनिजेश्वर Karmadh. m. (-श्वः) A name or epithet of Śiva;
the same as अयोनि II. 2. 2.; comp. s. v. अयोनिजेश्वर, col. b,
l. 25. E. अयोनिज and ईश्व.

अयोनिजेश्वर Bahuvr. n. (-रम्) or अयोनिजेश्वरतीर्थ Karmadh.
n. (-र्थम्) A Tirtha or sacred place of pilgrimage called
Ayonijeshwara; situated on the bank of the *Revā* river, at
the distance of two *Krośas* from the Tirtha *Kośīswara* (comp.
अयोनिज 2.). The history of its origin and a description
of the rewards to be obtained from bathing and performing
acts of piety there are contained in the *Revākhanda* of the
Vāyu-Pur. A very learned Muni, by name *Vidyānanda*,
it is there related, though himself making a proper use of
the *Anuswāra*, when reading the sacred texts, associated
with people who used nasal sounds, where the *Anuswāra* was
required (... मुनिसत्तमः । विद्यानन्द इति ज्ञातः सर्वविद्या-
नु पारवः । सानुस्वारं पठन्तो ऽपि नाखिलपरसंनतः). He
remained, in consequence, sonless; and, his perplexity thereat
being great, he travelled from Tirtha to Tirtha, from forest
to forest, and from hermitage to hermitage, until he met
with a Yogin who out of a pity gave him a wonderful
fruit, which, he informed him, if eaten by his wife, would
have the effect of procuring him the birth of a son. But

Vidyānanda, while once reposing on the bank of a river,
under the shade of a tree, himself ate the fruit, — and be-
came pregnant. Perceiving his condition, he confessed all
that had happened to his friend, the Yogin; and the latter,
by means of his supernatural power, introduced a stick
into the body of *Vidyānanda* and relieved him of his foetus.
The product was a beautiful boy, radiant like the disc of
the sun, and endowed with divine lustre; and, on account
of the mode in which he was born, his father called him
Ayonija (see अयोनिज 1. 1.). *Ayonija* grew up and became
conversant with all religious duties, the Vedas, and the various
sciences. He then visited a number of Tirthas, and ultimately
performed penance on the banks of the *Revā*, where he
erected a statue of Śiva. The god, delighted with his piety,
gave him sons and grandsons, and, after his death, re-
ceived him into his heaven. The spot where *Ayonija* ob-
tained these favours from Śiva bore, thenceforward, the
name of *Ayojineswara*. — The rewards promised by the
Purāna for bathing there, worshipping Śiva, and performing
the various duties of a pious pilgrim, are, — according to the
degree of piety, progeny, — worldly happiness, and, after
death, freedom from transmigration, and eternal bliss.

(*Vāyu-Pur.*: अयोनिजे नरसीर्षे सात्वा संपूज्य शंकरम् । पुत्र-
पौत्रानवाप्नोति देहान्ते च शिवं प्रजेत् । अयोनिजेश्वरमभ्यर्च्य
विधिना भरतर्षभ । ब्रह्माचार्यं अपेक्ष्य सर्वपतिः स मुच्यते ।
सात्वा चामर्षेष्वाऽऽ(ल?) यदा वा स्वमर्षवम् । लभेत्पुत्रिं च
मुक्तिं च दुष्कृतं चापि नश्यति । देवपितृवर्षणं कृत्वा आर्षं दत्त्वा
यथाविधि । परं पदमवाप्नोति प्रीत्येष्वेव चिरं पितृन् । उपा-
नहो तथा ह्यत्रं कोपिनं(?) च कमस्तुम् (MS. *सर्म) । ददानः
अथवा तत्र संतोषयति शंकरम् । यद्यत्र तीर्थं विधिना प्राक्-
त्वानमवाप्तुषात् । सनातनं पदं प्राप्य नर्मवासं न पश्यति ।
ज्ञानं च तर्पणं आर्षं दिव्यभोज्यं सुरार्चनम् । अनुत्तमपि कर्तव्यं
सर्वतीर्थेषु भारत ॥ इत्ययोनिजेश्वरतीर्थम् ॥.) E. अयोनिज
and ईश्वर; the Karm., अयोनिजेश्वर and तीर्थ.

अयोनिजसंभव Tatpur. m. (-वः-वा-वम्) The same as अयो-
निज 1. (*Molesworth*). E. अ neg. and योनिजसंभव.

अयो-पाटि Bahuvr. m. (-ष्टिः) (ved.) With iron heels; e. g.
Īgū.: उपयत्सीदिभ्युं शरीरिः ज्ञेनो ऽयोपाटिर्हन्ति दक्षुन्
(*Sāy.*: अयोमयो ऽपाटिः पार्श्वेष्वसः). [The word is
mentioned in the *Rik-Prātiś.* on account of the elision of
the अ of अपाटि.] E. अयस् and अपाटि.

अयोमय m. f. n. (-वः-वी-वम्) Made of iron; e. g. *Manu*:
नामजातियहं लेषामभिद्रोहेण कुर्वतः । निःषेधो ऽयोमयः
शङ्कुर्वलनास्ये दशाङ्गुलः; or *Sāyana* (in his comm. on the
Rigv.): अयायोमयस्य परश्चादेर्धारां प्रचेत्सुखामसीत्सीकरो-
ति &c.; or comp. his comm. s. v. अयःसूय. — See the
remark s. v. अयस्य. E. अयस्, taddh. aff. मयट्.

अयोमय Tatpur. n. (-वम्) Rust of iron (*Rāj.*: सोहमयः;
Nigh.Pr.: सोहवीट). E. अयस् and मय.

अयोमुख Bahuvr. 1. m. f. n. (-सः-सा-सम्) ¹Having an
iron mouth, or an iron beak; e. g. (fabulous beings, per-
haps birds) *Atharvav.*: अयोमुखाः सूचीमुखा अयो विक्कु-
तीमुखाः कृवादो वातरहस्य वा सजन्त्वमिचान्वजेण विष्विना;
or (a kind of birds in the inferior regions) *Manūbh. Śāntip.*:
ज्ञानो भीषकवाया अयोमुखाणि चर्वाणि नुचवचनपुदमु-
परतं विश्वसति (not विश्वस्यसः as edited, v. 12072). — In this

sense the femin. of the word may be also अयोमुखी; comp. *Pāñ.* IV. 1. 34.). ² Iron-pointed; e. g. *Rāmāy. Aranyak.* (later recens.): अयोमुखानां मुखानामये चरितुमिच्छसि । रामस्य सदृशीं भार्यां यदि त्वं नेतुमिच्छसि; or *Manu:* भूमिं भूमिशयांश्चैव हस्तिं वाहमयोमुखम्. — In this sense the femin. of the word is *स्त्री only.

2. m. (-सः) ¹ An arrow; e. g. *Raghuv.:* रत्नाकुशं प्रभवो यदा ते भेत्सख्यः कुशमयोमुखेन &c. (*Mallin.:* अयोमुखेन लोहायेव श्रेयः). ² The name of a mountain; e. g. *Rāmāy. Kishk.:* अयोमुखस्य मन्तवः पर्वतो धातुमच्छितः. ³ The name of a demon, one of the sons of Danu (*Hariv., Vishnu-, Bhāgav.-Pur. &c.*). E. अयस् and मुख; (if *स्त्री, with the fem. aff. स्त्री).

अयोरव Tatpur. n. (-जम्) The same as the following, of which it is a curtailed form (*Nigh. Pr.:* लोहकीट, or मंजूर).

अयोरवस् Tatpur. n. (-जः) Rust of iron; e. g. *Sutr. Uttarāt.:* अयोरलोहोपविदङ्गपूर्णे सिद्धाचरिद्रां पिपसान्वितां वा. Compare the preceding and following. E. अयस् and वस्.

अयोरस Tatpur. m. (-सः) Rust of iron; e. g. *Satapathabr.:* अथितस्यं पिष्टं भवति । शर्करायोरसायोरसत्वेन संसृजति (scil. पिष्टम्); or *Kātyāy. Śr. S.:* शर्करायोरसायोरसत्वेन रद्राः संसृजति (*Yājñik.:* अयोरसो लोहसिद्धावः कीट (i. e. किटु) इति वः प्रसिद्धः. Compare the preceding. E. अयस् and वस्.

अयोवत्स Bahuvr. m. pl. (-स्ताः) The name of a family deriving its origin from the family of the Angirasas. (According to a *Parīśiṣṭā* of the White Yajurveda, as quoted in Professor *Weber's* Catalogue of the Berlin MSS. p. 55; but, as the word rests on no better grounds than a copy which Prof. *Weber* took in Roman characters from a Bodl. MS. described by him as fearful ("gräulich"), there is much reason for receiving this name with caution.) E. (if the word be correct) अयस् and वत्स.

अयोविकार Tatpur. m. (-रः) Any thing made of iron, an iron fabric; e. g. *Pāñini:* कुश (i. e. कुशी) अयोविकार (i. e. *रे); *Gaṇaratnam.:* अयोविकारे कुशी क्लृपकरवम्. E. अयस् and विकार.

अयोहत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Beat upon, or made ready for sacrificial purposes, by (the priest who has) gold (on his hand); e. g. (the vessel which receives the expressed juice of the Soma plant) *Rigv., Sāmav., Vājas.:* रचोहा विश्वसर्वधिरभि योनिमचोहतम् । इया सधसमासदत् (*Sāy.* on the *Rigv.:* रचोहा सोमः । अयोहतं हिरणेन हतं इया द्रोणकस्येन सधसं सहस्रानं योनिमभिवस्रानमभासदत्; the same on the *Sāmav.* — where the verse occurs with the various reading योनिमचोहते । द्रोणे सध* — अयोहते । अयसा हिरणेन हते । तथा च म्रुयते । हिरणपाशिरभिमुचोतीति. — Dr. *Stevenson*, who, in his translation of the *Sāmaveda*, renders this word: "beat upon by the fingers with gold rings", adds a note which explains its import: "the Brahmans who perform these ceremonies must all wear a kind of flattened gold ring"; (when *Mahādhara*, therefore, in his comm. on *Vājas. S.* 26. 26. — where the *Rigv.*-verse recurs with the same v. l. as in the *Sāmav.* — renders अयोहत, "fabricated (by a carpenter) with an iron tool (a hatchet)", his interpretation may seem

to comport better than that of *Sāyāna* with the classical sense of अयस्, but the custom referred to shows that it is less in the spirit of the Vaidik poetry; *Mahādhara's* gloss, after explaining that the loc. द्रोणे is used here in the sense of an accus., continues: कीदृशं द्रोणम् । अयसा लोहेन हतमुत्कीर्णं पासा कृत्वा तच्छा सोमभाजनीकृतम्; comp. अयस् 5.); or *Rigv.:* यं त्वा वाजिनघ्न्या अभ्यनूषतायोहतं योनिमा रोहसि बुमान् (*Sāy.:* अयोहतम् । अय इति हिरण्यनाम । तेन । तद्वान्पाणिर्लक्ष्यते । हिरण्यमेव पाणिना हतं संस्कृतं योनिं स्थानमारोहसि). E. अयस् (2. 5.) and हत.

अयोहनु Bahuvr. m. (-नुः) (ved.) Golden-jawed, an epithet of Savitri; e. g. *Rigv.:* उदु व देवः सविता दमूना हिरण्यपाशिः प्रतिदोषमस्नात् । अयोहनुर्यजतो मन्त्रिभ्यः चा दामुषि सुवति भूरि वामम् (*Sāy.:* अयोहनुर्हिरण्यहनुः । एकमव इति हिरण्यनामसु पाठात् — *Yāska's Nigh.* 1. 2.). E. अयस् (2. 5.) and हनु.

अयोहृद्य Bahuvr. m. f. n. (-यः-या-यम्) Iron-hearted, unrelenting (*Wilson*). E. अयस् and हृद्य.

अयौक्तिक Tatpur. m. f. n. (-कः-की-कम्) Incongruous, inconsistent; e. g. *Sāṅkhya-Prav.:* अनियतत्वे ऽपि नायौक्तिकस्य संयहो ऽन्वया नायोक्त्यादिसमत्वम् (*Vijñān.:* नायो = युक्तिविषयक). Comp. अयुक्त 5. E. अ neg. and यौक्तिक.

अयौनय Tatpur. n. (-यम्) Non-simultaneousness, successiveness; e. g. *Nyāya-Sūtra:* तदयौनयवलिङ्गत्वान्नसः; or *Bhāshāpar.:* साक्षात्कारे सुखादीनां करणं नन उच्यते । अयौनयव्याञ्जनानां तस्याणुत्वमिहेष्यते (*Viśvan.:* ज्ञानानां चायुपरसनदीनां यौनयमेककालोत्पत्तिर्नायोक्त्यनुभवसिद्धम्). E. अ neg. and यौनय.

अयौनिक Tatpur. m. f. n. (-कः-की-कम्) Not having a regular derivation (as words), &c.; see the meanings of यौनिक. [The word is udātta, not on the first, but on the last, syllable; comp. *Pāñ.* VI. 2. 155. and V. 1. 102.] E. अ neg. and यौनिक.

अयौतकधन or अयौतुकधन Tatpur. n. (-जम्) (In law.) Any item of woman's separate property, save that which is called यौतक or यौतुक q. v.; e. g. *Krishna-Tarkal.* (on *Jīmūtav.'s Dāyabh.* p. 99, ed. Calc. 1829): अय पूर्वार्धं मातुर-यौतकधनविषयमुत्तार्धं यौतकधनविषयम्. E. अ neg. and यौतकधन or यौतुकधन.

अयौधिक Tatpur. m. (-कः) One who is not a warrior. [The word is udātta, not on the first, but on the last, syllable, according to a *Gaṇa* to *Pāñ.* VI. 2. 160. The reading of the Calc. ed. यौधिक seems to be a misprint, as it is not borne out by *Gaṇa*-MSS. accessible to me; one of these latter has यौधिक; but the correct reading is यौधिक, and explained by *Haradatta:* युधा चरति । यौधिकः; comp. *Pāñ.* IV. 4. 8.] E. अ neg. and यौधिक.

अर् f. ? (अः) A place to be gone to, the goal of a journey. — Both word and meaning are very doubtful; they rest on one of the interpretations which *Sāyāna* gives of अर्वादि, the dative sing. of the Vaidik word अर्वादिम्; viz. (after having derived it from अणस् and विन्, "going on or with a cart", he adds this optional etymology): यद्वा । नत्वात् अर्वात् प्रति ननुमश्रुताय पुत्रवाच । अर्तः कर्मणि विच् । अर् नत्वात् प्रति विद्यति प्राप्नोतीत्यर्वादि । न अर्वादि । अर्वादि. E. अ, kṛit aff. विच्.

अर 1. m. f. n. (-रः-रा-रम्) ¹ Going. (In this sense used only as the latter part of compounds, as in अरूपार, उपार, समर &c.) ² (ved.) Attacking, hostile; cf. अरमणस्, अरख I. 1. 4. and the words mentioned there. ³ Swift, speedy (Amarak.: शीघ्र; Hemach., Viśwapr., Med., Dharaṇik., Śabdār.: शीघ्रम्). It occurs especially, however, in the acc. neut.

अरम्, and it is then used adverbially and as a synonym of अस्मत्; its meaning "swiftly" being the principal, if not the only one, current in classical Sanskrit, whereas its other meanings (a-e), belong espec. to Vedic writings. अरम् means ^a sufficiently, enough (in quantity, extent &c.); e. g. *Rigv.*: अवा चित्तो मधो पितो ऽरं भवाय गम्याः (where अरम् is to be connected with भवाय, not with गम्याः; *Sáy.*: हे मधो हे पितो माधुर्येपितासु त्वं नो ऽस्मानरमलं संपूर्णं भवाय भवाय गम्याः । गच्छ । संनिहितो भव); or *ibid.*: प्र यदित्वा महिना नृभ्यो अस्वरं रोदसी कश्चे नासी (*Sáy.*: असी रथ-कायेन्द्राय रोदसी वापापृथिवी कश्चे कश्चयते सती (सती?) संचाराय गम्यम् । पर्याप्तं । जगतो ऽधीशस्तेन्द्रस्य संचाराया-स्त्याद्यावापृथिवी न पर्याप्तं इत्यर्थः); or *ibid.*: सोमं यज्ञं चादरं वनेमा ररिमा वयम् (*Sáy.*: सोमं यज्ञं च तदात्रयं यागमप्यरमस्यमत्यर्थं वनिम संभवेमहि). ^b Enough in strength, ability, &c., powerfully, ably; e. g. *Rigv.*: साक्षा अरं बाहु-भ्यां यं पिताहोविश्वसादा जनुषो वेदसस्परि (*Sáy.*: स ता-दृश इन्द्रो ऽसी जगते ऽरमलं पर्याप्तो बभूव । रथकलेन स्वामी बभूवेत्यर्थः; the irregular Sandhi of साक्षा — i. e. सः । असी — instead of सो ऽसा is noticed by the *Rik-Prātis.*, compare also below, l. 40); or *ibid.*: अरं हि सा सुतेषु षः सोमेष्विन्द्र भूषसि (*Sáy.*: स्वमेव तेषां पाने ऽलं पर्याप्तो भूषसि भवसि); or *Sāmav.*: अरं त इन्द्र अवसे गमेम मूर स्वावतः । अरं शक्र परिमसि (*Sáy.*: अरमलं प्रभूतमित्यर्थः । अरमलम् । अश्वासे भूयानर्थः प्रतीयते । सुष्टु प्रभूतं दद्यामित्यर्थः). ^c Fitly, adequately, appropriately; e. g. *Rigv.*, *Sāmav.*: अरं त इन्द्र कुषये सोमो भवतु वृषहन् । अरं धामभ्य इन्द्रवः ॥ अरमन्वाय मायति श्रुतकषो अरं गवे । अरमिन्द्रस्य धाम्नि (*Sáy.*: सोमो ऽस्माभिर्दीयमानस्ते तव कुषये ऽरमलं पर्याप्तो भवतु । किंचिन्द्रवः सोमास्तव धामभ्यो गानाविधेभ्यः शरीरेभ्यस्तव तेजोभ्यो वारमलं पर्याप्तो भवन्तु अस्मादीयाः सोमा एव तव कुषये देहेभ्यो ऽपि पर्याप्तो भवन्तु गान्वादीया इति भावः ॥ अयं श्रुतकष एतन्नामक अघिरश्वायेन्द्रेण दीयमानायाश्वा-थैतद्वर्धमरमलं गायति &c.); or *ibid.*: साक्षा अरं प्रचमं स द्वितीयमृतो तृतीयं मनुषः स होता (*Sáy.*: स यज्ञः सोमो वासा इन्द्राय प्रचमं प्रातःसवने ऽरं पर्याप्तो ऽभूत् । स च द्वि-तीयं माध्वन्दिने सवने पर्याप्तो ऽभूत् &c.; for the irregular Sandhi of साक्षी compare above, l. 25); or *ibid.*, *Sāmav.*: इन्द्रो यदद्रिभिः सुतः पविषं परिधावसि । अरमिन्द्रस्य धाम्नि (*Sáy.*: इन्द्रस्य धाम्नि स्नागधारवाय । अरं पर्याप्तो भवसि). ^d Thoroughly, satisfactorily; e. g. *Rigv.*: यदीमासुर्वहति देव एतशो विश्वस्यै चषसे अरम् (*Sáy.*: यदेतन्मस्यसम् अशो वहति विश्वस्यै सर्वसा अरं चषसे सम्यक्सर्वसोक्तदर्श-नाय); therefore in combination with कृ, ¹ to do so as to give satisfaction, to satisfy; e. g. *Rigv.*: यथा विद्वां अरं करद्विषेभ्यो यजतेभ्यः (*Sáy.*: हे अपि विद्वां यथा विद्वांभ्यो यजतेभ्यः सर्वेभ्यो यजनीयेभ्यो देवेभ्यो ऽरं पर्याप्तं करत् । कुर्वात); or *ibid.*: अत्वाद्याहि शशतो वयं ते ऽरं सुतेभिः कृषवाम सोमिः (*Sáy.*: वयं तु सुतेभिरभिपुतेः सोमिसे तवारं पर्याप्तं कृष-नाम । यथा तव तुष्टिर्भवतु तथा कुम् इत्यर्थः); or *ibid.*: अरं

दासो न मीन्द्रुषे करासहं देवाय भूषसे ऽनावाः (*Sáy.*: अहम-रमलं पर्याप्तं करासि । परिचरसं करवासि); ² to prepare properly, to make perfect, to complete; e. g. *Rigv.*: एहि मनुदेवयुर्य-ज्ञकामो ऽरं कृत्व तमसि चेष्ये । सुनाम्पयः कृषुहि देवयानां वह इत्यानि सुमनस्मानः (*Sáy.*: यज्ञकामो भवतीति चेत् । उच्यते । अरं कृत्व । केवलं तेजः अलंकुर्वन् । तमसि नि-वससि । त्वं तु । अलंकृत्य । आत्मानमलंकुर्वन् । देवान्प्रति धर्मगुणा गच्छन्ति । ताम्पद्यो कृषुहि &c.) or *ibid.*: को वो ऽध्वरं तुविजाता अरं करस्यो नः पर्यदत्तंहः स्वस्तये (*Sáy.*: को हे देवाः युष्मदर्थं वा यजमानो ऽध्वरं यज्ञमरं करत् । अलं करोति सुतिभिर्हविर्भिः । मदन्वो नास्तीत्यर्थः); or *ibid.*: स हि चपावां अपी रथीणां दाशस्यो असा अरं सुक्तिः (*Sáy.*: यो यजमानो असा अपये सुक्तिः अरमलं पर्याप्तं सोचं करोति तस्या इत्यर्थः). Cf. also अरकृत. [^a In such a manner as to be ornamental; e. g. *Rigv.*: इरोकशोषिः क्रतुर्न निवो जायेव योनावरं विश्वस्यै (*Sáy.*: योनी गृहे वर्तमाना जायेव । योषिदिव । अपिहोषादिगृहे वर्तमानो वद्विर्विश्वस्यै सर्वस्यै यष्टुजायारमलं भूषणं भवति । यथा जायया गृहमलं-कृतं भवति तद्वदपिना यज्ञगृहमप्यलंकृतं सदृशत इत्यर्थः; according to *Sáyana*, therefore, this verse would imply that a house where a sacrifice is performed is adorned by the fire in a similar manner as a household is adorned by a wife; it seems more natural, however, to understand this verse in the sense that a house becomes complete or perfect by &c.; and, as it is doubtful whether अरम् is elsewhere used in the *Rigv.* in the sense of "ornamentally", the meaning e. would coincide with d.] ^b Readily, swiftly, quickly (Amarak., Halāy., Hem., Viśwapr., Med., Śabdār., Dharaṇik., Bhūrip., Gaṇaratn.); e. g. *Rigv.*, *Sāmav.*, *Vājas.*: अपि युत्वा हि ये तवासासो देव माधवः । अरं वहति मन्ववि (*Sáy.*: असा अरमलं पर्याप्तं वहति; *Mahidh.*: अरमलम-त्यर्थम्); or *Rigv.*: वृष्याम ते परि द्विषो ऽरं ते शक्र दावने । गमेदिन्द्र गोमतः (*Sáy.*: दावने ऽभीष्टदानायारं पर्याप्तं गमेते । गच्छेत्); or *ibid.*: अरं मे गन्तं हवनायासी गुणाना यथा पिवासी अन्वः (*Sáy.*: हे अश्विनी हवनायाह्वाना-यारं पर्याप्तं गन्तम् । गच्छतम्); or *ibid.*: प्र वामन्वासि मखा-न्वस्तरं गन्तं हविषो वीतये मे (*Sáy.*: अरमल्यर्थं शीघ्रम्); or *ibid.*, *Sāmav.*: तस्मा अरं गमाम वो यज्ञ चयाय जिव्वष (*Sáy.*: अरं चिप्रम् or अरमलं पर्याप्तं यथा भवति तथा वो युष्मान्गमाम गच्छाम); or *Bhātik.*: विगाढारं वनसासौ शशुषां गहिता कपिः (*Jayam.* &c.: अरं शीघ्रम्); or *Nalod.*: मददसावरमस्त्रात्वाच मनोगुप्रभावरमस्त्र &c. (*Ītkā*: अरं स्रटिति); or *Gaṇaratnam.*: अरमिति शिष्टे । अरं पचति. [In the Calc. ed. of the *Taittir. Upan.* 2. 1., p. 102, the comm. of *Śankara* on the words यदा ह्येष एतस्मिन्नुदरमन्तरं कुषते contains the following artificial interpretation —: उदपि । अरमल्यमन्तरं छिद्रं भेददर्शनं कुषते; whence अरम् would then have also a meaning "little"; but it seems very probable that this passage should be read: उ । अपि । दरमल्य०.]

2. m. n. (-रः-रम्) The spoke or radius of a wheel; e. g. *Rigv.*: सेडु राजा चयति चर्वशीनामरासु नेमिः परि ता बभूष (*Sáy.*: यथा रथचक्रस्य परितो वर्तमाना नेमिरराज्ञाभौ कीलि-ताम्बाहविशेषाभ्यामोति तद्वत् &c.); or *Sātapathabr.*: यथा-राज्ञेभिः सर्वतः परिभूरेवं त्वं देवान्सर्वतः परिभूरसीवैतदाह (*Sáy.*: यथा चक्रस्य नाभौ नेम्यां च संयोजिताः कीलका अराः । तान्वाच नेमिः परितो वर्तमानाभ्यामोति तद्वत् &c.); or *ibid.*,

Bṛihadār.: स वा अरमात्मा । सर्वेषां भूतानामधिपतिः सर्वेषां भूतानां राजा तद्यथा रथनाभौ च रथनेत्रौ चाराः सर्वे समर्पिता एवमेवास्मिन्नात्मनि सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि सर्व एत आत्मानः समर्पिताः (the words सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः are not in the printed text of the *Bṛihadār.*); or *Mahābh. Ādip.*: एकं चक्रं वर्तते द्वादशारं परनाभमेकाचमृतस्य धारणम् (less correctly in the Calc. ed. I. 727.: यथाभिने^०) । यस्मिन् देवा अधिविधे विषत्ताया-वस्त्रिणी मुञ्चतो मा विधीदतम् (*Nīlak.*: नेमयः । तेषां समिदकाष्ठानि तिर्यङ्घ्रि । चराः; *Arjunam.*: चराः कष्टवाः); or *ibid.*: तस्मान्नारं स वृष्टिव पर्यवर्तत खेचरः (viz. *Garūḍa*) । चरान्तरेवावपतत्संविष्याङ्गं चयेन ह् (some MSS. have चवान्तरेव; the reading of the ed. I. 1498.: चरान्तरेवा^० is incorrect; *Nīlak.*: चराचक्रस्य नाभिनेत्र्योः समिदकाष्ठानि । तेषामन्तरेव मध्यतः; *Arjunam.*: चवान्तरेव चक्रप्रान्तच्छिद्रेव). Cf. also the E. of *चरविह*, p. 473b, l. 24. [The comm. on *Nalod.*: अर रथमारवत्तं शस्त्राणि नक्षः मुभाश्चमारवत्तम् (i.e. चार। अरवत्तम्), analyses the third word either as an accus. sing. of चार (= समन्नात) — चर (= शीघ्र) — अरवत्, or of चार (= चरव, i. e. शीघ्रगति) — अरवत्; or as follows: अरस्य विष्णोः । अरं चक्रम् । चारं तमिव । अरवत् नक्षत्रम् । अतिशीघ्रमित्यर्थः (i. e. an acc. sing. of अर (Vishṇu) — अर — अरवत्), whence अर n. would mean “a wheel”; but the basis for such a new meaning of the word is little strengthened by the grammatical antics of this gloss. — *Hemach.*, the *Viśwapr.*, *Med.*, *Śabdār.*, *Dharaṇik.*, *Bhūrip.*, and *Sāsвата*, as quoted by *Bhānud.* agree in stating that अर in the sense “spoke of a wheel” is a neuter only; e. g. *Hem.*: अरं चक्राङ्गे शीघ्रशीघ्रयोरपि; *Viśwapr.*: अरं शीघ्रे रथाङ्गे च शीघ्रने पुनरन्ववत्; *Med.*: अरं शीघ्रे च चक्राङ्गे शीघ्रने पुनरन्ववत्; *Śabdār.*: अरो ऽन्ववत् शीघ्रने स्वात्कीर्णं चक्राङ्गशीघ्रयोः; *Dharaṇik.*: अर-मङ्गे रथाङ्गस्य शीघ्रं स्वात्कीर्णगो ऽप्यरम्, &c.; but their as-assertion seems the more strange, as in the Vaidik and clas-sical texts — so far as my experience goes — the word occurs as a mascul. only; and as *Hemach.* himself uses it in the mascul. gender; comp. the meaning, 3. 3.]

3. m. (-रः) ¹The going, coming, arrival. (ved.) [This meaning, however, which is given by *Sāyana* on *Rīgv.*: महः सु वो अरमिधे (see s. v. अरङ्गम् p. 455b, l. 35) is doubtful, for अरम् might be rendered there “readily.”] ²(In the *Chhāndogya-Upan.*) A mystical name of an ocean in the world of Brahman, (the name being elicited from a mystical analysis of the word अरस्य into अर and स्य): अहरसायनमित्वाचरते ब्रह्मचर्यमेव । तदरस्य ह वै असाय-वी ब्रह्मलोके । तस्य एषितावरं च स्यं चार्थवी ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति तेषामेवैव ब्रह्मलोकेषीषां सर्वेषु लोकेषु कामचारो भवति. ³A Jaina division of time, the sixth part of either of the great periods called *Avasarpīni* and *Utsarpīni*; *Hemach.*: अवसर्पिणां षडरा उत्सर्पिणां त एव विपरीताः । एवं द्वादशभिररैर्विवर्तते कास्यचक्रमिदम्. For the six *Aras* of each of these periods see *एकान्तसुषमा*, *सुषमा*, *सुषमदुःषमा*, *दुःषमसुषमा*, *दुःषमा*, and *एकान्त-दुःषमा*. ⁴The name of a Jina or deified saint of the Jainas; the 18th of the present period or *Avasarpīni*. Ac-cording to Jaina mythology, he belonged to the family of *Ikshvāku*, and was a son of *Sudarśana* by *Devi*; his ser-

vant was *Yakshai* (lord of the *Yakshas*); the goddess who attended to his orders, *Dhāriṇī*; his symbol, the diagram called *Nandyāvarta*; his colour was golden, his stature was 30 poles, his life 84,000 years, and his deification 1,000 *crores* of years before the Jina *Malli* who succeeded him (cf. *Hemach.* and *Colebrooke's Misc. Ess.* vol. II. p. 211). E. अर, kṛit aff. अच् (Comm. on the *Amarak.* According to a *Vārtt.* of *Kātyāy.*, and the *Bhāshya* of *Patanj.* to *Pān.* VIII. 2. 18., अरम् would be a secondary form of अरस्य, the latter being the original one: *Kātyāy.*: वासमूलसङ्घसमकुलीनां वा लो रमापयते; *Patanj.*: अरं भक्ताय । अरं भक्ताय; this view, however, of the relation of both words seems liable to doubt, the more so as the use of अरम् prevails in the Vaidik, and that of अरस्य in the classical, literature. A *Vārttika* in the *Kādikā* must have had a similar misgiving; for it reverses the relative position of these and the other words of the former *Vārttika* (to which it adds असुल): वासमूलसङ्घसम-सुलाकुलीनां वा लो रमापयत इति अरस्यम्).

अरक (-कः) ¹The spoke of a wheel (see अर 2. 1.); e. g. *Sūtrata Śārtrasth.*: सिराभिरावृता नाभिसकनाभिरिवारक्षिः. ²A Jaina division of time; the same as अर 3. 3.; e. g. *Hemach.*: चतुर्थे खरके जराः । पूर्वकोच्चायुवः पञ्चधनुःशतस-मुच्छयाः. ³An aquatic plant, *Valisneria octandra* (*Hārḍv.*: शिवस; *Nigh. Pr.*: शिवाळ). ⁴A medicinal plant with bitter leaves; the same as पर्यट q. v. (*Rājanigh.*). E. अर, taddh. aff. कन्.

अरचस *Babuvr.* m. f. n. (-चाः-चाः-चः) ¹Free from, not contaminated by, evil spirits; e. g. *Rīgv.*: पुनीषे वामरचसं मनीषां सोममिन्द्राय वरुणाय मुहुत् (*Sāy.*: इन्द्रावस्यौ वा युवाभ्यां युवयोरथमरचसं रचोरहितां राचसैरसंयुष्टां मनीषां सुतिं पुनीषे । शोधयामि). ²Not impeded or thwarted by evil spirits; e. g. *Rīgv.*: उपसुतिं नमस उचतिं च लोकं संस-त्सवितेव प्र वाह । अस्य कलाहन्वो यो अस्मि मुनो न भीमो अरचसस्तुविष्मान् (*Sāy.*: अरचसः स्वविरोधिरचोरहितस्वास्व वृहस्यतेः). ³Free from the influence of evil spirits, com-pliant, gracious; e. g. *Rīgv.*, *Vājas.*: चा विद्यतः प्रत्यक्षं विचर्यरचसा मनसा तज्जुवेत (*Sāy.*: अरचसा बाधकरहितेन मनसा लोकेण सह तदास्वं जुवेत । भवान्नेवेत; but the gloss of *Mahādh.* seems preferable: सो ऽपिररचसा क्रौर्यरहितेन । अकुम्भमानेन । प्रसन्नेन । मनसा चित्तेन । तत् । घृतम् । जुवेत); or *Rīgv.*: गन्ता नो यच्च यच्चिवाः सुशमि श्रोता हवमरच एवयामहत् । ज्जिहासो न पर्यतासो क्रोमनि यूयं तस्य प्रचेतसः स्नात दुर्धतेवो निदः (where *Sāy.* assumes that अरचः is irregularly used for अरचसः as epithet of यूयम्, viz. अरचो रचोवर्जिता यूयम् । सिक्वचनयोर्व्यत्ययः; but if अरचः is there taken as an acc. neut. and referred adverbially to श्रोता, i. e. श्रोत = मुहुत्, the sense would remain the same without violence being done to the grammatical properties of the word. A connection of अरचः with हवम्, as pro-posed elsewhere, would be likewise at variance with gram-mar). E. अ priv. and रचस.

अरक्षित *Tatpur.* m. f. n. (-तः-ता-तम्) Unguarded, unpro- tected; e. g. *Mahābh. Śāntip.*: अमात्वा ह्यपहर्तारो भूषिष्ठं इति भारत । राजकोषस्य मोक्षारं राजकोषविषोषकाः । समेत्य सर्वे बाधन्ते स विनशत्वरक्षितः; or *Hitop.*: अरक्षितं तिष्ठति देवरक्षितं सुरक्षितं देवहतं विनशति; or *ibid.* (ed.

Schlegel-Lassen): अस्वस्वमित्यतो ऽनुयोगादर्धस्य प्राप्तिरे-
वास्ति । अस्वस्वारचितस्य धनस्य भवति स्वयं नाशः; ed.
Wilkins: अस्वस्वमभीप्सितो ऽनुयोगादर्धप्राप्तिरेव । अस्वस्वा-
प्सरचितस्य स्वयं भवति विनाशः; edd. *Seramp.*, *Calc.* and
Bombay: अस्वस्वमित्यतो ऽर्धयोगादर्धस्य प्राप्तिरेव । अस्वस्वा-
प्सरचितस्य निधेरपि स्वयं विनाशः (*om.* in the *ed. Johnson*).
E. अ neg. and रचित.

अरगराट Bahuvr. (?) m. (-टः) (*ved.*) *Perhaps*: a valley;
e. g. *Atharvav.*: गिरावरगराटेषु हिरण्ये गोषु यवशः । सुरा-
यां सिन्धुमानायां कीलासि मधु तन्मयि. E. doubtful; per-
haps अर and गराट; the latter being possibly synonymous
with गर्ते.

अरस्वध Tatpur. (?) m. (-धः) A plant, *Cassia fistula*. Also
आरस्वध (which is the more usual form), **आरगवध**, and
आर्मध. (*Bharat. Dvirip.*: आरस्वधो ऽरस्वधः स्वात;
Viswapr. Śabdabh.: आरस्वधारगवधौ; *Ratnakosha*, as quoted
by *Rāyam.* on the *Amarak.*, &c.: आरस्वधो ऽव श्रम्यावः
कृतमासस्यार्मधः). For its properties, &c. see आरस्वध.
E. A curtailed form of the latter word.

अरघट्ट I. Tatpur. m. (-ट्टः) A revolving machine (made
of pieces of wood arranged like spokes of a wheel) for
raising water from a well; e. g. *Panchat.* (*ed. Kosegarten*
p. 209): स (i. e. मख्खकरावः) कदाचिद्वायदेववेवितो
ऽरघट्टघट्टिकामावह्य कृपात्कमेव निष्कान्तः (for 'घट्टिका'
comp. *Benfey's* transl. note 1258).

II. Bahuvr. m. (-ट्टः) A large well. Also आरघट्ट;
Bharata: अरघट्टो वृक्षादिर्दीर्घादिरपि । आरघट्टः. — [Both
meanings of the word are given by several comm. on
the *Amarak.*; *Kshirasv.*: महाकूप; *Ramāsr.*, *Bhānud.* &c.:
कूपमेद; the latter also: अरिसकावयवसदृशैः काष्ठविशेषैर्ध-
व्यते । रच्यते । अरघट्टः । कृपाव्यसनिःसारणार्थं घटीयन्त्र-
मित्वन्वे (see I.); similarly *Bharata*. In the passage of
the *Amarak.* (कोट्टारघट्टहट्टाश्च &c.) some divide कोट्ट-
अरघट्ट-हृ; others कोट्टार-घट्ट-हृ; the latter mode of
division is not approved of by some comm., as the words
in question occur in the *Amarak.* amongst those, ending
in ट; it is defended, however, by others, on the ground
that words in र may be included amongst those in ट;
Rāyam.: कस्वचिन्वते कोट्टार इति छेदः । तन्न । टान्तमध्ये
रान्तापाठस्वांसन्ते; *Bhar.*: केचित्तु कोट्टार इति छेदः ।
घट्टो नवादी स्नानार्थं प्रवेशस्नानं घाट इति यस्य प्रसिद्धिः ।
घट्टो जनात इति ज्ञातः । टान्तमध्ये रेफान्तच्छेदस्यायुक्तत्व-
मित्वन्वे कान्तादिक्रमस्वाप्रतिघातत्वात् । टान्तमध्ये रेफान्त-
निर्देशो न कुष्ट इत्यपरे.] E. अर 2. 1. and घट्ट.

अरघट्टक m. (-कः) The same as अरघट्ट I. (*Haldy., Hemach.*:
पादावर्तो ऽरघट्टकः; *Hem.*: विलोममरघट्टके; *Viswapr.*: वि-
लोमं चारघट्टके). E. अरघट्ट, taddh. aff. क.

अरकृत Tatpur. m. (-कृत) (*ved.*) ¹One who acts so as to
give satisfaction; e. g. *Rigv.*, *Sāmav.*: आ त्वव सुवर्दुघां
ऽवे जायचवेपसम् । इह धेनुं सुदुघामन्यामिषमुद्धारामरं-
कृतम् (*Sāy.* on the *Rigv.*: अरं कृतमसंकर्तारं पर्याप्तकारिणं
वेहं चाह्वये; but in his comm. on the *Sāmav.*, he takes the
word as the acc. of अरं कृत q. v.; viz. अरं कृतम् । असं-
कृतम् । सर्वदा भूषितमित्यर्थः). ²One who completes, or pro-
perly prepares, that which is requisite for a sacrifice; e. g.
Rigv.: जनासो वृक्षवर्हिषो हविष्यन्तो अरं कृतः । युवां हवन्ते

अग्निना (*Sāy.*: अरं कृतः पर्याप्तकारिणः । यदा हविरादीना-
मसंकर्तारः); or *ibid.*: स्वमपे इविसोदा अरं कृते स्वं देवः
सविता रत्नधा असि (*Sāy.*: हे अपे स्वामरं कृते स्वमसं कुरुते
यजमानाय इविसोदा: &c.). E. अरम् and कृत (क, kṛit
aff. कृिप).

अरकृत Tatpur. m. f. n. (-तः-ता-तम्) (*ved.*) ¹Treated in
a satisfactory manner, gratified; e. g. *Rigv.*: गृहो चास्यरं-
कृतो देवेभ्यो हववाहनः (viz. Agni; *Sāy.*: गृहः । हविषां
यहीता । अरं कृतः । यजमानैरसं कृतः). ²Completely pre-
pared, or made ready (for sacrificial purposes); e. g. *Rigv.*:
वायवा याहि दर्शतेमे सोमा अरं कृताः (*Sāy.*: अभिषवादि-
संस्कारो ऽसंकारः । ... अरं कृता असं कृताः); or *Rigv.*
Atharv.: यमाय सोमं सुनुत (*Ath.*: सोमः पवते) यमाय बुजता
(*Ath.*: क्रियते) हविः । यमं ह यज्ञो नक्षत्रपिदूतो अरं कृतः
(*Sāy.*: अरं कृतः । ब्रह्मिर्ब्रह्मिरेसंकाररूपियुक्तः । तादृशो यज्ञः);
or *Atharv.*: भूम्यां देवेभ्यो इदति यज्ञं हवमरं कृतम्. Comp.
also s. v. अरं कृत col. a, l. 53. [The meaning "adorned"
which is the usual one of असं कृत q. v., is probably foreign
to the *ved.* word अरं कृत.] E. अरम् and कृत.

अरकृति Tatpur. f. (-तिः) (*ved.*) [¹Completion.] ²Full
satisfaction or gratification; e. g. *Rigv.*: का ते अस्त्वरं कृतिः
सृतिः कदा नूनं ते मघवन्दाशेम (*Sāy.*: हे इह ते तव सृक्तिर-
आभिः क्रियमाषिः सो वैरं कृतिरसं कृतिः कासि. E. अरम्
and कृति.

अरकृ Tatpur. m. f. (-कृः-कृ) A kind of fish (*Bhāvapr.*, as
quoted in the *Nigh. Pr.*: मत्स्यमेद). E. अरम् and कृ;
"moving quickly".

अरकृम Tatpur. m. [f. n.] (-मः[-मा-मम्]) (*ved.*) One who
goes or comes readily; e. g. *Rigv.*, *Sāmav.*: प्रत्वक्षी पि-
पीषते विश्वानि विदुषे भर । अरंगमाय अगमये ऽपसाहध्वने
नरे (*Sāy.* on the *Rigv.*: अरंगमाय पर्याप्तगमनाय; on the
Sāmav.: अरम् । असं पर्याप्तम् । शूच्यमति गन्ते); or *Rigv.*:
महः सु वो अरमिषे सवामहे मीळुषे अरंगमाय अगमये
(*Sāy.*: हे इह महो महतो वः । तवेत्वर्धः । त्वत्वेन ब्रह्म-
चनम् । अरं गमनमस्वद्विषयमिच्छामि [but comp. s. v. अर
3. 1.]. तदर्थं मीळुषे सेङ्गे । अरंगमाय संपूर्णगमनाय । अगमये
गमनशीलाय यज्ञं प्रति). E. अरम् and गम.

अरकृर Tatpur. m. (-रः) (*ved.*) Probably: one who
bestows praise, a sacrificer who hymns the gods; e. g.
Atharvav.: अरं करो वावदीति वेधा बक्षो वरचया । इरा-
मह प्र शंसत्वनिरामय सेधति. Compare अरकृष. ²Fac-
titious or made up poison (*Wilson*). E. अरम् and क्र.

अरकृिन् Tatpur. m. f. n. (-कृि-कृिषी-कृि) Free from pas-
sion. See the next. E. अ neg. and कृिन्.

अरकृिसत्त्व Bahuvr. m. pl. (-त्वाः) (In Buddhistic doctrine.)
According to the Nepalese Buddhists, a class of divinities
which belong (probably) to the fourth degree of the
fourth *dhyāna* or contemplation; (literally, "having the
nature of passionless beings"). See *Burnouf, Introd. à*
l'Histoire du Bouddhisme Indien, vol. I., p. 614. E. अरकृिन्
and सत्त्व.

अरकृदी Bahuvr. (?) (-दी) The name of a plant; see मधुमा-
धवी (*Nigh. Pr.*). E. अरम् and कृद (?).

अरकृष Tatpur. m. (-षः) (*ved.*) Probably the same as
अरकृर 1.; e. g. *Atharvav.*: अरकृषो निमज्जोत्सव्यं पुनर-
वीत. E. अरम् and कृष.

अरु Bahuvr. m. f. n. (-अः-आ-अम्) Free from dust or impurity, pure, clean; e. g. *Rāmāy. Yuddhak.* (older recens. ed. *Calc., Bomb.*): अरुवे वाससी दिव्ये शुभाभारुणानि च । अवेचमाया वैदेही प्रददौ वायुसुनवे; (the later recension, ed. *Gorr.* evades the archaic form: वासांसि चैव मुख्यानि शुभाभारुणानि च । अवेच मैथिली चैव हनुमतां जवङ्गमम्). E. A curtailed form of अरुवस्.

अरुवस् Bahuvr. 1. m. f. n. (-आः-आः-अः) ¹Free from dust or impurity, pure, clean; e. g. *Mahābh. Nalop.*: ततस्त्राहस्त्रमरुवः प्रावृषोद्गुधाधिपः. ²Free from the mental condition called रवस् q. v. — Compare the preceding and अरुवस्.

2. (-आः) A young girl before menstruation (*Hemach.*: गीरी तु नपिकारजाः; *Vallabhag.* on these words: अष्टवर्षक्या नास्ती द्वे । नास्ति रवो ऽस्या अरुवा अप्राप्तर्गुरित्यर्थः । यदमरः । गीरी तु नपिकानागतार्तवा ॥ अष्टवर्षा भवेत्गीरी दशमे नपिका भवेदिति स्मृती भेदः । स लक्षणाश्रितः. According to this gloss, अरुवाः would not be a synonym, but a general definition of गीरी and नपिका; these two latter words alone being intended by Hemach. for “a young girl eight years old”). E. अ priv. and रवस्.

अरुवस् Bahuvr. m. f. n. (-स्त्राः-स्त्रा-स्त्रम्) The same as अरुवस्; e. g. *Mahābh. Śāntip.*: अरुवमेवानुयाति पांशुर्वतिरितो यथा । न च तैः स्युञ्जते भाविर्न ते तेन महात्मना ॥ सरुवस्त्रो ऽरुवस्त्रश्च नैव वायुर्भवेत्तथा । तथैतदन्तरं विधात्सत्त्वचेचक्षुयोर्बुधः (*Arjunam.*: सरुवस्त्रो वायुरिवात्मा संसारी । अरुवस्त्रो वायुवन्निर्मलैकस्वभावः). E. अ priv. and रवस्, samās. aff. कप्.

अरुवाय् denom. ātm. (-यते) To become free from dust or impurity (*Gāṇa* to *Pāṇi*. III. 1. 12). E. अरुवस्, denom. aff. क्त्.

अरुञ्जु Bahuvr. m. f. n. (-ञ्जुः-ञ्जुः-ञ्जु) Not having, or consisting of, ropes. When predicated in the *Rīgv.* of a word meaning “fetter or prison”, it implies that such a fetter or prison is there understood not in a literal, but in a figurative sense; e. g. *Rīgv.*: युवो राष्ट्रं बृहद्विन्वति योयीं सेतुभिररुञ्जुभिः सिनीधः (*Sāy.*: हे इन्द्रावस्त्री यो युवां सेतुभिर्बन्धकैररुञ्जुभी रञ्जुरहिते रोगादिभिः सिनीधः पापकृतो बन्धीयः); or *ibid.*: अरुञ्जो दक्षुन्समुनद्धभीतये (*Sāy.*: यस्त्वम् — i. e. Indra — अरुञ्जो रञ्जुवयिते बन्धनागारे दक्षुनुपचपयितुं । दभीतये । दभीतिनाम कश्चिद्वृषिः । तदर्थम् । समुनप् । हिंसितवानसि). E. अ priv. and रञ्जु.

अरुटी f. (-टी) Probably the name of a plant (*Gāṇaratnam.* in the *Gāṇa*: नीरादि). E. अरुट (?), fem. aff. ऊीच्.

अरुटु m. (-टुः) A plant, *Ailanthus excelsa*, Roxb. (*Wilson*: *Bignonia Indica*). The same as अरुटु and अरुटु qq. vv. (*Rāyam.*, *Bharatam.*, *Mathureśa* &c. on the *Amarak.*; *Unīnādik.*). E. अ, un. aff. अटुच् (*Rāyam.*: अर्तिशुभ्रामटुच्; this *Unīnādi-Sūtra*, however, is not contained amongst those edited; the *Unīnādik.* which does not follow the terminology of *Pāṇini*, gives the aff. अटु).

अरुटुपर्ष Bahuvr. m. (-र्षः) Perhaps the same as the preceding (but with the udātta on the first syllable); *Atharvav.*: ते वृषाः झह तिष्ठन्ति । शकवसिः । अरुटुपर्षः &c. E. अरुटु and पर्ष.

अरुटु m. (-टुः) (ved.) A proper name; *Rīgv.*: यो न इमं चिदु त्नागामद्धिचं दावने । अरुटु अचे नञ्जे सुकल्पनि सुकल्प-

राय सुकृतुः (*Sāy.*: अरुटु ऽचे नञ्जे सुकल्पनि । एते तस्य राशो ऽध्वयाः । तेष्वन्वशात् । यद्वारुटुदयो ऽन्वे रावाणः; अरुटु and वरुटुदयो in Professor Müller's ed. are misprints). E. (?)

अरुटु m. (-टुः) The same as अरुटु (*Gāṇaratnam.*: अरुटुस्त्वविशेषः). Comp. the next and आरुटुव. E. A variety of अरुटु.

अरुटुक m. f. n. (-कः-का-कम्) Containing Aradu trees (as a country), or made of Aradu trees (*Gāṇaratnam.*: अरुटु देशे सन्ति or (तैः) निर्वृत्तां वा; comp. *Gāṇa* अरुटुादि and *Pāṇi*. IV. 2. 67. 68. [69. 70.]). E. अरुटु, taddh. aff. क्.

अरु I. 1. m. n. (-वः-वम्) (ved.) ¹Gone away, separated (from relatives); e. g. *Rīgv.*: के मे मर्यकं वि यवन्त नोभिर्न येषां गोपा अरुवसिदास (*Sāy.*: येषां गोपा अरुवाकं गोपवितारुवसिदभिगन्ता नास वभूव सो ऽयमपि:); or *ibid.*, *Atharv.*: मा भूम निद्या इवेद्द त्दरणा इव (“let us not be despised, or separated from our friends”; but *Sāy.* has the improbable interpretation “unpleasant, painful”: अरुवा इव । अरुमया दुःखिन इव वयं मा भूम). ²A stranger, one not belonging to the family; e. g. *Rīgv.*, *Sāmav.*: यो नः स्तो अरुवो यश्च निद्यो विधांसति । देवांसं सर्वे धूर्वन्तु ब्रह्म वर्म ममानरम् (*Sāy.*: यः स्तो ज्ञातिः । अरुवो ऽरुममाहः । यश्च निद्यस्तिरोभूतो दूरे स्थितः &c.); or *Rīgv.*: परिषवं अरुवस्त्र रेक्यो नित्यस्त्र रायः पतयः स्वाम (*Yāska*: परिहर्तव्यं हि गोपसर्तव्यमरुवस्त्र रेक्यः । अरुवो ऽपार्शो भवति । रेक्य इति धननाम; *Sāy.* renders here अरुव in a very improbable manner: “free from debt”: अरुवस्त्रानुवस्त्र).

³Foreign, extraneous (as a place; compare अरुवस्त्र); e. g. *Rīgv.*: जुषस्त्र नः सस्त्रा वेज्ञा च मा त्वत्वेचाअरुवस्त्रानि नञ् (where *Sāy.*, however, gives the sense: “unpleasant, bad”: अरुवस्त्रान्तरमस्त्रानि निष्कृष्टानि वेचाणि मा गन्); or *ibid.*: सा नो अमा सो अरुवो नि पातु स्वाविशा भवतु देवगोपा (*Sāy.*: सा उ । सेव । अरुवो गन्तव्ये देशे । (or, as before) अरुवे । अरुमये । अरुवस्त्रादिके देशे वा । नो ऽस्मान्नि पातु नितरां रचतु; comp. also 3. 3. ⁴Unfriendly, hostile (comp. अरु, अरुति, अरुति II., अरुति, अरुि); e. g. *Rīgv.*: हिन्वस्त्रमरुवस्त्रं न नित्यं श्यावाञ्च परि जयस्त्रावो (*Sāy.*: अपि चावो । संघामे । नित्यं सहवम् । अरुवं न । अरुमिव । वसिष्ठान्तरुवस्त्रं हिन्वन्ति); or *ibid.*: ते वाङ्म्यां धमितमपिमरुमनि नकिः षो अस्त्ररयो अरुहि तम् (*Sāy.*: अरुवो ऽरुमयिता दाहिम दुःखकारी सो ऽपि: &c.); or *Vājas. S.*: यथेमां वाचं कक्षावीमावदानि जनेभ्यः । ब्रह्मराजन्वाभ्यां मूद्राय चार्थाय च स्वाच चारुवाय (*Mahidh.*: अरुवाय पराय । अरुवो ऽपगतोदकः शुभुः । नास्ति रवः शुद्धो येन सह वाक्संभवरहितः शुभुरिति वा).

2. m. (-वः) ¹(ved.) Property (? comp. अरुवस्त्र); e. g. *Rīgv.*: न स सखा यो न ददाति सख्ये स चाभुवे सचमानाय पितः । अपास्त्रात्प्रेयात्र तदोको अस्ति पूषन्तमन्वमरुवस्त्रं चिदिच्छेत् (*Sāy.*: अरुवाद्दानुः सखुः सो ऽपप्रेयात् । अन्वमरुवस्त्रं चित् । अरुवस्त्रं स्त्रामिन एवेच्छेत् । कामयेत्; it is possible, however, that अरुवस्त्र means here “a stranger”, i. e. “let him ask another, viz. a stranger”, and that अरुवस्त्र is the elliptical word supplied at इच्छेत्. ²Ceylon leadwort, *Plumbago Zeylanica* (*Nigh. Pr.*: = चिचक).

3. n. (-वम्) ¹Going, moving; cf. s. अरुि 1. 1. ²Going towards; cf. s. अरुवन्. ³Going away; e. g. *Rīgv.*: सा नो अमा &c. (see above l. 32, where *Yāska* explains अरुवे in this way:

निरमले (? निररणे) । निर्ममले; *Durga* on these words: अरणे । अरणे च निर्ममले । बहिर्गुहात्) . 'Obtaining; e. g. *Sridharasw.* (on the *Vishnu-Pur.* ... पुषपोत्तम । नाकार-
वात्कारवादा कारणाकारवादा च । शरीरग्रहणं चापिन् (&c.):
अकस्य दुःखस्य । अरणात् । प्रापवाद्कारणमधर्मः । कस्य सु-
खकारणात्प्रापवात्कारणं धर्मः. [The comm. on the verse
अथ रथमारावन्तम् &c., in the *Nalod.*, bestows on the
word आरावन्तम्, amongst other absurd explanations, the
following: अरथम् । आरः । शीघ्रगतिः । तमवन्तं रथन्तम्;
when अरथम् would mean "a quick motion"; but no authority
attaches to this gloss.] E. अ, kṛit aff. अद्. (*Mahidh.*, as
quoted p. 456 b, l. 44, analyses the word as if it were a Ba-
huvr., अ priv. and रथ; but he is evidently wrong; *Sáyana*
seems to look upon अरथम् as being either a deriv. of अथ
or curtailed from अरथम्; but the latter alternative is scarcely
admissible.)

II. Babuvr. m. f. n. (-कः-या-यम्) Without fighting; e. g.
(death without fighting, i. e. a natural death) *Bhātik.*: न
जया नजया &c. (see p. 341 b, l. 17 ff., where the last words
are explained by *Jayam.*: महतां शूराणाम् । अरथमविष-
मानयुद्धं मरुषं विनाशनं समयात् । संप्राप्तम् । यातेर्लक्षि
रूपम् । समयात्कालेन; by *Bharatas.*: ... अरुषं युद्धरहितं म-
रुषं समयात्कालेनशास्त्रमयात्संप्राप्तम्). E. अ priv. and रथ.

अरणि 1. m. f. (-णिः) and अरणी f. (-णी) The wood of the *Ficus religiosa* (see p. 458 a, l. 25 ff.) used for producing, by attrition,
a sacrificial fire; (*Amarak.*: निर्मन्थदाहणि त्वरिर्वयोः;
Rāyam. on these words: अग्न्युत्पादनाय यत्काष्ठं काष्ठान्तरेषु
घृष्यते तत्र त्वरणिः स्नात् । स्त्रियामरणी च; similarly, *Bha-
ratam.*, *Ramān.*, *Nīlak.*, &c.; *Halāy.*: निर्मन्थदाहमरणिः;
Hemach., *Med.*, *Śabdār.*, *Bhūripṛ.*, *Bhānud.*, *Uññādik.*: निर्म-
न्थदाहणि or निर्मन्थदाहणि; *Dharaṇik.*: अरुषिर्वह्निर्निमन्-
दाहः स्नात्; *Ujjvalād.* on the *Un. S.* अतिवृ०, अरणिः
स्नाह्वयोर्मेधदाहकपिसमिन्धन इत्यमरः [?]; *Bhāttōjid.* on the
same *Sūtra*: अरुषिरपेयोनिः; *Bharatas. Dvirūp.*: अरुषि-
ररणी सने; *Purushott. Dvirūp.*: अरुषरणिः). Two pieces
of such wood being used for the production of a sacrificial
fire, viz. the अधरारणि or *nether*, and the उत्तरारणि or
upper, *Araṇi*, the dual of the word implies both *Araṇis*,
whereas the singular designates chiefly the *nether* *Araṇi*, and
the plural, several *Araṇis*, as used for several sacrificial
fires, whether these be adverted to in the plural or, col-
lectively, in the singular. (*Singular*); e. g. *Rīgv.*: अदिवा-
हेवः प्रचता गुहायन्प्रपश्यमानो अमृतत्वमेमि । शिवं यत्सक्तमा
शिवो जहामि स्वात्सख्यादरणीं नाभिममि (viz. *Agni*; *Sāy.*:
.... नाभिं नहनशीलां बन्धनशीलामरणीम् । अन्तत्वमेव —
cf. p. 458 a, l. 25 ff. — स्वात्सख्यात्सखित्वात् । अरुणासमन्-
रूपो ऽहं तच्चावात्समिति ते वशादेमि प्राप्नोमि); or *Mānava
Kalpa S.*: अरुणामुपरि ब्राह्मौदनिकमपिं समारोपयति (*Ku-
mārilasw.*: अधिक्षापयति । न त्वरणी दह्येते); or *Mahābh.*
Śāntip. (where narrating the miraculous birth of *Sūka*, the
son of *Vyāsa*): अरुणामेव सहसा तस्य मुक्कमवापतत् । सो
ऽविशङ्केन मगसा तथैव दिवसतमः । अरणीं ममन्व ब्रह्मर्षि-
स्वस्थां जज्ञे मुको नृप । मुक्ते निर्मथ्यमाने स मुको जज्ञे महात-
पाः; or *ibid.*: अरणीमपिकामो वा मध्नाति हृदयं मम; or
Hariv. (where allusion is made to the legend of *Sūka*): परा-
शरकुसोद्भूतः मुको नाम महातपाः । भविष्यति युगे तस्मिन्-

हायोनी द्विर्बभः । आसादरणां संभूतो विधुमो ऽपिरिच
ज्वलन्; or *Susruta* (where describing the eye-disease अधि-
मन्व): नेत्रमुत्पावत इव मथ्यते ऽरुणिवच्च यत्. — (*Dual*);
e. g. *Rīgv.*: अग्निं नरो दीधितिभिररुणीर्हृद्युती जनयन्
प्रशक्तम् । दूरेदृशं नृहपतिमद्युम् (*Yaska*: अरणी प्रलूत एमे
अग्निः समरवाज्जायत इति वा); or *Rīgv.*, *Śatap.*, *Bṛihadār.*:
हिरण्ययी अरणी यं निर्मन्वतो अग्निना (*Śatap.*, *Bṛih.*: हि-
रन्मयी अरणी याभ्यां निर्मन्वतामग्निनी — *Śatap.* with the
add. of देवी —) । तं ते नर्मं हवामहे (*Śatap.*: इधामहे) इ-
शमे मासि सृतवे; or *Śatapathabr.*: अरुणोरपी समारोह्य,
&c. (comp. अरुणिवेषा*, line 19); or *Mānava Kalpa S.*:
दक्षिणापिररणी &c. (*Kumārilasw.*: पुषनरणी स्नातां दक्षि-
णापिः); or *Āśval. Gr. S.*: उपस्त्रे शय्यामरणी उर्वोः, &c.
(comp. *Müller, die Todtenbest.*, *Zeitschr. d. D. morgenl. Ges.*
vol. IX. p. VI. App.); or *Mahābh. Śāntip.*: अरणी सहिते
नृह्य ममन्वापिचिर्वयोः. — (*Plural*); e. g. *Śvetāśv. Up.*:
तिलेषु तैलं दधिनीव सर्पिरापः स्रोतःस्वरणीषु चाग्निः । एव-
मात्मनि नृह्यते ऽसी सत्वेनैव तपसो यो ऽनुपस्रति; or *Śata-
pathabr.*: अरुणिवेषापीन्समारोह्य, &c. (comp. l. 11). —
Fire being, as it were, the child of the *Araṇis*, they are
called, or likened to, its parents; when the lower *Araṇi*,
अधरारणि, or briefly अरणि or अरणी, represents its mother,
and the upper *Araṇi* or उत्तरारणि, its father; e. g. *Śata-
pathabr.* (in reference to the words of the *Vāj. S.*: उर्वस्रसि ।
आयुरसि । पुकरवा असि, which apply to the ceremony of
producing the sacrificial fire): अथाधरारणिं निदधाति ।
उर्वस्रसीत्वद्योत्तरारणाव्यविज्ञापनीमुपसृश्यायुरसीति ताम-
भिनिदधाति पुकरवा असीत्वुर्वशी वा अस्मराः पुकरवाः प-
तिरथ यत्तस्मात्पुनादवायत तदायुरेवमेवैव एतस्मात्पुना-
वत् जनयति (*Mahidh.* on the *Vāj. S.*: हे अधरारणे त्वमुर्व-
स्रसि । यद्योर्वशी पुकरवो नृपस्य भोगायाधस्माच्छेते तदत्वमधो
ऽवस्थितासीत्वर्थः । हे स्नात्रीमताव्य त्वमायुरसि । अर-
णिव्येन जनिष्यमाणस्यापेरायुप्रदं भवसि । हे उत्तरारणे
त्वं पुकरवा असि । अथा पुकरवा नृप उर्वस्रा अभिमुख उपरि
वर्तते तथा त्वमपीत्वर्थः); or *Rīgv.*: उत स यं शिशुं यथा नवं
जनिष्टारणी (where the *Pada*-text reads अरणी इति, and
Sáyana, therefore, explains the word as a nom. dual, though
it seems more natural to take it here for a nom. sing.: य-
मपिररणी । हे अरणी । नवं नूतनं शिशुं यथा । अपत्यमिव
जनिष्ट । अजनिवाताम् । अरणी प्रजानां पोषणार्थं पैतृमपिम-
सुवतामित्वर्थः । जनिष्ट हाहसत्वाद्दणवत्त्वर्थः); or
(figurat.) *Mahābh. Āswam.*: अरणीं ब्राह्मणीं विधिं नृपरुषो-
त्तरारणिः । तपःश्रुते ऽभिमधीतो ज्ञानापिजायते ततः (*Arju-
nam.*: ब्राह्मणीं ब्रह्मप्रतिपत्त्यर्थं शिष्यम् । अरणीं ज्ञानरूपानु-
त्पत्तिज्ञानं विधि । नृपरुषत्तरारणिः । तत्संघर्षेण तदुत्पत्तेः ।
तपःश्रुतं ब्रह्मज्ञानार्थम् । शिष्यगते ते अभिमधीतः । कर्तुंलैव;
Nīlak.: ब्राह्मणीं बुद्धिम् । तपो मज्जनिदिध्यासनात्मकमौष-
णम् । श्रुतं वेदान्तश्रवणम् । आत्मा वाय्वरे दृष्टव्यो मन्त्र इति
(viz. *Bṛihadār. Up.*) आत्मदर्शानुवादेन श्रवणादिविधानात्.
Neither comm. notices the ungrammatical *Sandhi* तपःश्रुते
ऽभि०); or *Mahābh. Ādip.* (where the three eldest of the
five *Pāṇdu* princes are compared to the three sacrificial
fires, and their mother, *Kuntī* or *Pṛithā*, to the *Araṇi*): धृत्-
राष्ट्र उवाच । धन्वो ऽस्य नृगृहीतो ऽसि रचितो ऽसि महा-
मते । पुषारणि(Karmadh.)समुसृतीस्त्रिभिः पाष्वववह्निभिः;
compare also पाष्ववारणि (Tatpur.) "the *Araṇi* of the *Pāṇ-*

Arañi, now become the *pramantha* or *churner*, two other implements are required for producing the sacred fire, viz. the *châtra* (or *chatra*) and the *auvili* (or *ovili*). The former is a cylinder of Khayar- or Mimosa catechu-wood, twelve Angulas long; tipped at both ends with an iron plate, and surmounted by an iron bolt; the bottom plate having a square hole so as to admit the top of the *pramantha*. The *auvili* is likewise a piece of Khayar-wood; it is twelve Angulas long, four Angulas wide, and as many Angulas thick, flat at the bottom, round at the top, and covered at the bottom with an iron plate notched out so as to admit the fixing upon it of the iron bolt of the *châtra*. — Lastly, the cord, required for the act of attrition, is a strong triple twist made of cowhair and hemp, a fathom long. (*Karmapr.*: सारवहारवं चत्रमौविली — MS. Berl. चात्र° — च प्रशस्यते [comm.: सारवच्च दारु च सारवहार खदिरः । तद्भवम्]; चात्रं स्याद्वादशाङ्गुलम् । औविली द्वादशैव स्यादेतन्मन्थनयन्त्रकम् । गोवालैः शणसंमिश्रैस्त्रिवृत्तमनङ्गकम् [MS. Berl. °नङ्गगम्, which word is explained: अभ्यतन्तुकमित्यर्थः । अनंशुकमिति or अंशुरहितम्]; *Yājñik.*: चात्रं च खादिरं द्वादशाङ्गुलदीर्घं वर्तुलम् । अये लोहकीलयुक्तम् । बुध्ने प्रमन्थायप्रवयणार्थगर्तयुक्तम् । मूले ऽये च लोहपट्टिकया संयुक्तं कार्यम् । औविलीं च खादिरिं द्वादशाङ्गुलदीर्घां चतुरङ्गुलविपुलामधोभागे समां चात्रायस्थितकीलकोपरिस्थापनाथलोहपट्टिकायुक्तम् । उपरिभागे वर्तुला च कार्या । नेत्रं च गोवालशणसूत्रैस्त्रिवृत् । व्याममात्रं कार्यम्; *Yājñik. Paddh.*: द्वादशाङ्गुलं खादिरं चात्रं [v. l. चत्रं] वृत्तं [v. l. वृत्तमष्टाश्रि?] मूले ऽये च लोहपट्टिकया नद्धम् । तस्याग्नि लोहमयः कीलकः कार्यः । मूले च चतुरस्री गर्तः प्रमन्थायप्रवयणार्थः कार्यः ॥ औविलीं च खादिरिं द्वादशाङ्गुला । अधोभागे लोहपट्टिकायुक्ता च कार्या । तस्यां पट्टिकायां कीलकस्योपरिस्थापनाथानि निम्नानि स्थानानि [v. l., acc. to Prof. Weber's ed. of the *Kāty. Śr. S.*, कीलकप्रोतनार्थं स्थानानि] कार्याणि ॥ गोवालैः शणसंमिश्रैस्त्रिगुणं वृत्तं व्यामप्रमाणं च नेत्रं कार्यम्.) To bring these pieces into working order, the nether Arañi (now the *Arañi* proper) is laid on a piece of ground strewed with Kuśa grass, westward of the place where the Gārhapatyā fire is kept, with its top towards the north; then the top of the *pramantha* or churner (made of the upper Arañi) is smoothened and fitted into the square hole of the bottom of the cylinder (*châtra*); then a socket is made in the middle of that part of the (nether) Arañi which is between its thirteenth and sixteenth Angushtha, counted from the top part (cf. however, col. b, ll. 40 ff.); and in an eastward direction of it a groove, to allow the fire, when it appears, to escape. The churner (*pramantha*) surmounted by the cylinder (*châtra*) is next placed in the socket; and the *steadier* (*auvili*) fixed northwards on the iron top bolt of the cylinder. The sacrificer then sits down with his face towards the east; and, while he holds the *steadier* (*auvili*) to keep the apparatus from shaking, his wife “churns” (i. e. works round) the cylinder with the cord passed three times round it. After her (according to one school) the Adhwaryu “churns”, with his face towards the west; and, when the fire appears, he receives a present. He then catches the fire in an iron pan filled with dry powdered cow-dung, and

the sacrificer first excites it by breathing on it, saying “I put my breath into the immortal (substance)”, and then receives, as it were by inhaling, a flame of it into his mouth, saying, “I put the immortal (substance) into my breath”. (The place where the socket is made in the nether Arañi, being that which is symbolically called the genitals of the Arañi (see p. 458 b, l. 32), the *Karmapradīpa* observes, that it is likewise called the “divine womb”, since “fire is born there”. It adds, too, that those who make the socket in any other part of the Arañi incur danger of disease; but that this restriction applies only to a first “churning” of the sacred fire, not to any future repetition of the same act. As to the wife of the sacrificer, it points out, that, if there are several, all of them should perform the act, in the order of the castes to which they belong, or, if they are of the same caste, according to seniority (i. e. the date of their marriage); but that neither a Śūdra wife is permitted to perform it, nor a malicious one, nor one unfaithful or faithless; and it mentions, too, that a man who is wifeless cannot perform the ceremony at all; यत्तद्ब्रह्ममिति प्रोक्तं — cf. p. 458 b, l. 38 — देवयोनिस्तु सोच्यते । अस्यां यो जायते वह्निः स कल्याणकृदुच्यते । अन्येषु ये तु मन्थन्ति ते रोगभयमाप्नुयुः । प्रथमे मन्थने त्वेष नियमो नोत्तरेषु च ॥ नैकयापि विना कार्यमाधानं भार्यया द्विजैः । अकृतं तद्विजानीयात्सर्वानन्वारभन्ति यत् । वर्षाञ्जिञ्जेन बह्वीभिः सवर्णाभिश्च जन्मतः [comm.: विवाहकमतः] । कार्यमाप्तिच्युतेराभिः साध्वीभिर्मन्थनं पृथक् । नात्र शूद्री प्रयुञ्जीत न द्रोहद्वेषकारिणीम् । न चैवाव्रतस्यां [comm.: अपतिव्रताम्] नान्यपुंसा च सह संगताम्; *Yājñik. Paddh.*: गार्हपत्यायतनमपरेण दग्धैश्चास्तृतायां भूमावधरारणिमुत्तरायां निधायोत्तरारणेरीशानदिकस्थमष्टाङ्गुलं प्रमन्थं कृत्वा तस्य प्रमन्थस्यायं स्रच्छं कृत्वा चात्रबुध्नगतगर्तमध्ये प्रवयति; [the I. O. MS. of *Yājñik.*'s comm. on *Kāty. Śr. Sūtra* IV. 8. 26. has here तस्य — scil. प्रमन्थस्य — मूलं तत्रबुध्ने प्रवेशः; Prof. Weber's ed.: तस्य मूलं चात्रबुध्ने &c.; but, as “मूलं” is at variance not only with the Paddhati, but with a subsequent passage of the same comm. on the same Sūtra, चात्रं च खादिरं द्वादशा°, cf. col. a, l. 21, the text must be wrong there] । ततो ऽधरारणेर्मूलादष्टाङ्गुलं त्वत्का । अथाष्ट द्वादशाङ्गुलं त्वत्का तत्र यच्चतुरङ्गुलमन्तरालं भवति [the comm. on the Sūtras gives, here, likewise the dimensions in चतुरङ्गुल, instead of अष्टाङ्गुल; but, unless both terms be synonymous, this statement must be inaccurate; cf. p. 458 b, l. 35 ff.] तस्यै ऽपिमन्थनार्थं तीर्थं कृत्वा प्राच्यामग्निःसरणाय वाहिनीं कृत्वा चात्रयुक्तं प्रमन्थं तीर्थस्योपरि निदध्यात् । ततो यजमानः प्राङ्मुख उपविश्य चात्रायै यो लोहकीलको भवति तस्योपर्योवीचीमुदनायां निधायवष्टभ यन्त्रं कम्परहितं धारयेत् । ततः पत्नी चात्रं नेत्रेण चिर्वेष्टयित्वा मन्थति । ततो ऽध्वर्युः प्रत्नङ्मुखो मन्थति [*Yājñik.* on the Sūtra: ततः शाखान्तरादध्वर्युर्ध्वं । तस्यादध्वर्युः प्रत्नङ्मुखो ऽभिमन्थतीति] । अग्नौ जाते यजमानो ऽध्वर्यवे वरं ददाति । अध्वर्यो वरं तुभ्यमहं संप्रददति वाचा । मनसिके संकल्पं कुर्वन्ति । ततस्तमपिं मुष्कनोमथ-चूर्णकीर्षे कर्परे निधाय तं जातमपिमभिलचीकृत्य यजमानो मुखेन चासं प्रेरयति फुत्कारं करोति प्राणममृते दध इति मन्त्रेण । ततः सुसमिचे ऽग्नौ जाते ऽपेर्ज्वालामूर्ध्वंश्चासेन मुखमथे नृकृति । अमृतं प्राक् चादध इति मन्त्रेण; a similar ex-

planation is given in *Yājñik.*'s comm. on the *Sūtras* IV. 8. 26-30., with the addition, however, that some "churn" with the top, others with the bottom of the *pramantha*: वेचित्तमन्वायेष मन्वन्ति । अपरे तु मूलेन. [The account which *Stevenson*, in the Pref. to his transl. of the *Sāmav.*, gives of the manner in which the sacred fire was obtained — probably under his own observation —, though too short to admit of a comparison with the detail above stated, differs materially, at least in one respect, from that of the Vaidik authorities; for, after mentioning that the process "consists in drilling one piece of Arañi wood into another by pulling a string tied to it with a jerk with the one hand, while the other is slackened, and so on alternately till the wood takes fire" — he continues: "The fire is received on cotton or flax held in the hand of an assistant Brahman."] — Judging from the metaphorical language of a passage like the following from the *Bhāgav.-Pur.* (XI. 10. 12): आचार्यो ऽरणिरावः स्वादनेवास्तुत्तरारणिः । तत्संधानं प्रवचनं विद्यासंधिः सुखावहः, — it seems either that the process of obtaining the sacred fire, as before stated, must have undergone changes, or that the injunctions of the *Kalpa* works must have become unintelligible, at the time when those words were written; for, the first part of the *Śloka* confounds उत्तरारणि and अधरारणि (knowledge not being begot by the pupil on the teacher, but by the latter on the former, cf. p. 457 b, l. 42 ff.), and the latter part either bears no comparison to the kindling of the sacred fire, or, if *Śrīdharaswamin*'s gloss on it be correct, points to a mode unknown to the ritual works. He says: गुरोर्बन्धा विद्या । अविद्यातत्कार्यनिरसनमिति स्फुटीकर्तुं विद्योत्पत्तिमग्न्युत्पत्तिरूपकेण निरूपयति । आचार्य रति । आरः । अधरः । तत्संधानं तयोर्मध्यमं मचनकाष्ठम् । प्रवचनमुपदेशः । विद्या तु संधिः । संधौ भवन्नपिरिव. A quotation which he adds from the beginning of the *Taittir. Up.* explains the origin of the *Paurāṇik* bungling: तथा च श्रुतिः । आचार्यः पूर्वरूपम् । अनेवास्तुत्तररूपम् । विद्या संधिः । प्रवचनं संधानमिति; for, in the last passage, which treats of one of the mystical *Sanhitās* or unions mentioned by the *Taittir. Up.*, उत्तर does not mean "upper", but "latter", as contrasted with पूर्व, "former", whereas a former and a latter Arañi are unknown to the Vaidik works. Yet it seems that an error of this kind — which, in a sentence of so much pomposity, verges on the ludicrous — could have been scarcely possible, had its author practised, or at least theoretically known, the Vaidik process of kindling a sacrificial fire.

2. m. (-रिः) ¹ A small tree, *Premna integrifolia* (*Lin.*); *Med., Unīādik.*: अरणिर्वह्निमन्ये ना; *Śabdār.*: अरणिर्णा वह्निमन्वे; *Sureśw.*: अरणिर्दुग्धपिमन्ययोः; *Bhūrip.*: वह्निमन्वः; *Dharaṇik.*: नक्षिकारिका; *Jaiādḥ.*: अरणिर्णा वह्निमन्वः &c.; *Indu* (as quoted by *Kṣhtrasw.* on the *Amarak.*): अपिमन्वो ऽपिमचनसर्कार्यरिणो जयः । अरणिः &c.; *Chandranandana* (as quoted by the same): अपिमन्वो ऽपिमचनसर्कारी वैजयन्तिका । वह्निमन्वो ऽरणिः केतुर्वयः पावकमन्वनः । तर्कार्यो वैजयन्ती च वह्निनिर्मचनी जया । अरणिका जयन्ती च विजया च जयावहा; *Ramān., Bhānūd.* &c. on the *Amarak.* mention it likewise as a synon. of अपिमन्व. Ac-

ording to *Rāyamuk. &c.* on the *Amarak.*, अपिमन्व q. v. is so called, because fire is easily produced by the friction of two pieces of its wood: अग्न्यर्थं मथ्यते । अपिमन्वः । एतत्काष्ठद्वयसंघर्षेणाग्नीघ्नमपि रत्तिष्ठति; and the same explanation would then seem to hold good for its synon. अरणि (or पावकारणि). If this statement be correct, it would imply either the production of another than a sacrificial fire, or that, at the time when the word came into use, the Vaidik injunction regarding the wood to be used for such a purpose had been departed from. It is possible, however, that the first part of the compounds अपिमन्व, वह्निमन्व &c., means the *digestive* "fire" or "heat of digestion"; for, according to *Ainslie, Mat. Ind.* II. p. 210, the root of the *Premna integrifolia* "has a somewhat warm and bitterish taste and is prescribed, in decoction, as a gentle cordial and stomachic in fevers". ² Another plant, called दुग्धी q. v. (*Sureśw.*, see above, col. a, l. 48). ³ Another plant, a large blunt-leaved variety of the senna plant (*Nigh. Pr.*: घोर ऐरण). ⁴ Fire (*Jaiādḥ.*, amongst the synon. of अग्निः वृषाकपिर्जुहुराणः कपिलः पिङ्गलो ऽरणिः). ⁵ The sun (*Kāśikhāṇḍa* of the *Skanda-Pur.*, acc. to *Rājā Rādḥāk.*).

3. f. (-रिः) (*ved.*) A way, a mode; e. g. *Rīgv.*: दृष्ट्वा चिदस्मा अनु दुर्यथा विदे तेजिष्ठाभिररणिभिर्दाध्यवसे ऽपये दाध्यवसे (*Sāy.*: अयमग्निर्यथा विदे तेजिष्ठाभिररणिभिरत्यन्ततेजोयुक्तेर्मैरिर्ग्यज्ञादिरूपैर्दाष्टि । पूजितः सस्वर्गादिकं ददाति । अवसे । तद्रक्षणाय । यद्वा । तेजिष्ठाभिरतिशयेन तेजोवह्निररणिभिर्गमनैरितरदेवानुद्दिश्य यजमानेन दत्तं हविरवसे तेषां स्वीकाराय दाष्टि &c.); or *ibid.*: नि षू नमातिमतिं कयस्य चित्तेजिष्ठाभिररणिभिर्नोतिभिर्याभिर्योतिभिः । नेषि णो यथा पुरानेनाः शूर मन्यसे । (*Sāy.*: हे इन्द्र नि षू नम । नितरां सुष्ठु नामय । अस्मत्प्रणतं कुरु तेजिष्ठाभिररणिभिर्न । अतिशयेन तेजस्विभिर्युद्धादिरूपैर्मैरिर्व । यद्वात्तरचान्वयः । तेजिष्ठाभिररणिभिर्न । तेजोयुक्तेर्मनसाधनैर्यज्ञादिमैरिर्ग्यथास्मान्योजितवानसि । तथोद्याभिः प्रकाशकाभिरुतिभिः अस्मान्निषि । जयसि). E. According to the *Unīādī S.*, अर, un. aff. अग्नि; with or without fem. aff. ऊीप्; 1. means, literally, "the exciter".

अरणिक 1. m. (-कः) ¹The same as अरणि 2.1. (cf. col. a, l. 51).

2. f. (-का) ²The same as अरणि 2.1., or the same as तर्कारी q. v. (cf. col. a, l. 54). ³ Blunt-leaved variety of the senna plant, large or small (*Nigh. Pr.*: घोर ऐरण or लघु ऐरण). E. अरणि, taddh. aff. क; in the fem., with aff. टाप्.

अरणिमत् m. (-मान्) Being (as it were) in the Arañis (see अरणि 1.); as the sacred fire to be produced by attrition from the Arañis; e. g. *Āṅgal. Śr. S.*: अघ्नमाहं वा प्रज्जकारणिमन्तं वा मथित्वा गार्हपत्यादाहवनीयं ज्वलन्तमुत्तरेत् (*Nārāyaṇa*: नित्यधार्यश्चेत्प्रज्जलयेत् । काले काले यदि मथ्यसादा मथित्वा &c.). E. अरणि, taddh. aff. मतुप्.

अरणो. See अरणि.

अरणीकुङ्कुट Tatpur. m. (-टः) A very sharp variety of *Asafoetida*. (*Sureśwara*: अरणीकुङ्कुटो ऽसुष्यरामटे परिकीर्तितः). E. अरणी and कुङ्कुट.

अरणीकेतु Tatpur. m. (-तुः) ¹A small tree, *Premna integrifolia* (*Rājanigh.*: अपिमन्व). ² A large variety of the blunt-leaved senna plant (*Nigh. Pr.*: घोर ऐरण). — See अरणि 2.1.3. E. अरणी and केतु.

अरण्य 1. n. (-अरन्) [and m.? (-अरः?)] 'A wilderness, a forest (*Amarak.*, *Halādy.*, *Hemach.*, *Sābdar.*, *Uinādik.* &c.: वन). Originally, the word appears to have meant a wild or uncultivated tract of land, remote from the village or home of the *Ārya* settler (*Yāska*: अरण्यमपार्थं ग्रामादरन्ध्रं भवतीति वा; compare अरण्य); it is contrasted, therefore, with "home" or "village"; e.g. *Rīgv.*: अमा वनमरन्ध्रे पाहि &c.; or *Vājas. S.*: यद्गामे यदरन्ध्रे यस्तभायां यदिच्छिये । यदेन-चक्षमा यद्यमिदं तदवयवामहे स्नाहा; or *Mānava K. S.*: अरण्यमिमुषः सन्वयमानो नृहामिमुषं वा पञ्चजपेत; or *Sāta-pathabr.*, *Bṛihadār.*: एतद्दि परमं तपो यं प्रेतमरन्ध्रं हरन्ति &c. (*Sānkara*: ... यं प्रेतं मां ग्रामादरन्ध्रं हरन्ति); or *Manu*: नृहे नुरावरन्ध्रे वा निवसन्नाश्वान्धिवः &c.; or *Mahābh. Anuśāsanap.*: अरण्ये नृहवासे च त्वामि शूरास्त्रावापरे; or *Hitop.*: तेन विना सखसजनपूर्णां ऽप्यं ग्रामो मां प्रखरखवत्प्रतिभाति. Compare also (अरण्य as contrasted with पुर) e.g. *Hitopad.*: वरं वासो ऽरण्ये न पुनरविवेकाधिपपुरे. The word seems also originally to have implied a wild and lonely place overgrown with shrubs and low trees, but not unfit for human habitation; (*Nigh. Pr.*: अघुराठि वा वृष); for, when *Manu* contrasts it with वन, — परस्त्रियं यो ऽमि-वदेत्तीर्थे ऽरण्ये वने ऽपि वा &c., — *Kullūka* interprets: अरण्ये ग्रामादहिर्गुण्यताकीर्त्तये निर्बन्ने देशे । वने यजुवृषसंतते; and when अरण्य is named as the place where a *Brāhmaṇa* should read the *Gāyatrī*, it is said that he should perform this duty near water; e.g. *Manu*: अर्पां समीपि नियतो वैश्वं विधि-माश्रितः । सावित्रीमयधीयीत गत्वारन्ध्रं समाहितः; or, when *Manu* describes the life of a *Vānaprastha*, whose duty it is to dwell in a forest, (नृहस्वस्तु यदा पञ्चदशी पक्षितमात्मनः । अपत्यस्त्वेव चापत्यं तदारन्ध्रं समाश्रयेत्), he allows him, amongst other things, to derive his livelihood from "herbs that grow in earth or in water, flowers, roots, and fruits of pure trees, and oils formed in fruits" (खल्वीदकशा-कानि पुष्पमूलफलानि च । मेधवृषोन्नवान्वात्सिहांस फलसं-भवान्; *Kull.*: ... अरण्ययन्त्रियवृषोन्नवानि...); that, more- over, the अरण्य was used as pasture-ground for cows, is borne out e.g. by a passage in the *Sāntip.* of the *Mahābh.*, where treating of the *Vānaprastha*: नियतो नियताहारः षष्ठभक्तो ऽप्रमत्तवान् । तदभिहोचं ता गावो यद्वाकानि च सर्वशः । अफालकं त्रीहियं नीवारं निघसानि च । हवींषि संप्रयच्छेत मखेष्वपि पशुसु. Compare also the *Kāṭika* (on the word आश्रितगवीनः): आश्रिता गावो ऽस्मिन्नरन्ध्रे । आ-श्रितगवीनम्. See, besides, अरण्यक, धर्मारन्ध्र, and वा-नप्रन्ध्र. But, though वन, as follows from the quot. l. 23, originally may have denoted a forest thickly overgrown with large trees, and probably, therefore, an uninhabit- able forest (see वन), it occurs very frequently in the same sense as अरण्य; and both words are likewise met with in a general sense, "forest", without any reference to fitness or unfitness for human habitation. Thus *Manu*, after the verse above quoted (ll. 29. 30), continues: संखण्ड ग्राम्यमाहारं सर्वं चैव परिच्छदम् । पुषेषु भार्यां निषिष्य वनं नच्छेत्सहैव वा, and immediately after: अपिहोचं समादाय नृहं चाग्निपरिच्छदम् । ग्रामादरन्ध्रं निःसृत्वा निवसेन्नियते-च्छियः; or *Mahābh. Sāntip.* reads (apparently for the verse of *Manu*, ll. 29. 30): नृहस्वस्तु यदा पञ्चदशी पक्षितमात्म-

नः । अपत्यस्त्वेव चापत्यं वनमेव तदाश्रयेत्; or *Mahābh. Vanap.*: तस्मिन्वज्रमुगे ऽरण्ये अटमाना महारथाः । काम्यके भरतश्रेष्ठा विजहुस्ते यथामराः । प्रेक्षमाणा बह्वविधान्वनोद्देशान्मन्ततः । यद्यनुकालरम्याश्च वनराजीः सुपुष्पिताः । पाण्डवा मृगयाशी-लाश्चरन्तस्त्रहृद्वनम् । विजहुरिन्द्रप्रतिमाः कञ्चित्कालमरि-न्दम; or *ibid. Nalop.* (*Damayanti* speaking): कञ्चिद्दृष्टस्वया-रण्ये संगत्सिह नक्तो नृपः । को नु मे कथयेद्य वने ऽस्मिन्वि-धितं नृपम्; where अरण्य and वन are used as interchange- able terms. In a general sense, अरण्य occurs e.g. *Manu*: नाख्य (of a dead child under the age of two years) आर्षो ऽपिसंस्कारो न च कार्योदकक्रिया । अरण्ये आश्रयवत्त्वा अपे-युस्त्रहमेव च; or *Nyāya Sūtra*: अरण्यमुहपुष्पिनादिषु वीणा-भासोपदेशात्; or *Bhāṭik.*: उर्यपञ्चाकुले ऽरण्ये शाशीनत्ववि-वर्धिते कामुकप्रार्थना पट्टी पतिवती कथं न वा; or *Meghad.*: अरण्यरन्ध्रेष्वधिकसुरभिं (v. l. दग्धार**) गन्धमाघ्राय चोर्षाः सारङ्गाणे वनसखमुषः सूचयिष्यन्ति मार्गम्. [In passages like *Sāta-pathabr.*: अरण्ये ऽनृश्याम्बला वावापुषिन्वामुत्तमा-ङ्गतिं वृहोति; or *Bṛihadār.*: ये ग्रामी अरण्ये अर्वा सखमुपा-सते ते ऽर्षिभिरभिसंभवन्ति — comp. s. v. अरण्यक —, the word implies the abode of the *Vānaprastha*; and, in pas- sages like *Hitop.*: एषो ऽहं राक्षा पिङ्गलकेनारखरार्थं नि-युक्तः; or अचारखे मिषवन्मुहीनो मृतवदेकाकी निवसामि, it is likewise to be understood in its special sense of "in- habitable forest".] Compare also अरण्यानी. — If अरण्य, as the first part of compounds, implies the sense of a loca- tive, it is often an equivalent of "wild", e.g. अरण्यकुक्कुट, lit. "a cock in the forest", i. e. "a wild cock". See the next articles, and compare similar compounds beginning with वन. ² The name of the twelfth day of the light half of the month *Mārgaśirsha* (November-December). See अरण्यहा-दशी (compare p. 463 a, l. 49, where अरण्यं seems to be the more correct reading). ³ The name of the sixth day of the light half of the month *Jyāishtha* (May-June). See अरण्य-षष्ठी (cf. p. 464 a, l. 45).

2. m. (-अरः) ¹ The proper name of a son of the *Manu* *Raivata* (*Harivansā*). ² The proper name of one of the demigods *Sādhyas*, the sons of *Sādhyā* (*Hariv.*). ³ A tree, commonly called *Kaiyphul* i. e. *Kāyaphala* (*Sābdachandr.*: अटफल). *Thomas Hardwicke* describes it as a middle-sized tree, the bark of which is much valued in Hindustan for its aromatic and medicinal properties; its fruit being a drupe, about the size of a small nutmeg of a round oval, the nut bony, furrowed, one-celled, one-seeded, covered with a thin pulp, with a carbuncled surface, red when ripe, and very agreeable to the taste; according to him, it is highly esteemed by the natives. For a detailed description, see *As. Res.* vol. VI. pp. 330. 381. *Ainslie, Mat. Ind.* II. p. 152, says, that its bark is esteemed as a stomachic, and that its milky juice is escharotic, and reckoned as a powerful application for removing warts and other excrescences. Its botanical name, it seems, has not been as yet ascertained. — The *Nigh. Prak.* identifies the कायफल with the कुम्भी; and *Molesworth*, in his *Mahr. Dict.*, says (s. vv. कुम्भी and कुम्भा) that it is a wild tree; the leaves of which are thick and useful for summer-heads, and that strong rope is made from its bark. — E. अ, un. aff. अन्व (with the udātta on the first syllable);

Unādi-S. and Phis.); but more probably, चरख, taddh. aff. यत्, with an irregularity of accent. According to the Gaṇa चर्षकादि to Pān., the Gaṇaratnam., and the *Lingānuśās.*, चरख 1. is m. and n.

चरखक m. n. (?) (-कः-कम्(?)) ¹ The same as चरख 1.; e. g. *Yājñav.*: य एनमेव विन्दन्ति ये चारखकमाश्रिताः । उपासते द्विधाः सखं अथवा परया घृताः । क्रमान्ते संभवन्वर्धिरहः मुक्तं तद्योत्तरम्; (compare with these words the quot. from the *Bṛihadār.* s. v. चरख, p. 461 b, ll. 18. 19). ² A species of the Nimba (see निम्ब), *Melia sempervirens* (*Nigh. Pr.*: व-काखनिंब). E. चरख, taddh. aff. (probably) कन्.

चरखकवा Tatpur. f. (-वा) Wild cumin-seed, wild *Cuminum cyminum*. (*Nigh. Pr.*: ककुबिरे.) Compare वनकवा. E. चरख and कवा.

चरखकहसी Tatpur. f. (-सी) The wild Plantain, wild *Musa paradisiaca* or *sapientum*. (*Rājanigh.*: निरिखहसी; *Nigh. Pr.*: रानकेळ.) Compare वनकहसी. E. चरख and कहसी.

चरखकर्पासी Tatpur. f. (-सी) The wild cotton plant, wild *Gossipium*. (*Rājanigh.*: भारद्वाजी.) According to the *Rājanigh.*, it is cool, rough, and heals wounds of various descriptions (भारद्वाजी विमा दवा ब्रह्मशस्त्रचतापहा). Also चरखकर्पासी. E. चरख and कर्पासी.

चरखकाक Tatpur. m. (-कः) A raven (*Nigh. Pr.*: रानका-वळा). Compare चरखवायस. E. चरख and काक.

[चरखकाख. The heading of the third book of the *Rāmāyaṇa* in Mr. Gorresio's edition of the later recension of this poem. The more correct heading of this book, as given in the native editions, and in good MSS., of the older recension, is आरखकाख q. v.]

चरखकर्पासी Tatpur. f. (-सी) The same as चरखकर्पासी q. v. (*Nigh. Pr.*: रानकापसी). Compare वनकर्पासी. E. चरख and कर्पासी.

चरखकुङ्कुट Tatpur. m. (-टः) The wild cock (*Nigh. Pr.*: रानकोबरे). Compare वनकुङ्कुट. E. चरख and कुङ्कुट.

चरखकुसुतिक्या Tatpur. f. (-का) A wild sort of vetch, wild *Glycine tomentosa* (*Rājanigh.*: कुसासी). Also चरखकुसुतिक्या (*Nigh. Pr.*: विवळ्या). E. चरख and कुसुतिक्या or कुसुतिक्या.

चरखकुसुम्भ Tatpur. m. (-म्भः) Wild safflower, wild *Carthamus tinctorius* (*Rājanigh.*: कौसुम्भ or चपिसंभव; *Nigh. Pr.*: रानकरीरे). "When ripe, it is bitter, removes phlegm, and is stimulating" (*Rājanigh.*: कौसुम्भः कटुकः पाके श्लेष्महृदी-पनस सः). E. चरख and कुसुम्भ.

चरखज Tatpur. m. (-जः) A forest or wild elephant; e. g. *Panchat.*: अथ कदाचित्तथ वने भ्रमन्नरखववः समायातः. Compare वनज. E. चरख and ज.

चरखजत Tatpur. m. f. n. (-तः-ता-तम्) Gone into the forest; (an instance of *Patanjali* on *Pān.* II. 1. 24. v. 1.). E. चरख and जत.

[चरखजान. A modern misprint for चारखजान q. v.; but raised elsewhere to the dignity of a various reading of the latter word.]

चरखघोषी Tatpur. f. (-घोषी) Purslane (*Portulaca oleracea*), growing wild (*Rājanigh.*: वनघोषी q. v.). Compare *Ainslie, Mat. Ind.* II. p. 287. E. चरख and घोषी.

चरखचटक Tatpur. m. (-कः) A wood sparrow (*Rājan.*: व-नचटक, or धूसर, or भूमिशब; *Nigh. Pr.*: रानचिमळा).

"The flesh of the sparrow", says the *Rājanigh.*, "is cooling, light, aphrodisiac, and strengthening; that of the wild sparrow has similar properties; but it is heating; it is light and wholesome (?)": चटकासखं तु शीतं चघु बृधं वक्षप्रदम् । तद्वारखचकटं तसूखं चघु पधदम् (°कम्?). E. चरख and चटक.

चरखचर Tatpur. m. f. n. (-रः-री-रम्) Going or living in the forest, wild (as animals, &c.); e. g. *Panchat.* (the ass speaking to the jackal): परं वधं घाम्याः पशवो ऽरखचरा-यां वध्याः. Compare वनचर. E. चरख and चर(ट्).

चरखच Tatpur. m. f. n. (-चः-चा-चम्) Produced in a forest, wild (as plants, animals, &c.); e. g. *Hemach.*: चर्तिको ऽरख-चखिलः; or *ibid.*: चरखवे ऽखिन् (scil. महिषे) वनसः. Compare वनच and चरखभव. E. चरख and च.

चरखचार्द्रका Karmadh. f. (-का) Ginger (*Zinziber Cassumunar*) growing wild (*Rājan.*: ऐङ्ग; *Nigh. Pr.*: रानचर्खि; *Piddington, Plants of India* s. v. *Vuna-arudukum*). For its properties, see s. v. ऐङ्ग. Compare वनार्द्रका. E. चरखच and चार्द्रका.

चरखजीर Tatpur. m. (-रः) Cumin-seed (*Cuminum cyminum*) growing wild (*Rājanigh.*: वनजीर; *Nigh. Pr.*: ककुबिरे). E. चरख and जीर.

चरखजीव Tatpur. m. f. n. (-वः-वा-वम्) Living in the forest, wild; e. g. *Panchat.*: अथ सिंहशब्देन सा गुहा प्रतिरवसंपूर्णान्वापि दूरखानरखवीवांखासयामास. E. चरख and जीव.

चरखतिल Tatpur. m. (-तः) Sesamum growing wild (*Nigh. Pr.*: रानतीळ); e. g. *Hemach.*: दवाडको ऽरखतिले. Compare चरखेतिलक. E. चरख and तिल.

चरखतुलसी Tatpur. f. (-सी) Holy basil (*Ocymum sanctum*) growing wild (*Nigh. Pr.*: रानतुळस); or a variety of it; see चाखवला (*Nigh. Pr.*: चाखवळा). E. चरख and तुलसी.

चरखचपुषक m. (?) (-कः?) Sweet variety of the creeper called श्रेदयी (*Nigh. Pr.* — which writes चरखचपुषक —: नोड-श्रेदयी). E. चरख and चपुषक; or perhaps चरखचपुष, taddh. aff. क (in which case the word is no compound).

चरखद्वादशी Karmadh. f. (-शी) or चरखद्वादशीव्रत Karmadh. n. (-व्रतम्) The name of a rite performed on the twelfth day of the light half of the month *Mārgaśirsha* (November-December), which day is also called *Araṇya*, as the ceremony takes place in a forest. According to the *Bhaviṣkyotara-Purāṇa*, this rite is founded on (and probably is performed in commemoration of) an event in the history of *Sitā*, when, during her stay in the forest, in the house of *Lopāmudrā*, she was told by *Rāma* to entertain hospitably the wives of several *Munis* (*Bhav. P.*: कृष्ण उवाच — to *Yudhisṭhira* — । कौन्तेय यत्पुरा तीर्थं सीतया वनसंख्या । व्रतं राघववाक्येन [MS. I. O. °वाखेन] प्रशस्तं दोषवर्जितम् । लो-पासुद्रालये साध्वो मुनिपत्न्यो बह्व्रजाः । भोजितास्तर्पिताः सर्वैराहारैः सर्वकामिकैः । पद्मिनीपत्रविस्तीर्णैः सोपदं शैथ्यथानवैः । भक्ष्यैर्भोज्यैस्तथा लेह्यैश्चोष्यैश्चापि यदृच्छया । तामिहैक-मनाः पार्थ शृणुष्वारखद्वादशीम्). On the morning of the eleventh day of the light half of the month *Mārgaśirsha*, the worshipper who intends performing this rite bathes, and during the day pays his devotions to *Vishṇu*, while fasting. He remains awake during the next night, and, on

the following day, at dawn, he goes to a forest, where he gives fruits to a learned Bráhmaṇa, and then breakfasts, himself, in silence, after having made him partake of the compound called *Panchagavya* (q. v.). A whole year having elapsed, in the beginning of any of the ensuing months, Śrāvāṇa (July - August), Kárttika (October - November), Mággha (January - February), or Chaitra (March - April), he goes again to the forest, this time, however, with a number of servants and a quantity of choice vegetables and dishes, to regale eighteen (?) pious Bráhmaṇas living there, as well as seven handsome and virtuous Bráhmaṇa women, each married to a Bráhmaṇa who has no other wife but her. Afterwards he worships and presents with food, perfumes, garments, and incense, the twelve deities of the sun, and ultimately takes his repast, together with his servants, and the spectators and friends who have come to witness the feast. For exercising such hospitality, the Puráṇa promises the worshipper that, after death, he will go in a magnificent chariot, and surrounded by divine girls and his relatives, to Śwetadwípa, the town of Vishṇu, where everybody is similar in appearance to the god himself, and enjoys eternal felicity. (*Bhaviṣhyott. Pur.*: मार्गशीर्षे सिते पञ्च एकादश्यां दिनोदये । स्नात्वा नरः सोपवासः कृत्वा पूजां जनार्दने — MS. ०नः — । गन्धपुष्पाक्षतैर्धूपैर्दीपैर्जागरणैर्निशम । नीत्वा प्रभाति गत्वा च वने वेदाङ्गपारगम् । भोजयित्वा फलप्रायं स्वयं भुञ्जीत वाग्यतः । पञ्चगव्यं प्राशयित्वा पूर्वमेवाथ तद्दिने । वर्षमेकं शुभं पूर्णं पारयित्वा युधिष्ठिर । आवणे कार्तिके माघे चैत्रे वाथ समुद्यते । सोपदेशैः पञ्चशकैः तिलशष्कुलिकादिभिः । प्रपपिः खण्डवेष्टैश्च(?) मरीचैः सिंहकेशरैः । धूलोमुखैरमृतफलैः खादुकोकरसै रसैः । शीतलैस्तर्पयेद्विद्वानर्कपुष्पैः समाकुलैः । दधिचीराज्यपाणिज्यैश्चार्तुजातकरञ्जितैः (?) । कर्पूरनखविद्वैश्च मधुरैः पानसोत्तमैः । वज्रभृत्यं न (?) वज्रभृत्येन (?) गत्वा च सुखाद्दुःश्लिष्टं शिवम् (?) । सुखासनोपविष्टांश्च प्रागुदङ्गखवच्छुचीन् । भोजयेद्दशवज्रौ च (?) भोजयेद्दश चाष्टौ च (?) मुनीनरखवासिनः [MS. मुनीनारख] । एकदण्डी त्रिदण्डी च गृहस्थाश्चापि सुव्रताः [MS. ०स्थांश्चापि सुव्रतान्] । ब्राह्मण्यो विविधाः सप्त एकपत्न्यः पतिव्रताः । चार्वाङ्ग्यार्चिताः स्नात्वा सर्वावयवशोभनाः । सुवस्त्राः कुङ्कुमाक्ताङ्ग्यः [MS. ०स्त्रां कुङ्कुमीक्ताङ्गः] सुगन्धकुसुमार्चिताः । अङ्गैर्वा भोजनीयास्तास्ताश्चादित्यस्य देवताः । वासुदेवजनार्दनदामोदरमधुसूदनपद्मनाभविष्णुगोवर्धनत्रिविक्रमः [sic] । श्रीधरं हृषीकेशं पुण्डरीकाक्षं आदिवाराहं [sic] । एभिर्द्वादशभिर्मन्त्रैर्नमस्कारान्त्योजितैः । गन्धचन्दनसंवस्त्रधूपं दत्त्वा पृथक्पृथक् । भोजयित्वा शुभान्नानि दद्यात्ताभ्यः सुदक्षिणाम् । प्रणम्य प्रार्थयेद्भक्त्या विष्णुर्मे प्रीयतामिति । ततो भुञ्जीत सहितं भृत्यैः प्रेक्षजेनेन च । आगताभ्यागतलोकैः सुहृत्संबन्धिवन्धुभिः ॥ एवं कौन्तेय कुरुते यो ऽरण्यद्वादशीव्रतम् । स देहान्ते विमानस्थो दिव्यकन्यासमावृतः । याति ज्ञातिसमायुक्तः श्वेतद्वीपं हरेः पुरम् &c. । ये द्वादशीमुपवसन्ति सितामरण्यां (०खं?) नाम्ना वने द्विजवरानथ भोजयन्ति । साध्याः स्त्रियः सुचरिताभरणाश्च तेषां विष्णुः प्रसादमुपयाति ददाति मोक्षम्.) E. (a) अरण्य and द्वादशी; (b) अरण्य-द्वादशी and व्रत.

अरण्यधर्म Tatpur. m. (-र्मः) Forest-usage, an uncivilized or barbarous condition; e. g. *Panchat.*: तथारण्यधर्माद्विद्योय्य दाम्यधर्मेषु निधोजितः. E. अरण्य and धर्म.

अरण्यधान्य Tatpur. n. (-न्म) Rice growing wild (*Rájanigh.*:

नीवार; *Nigh. Pr.*: देवमात). The same as अरण्यशाशि. Compare उपधान्य. E. अरण्य and धान्य.

अरण्यनृपति Tatpur. m. (-तिः) The king of the forest; (compare अरण्यराज्, मृगराज्, मृगेन्द्र, and similar epithets); an epithet applied to the lion and tiger; e. g. to the tiger; *Mahábh. Nalop.* (Damayanti speaking): अरण्यराजं त्रीमां चतुर्दशो महाइन्द्रो शार्ङ्गो ऽभिमुखो ऽस्येति ब्रह्मन्विनमश्चिक्ता । अचवारण्यनृपते (v. l. अचवा त्वं वनपते) नत्वं यदि न शंससि । मां खादय मृगश्रेष्ठ दुःखादस्माद्विमोचय । श्रुत्वारण्यविक्रपितं न मामाश्वासयत्ययम्. E. अरण्य and नृपति.

अरण्यपण्डित Tatpur. m. (-तः) (Probably a modern word) "A country savant or doctor; a hedge-scholar; a village oracle" (*Molesworth*). E. अरण्य and पण्डित.

अरण्यभव Tatpur. m. f. n. (-वः-वा-वम्) The same as अरण्यज; e. g. *Panchat.*: यथा काकयवाः प्रोक्ता यथारण्यभवाशिलाः । नाममाषा न सिद्धी हि धनहीनासषा नराः. E. अरण्य and भव.

अरण्यमक्षिका Tatpur. f. (-का) The gadfly; (*Śabdaratn.*: इंशो गोमक्षिकारण्यमक्षिका &c.). Compare वनमक्षिका. E. अरण्य and मक्षिका.

अरण्यमार्जार Tatpur. m. (-रः) A wild cat; e. g. *Panchat.*: एतस्मिन्ननरे दधिकर्षी नामारण्यमार्जारः स तावतां कृतं विवाहं श्रुत्वा &c. Compare वनविहास. E. अरण्य and मार्जार.

अरण्यमुद्ग Tatpur. m. (-ङ्गः) A wild variety of the *Phaseolus mungo*; *Phaseolus aconitifolius* (*Rájanigh.*: मकुष्टक; *Nigh. Pr.*: राममूत्र or मठ). Compare वनमुद्ग. E. अरण्य and मुद्ग.

अरण्यमेथी Tatpur. f. (-थी) Fenugreek (*Trigonella foenugraecum*) growing wild (*Nigh. Pr.*: राममेथी). Compare वनमेथिका. E. अरण्य and मेथी.

अरण्ययाग Tatpur. n. (-यम्) Going to the forest; e. g. *Bhāitika.*: अरण्ययाने सुकरे पिता मां प्रायुङ्क्त राज्ये वत दुष्करे स्वाम्. E. अरण्य and यान.

अरण्यरक्षक Tatpur. m. (-कः) Keeper of a forest, superintendent of a forest district. (*Wilson.*) Cf. अरण्यरक्षक. E. अरण्य and रक्षक.

अरण्यरजनी Tatpur. f. (-नी) Turmeric growing wild (*Nigh. Pr.*: रामहठ्ठद). E. अरण्य and रजनी.

अरण्यराज् Tatpur. m. (-रः) The same as अरण्यनृपति q. v.; e. g. *Mahábh. Nalop.*: भययतिष मां रीडो वातासो दास्यच्छतिः । अरण्यराज्धाविष्टः किं मां न चातुमईसि (where *Chaturbhujam.* explains it as implying the lion, सिंहः, but *Nalak.*, the tiger, शार्ङ्गः); or compare the quotation s. v. अरण्यनृपति. E. अरण्य and राज्.

अरण्यराज्य Tatpur. n. (-ज्यम्) The sovereignty over the forest; e. g. *Hitop.* (the jackal speaking): अहं भवत्वा वनदेवतया स्वहस्तेनारण्यराज्ये सर्वोपधिरेजेनाभिषिक्तः. E. अरण्य and राज्य.

अरण्यरहित Tatpur. n. (-रितम्) Weeping in a forest or wilderness; a term for unregarded or useless complaint; e. g. *Amarusat.*: समाकृष्टा ह्येते प्रसवदहनोद्गासुरशिक्षाः स्वहस्तेनाङ्गाराखदकमधुनारण्यरहितैः; or *Dhīrtasamág.*: इत्य अरण्यरहितं कदुषं चप्यावयं विदुमैसि (i. e. अचारण्यरहितं कृत्वात्मानं विदुमवसि). Compare अरण्यविक्रपित. E. अरण्य and रहित.

अरण्यवायस Tatpur. m. (-सः) A raven (*Rájanigh.*: द्रोब-

काक; *Nigh. Pr.*: डोमकावळा). Compare अरखकाक. E. अरख and वायस.
 अरखवास Tatpur. m. (-सः) A hermitage. (*Wilson.*) E. अरख and वास.
 अरखवासिन् Tatpur. 1. m. f. n. (-सी-सिनी-सि) Living in the forest, wild (as animals); e. g. *Hitop.*: इत्यनेन क्रमेण सर्वेष्वरखवासिष्वाधिपत्वं तस्य (scil. मुन्नासस्य) बभूव.
 2. m. (-सी) One who dwells in a forest, an anchorite; e. g. *Sankara on the Chhând. Up.*: याम इति गृहस्थानामसाधारणं विशेषमरखवासिभ्यो व्यावृत्तवर्षम् (compare अरख); or *Mahāvīrachar.* (Parasurāma speaking): अरखवासी ब्राह्मणो ऽहमनभिः परमेस्वरगृहाचारस्य; or (the Pāṇḍava princes) *Mahābh. Vanap.* (Jayadratha addressing Draupadī): गतश्रीकान्दतराष्यान्कपयान्तचेतसः । अरखवासिन्: पार्थाज्ञानुरोक्तुं त्वमर्हसि. Compare अरखौकस्, वनवासिन्, and वागप्रख.
 3. f. (-सिनी) (Probably) Yellow wood-sorrel, *Oxalis corniculata* (*Rājanigh.*: अखस्यपर्षी; *Nigh. Pr.*: चाण्डवेस). E. अरख and वासिन्; in the fem., with aff. स्त्रीप्.
 अरखवासुक Tatpur. m. (-कः) An esculent vegetable, Goose-foot (*Chenopodium album* or *viride*), growing wild (*Rājanigh.*: कुञ्जर; *Nigh. Pr.*: कुञ्जीर, राजकाकवत). Also अरखवासुक. See कुञ्जर. E. अरख and वासुक or वासुक.
 अरखशासि Tatpur. m. (-सिः) The same as अरखधान्य q. v. (*Rājanigh.*: जीवार; *Nigh. Pr.*: देवमात). E. अरख and शासि.
 अरखमुज Tatpur. m. (-जः) The same as अरखस्यन्, which is the more correct form. (*Nigh. Pr.*: चाण्डना.) E. अरख and स्यन्, samās. aff. च (?).
 अरखमुकर Tatpur. m. (-रः) The wild hog. (*Wilson.*) E. अरख and मुकर.
 अरखमूरख or अरखसूरख Tatpur. m. (-कः) A white or wild variety of the esculent root *Arum campanulatum*, Rox., or *Dioscorea purpurea*, or Elephant's foot-jam. (*Rājanigh.*: चेतमूरख.) E. अरख and मूरख or सूरख.
 अरखस्यन् Tatpur. m. (-स्यन्) A wolf. (*Halāy., Hemach.*: कुक.) Comp. वनस्यन् — which, however, is not always a synonym of this word —. E. अरख and स्यन्.
 अरखवह्नी *Karmadh. f.* (-वह्नी) The name of a festival performed by woman on the sixth day of the light half of the month *Jyāishtha* (May-June). The *Rājamārtānda* of *Bhojadeva* (also quoted by *Baghunandana* in the *Tithitattwa*) mentions that on that day — called *Aranya* — women walk in the woods with fans in one of their hands (*Rājam.*: शिष्टे मासि सिति पथे वह्नी चारखसंश्रिता । अवनैककरासखामटन्ति विपिने स्त्रियः). [*Sir W. Jones* (*As. Res.* III. p. 284) adds, that they “eat certain vegetables, in hope of beautiful children”; but the latter words are, apparently, a translation of a verse which in the *Tithitattwa* — not in the *Rājamārtānda* — follows the above quotation, and relates to another festival, the *Skandashashthi*; viz.: तां विन्धवासिनीं खण्डवह्नीमारोध्यन्ति च । कन्दमूलफलहारा लभन्ते संततिं मुञ्जाम.] *Ward* gives the following description of this festival: “The worship is performed by an officiating *Brāhmaṇa*, under the *Vāta*-tree (*Ficus indica*), or under a branch of this tree planted in the house. At the time of

this worship, every woman of the village, dressed in her best clothes, with her face painted, her ornaments on, and her body anointed with oil, goes to the place of worship under the tree, taking in her hand an offering; over each of which the officiating *Brāhmaṇa* performs the usual ceremonies. The offerings are sent to the house of the officiating *Brāhmaṇa*, or distributed amongst the eager bystanders. Among others who are eager to obtain some of these offerings, are women who have not been blessed with children; each of whom sits down pensively among the crowd, and opens the end of her garment to receive what the assembled mothers are eager enough to bestow; when the giver says, ‘May the blessing of *Shashthi* be upon you, and next year may you bring offerings — with a child in your arms.’ The receiver adds with eagerness, ‘Ah, if she bestow this blessing, I will celebrate her worship; I will keep my vows, and bring offerings every year.’ This festival is called *Aranya-shashthi*, because the worshippers are directed to walk in some forest on this day, with fans in their hands. In those houses where the daughter is married, but has not left her parents, they send for the son-in-law, and at the close of the worship the girl's father sends to him, on a metal plate, a flower, some unhusked rice, a piece of string consecrated to the goddess (*Shashthi*), five or six blades of *Dūrvā* grass, a garment, &c. The son-in-law, if a person of respectability, contents himself with sticking the flower in his hair. If a poor man, he puts on the garment, and raises all the other presents to his head. If the son-in-law neglect to stick the flower in his hair, the girl's father becomes very sorrowful, and all the spectators pronounce the former a dead man — for throwing away a flower which has been offered to *Shashthi*.” Compare also *Sir W. Jones, As. Res.* III. p. 284. E. अरख (the name of the day mentioned) and वह्नी.
 अरखसभा Tatpur. f. (-भा) A court for a community of hermits, a forest-court (*Wilson, Glossary of Gc. Terms*). Compare आरख and सभा. E. अरख and सभा. [The correctness of the word seems doubtful.]
 अरखसूरख. See अरखमूरख.
 अरखहसदी Tatpur. f. (-दी) Turmeric growing wild (*Nigh. Pr.*: राजहळदा). E. अरख and हसदी.
 अरखाध्वज Tatpur. m. (-जः) Keeper or ranger of the forests, a headman or superintendent of a forest-district, an officer in the old Hindu government (*Wilson*). Cf. अरखरचक. E. अरख and अध्वज.
 अरखानि f. (-निः). See the next, of which it is a shortened form.
 अरखानी f. (-नी) ¹ (ved.) The deity of a forest. In this sense the word occurs in the *R̥g̥v.* hymn X. 146, where its *nom.* and *acc.* are (and its *loc.* may be) derived from the shortened form अरखानि. *Aranyāni* is the deity of this hymn, which runs thus: अरखान्वरखान्वसी या प्रेव नञ्जसि । कषा यामं न पृच्छसि न त्वा भीरिव विन्दतीऽ (Nirukta: अरखानीत्वेनामामन्वयते । यासावरखानि वनानि पराचीव नञ्जसि &c., where *Yaska*, therefore, takes the first word for a *voc. sing.* of अरखानी, and the second अरखानि for an

acc. plur. of अरख; similarly *Sāyana*: हे अरखानि । अरखस्य वा पाषाणिकी वाषिष्ठिदेवता । अरखानि अरखानि वाषिष्ठिप्रति वासी त्वं प्रियं नमसि । इव संप्रत्यये । नमसिः प्राप्तिवर्ती । अथ अये नमसि । संप्रति रथसायं प्राप्तीवि । अथा । निर्जनदेशे वर्तमानत्वात् । षिष्ठेयं प्रतियासि; i. e. "deity of the forest, thou who comest now to the forests, &c.". For another translation by *M. Müller*, comp. *Muir's O.S.T. II. p. 410 note*) ॥ वृषारवाय वदति यदुपावति विश्विकः । आघाटिभिरिव धावयन्नरखानिर्महीयते ॥ उत नाय इवाहस्युत नेरमेव वृक्षते । उतो अरखानिः सायं शकटीरिव सपति ॥ नामत्रिषु वा इत्यति दार्षिकीषो अयावधीत् । वसन्नरखानां सायमकुचदिति मन्यते ॥ न वा अरखानिं हृष्यन्नेनाभि नच्छति । स्वादोः फलस्य जग्धाय यथाकामं वि पद्यते. — According to the *Veya-Gāna* of the *Sāmav.* (in *Bensley's Index*), *Araiyāni* is also the deity of the *Sāmav.* verses I. 316 (= I. 4. 1. 3. 4.) and I. 371 (= I. 4. 2. 4. 2.); but, in the *Rigv.*, Indra is considered to be the deity of the hymns where the same verses occur. ² A large forest (*Amarak.*: = महारख; the same meaning is given by a *Vārtt.* of the *Kāśikā* and *Siddh. K.* to *Pān.* IV. 1. 49.); e. g. *Śatapathabr.*: यथारखानां सुगंधांश्चरती ऽग्नावा वा पिपासा वा पाप्मानो रथांसि सपती &c.; or *Bhāṭik.*: अटावमानो ऽरखानीं सतीतः सहस्रशः । वसानुमुषुषीतिष्य वद्रे भीमिण रथसा; or *Hitop.*: अथि मनधदेशे चयकपती नामारखानी. E. अरख, fem. aff. डीष्, and āgama आनुष्. [*Yāska* mentions the word in the *Nigh.* and *Nirukta*, but without defining its sense. *Pāṇini* teaches its formation, but does not state that अरखानी signifies a "great" forest; nor is this meaning given by either *Kātyāyana* or *Patanjali*.]

अरखायन Tatpur. n. (-नम्) Going to a forest, living in a forest (*Anandag.* on *Sank.* on the *Chhānd. Up.*: अरखायन-मरखवासः). The *Chhānd. Upan.*, where defining *Brahmacharya* (holy life), says that "going to the forest" is one of its essentials; and since चर्य, the latter part of the word ब्रह्मचर्य (q. v.), corresponds somehow in meaning with अयन, the latter part of अरखायन, it establishes an analogy between ब्रह्म and अरख, by recording or inventing a legend to the effect that अर and ख are names of two oceans in the world of Brahman, or in the third heaven, counted from the world in which we live; when अरखायन would imply the mystical sense of "going to the oceans, Ara and Ūya". (*Chhānd. Up.*: यदरखायनमिखायचते ब्रह्मचर्यमिव तदरख इ वै खचार्यवी ब्रह्मलोके तृतीयस्वामितो द्विवि.) E. अरख and अयन.

अरखीय m. f. n. (-यः-या-यम्) ¹ Containing a forest or forests, as a country. ² Not far from a forest, as a country (*Gāha* to *Pān.* IV. 2. 90. — comp. IV. 2. 67-70. —, and *Gānaratnam.*). E. अरख, taddh. aff. इ.

अरखतिलक Tatpur. m. (-कः) Sesamum growing wild; barren sesamum (*Kāśikā, Siddh. K., Nāgojibh.* on *Pān.*). See the quotation s. v. अरखमव, where such Sesamum is named amongst other useless articles. Compare अरखतिल. E. अरख, in the loc., and तिलक.

अरखी-नूच्य Bahuvr. m. (-च्यः) The name of the seventh Purodāśa-cake, offered to one of the Maruts while reciting the Yajurveda verse called *Vimukha* (i. e. उग्रश्च भीमश्च &c.,

Vāj. S. 39, 7), six other Purodāśas having previously been offered to other Maruts, at the ceremony of arranging the sacrificial fire-place. The seventh Purodāśa bears this name because the recital of the verse *Vimukha*, which accompanies the offering, must take place in a forest; e. g. *Śatapathabr.*: वनिवारखे ऽनूच्यः सो ऽरखी-नूच्यो भवति वड हि वापा धोरं निगच्छति (*Sāyana*: वनिवेति । अरखे ऽनूच्यः अशिद-नुवाकः । तेन ह्यवमानी ऽपि पुरोडाशो ऽरखी-नूच्यो भवति. In the present ed. of the *Śatap.* this gloss has escaped the "extracting" from *Sāyana*, together with the whole comm. of *Sāyana* on the chapter IX. 3. 1.); or *Kātyāy. Śr. S.*: पश्चादरखी-नूच्यम् (*Karka*: अनूच्यं च पुरोडाशं पश्चादधिग्रयति; *Sankshiptasāra*: अरखे ऽनूच्यो वक्तव्यः पठनीयो मन्तो यस्यासौ । अरखी-नूच्यः । उग्रश्च भीमश्चेत्ययं मन्तो नियतमरखे पद्यते । तत्संबन्धात्सप्तमो मारुतः पुरोडाशो ऽथरखी-नूच्य इ-त्युच्यते); or *ibid.*: विमुखेनारखी-नूच्यम् (*Karka*: अरखी-नूच्यं पुरोडाशं विमुखेन जुहोति । विमुखश्चाध्येतृणां प्रसिद्धः । उग्रश्च भीमश्चेति); or *Mahidh.* (on the Mantra उग्रश्च भीमश्च &c.): चयने मारुतान्पदपुरोडाशाञ्चक्रज्योतिश्चेत्यादिष्वमारुतमन्तैः ऊत्वारखी-नूच्यसंज्ञं सप्तमं पुरोडाशं विमुखसंज्ञेनोयश्चेति मन्तेण जुहुयात्. E. अरख, in the loc., and अनूच्य; scil. पुरोडाश-अरखीमाषक Tatpur. m. (-कः) A sort of kidney-bean (*Phaseolus radiatus*) growing wild. (*Kāśikā* on *Pān.*) E. अरख, in the loc., and माषक.

अरखेविलपित Tatpur. n. (-तम्) The same as अरखरुदित q. v.; e. g. *Mahābh. Nalop.* (Damayanti speaking): श्रुत्वारखेविलपितं न मामाश्वासयत्ययम्; cf. p. 463b, l. 9. [Though, in the absence of an accentuated text, it is possible to take here अर for two separate words, it seems preferable to look upon it as a compound, on account of the conventional sense in which it is used; comp. *Pān.* VI. 3. 9. The commentaries afford no assistance in deciding the point.] E. अरख, in the loc., and विलपित.

अरखौकस् Bahuvr. m. (-काः) One dwelling in a forest, a hermit; e. g. *Sākunt.* (where it is contrasted with "a householder"; comp. गृहस्थ): वैक्लव्यं मम तावदीदृशमपि (Bengal recension: °दृशमहो) खेहादरखौकसः पीडयन्ते गृह्णन्ः कथं नु तनयाविशेषदुःखिर्नवैः. Compare अरखवासिन् and वानप्रस्थ. E. अरख and औकस्.

अरत Tatpur. m. f. n. (-तः-ता-तम्) Not pleased with, averse to; e. g. *Nalod.*: अथ सुरवृषभाः खरतः (i. e. खः । अतः) प्रेक्ष कश्चिं प्रेक्षिता महाज्ञाखरतः । यः इतिषु सुभाखरतः प-प्रच्छुखप्रति घननिभा खरतः (i. e. खर, taddh. aff. तस्); (*Tikā*: यः कश्चिः सुभासु इतिषु कार्येषु । अरतः । न रतः । विरक्त इति). - E. अ neg. and रत.

अरतचप Tatpur. m. (-पः) A dog (*Trikānd., Śabdaratn.*: अन्; &c.). E. अ neg. and रतचप; lit. "without shame during copulation".

अरति I. 1. m. (-तिः) (A Vaidik epithet of Agni, the god of fire) ¹ He who goes, approaches, moves towards; e. g. *Rigv., Sāmav.*: इतो राखन्नरतिः समिद्धो रीद्वी द्वापथ सुषु-मानदग्निं (*Sāy.*: अरतिः । हविरादाथ देवान्प्रतिगता); or *Rigv.*: विश्वन्नरतिरतिर्वो अतोर्वेर्न वृषदा रघुपत्तर्षाहाः (*Sāy.*: अरतिरमिगता); or *ibid.*: ता विश्वयो संद्वेदं सुमिधा आ यदा सत्वो अरतिर्चते भूत् (*Sāy.*: अरतिर-मिगता). ² In the habit of going or approaching; e. g.

Rigv., Sāmav.: ऊर्ध्वं भानुं सूर्यस्य सभायन्विषो वसुभिरर-
तिर्वि भाति (*Sáy.:* अरतिर्गमनशीलः; the reading सभायं in
Bensley's ed. of the *Sāmav.* 2. 897. is a misprint); or *Rigv.:*
विशामकृत्स्नरतिं पावकं हव्यवाहं दधतो मागुषेभु (*Sáy.:* अ-
रतिं गन्तारम् । सर्वदा यागगृहे वर्तमानम्, or — compare 5.
— विशां प्रजानाम् । अरतिमर्थं स्वामिनमित्यर्थः). ³ Moving
quickly; e. g. *Rigv.:* त्वां ह्यग्ने सदमित्समन्ववो देवासो देव-
मरतिं ऋरिरे इति क्रत्वा ऋरिरे (*Sáy.:* अरतिं शीघ्रं गन्तार-
रम्). Compare अर 1. ⁴ Pervading, occupying, obtaining,
taking possession of; e. g. *Rigv.:* दिव इवेदरतिर्मानुषा युगा
चपो भासि पृषवार संघतः (*Sáy.:* त्वं दिव इव युलोकस्वेवा-
रतिः । आप्तो विद्युतः । तपत्यानां देवानां हविःप्रदानायैव
सर्वं च आप्त इत्यर्थः); or *ibid.:* तं देवा बुध्रे रजसः सुदंसं
दिवस्युथिबोररतिं ऋरिरे (*Sáy.:* दिवस्युथिबोर्वावापृथिबो-
ररतिम् । ... आप्तम्, or गन्तारम् — comp. 1. —, or ईश्व-
रम् — comp. the next meaning); or *ibid.:* अपिं विश्वाम-
रतिं वसुनां सपर्यामि प्रथसा यामि रत्नम् (*Sáy.:* विश्वेषां
सर्वेषां वसुनामरतिं प्रापयितारम्). ⁵ Master, lord; e. g.
Rigv., Sāmav.: तं मूर्धया स्वर्धरं देवासो देवमरतिं दधन्विरे
(*Sáy.* on the *Rigv.:* अरतिमर्थं स्वामिनं यदाभिप्राप्तद्वयम्;
in his comm. on the same verse in the *Sāmav.* he renders
the word either प्रतिगन्तारम् — comp. 1. — scil. देवाव्यज-
मानांश्च, or as quoted p. 467 a, ll. 11. 12); or *Rigv., Sá-
mav., Vájas.:* मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमुत आ
जातमपिम् आ ... जगयन्त देवाः (*Sáy.* on the *Rigv.:*
पृथिव्याः भूमेः । अरतिं ... स्वामिनम्; or गन्तारम् —
cf. line 6 —; on the *Sāmav.* he renders the word either
गन्तारम्, viz. हवींषि गृहीत्वा युलोकस्य गन्तारम् — compare
1. —, or as quoted p. 467 a, ll. 4. 5; for *Mahidh.'s* gloss
see col. b, l. 41 ff. and p. 467 a, l. 5 ff.); or *Rigv., Sāmav.,
Vájas.:* ... एना वो अपिं जमसोर्बो नपातमा जवे । प्रियं चे-
तिष्ठमरतिं स्वधरं विश्वस्य दूतममुतम् (*Sáy.* on the *Rigv.:*
अरतिं गन्तारं — comp. 1. — स्वामिनं वा; on the *Sāmav.:*
= प्रतिगन्तारम् — comp. 1. —, scil. यजमानं देवांश्च, or
as quoted col. b, l. 55 ff.; for *Mahidh.'s* gloss see col. b,
l. 46 ff. and p. 467 a, l. 2); or *Rigv.:* मूर्धा दिवो नाभिरपिः
पृथिव्या अथाभवदरती रोदस्योः (*Sáy.:* अरतिरधिपतिः);
or *ibid.:* अपिं होतारमीकृते वसुधितिं प्रियं चेतिष्ठमरतिं
ऋरिरे हव्यवाहं ऋरिरे (*Sáy.:* अरतिमीश्वरम्). — Com-
pare अर्थे. ⁶ Approaching with hostile intent, attacking;
e. g. *Rigv.:* यो मर्त्येष्वमुत अतावा देवो देवेष्वरतिर्निधायि
(*Sáy.:* अरतिरभिगन्ता शत्रुणाम्, or देवल्लोके गन्ता — comp.
1. —); or *ibid.:* अरतिं मोषु मच्छन् । आविर्ज्योको वि-
दधा निचिकन्तिरो अरतिं पर्याप आयोः (*Sáy.* renders here
अरतिम् either as mentioned col. b, l. 5 ff., or अभिग-
न्तारमरिं वा । परि सर्वतश्चिरश्चरति तिरस्करोति). Com-
pare अरि. ⁷ Anger, wrath (*Ujjwalad.* and *Bhattojid.* on
the *Unádi S.* वहिवस्वर्तिभ्यश्चित् — अरतिः क्रोधः; *Uná-
dik.:* अरतिः क्रोधे). E. अ, un. aff. अति(च); the word
being udátta on the last syllable. (*Un. S.*)

2. f. (-तिः) Anxiety, agitation (*Haláy.:* औत्सुक्य; *Uj-
jwalad.* and *Bhattojid.* on the *Unádi S.* अर्तेषु — अरति-
रहितः; *Rakshita*, as quoted by *Rájá Rádhák.:* अनवस्थित-
चित्तत्वं). E. According to the *Un. S.:* अ, un. aff. अति(च),
the word being udátta on the first syllable; but it would
seem more natural to refer it to II. 1. 3. 4., col. b, l. 9 ff.

II. 1. Tatpur. f. (-तिः) ¹ Absence of pleasure, want of
amusement (*Kárttika*, as quoted by *Rájá Rádhák.:* क्रीडा-
भावः). ² Pain; e. g. *Rigv.:* आविर्ज्योको &c. (see above, col. a,
l. 43, where *Sáyana* admits also of this rendering: अरति-
मरमर्षं दुःखम्; but as this gloss would apply to the Tatpur.
which is udátta on the first, and as अरति, in the passage
quoted, is udátta on the last syllable, the admission of this
interpretation would require us to suppose that the accent of
the Tatp. अरति was irregular in the Vedas). ³ Discomfort,
uneasiness; e. g. *Suśruta* (where treating of the symptoms of
fever caused by incantation and imprecation, see अभिषार
and अभिषाप): अमो ऽरतिर्विषर्षत्वं वैरस्यं जयनस्यवः; or the
same (where treating of the symptoms of one of the varie-
ties of हिक्का, hiccough): मुखं काषायमरतिर्गौरवं कष्टवष-
सोः. ⁴ Dissatisfaction, discontentment. According to the
Buddhists, one of the moral evils, called क्षेश, q. v. (*Burnouf*,
Lotus de la Bonne Loi p. 443); according to the *Jainas*, one
of the eighteen imperfections which their Arhats or Saints
are not subject to (*Hemach.*). Compare also the instances
under II. 2. 1., according to which a Tatpur. in this sense may
occur. ⁵ Want of rest, uneasiness; e. g. (in an amorous sense)
Daśarīpa (where defining श्रमः अरतिरक्षयः श्रमः (*Dha-
nika:* तस्मा अरतेरपश्रमः श्रमः); compare also I. 2., and the
instances under II. 2. 3. ⁶ A biliary disease (*Nigh. Pr.:* पि-
त्तरोम). E. अ neg. and रति.

2. Babuvr. m. f. n. (-तिः-तिः-ति) ¹ Not pleased, dis-
satisfied, a Vaidik epithet of Agni; e. g. *Rigv.:* विश्वो वि-
हाया अरतिर्वसुर्दधि हसे दधिषे (where *Sáyana* gives, be-
sides the meaning ईश्वरः “lord”, — comp. I. 1. 5. — the
following: अरतिः ... अरममाखो वाप्रीतिः; but the E.
which he adds, viz. अ, un. aff. अति, can scarcely apply to
the latter sense); or *Rigv., Vájas.:* उशिक्यावको अरतिः सुमे-
धाः (where *Mahidhara* has two interpretations, the one
quoted p. 467 a, l. 10, and: दुष्टेष्वरतिः प्रीतिरहितः “dis-
pleased, scil. with the wicked”). ² Unpleasant; e. g. *Rigv.:*
अनीकमस्य न मिनज्जनासः पुरः पन्नमि निहितमरती (*Sáy.:*
अरती । अरमये देशे. — Verse (V. 2. 1.) and interpretation,
however, are obscure; compare also *Wilson's* translation
and note, vol. III. p. 233 ff.). ³ Deprived of rest, restless,
always active; a Vaidik epithet of Agni; e. g. *Rigv., Sá-
mav., Vájas.:* मूर्धानं &c. (see col. a, l. 24, where *Mahidh.*,
on the *Vájas.*, interprets: पृथिव्या अरतिम् । रतिरपरमः ।
तद्रहितम् । न हि पृथिव्या उपरि कदाचिदप्यप्रिरपरमते किं
तु दाहपाकप्रकाशैः सर्वाननुगृह्णन्सर्वदा वर्तत एव; for another
interpretation of the same comm. see p. 467 a, l. 5 ff.); or
Rigv., Sāmav., Vájas.: एना वो अपिं &c. (see col. a, l. 31,
where *Mahidh.*, on the *Vájas.*, interprets: रतिरपरमः । त-
द्रहितम् । सदोषममुतमित्यर्थः; for another comment of *Ma-
hidh.* see p. 467 a, ll. 2. 3). E. अ priv. and रति; the accent
being the same as that of अरति I. 1.

III. Bahuvr. m. (-तिः) (ved.) Of pervading intellect, all-wise.
This meaning is given by *Sáyana*, in his comm. on the *Sá-
mav.*, and by *Mahidh.*, in his comm. on the *Vájas.*, as *option-
ally* applicable to several of the verses quoted under I. and II.;
e. g. *Sáy.* on एना वो अपिं &c. (see col. a, l. 31, and b, l. 46)
says in his comm. on the *Sāmav.*, besides the gloss quoted:

अरतिम् । अरतिम् ; *Mahidh.* on the same verse in the *Vājas.* has this optional gloss: अरतिम् । अरतिम् । पर्याप्तमतिम् ; or *Sāy.*, on मूर्धानं &c. (see p. 466 a, l. 24, and 466 b, l. 41), in his comm. on the *Sāmav.* says that अरतिम् may also signify अरतिम् ; *Mahidh.*, in his comm. on the *Vājas.*: यद्वा । पृ-
चिवीश्वेनाकरिचमुच्यते । आकाशमापः पृचिवीश्वेनाकरिच-
नामसु — *Nigh.* 1. 3. — पठितत्वात् । पृचिवीश्वेनाकरिच-
रतिम् । अरतिम् । पर्याप्तमतिम् । पूरकमित्यर्थः ; or *Mahidh.*,
on the *Vājas.* (उशिक्यावको अरतिः &c., see p. 466 b, l. 32):
अरतिः । अरतिम् । पर्याप्तमतिः ; or *Sāy.*, on the *Sāmav.*
(तं मूर्धया स्वर्णं &c., see p. 466 a, l. 19): अरतिम् । अरति-
तिम् । पर्याप्तमतिम् । सर्वप्रमित्यर्थः . Cf. अरति III. E. Ac-
cording to these commentators, अर and मति, with an elision
of म, — an E. which is not plausible. For a similar E.,
see अमति, p. 343 b, l. 9 ff., and the remark made there.

अरति I. (According to some, Tatpur.) 1. m. (-तिः) 'The
elbow (*Hemach.*, *Bhūripur.*, *Śabdāmuktām.*: कूर्परः ; *Viśvapr.*:
कफणिः ; *Med.*, m., *Śabdār.*, m., *Dharanik.*: कफोणिः ; *Ajayap.*:
कील) ; e. g. *Vājas. S.*: पृथीमिं राष्ट्रमुदरमंसी यीवाश्च ओषी ।
उरु अरती जानुनी विशो मे ऽङ्गानि सर्वतः (*Mahidh.*: अर-
ती हस्तदेशी) ; or *Satopathabr.*: तौ अघनेनाहवनीयमरती
संधतः । ता उत्तरवेदी सादयतो दक्षिणायामेव ओषावध्वर्युः
सादयत्पुत्ररायां प्रतिप्रस्तातानुसृजन्नावेवानाधृष्टासीति ; cf.
Vāj. S. 7. 12 ; where *Mahidh.* quotes the *Kātyāy. Śr. S.*: अ-
परेशोत्तरवेदिमरती संधाय &c. ² A fist, in general ; or (as
some appear to define it) a fist made so "as to resemble
a *Vilva* fruit", a clenched fist, hence, *hand* — but probably
always with the implied sense, "closed" (*Dharanik.*: हस्त,
cf. p. 468 a, l. 17) ; e. g. *Rigv.*, *Atharv.*: अनुसष्टो भवत्वेषो
अस्य यो असी रेवान् सुनोति सोमम् । निररती मघवा तं
दधाति ब्रह्मद्विषो हव्यवानुद्विष्टः ; "Indra manifests himself
(to the pious) ; (the sacrificer), who, though not wealthy,
offers him the Soma libation, — him, Indra, the wealthy, holds
in his hand (lit. *fist* ; i. e. he protects him), after having
defeated (निः, scil. ह्य) his enemies ; even unsolicited he
slays the foes of the Brāhmins" ; (*Sāy.*: अस्य यजमानस्य
एव एव इह्यः । अनुसष्टः । इष्टिगोचरो भवति । यो रेवान्
धनवान् । अस्या इह्याय सोमं सुनोति । अभिपुणोति । मघवा
धनेयित इह्यः । तं यजमानम् । अरती हस्ते । निर्दधाति ।
यान्निह्य (निह्यः ? ; scil. ब्रह्मद्विषः) । धारयति रचिता
सन् । त्वा च । अनुद्विष्टः । तेनानुक्तः । अप्राचित एव
सन् । ब्रह्मद्विषः । ब्राह्मणद्विष्टः । अनु । हन्ति । हिनस्ति) ;
(modern "exegetes" propose here to render अरति, "a
corner", and निर्दधाति, "he finds out" — whence the im-
proved sense of the verse would be: "the sacrificer who,
though not wealthy, offers him the Soma libation, — him
Indra finds out in a corner". (!) It requires no remark that,
neither meaning being countenanced by any text or analogy
whatsoever, their foundation must be sought for in the
region of *Vāyu*) ; or *Mahābh. Vanap.* (*Jayadrathavim.*, fol-
lowing the chapter *Draupadīthar.*): यद्यद्यसु संप्रियं धात-
रापुषतापुषी । प्राधावपुर्बमवयो जीवितेषुः सुदुःखितः । तं
भीमसेनो धावन्मवतीर्य रचादसी । अभिद्रुत्य निजयाह के-
हपचे ह्यमर्षयः । समुच्यन् च तं भीमो निष्पिपेव महीतसे ।
शिरो गृहीत्वा राजानं ताडयामास चैव ह । पुनः संजोषमा-
नस्य तस्मात्पतिमुमिच्छतः । पदा मूर्ध्नि महाबाहुः प्राहरद्वि-

पिष्यतः । तस्य जानु ददौ भीमो अग्ने (ed. Calc. wrongly:
अग्ने) विमरतिना । स मोहममद्रावा प्रहारवरपीडितः ;
Nilak., in order to explain the purport of this description,
quotes a passage from a *Nitisāstra* where it is said that
an enemy may be worried in battle, in eight different ways,
viz. 1. by pulling his hair out with the left hand, 2. knocking
him down with violence, 3. kicking him on the head,
4. pommelling his belly with the knee, 5. hitting him hard
on the cheek with the fist — made so as to resemble a *Vilva*
fruit —, 6. elbowing him frequently, 7. beating him every-
where with the palm of the hand, and 8. whirling him round
with the hand. According to the same authority, the first
four modes of fighting are legitimate, if the adversary is a
common Kshatriya ; five, if he is a wretch of a Kshatriya ;
six, if he is a *Vaiśya* ; seven, if he is a *Śūdra* ; and all the
eight, if he belongs to a mixed tribe. *Jayadratha* being
"a wretched Kshatriya" — as results from the *Draupadī-*
haraṇa-chapter of the *Mahābh.* —, *Nilak.* recognizes in the
above narrative the treatment explained under the first five
heads ; but, as this description apparently enumerates six
hostile procedures, he seems to take निजयाह केशपचे and
शिरो गृहीत्वा राजानं ताडयामास for two varieties of the
first act ; *Nilak.*: अत्रास्य जयद्रथस्य परदारहर्तुः चत्रियाध-
मत्वात्पञ्चधा मारणमुक्तम् । शिरो गृहीत्वादिना शिरःकेशे-
ष्वित्यर्थः । ताडयामास चपटाभिरिति शेषः ॥ यथोक्तं नीति-
शास्त्रे । वामपाणिकचोत्पीडा भूमौ निष्पेषणं बलात् । मूर्ध्नि
पादप्रहरणं जानुनोदरमर्दनम् । मानुराकारया मुग्धा कपोले
दृढताडनम् । कपोलिपातो ऽप्यसक्तसर्वतस्तलताडनम् । तालेन
युद्धे भ्रमणं (भ्रमणं ? , comp. परिभ्रमण, l. 41) मारणं स्मृत-
मष्टधेति ॥ चतुर्भिः चत्रियं हन्यात्पञ्चभिः चत्रियाधमम् । षड्भिर्वै-
श्यां सप्तभिस्तु मूढं संकरमष्टभिरिति. — *Chaturbhujamīra* ren-
ders, in his gloss on the passage quoted, अरति, "the side
of the palm of the hand", अरतिना करतलपात्रेण ; but these
words seem to be merely a paraphrase of the sense given.
A somewhat similar, but apparently less methodical, de-
scription of a hostile encounter is, for instance, this in the
Bhāgav. Pur.: एवं चर्चितसंकल्पो भगवान्धुसूदनः । आससा-
दाथ चक्षूरं मुष्टिकं रोहिणीसुतः । हस्ताभ्यां हस्तयोर्वद्धा पञ्चा-
मेव च पादयोः । विचकर्षतुरन्योन्यं प्रसह्य विजिगीषया । अ-
रती द्वे अरतिभ्यां जानुभ्यां चैव जानुनी । शिरःशीर्ष्णोरसो-
रस्तावन्योन्यमभिजघ्नतुः । परिभ्रामणविक्षेपपरिरम्भावपातनैः ।
उत्सर्पणापसर्पणैश्चान्योन्यं प्रत्यहन्यताम् । उत्थापनैरुन्नयनैश्चालनैः
स्थापनैरपि । परस्परं जिघीषन्तावपचक्रतुरात्मनः ; where *Śri-*
dharasw. explains, बाहुमध्यात्कनिष्ठाङ्गुलित्यतिरेकेण कृतमु-
ष्टिररतिः ; but this gloss, which refers to meaning 3. (cf.
p. 468 a, l. 30 ff.), is scarcely applicable to the passage quoted ;
or *Bhātik.*: भीष्मो धनुष्मानुपजान्वरतिरिति स रामं पथि जा-
मदग्न्यः (*Jayam.*: उपजान्वरतिर्यस्य स तथोक्तः । प्रलम्बबाहु-
रित्यर्थः) . [The *Śabdāmuktāmahārṇava* gives a meaning
खड्गमुष्टि "handle, or hilt, of a sword" ; but it is apparently
founded on a wrong reading of the *Medini*, which it quotes
as follows: अरतिर्नासिप्रकोष्ठताडुत्तिकरे ऽपि च ; whereas
the correct reading is: अरतिर्ना सप्रको, cf. p. 468 a, l. 18.]
2. m. f. (-तिः) A cubit of the middle length, ex-
tending from the elbow to the tip of the little finger, a
length of two *Prādesas* (comp. p. 275 a, l. 36) ; or a length

of twenty-four *Angulis* (q. v. and comp. below l. 56); and distinguished on one side from हस्त or कर or the cubit, from the elbow to the tip of the middle finger, and on the other, from रत्नि or the cubit from the elbow to the end of the closed fist (*Amarak.*: प्रकोष्ठे विसृतकरे हस्तो मध्या तु बद्धया स रत्निः — not सरत्निः — स्वादरत्निस्तु निष्कनिष्ठेन मुष्टिना; *Haláy.*: मध्याङ्गुलीकूर्परयोर्मध्ये प्रामाणिकः करः । बद्धमुष्टिकरो रत्निरत्निः सकनिष्ठिकः; *Hem.*: हस्तः प्रामाणिको मध्ये मध्यमाङ्गुलिकूर्परम् । बद्धमुष्टिरसौ रत्निरत्निर्निष्कनिष्ठिकः; *Jatádh.*: आ कफोणस्तते पाणी हस्तः स तु निबद्धया । मध्या रत्निरत्नित्तिस्तु तताङ्गुलिकरे द्वयोः; *Śabdaratn.*: प्रकोष्ठो विसृतकरो हस्त इत्यभिधीयते । मध्या तु बद्धया हस्तः स रत्निरिह कीर्तितः । भवेदरत्निस्तेनैव कनिष्ठेतरमुष्टिना. Amongst the *Nánarthas* of several *Koshas*, अरत्नि is explained by, *Hem.*: पाणी सकोष्ठवितताङ्गुली — which probably ought to be read सप्रकोष्ठतताङ्गुली, like the *Viśvap.*: हस्ते सप्रकोष्ठतताङ्गुली; *Dharānik.*: अरत्निः कफोणी (see 1. 1.) हस्ते (see 1. 2.) प्रकोष्ठे च तताङ्गुली; *Med.*: ... अरत्निर्ना सप्रकोष्ठतताङ्गुलिकरे; *Śabd.*: पुंसि ... सप्रकोष्ठकरे; *Ajayap.*: सप्रकोष्ठकनिष्ठकर —; *Bhūrip.*: निष्कनिष्ठमुष्टिहस्तः; *Rājanigh.*: निष्कनिष्ठमुष्टिनोपलक्षितहस्तः; *Śabdāmuktám.*: विसृतकनिष्ठाङ्गुलिमुष्टिकहस्ते. — Besides these may be quoted: *Ujjwalad.* and *Bhattojid.* on *Un. S. IV. 2.*: बद्धमुष्टिः करो रत्निः सो ऽरत्निः प्रसृताङ्गुलिः; the *Amaramāla*, as quoted by *Bharatas.* on the *Bhāttik.* and *Bhanūd.* on the *Amarak.*: रत्न्यरत्नी स्त्रियो हस्तौ बद्धमुष्टितताङ्गुली. [In the foregoing quotations several comm. on the *Amarak.*, e. g. *Rāyam.*, *Bhanūd.*, &c., render निष्कनिष्ठेन मुष्टिना, निर्गता कनिष्ठा यस्मान्नेन मुष्टिना विसृतकनिष्ठेनेत्यर्थः; i. e. “(hasta) with the fist whence the little finger is stretched out”; the *Śabdaratn.*, as above referred to, takes निष्कनिष्ठेन मुष्टिना in the sense of “with the fist made without the little finger”; and a similar interpretation is given by *Śrīdharaśw.* (cf. p. 467 b, ll. 44. 45); the sense of अरत्नि is not affected by this verbal difference.] A slight variation from the previous definitions occurs in a quotation given by the *Sankhyāparimāna* of *Gopālabhaīta*, from what he calls, the “*Prāmañikās*”; for, according to them, अरत्नि would be “the cubit from the elbow to the tip of the thumb”: प्रकोष्ठो विसृतकरो हस्तो मध्या तु बद्धया । स रत्निः स्वादरत्निस्तु निरकुष्ठेन मुष्टिना. — Whether the *Unśādikosha*, which in most cases contains correct definitions, is inaccurate in identifying रत्नि and अरत्नि (अथ रत्निरत्निश्च भवेतां प्रसृताङ्गुली), may be questionable; for, since, amongst the quotations, relative to measures, made by *Gopālabhaīta* from *Manu*, *Vṛihad-manu*, *Hārīta*, the *Mārkañdeya*- and *Āditya-Purānas*, the *Kalpataru* and the *Līlavati* (comp. also *Colebrooke*, on *Indian Weights and Measures*, *As. Res. V.* 103 ff.), no mention is made of अरत्नि, though several of these works define रत्नि, it seems possible, that a distinction between both terms may not have existed at some periods of Sanskrit literature, or in some localities of India. As a measure used to determine the dimension of profane objects, अरत्नि occurs very rarely; it is frequently, however, mentioned as a measure in reference to ritual objects. E. g. *Rāmāy. Bālak.*: एकविंशति यूपसु एकविंशत्तरत्नयः । वासोभिरैकविंशत्तरे-कैकं समसंज्ञताः (*Tilaka*: अरत्निर्नाम चतुर्विंशत्तयः); or

Śatapathabr.: अवापेर्विधाः । अष्टाविंशतिः प्राचः पुरया अष्टाविंशतिश्चिर्बन्धः स आत्मा चतुर्दश पुरया द्बिचः पञ्चचतुर्दशोत्तरचतुर्दश पुच्छं चतुर्दशारत्नीन्द्विचो पञ्च उपदधाति &c.; or the *Smṛityarthasāra*, as quoted by *Yājñikad.* on the *Kāty. Śr. S.*: मुखसं खादिरं अरत्निः; or *Jaimintyanidyam.*: वावपेयप्रकरणे (scil., in the *Black Yajuro.*) श्रूयते । अष्टदशारत्निर्वावपेयस्य यूपो भवतीति &c. — Amongst the sacrificial implements, some must, and some may, be an *Aratni* long, according to different authorities; see e. g. s. vv. अग्निहोचहवशी, अग्निपयसकसक (App.), अग्नि, अरत्नि, आसन, इडापापी, रश्म, उपवेच, उज्ज्वल, इच्छ, हवी, इच्छ, इन्द्रो-यकसज्ञ, घृष्टि, परशु, परिधि, परीशस, पिष्टपापी, प्रवचनीवा (?), मविज्ञासा, मुखस, यपायपशी, शङ्कु, शम्वा, सूर्प, मूल, स्थ, सुच, सुच; [s. v. अग्नि, p. 338, ll. 34. 35, the words “not cubit, but हस्त or hand” are to be corrected to “not the middle, but the long, cubit, हस्त”]. — Comp. also s. v. अरत्निमाच. — In *Dwign-compounds* the latter part of which is अरत्नि, the accent of the former part is that of the compound itself; except in अङ्गरत्नि (q. v.) which either follows the same rule, and therefore becomes *svārīta* on the second syllable (अङ्ग being *udātta* on the ultimate), or is *udātta* on the last syllable. See, for instance, चतुर्दशारत्नि, अरत्नि, दशारत्नि, पञ्चारत्नि. — E. च, here implying either negation or similarity, and रत्नि, i. e. “not, or similar to, a *Ratni*”, when the accent of the word, being *udātta* on the ultimate, would be irregular, (*Praudhamanor.*: न रत्निरिति नञ्समासः; *Bhanūd.*: रत्निभिन्नः । नञ्समासः; *Bharatam.*: रत्निषदृशो ऽरत्निः । सादृशे नञ्); or as an un-compounded word, च, *un. aff.* अत्तिच् (*Praudham.* on *Un. S. IV. 2.*: दशपादीपृत्ती तु । इह सूत्रे ऽर्तेरत्तिचमकितं विधावारत्निः साधितः; an E. which may have been founded on the identity of रत्नि and अरत्नि, compare col. a, l. 42; since रत्नि is derived from च, with *un. aff.* कत्तिच्, i. e. अत्तिच्, which is कित्). — *Subhūti*, as quoted by the *Śabdāmuktām.*, gives a form अर्त्ति as synon. with अरत्नि, and derives the former from अर्त्त (*Pāñ. III. 1. 29.*), with *un. aff.* नि (IV. 52): सुभुतिसु । अर्त्तेरीचकृति सूचसूचित्तादृतेः पाष्ठीदित्वात्प्रत्यये गुणे च. II. m. (-त्तिः) An enemy; e. g. *Rīgv.*: मा सीमवच चा भागुवी काडा हितं धनम् । अपायुक्ता अरत्नयः (*Sāy.*: अरत्नयो ऽरत्नमावाः शचवो ऽपयुक्ताः सन्त्विति शेषः). E. Probably, the same as that mentioned l. 29; judging from the gloss quoted, *Sāy.* seems to derive it, as a *Tatp.* (with an irregular accent, *udātta* on the ultimate), from च and रत्नि “pleasing” (from रत्न्); but the former E. is preferable. Compare अरत्न, अरति, अराति, अरि. अरत्नि m. f. n. (-कः-का-कम्) Having the length of an *Aratni* (see अरत्नि I. 2.); e. g. *Yājñav.*: यथ्यङ्गुलीनां द्वे पाष्ठीर्दु-रुकेषु च चतुष्टयम् । चत्वार्यरत्निकास्तीनि जङ्घयोस्तावदेव तु (*Mitāksh.*: बाङ्गोररत्निप्रमाणानि चत्वार्यस्तीनि). Compare the next. E. अरत्नि, *taddh. aff.* (probably) कन्. अरत्निमाच m. f. n. (-चः-ची-कम्) Having the length of an *Aratni* (see अरत्नि I. 2.); e. g. *Aitar. Br.*: श्रीङ्गुर्व्यासन्दी तस्यै प्रादेशमाचः पादाः अरत्निमाचशि शीर्षस्थानुचानि (*Sāy.*: प्रादेशद्वयमरत्निः; comp. s. v. अग्निचि, p. 275 a, l. 36); or *Śatapathabr.*: अत्र चिपुषां रत्नुं भिमिति । अचार-

त्रिमाषी मिमीते; or *ibid.*: (अधि:) प्रादेशमाषी स्यात् । प्रादेशमाषं हीदमभि वामदत्तरत्रिमाषी खेव भवति बाहुवी अरत्रिवाङ्गो वै वीथं क्रियते वीथेसंमितेव तद्भवति (compare अधि, p. 338 a, ll. 38. 50); or *ibid.*: (उबुखसमुससे) अरत्रिमाषे अरत्रिमाषात्प्रभवति; or *Kātyāy. Śr. S.*: दक्षिणासात्प्रत्नरत्रिमाषादधि लोकेपुषाः पूर्ववत्; or *ibid.*: अरत्रिमाषः सुवो ऽकृष्टपर्यवृत्तपुष्करः; or *Āpastamba* (as quoted by *Yājñikā.*): सुवः कारयेद्वाङ्गमात्रो ऽरत्रिमात्रो वा । मुखतो ऽरत्रिमाषद्वयः; or the *Kāhaka Yajurv.* (as quoted by the same): अरत्रिमाषी सुवः; or *Rāmāy. Kishk.* (later recens., ed. *Gorresio*): अरत्रिमाषा सख्यो नानारूपा भयावहाः (scil. राक्षसाः; the older recension reads, instead of this line: शैलमृष्टेषु सख्यो नानारूपा भयावहाः). E. अरत्रि, taddh. aff. माषच्.

अरच Bahuvr. m. f. n. (-चः-चा-चम्) Having no cart, cartless; e. g. *Rīgv.*: वृष्ये यत्ते वृषयो अर्कमर्षाभिर्द्वा यावायो अदितिः सवोषाः । अगन्तासो ये पवयो ऽरचा इक्ष्विता अश्ववर्तन्त दखुन् (*Sāy.*: अरचा रचहीनाः. — The *Āik-Prāttī.* notices that, in the *Rīgveda*, अरचा: loses its initial अ, after चो); or *Vājas. S.*: नमः सेनाभ्यः सेनाभिभ्यश्च वो नमे नमो रचिभ्यो अरचेभ्यश्च वो नमः (*Mahīdh.*: नास्ति रचो येषां ते ऽरचाः). E. अ priv. and रच.

अरचिन् Tatpur. m. (-ची) A warrior who does not fight in a car (comp. रचिन्); e. g. *Mahābh. Ādip.*: यद्योरेव समं विक्तं यद्योरेव समं श्रुतम् । तद्योर्विवाहः सख्यं च न तु पुष्टविपुष्टयोः । नात्रोचिद्यः ओचिद्यश्च नारची रचिन्ः सखा । नाराजा पाषिवस्त्रापि सखिपूर्वं किमिच्छते. E. अ neg. and रचिन्.

अरची Tatpur. m. (-चीः) (ved.) One who is no charioteer, one who does not understand how to drive a cart; e. g. *Rīgv.*: अजेनो वो महतो यामो अस्त्वनश्चिन्मजत्तरचीः (*Sāy.*: यं यामम् — i. e. रचम् — अरचीः । रचिः सारचिः । न रचिररचीः । असारचिरपि खोता । अजति प्रेरयति &c.). E. अ neg. and रची.

अरघ्न Tatpur. m. [f. n.] (-घ्नः[-घ्ना]-घ्नम्) (ved.) ¹ Not to be subdued, invincible; e. g. *Rīgv.*: उयमुयश्च तवससवीचो ऽरघ्नश्च रघ्नतुरो बभूव (*Sāy.*: अरघ्नश्च । शत्रुभिर्वशीकर्तुमशक्यश्च । रघेर्वशीकरश्च रूपम्). ² Unprosperous; e. g. *Rīgv.*: ता इ त्वदतिर्यदरघ्नमुयेत्वा धिय ऊह्युः शशदक्षिः (*Sāy.*: ता इ । ती खनु । उयावस्त्रिणी युवां यदरघ्नमसमुषं त्वदतिर्यजमानश्च तद्गृहं समर्धयितुं नच्छ्वः). E. अ neg. and रघ्न.

अरप Bahuvr. m. [f. n.] (-पः[-पा-पम्]) (ved.) Free from sin, virtuous, pure; e. g. *Vājas. S.*: पुमाप्पुषो जायते विन्दते वस्त्रधा विश्वाहारप एधते गृहे (*Mahīdh.*: अरपः । पापरहितः सन् । ... नास्ति रपो यस्यासावरपः । रपो रिप्रमिति पापनामनी भवत इति यास्कः — *Nir.* 4. 21.). E. The same as अरपस्, of which it is a shorter form.

अरपचन m. (-चः) The Dhāraṇī (q. v.) or mystical formula of the Bodhisattva Mañjuśrī. It is imagined to be the symbolical name of all the five Buddhas, each of its letters denoting one of the Buddhas and the essential idea represented by him; viz. the first letter, अ, denoting the Buddha *Vairochana* and the idea of *quietude*, — the second, र, the Buddha *Akshobhya* and the idea of *seclusion*, — the third, प, the Buddha *Ratnasambhava* and the idea of *purity*, —

the fourth, च, the Buddha *Amitābha* and the idea of *truth*, — the fifth, न, the Buddha *Amoghāsiddha* and the idea of *vacuity*. (*W. Wassiljew, der Buddhismus.*) E. अ-र-प-च-न, as explained.

अरपस् Bahuvr. m. f. n. (-पाः-पाः-पः) (ved.) Free from sin, virtuous, pure; (compare अरप); e. g. *Rīgv.*, *Atharv.*: चायनां विश्वा भूतानि चचायमरपा असत् (*Sāy.*: अरपा असत् । पापरहितो भवति); or *ibid.*: वृषीव च्छायामरपा अशीया विवासेयं इदं सुखम् (*Sāy.*: अरपा अपापः सन्); or *ibid.*: शं वातो वात्वरपा अप सिधः (*Sāy.*: अरपा अपापः सन्); or *ibid.*: अदत्पिबदूर्जयमानमाश्रितं तदक्षे शं चोररपो दधातम् (*Sāy.*: शं रोगशान्तिनिमित्तकं सुखम् । अरपः । अपापम्); or *Rīgv.*, *Vāj. S.*, *Atharv.*: त चा मतावसा श्रंतमेनाया (*Atharv.*: °धा) नः शं चोररपो दधात (*Sāy.*: शं सुखम् । अरपः । पापरहितम्; *Mahīdh.* renders, in this verse, अरपः, पापभावम् “absence of sin”, thus apparently taking the word as a Tatpur.; but, as its accent — udātta on the ultimate — would not countenance such a view, without the assumption of a Vaidik irregularity, the meaning given by *Mahīdh.* could only be justified, if अरपः were looked upon as the neuter of the Bahuvr. used in an absolute manner. *Sāyaṇa's* rendering seems preferable). E. अ priv. and रपस्.

[अरम. The I. O. MS. No. 1591, in Bengali characters, of *Mathureśa's Śārasundarī* on the *Amarak.* III. 2. 3. reads अरम, instead of अवम, “low, inferior”; and the same reading is mentioned by *Rājā Rādhāk.*; but, as the commentary on this word in the same MS. runs अरो-धसोः सखीपश्च, it is obvious that both times र् is a misreading — not a v. l. — for च्, for the words quoted are the *Vārtt.* of the *Kāśikā* on *Pāṇ.* IV. 3. 8.]

अरमश्च Tatpur. m. f. n. (-श्चः-शी-चम्) Not pleasing, disagreeable, not causing delight; causing pain; e. g. *Sāyaṇa* in his explanation of अरश्च (compare p. 456b, ll. 22. 33); or *Pushpadanta's Mahimastotra*: तविश्वेयं यत्तज्जगद्दुदयराप्रस्यच्छत्रयीवसुव्यस्तं तिसृषु गुणभिन्नासु तनुषु । अभव्यानामस्मिन्वरद रमणीयामरमणीं विहन्तुं व्याक्रोशीं विदधत इहैके जडधियः (*Pushpad.*: = अरमणीयाम् । अमनोहारिणीम्). E. अ neg. and रमश्च.

अरमश्चस् Bahuvr. m. [f. n.] (-चाः[-चाः-चः]) (ved.) Unfriendly disposed, of hostile intent; e. g. *Rīgv.*: अथ त्वष्टा ते मह उय वचं सहस्रभृष्टिं ववृत्तच्छताश्रिम । निवाममरमश्चं येन नवसमहिं सं पिण्णगृजीषिन् (*Sāy.*: हे च्छजीषिन् । गतरसखीमवन्निष् । येन वज्रेण निकामम् । नियतो कामो यश्च तम् । अरमश्चसम् । शत्रूणामरमभिगन्तुं मनो यश्च तम् । नवसं शब्दाद्यमानमहिं वृचमसुरं संपिण्णक् । संपिष्टवानसि । तं वचं हतवानित्वर्धः — where अरमश्चं refers, therefore, not to वच, but to अहि). E. अर (1. 2) and मजस्.

अरमशीय Tatpur. m. f. n. (-चः-चा-चम्) Unpleasant, disagreeable; e. g. see s. v. अरमश्च, l. 38, and the next. E. अ neg. and रमशीय.

अरमशीयता f. (-ता) or अरमशीयत्व n. (-त्वम्) Unpleasantness, disagreeableness. (An instance of the *Kāśikā* on *Pāṇ.* V. 1. 121.) E. अरमशीय, taddh. aff. तच् or त्व्.

अरमति I. Bahuvr. m. f. n. (-तिः-तिः-ति) (ved.) Without resting, ever active, unceasing, unremitting; e. g. (as an

epithet of the earth) *Rigv.*: प्र वो महीमरमतिं कृषुषं प्र धु-
 वषं विदुषं न वीरम् (*Sáy.*: हे खीतारो वो धुषम् । अरम-
 तिसुषरमरहिताम् । महीं महतीं भूमिम् । प्रकृषुषमाकृतम्);
 or (of speech) *ibid.*: वि वा होषा विश्वमन्नोति वार्यं वृष्य-
 तिररमतिः पनीयसी (*Sáy.*: [होषा] वाङ्ममितम् । अरम-
 तिररमतिः पनीयसी । वार्यं वरवीषम् । विश्वं सर्वं पश्चा-
 द्दिसहितधनम् । आभोति । विविधं आभुते । कीदृशी । वृह-
 सतिः । वृहतां महतां पावयिषी । अरमतिः । अर्षात्प्रकृतिः —
 comp. col. b, l. 16 ff. — । अह्ना । कुषाप्यनुपरता । पनीयसी ।
 अरमत्तं देवानां सोचकारिषी); or (of the sun) *ibid.*: पुनः
 समन्विततं वयसी मध्या कर्तोर्नधाच्छक धीरः । उत्तहाया-
 च्छान्नुत्तूरदर्धररमतिः सविता देव आनात् (*Sáy.*: अरमतिर-
 नुपरतिः). Compare अरममाव २. [This meaning applies, as it
 seems, satisfactorily to all the passages where अरमति occurs in
 the *Rigveda*; and the etym. on which it rests is countenanced
 by the Pada-text, which does not analyse the word, अर
 रमति — as it would have done, had it looked upon it as
 a compound of अर and मति, — but, in all instances,
 writes अरमति. According to this E., it is true, the accent
 of the word, udátta on the second syllable, would be ir-
 regular, if judged by the classical standard of accentuation;
 but, as such an anomaly would not be without other Vaidik
 analogies, nor become lessened, if an E. अर and मति were
 resorted to, there seems no reason for adopting the other
 — rather artificial — meanings proposed by *Sáyana* and
 mentioned under II. and III. — Modern “exeges” tell us
 that अरमति means always “officiousness (*Dienstbereithheit*),
 obedience, devotedness, and, personified, the deity of wor-
 ship or of active piousness”, but as this imaginary horde
 of meanings rides over Pada-text and all, a sober inter-
 pretation of the *Rigveda* is not affected by it.] E. अ priv.
 and रमति.

[II. Tatpur. 1. m. f. n. (-ति:-ति:-ति) ¹ Everywhere
 sporting; or going everywhere, omnipresent; e. g. *Rigv.*:
 आ वो महीमरमतिं सखीषा सां देवीं नमसा रातह्वाम् ।
 वह् (where *Gná* seems to mean the wife of Agni;
Sáy.: हे अये ... सां देवीं सर्वैर्नन्तानामितन्नामिकां देवताम् ।
 आकह । कीदृशीम् । महीं महतीम् । अरमतिमा समना-
 द्रममावां सर्वेषु वन्ती वा; but “ever active” seems here as
 satisfactory as “going everywhere”). ² Agreeable, pleasing;
 e. g. *Rigv.*: अध सा वो अरमतिं सखीषसखपुरिव चक्षमनु
 वेवसा सुवम् (soil. हे महतः; *Sáy.*: तो इक्षान् । माभिमर्षः ।
 वृषमरमतिमारमत्तं धनादिकं प्रति अर्षं वक्ष्णामनुवेव-
 च । अनुकमेव नयच । सुवं सुवमर्गं मार्गम्, i. e. ‘Maruts,
 lead me who am going towards that which is pleasing
 — i. e. riches, and the like — as if you were an eye to
 me’; but, as such an interpretation would apparently re-
 quire अरमति, it seems preferable to render: ‘Maruts, lead
 me, the traveller, who am unremitting, to a proper path,
 as if &c.’).

2. f. (-तिः) Light, splendour, beauty; e. g. *Rigv.*: उप
 यमेति युवतिः सुदृषं दोषा वसोर्हविष्मती घृतापी । उप सी-
 नमरमतिर्वसुयुः (*Sáy.*: वमभिम् । घृतापी वृहः ।
 दोषा वसो रात्रावहनि चोषिति । उपनश्चति । तमेवं सा स्व-
 कीयारमतिर्दीप्तिर्वसुयुः खीगुषां धनमिच्छन्नुपिति, i. e. “to
 Agni, whom the sacrificial ladle approaches, comes

his splendour, desiring the wealth [of the pious]”; but it
 seems preferable to render: “to Agni, &c., comes [my
 ladle], unremitting, desirous for wealth”. E. A curtailed
 form of अरमति, according to the view taken by *Sáyana*
 in the interpretations quoted.

III. Bahuvr. m. f. n. (-ति:-ति:-ति) ¹ Of accomplished,
 or of all-pervading, intellect; e. g. (as an epithet of *Twasht-
 rī*) *Rigv.*: प्रति नः खीमं स्वष्टा जुषेत स्वादसे अरमतिर्वसुयुः
 (*Sáy.*: अरमतिः पर्याप्तबुद्धिः सर्वविषयव्यापिवृद्धिर्वा; accord-
 ing to I., *Twashtri* would here be “ever active”). Compare
 अरति III. ² Having, or offering, adequate or accomplished
 praise; e. g. *Rigv.*: अरमतिरर्षवो विश्वो देवस्य मवसा
 (*Sáy.*: विश्वः सर्वः खीतुषणः । मवसा अथवा भक्षीयारमति-
 ररमतिः पर्याप्तबुद्धिर्भवति; but it might mean: ‘all [the
 pious] are unremitting in their worship of the divine [*Pá-
 shan*]’; or compare col. a, l. 4 ff., वि वा &c., where the
 optional meaning प्रकृतिः, proposed by *Sáyana*, seems to
 qualify “speech” as “full of excellent praise”; but his
 other interpretation, col. a, l. 9, seems preferable. E. Ac-
 cording to this gloss, अर and मति.]

अरममाव Tatpur. m. f. n. (-वः-वा-वम्) ¹ Not causing
 pleasure; see e. g. p. 456 b, l. 22. Compare अरमधितु-
² (ved.) Not resting, unremitting; compare अरमति I.; e. g.
Rigv.: अरममावो चलेति वा अभि सुर्वस्य प्रियं दुहितुषिरो
 रवम् (*Sáy.*: अरममावः । अनुपरतः सन्). E. अ neg. and
 रममाव.

अरमधितु Tatpur. m. f. n. (-ता-पी-तु) Not causing pleasure;
 see e. g. p. 456 b, l. 40. Compare the preceding 1. E. अ
 neg. and रमधितु.

अरमुषि m. (-दिः) The name of a king of Nepal, who con-
 quered Ajayapida, king of Kashmir. (*Rájatar.*) E. ?

अरम्वक् Tatpur. n. (-क्वम्) (In the *Sánkhya* philosophy.) The
 reverse of रम्वक्, q. v.; a technical term to denote the in-
 capacity of removing pain, by not resorting to a friend
 who may be able to impart knowledge conducive to final
 liberation. It is amongst the बुद्धिवध (q. v.) one of the
 eight obstacles which are the converse of the सिद्धि (q. v.)
 or perfections. For other terms of this category, see s. v.
 अग्रमुहित (*Sánkhyakár.*) E. अ neg. and रम्वक्.

अररः An indifferent reading in the Calc. ed. of *Pán.* III. 1.
 27., for अरर.

अरर 1. n. (-रम्) A covering, a sheath (*Hemach., Śabdār.,
 Unśiddik.*: इह; *Viśvapr.*: इहम् — read in some MSS. इहम्,
 which seems to be wrong).

2. m. f. n. (-रः-री-रम्) The leaf or panel of a door
 (*Amarak., Haldy., Hemach., Viśvapr., Med., Trikānd., Śab-
 dar., Bhūripr., Ujjwal., Bhattojid.* on the *Un. S., Unśid-
 dik.*: अपाट or अवाट). Also अररि (*Viśvapr. Śabdabh.*:
 अररमरिचापि, and compare p. 471 a, l. 1). The fem.
 अररी may belong to either form. The *Koshas* and comm.
 on the *Un. S.*, as quoted, give अरर as a neuter; *Mādāh.*'s
Dhātuvr., s. v. अ, likewise: अररं अवाटः; *Hemach.*, in
 the *Dhātupar.*, s. v. अ, as a masc., अररः अवाटः; but the
Panjikā, as quoted by *Rāyam. &c.* on the *Amarak.*, men-
 tions the word as n. f.: अररं अवातररी; likewise *Vd-
 chaspati*: अररं न वा. According to *Bharatam.*, some give

it as a m. and n.: अरमररिद्वयो ऽपि । अथ पुंस्त्रि लीये च । तुजे (viz. कपाट and अर, comp. *Amarak.* II. 2. 17.) तुजावे । न तु तुजावे इति चेत्; according to *Mathureśa*, it is m. f. n.: अरं रेफमध्वम् । स्त्रियानररी । हे (viz. कपाट and अर) चिपु । तुजे तुजावे । [The meaning “sheath of the shoot of a bamboo”, which is given, on the authority of the *Vikvaparak.*, by several modern Dictionaries, rests apparently on a mistake, for it belongs to the word अटर, which precedes अर in the *Vikvap.*, viz.: अटरकावपणे । अरीरकोहे ऽअरं कपाटे हृदने ऽपि च.]

3. m. (-रः) ¹ The same as आरा; ² an awl or knife, to pierce or cut leather with; ³ a probe. ⁴ A part of a sacrifice. ⁵ War, battle. — These meanings are given by the *Gāṇaratnam.*, in its *Gaṇa* कण्डादि, where अर is thus explained: अरिति नाम आरापथीयवाचि (where अरिति is not अरा-इति, but the general form of the base अर and इति) । स राक्षसेन्द्रस्य निशाचरेन्द्रो विभेति वर्मार एव वर्म । अररी यथाङ्गं रक्षसेत्सः. E. अ, uñ. aff. अर(ञ्).

अररक 1. f. (-का) The name of the female ancestor of one of the celebrated Hindu Gotras or families; e. g. a *Kārikā* of *Patanj.* (on *Pān.* VI. 1. 103.): कुञ्चिका अररकायाः पुंस्त्र्याधात्वात्प्रसिद्धिः. (The reading अररक of the Calc. ed. of *Pān.*, in the *Gaṇa* वर्मादि, IV. 1. 103., is incorrect. *Vardhamāna's Gāṇaratnamah.* has अरराका, which it mentions as a various reading of रराका, viz.: कुञ्चिकी-नीकवैकरज्जववापुपनवसुरारराकाकताः; *Vardh.'s comm.*: कीकिकः । नीककः । ऐकः । राजककः । वार्जनकः । की-र्षः । रराकः । अरराकेत्सः । कातः. An I. O. MS. of the *Kārikā* has अरका, which is a mistake for अररका. *Bhāmakrishna's Gāṇapāṭha* has अरराका and रराका, as two distinct names. In a MS. of the *Philsūtra-vṛtti*, the text gives अररका, which is corrected in the margin to अरराका, — as an instance to the Sūtra स्त्रीविचवर्षे —; but the correct reading seems to be अररका. According to this Sūtra, the word is udātta on the penultimate.) The Gotra-descendant, i. e. from the grandson downwards, of *Ararāk* is अररक (or of *Ararāk*, अरराक), but her Gotra-descendants collectively are called

2. m. pl. अररकाः — or, according to the v. l., अरराकाः —; e. g. *Patanj.'s Kārikā*: अररकायावापत्वं न विधिति । अररकान्येति. E. 1. ? 2. अररक or अरराक with तुच् of the taddh. aff. अच्.

अररक m. (-कः) A descendant, from the grandson downwards, of अररका (q. v.). Such descendants, collectively, are called (m. plur.) अररकाः. Also अरराक, and, collectively in the plur., अरराकाः. E. अररका, or अरराका, taddh. aff. अच्.

अरराक m. (-कः). See the preceding.

अररि 1. m. (-रिः) ¹ The same as अर 2. (*Hemach.*, in the *Abhidhānāchint.* and *Dhātupar.*: कपाट; *Haldy.* — a v. l. of अर —; and see the quot. s. v. अर 2.); e. g. *Hemach.*: वाक्यः इत्येव वस्त्रावसे ऽपी पञ्जरे ऽररी. [² Moving about, activity; see *Sāy.'s* gloss on अररिक्, col. b, l. 18. In this sense, should it occur in literature, except for etymol. purposes, the word is perhaps a fem.] E. अ, uñ. aff. अरि (*Sāyāna*).

[II. Tatpur. m. f. (-रिः) ¹ No-giver. ² (f.) No-gift. — Compare the explanation under III. and अररिक्, l. 14 ff. E. अ neg. and अरि.

III. Bahuvr. n. (-रि) ¹ The quenching of thirst; according to *Sāy.*, because “it has no other giver” — i. e. no other remedy — than water; see s. v. अररिक्, l. 15 ff. ² An incomparable blessing; liter., acc. to *Sāy.*, “to which there is no similar gift (in creation)”; see *ibid.*, l. 23 ff. — Both meanings appear to have been coined by *Sāyāna* for the sake of explaining the sense of अररिक्. E. अ priv. and अरि.]

अररिक् Tatpur. n. pl. (-ञ्जानि) (ved.) Water (*Yaska's Nigh.*, among the words meaning उदक); e. g. *Rīgv.* (rain-water, rain): अधारयदररिदानि सुक्रतुः पुरु सन्नानि सुक्रतुः (*Sāy.*: वृष्टिलक्षणाद्युदकानि). E. According to *Sāyāna*, अररि (in the accus.) and इ, implying either: ¹ ररिदाता । नास्त्वन्वो ररिरस्य पिपासोपशमनस्य (see अररि III., l. 4) । तादृशं पिपासोपशमनं ददतीत्यररिदानि, i. e. (water, because) “it affords the quenching of thirst”; or ² अररिरितयेत्यमननम् । औष्णादिको ऽरिप्रत्ययः । आतो ऽनुपसर्गे कः (*Pān.* III. 2. 3) । पृषोदरादित्वादभिमत्स्वरूपस्वरसिद्धिः । तद्दतीत्यररिदान्युदकानि चेष्टाप्रदानीत्यर्थः । आपोमयाः प्राणा इति श्रुतेः; i. e. (water, because) “it gives activity”; compare अररि I., col. a, l. 52 ff.; or ³ ररिदानम् । न विद्यते तादृशं दानमित्तरभूतेषु तदररि । तद्दतीत्यररिदानि । अन्यैरदेयं लोकोपकारि भोगं ददतीत्यर्थः; i. e. (water, because) “it confers an incomparable boon, i. e. one that cannot be conferred by anything else”, see अररि III., l. 6 ff. — None of these E. seems plausible; nor would any of them account for the accent of the word, which is udātta on the penultimate. For, when *Sāyāna* says that the word belongs to the पृषोदरादि — *Pān.* VI. 3. 109. —, this assumption may, from *Patanjali's* point of view, justify the irregularity of the nasal *dgama* between अररि and इ (or rather of the retention of the accusative ऋ in the former part of the compound), but not a change of the accent of the word, which, according to the E. proposed, would be udātta on the ultimate; comp. *Patanjali*: कानि पुनः पृषोदरप्रकाराणि । येषु लोपागमवर्णविकाराः श्रूयन्ते न चोच्यन्ते; *Kārikā*: पृषोदरादीनि शब्दरूपाणि पृषोदरप्रकाराणि । येषु लोपागमवर्णविकाराः शास्त्रेणाविहिता इच्छन्ते च । तानि यथोपदिष्टानि साधूनि भवन्ति । यथोपदिष्टानि शिष्टैश्चारितानि तानि तथैवानुगन्तव्यानि.

अररिवत् Tatpur. m. (-वाच्) (ved.) ¹ One who does not give, i. e., offer (scil., sacrifices or sacrificial presents), an impious man; e. g. *Rīgv.*: इमे ब्रह्मं वजुषतो वि पाप्मि नुष देवो अरववे दधन्ति (scil. मद्यतः; *Sāy.*: अरववे । इविरप्रवच्छते अनाथ । नुष महत् । देवो ऽप्रियम् । दधन्ति कुर्वन्ति); or *ibid.*: अग्निमस्य धनिमः प्रहोषे चिदरववः । कदा चन प्रजिनतो अदेवयोः (*Sāy.*: धनिमः समसधनवतः । पूर्वमेव धनवतो दानक निरर्षकत्वात्तन्निवार्थे । यद्वा यागाद्यनुपयोगिधनवत इत्यर्थः । किं च । प्रहोषे प्रकथैव होतुमरववो ऽददतो दधिवाक्येव). ² One who does not confer benefits, an enemy; e. g. *Rīgv.*: पाहि नो अपि रववो अनुष्टात्याहि धूर्तेररववो अनाथोः (*Sāy.*: अरववो ऽहातुः); or *ibid.*: नो नो अपि अररिवा अनापुररातीवा मर्षयति इवेन (where *Sāy.* explains “not giving” as “impeding sacrificial gifts”: अर-

रिरहाता — ? अरिवानहाता? — । अरुहाणप्रतिबन्धक इत्यर्थः । रतिश्चात्स्वस्य सिटः क्लृप्तः; or *ibid.*: मा अरु नो अरुषो धूर्तिः प्र अरुषोः । इन्द्रापी शर्म अरुषतम् (*Sáy.*: अरुषो ऽरे:); or *ibid.* and *Vájas.*: मा नः शंसो अरुषो धूर्तिः प्र अरुषोः । रषा नो अरुषस्यति (where *Sáy.*, after having commented: अरुषो मर्त्यस्योपद्रवं कर्तुमशक्तमीपं प्राप्तस्य शत्रुरूपस्य मनुष्यस्य, explains अरुषः as a genitive, not of अरुषस्य, but of अरुषस्, and derives the latter from अरु, ún. aff. अरुस्, on the authority of *Un. S.* अर्तेररुः; the accent of the word, however, being udátta on the first, not on the third, syllable, as it would be according to this E., he assigns अरुस्, on account of this irregularity, to the *Gaṇa* वृषादि, *Pān.* VI. 1. 203.: अरुषः । अर्तेररुषित्वन्तर्भावित्त्वरथाद् गतावित्त्वाद् अरुस् । गुणो रपरत्वम् । प्रत्ययस्वरि प्राप्ति वृषादित्वादाद्युदात्तः. Since *Sáyana* gives this E. of the word in the beginning of his comm. on the *Rígv.* — I. 18. 3. —, and, afterwards, substitutes for it the E., as quoted above, it seems that he himself acknowledged the error of founding a word अरुस् on the *Un. S.* alleged; this *Sútra* teaching no other formation than अरुः. He is censured, nevertheless, for this blunder, by *Bhattojid.*, who, in the *Praudhamanor.*, says: अर्तेररुः । उकारान्तो ऽयं प्रत्ययः । न तु सकारान्त इति । यत्तु । मा न शंसो अरुष इति मन्त्रस्य भाष्ये सान्तो ऽयमिति माधवेनोक्तम् । तन्मौढिवादमात्रम् । न तु वास्तवम् । पदस्याद्युदात्तत्वानुपपत्तिप्रसङ्गात् । उक्तप्रयोगस्य क्लृप्तत्वे रातिना नञ्समासे सौष्ठवात् । गुरु द्वेषो अरुषे दधन्तीत्यत्र — see p. 471 b, l. 45 ff. — स्वयमेव तथा व्याख्यानात् । यो नो अरुषे अरुषो अघायुरित्वादिमन्त्रान्तरसंवादाच्चेति दिक् — see p. 471 b, l. 54 ff. — *Mahidh.*, in the comm. on the *Vájas.*, has the correct E.; he assigns to the word also in the verse (quoted above, ll. 4. 5) the meaning 1., viz.: रा दाग इति धातोः क्लृप्तत्वात् अरुषोः अरुष इति रूपम् । ररो । इति ररिषास्य अरुषः । दागं कृतवत इत्यर्थः । तस्य निषेधादरुष इति कदाचिदपि हविर्दानमकृतवत इत्यर्थः). E. अ neg. and ररिषस्.

अरु m. (-रुः) ¹(ved.) The name of an Asura or demon (*Mádh.* in the *Dhátuvr.*, *Hemach.* in the *Dhátuṣpar.*: अरुः); e. g. *Rígv.*: अयं कनीन अरुपा अवेयमिमीतारुं अरुषुष्यात् (*Sáy.*: अरुमसुरम् । एतन्नामानम् । अमिमीत । अमिनात् । यो ऽरुष अरुषुष्यात् । पादचतुष्टयोपेतः); or *Taittir. S.*: पृथिवी देवयज्योपधास्ते मूर्खं मा हिंसिषमपहतो ऽरुः पृथिवीं प्रवं नञ्च गोखानं वर्षतु ते योः । मौनरुषो दिवं मास्मान् &c. *Sáyana*, in his comm. on the *Taittir. S.*, adverts to a legend related in the *Taittiriya Br.*, for the sake of explaining the purport of this passage. *Araru*, he says, was a demon who lay crouching on the ground (in order to obstruct a sacrifice of the gods); but the latter drove him away by taking up dust and grass, while reciting the words (I. 1. 9. 1): “*Araru* is driven off the earth”. Afraid, however, lest he might go to heaven, and there frustrate the result of their sacrifice, they afterwards tied him firmly, while reciting another portion of the *Mantra* quoted. The ceremony of taking, with a spade, dust and grass from the sacrificial ground, at the performance of the *Darsapúrnamása* sacrifice, is founded on this myth. *Sáy.*: अपहतो ऽरुः पृथिव्या इति स्प्येन सतृषान्पांसूनपादाय । इति (viz. *Baudháyana*) । अरु-

रुगम नो ऽरुः [नो ऽरुः?] । यो ऽच रजो-पनयनेन पृथिव्याः सकाशादपहतः; (comp. also *Kumárika* on a *Mánava K. S.*: अपारुं पृथिव्या इत्यादिना खनिचेण खनयति); *Taittir. Bráhm.*: अरुर्वे नामासुर आसीत् । स पृथिव्यामुपसृज्यो ऽग्रहत् । तं देवा अपहतो ऽरुः पृथिव्या इति पृथिव्या अपाघ्नम् । भ्रातृव्यो वा अरुः । अपहतो ऽरुः पृथिव्या इति यदाह । भ्रातृव्यमेव पृथिव्या अपहन्ति; (*Sáyana*, after having quoted these words: उपसृज्यस्तिरोहितः । यज्ञविघाताय मूढरूपेण भूमौ शयानत्वात् । अत एवायं भ्रातृव्यः शत्रुः । तं च देवा तन्मन्त्रोच्चारणपूर्वकेण सतृषानां पांसूनामपनयनेनापघ्नन्ति); *Taittir. Br.*: ते ऽमन्यन्त । दिवं वा अयमितः पतिष्यतीति । तमरुषो दिवं मास्मानिति दिवः पर्यवाधन् । भ्रातृव्यो वा अरुः &c.; (*Sáyana*: ते देवाः केनायुपायेन । अरुर्वन्धनं क्त्वा फलविघाताय स्वर्गं गमिष्यतीति मत्वा मन्त्रेण बन्धनं दृढीकृत्य दिवः सकाशाद्यथा परितो बाधितो भवति तथा यत्नं कृतवन्तः. The same myth is alluded to in *Váj. S. I. 26.*: अपारुं पृथिवी देवयजनाद्ब्रह्मासम् अरुर्दिवं मा पन्नः, and in *Satapathabr.* I. 2. 4. 17 ff.) It seems, therefore, that *Araru* was originally the name of some repulsive animal “with four feet”, apparently small enough to hide itself in the grass, — which was supposed to unhallow the sacrificial ground, and, by thus destroying the efficacy of rites, to prevent the fall of rain; hence, perhaps, its association, in the guise of an Asura, with the feats of *Indra*. The word may imply the same meaning also in the following verse of the *Rígv.*, but *Sáyana* takes it there for “the moving cloud”: दसो हि ष्मा वृषणं पिन्वसि त्वचं कं चिन्वावीररुं शूर मर्त्यं परिवृणचि मर्त्यम् । इन्द्रोत तुभ्यं तद्विषे तद्गुह्याय स्वयशसे (*Sáy.*: हे इन्द्र । वृषणं मेघं पिन्वसि । निर्भियं सेचयसि । किं च । मर्त्यं मर्त्यवदरुमरणशीलं नमनस्वभावं कंचिन्वेधम् । हे शूर विक्रान्त । यावीः । मिश्रयसि । अवर्षणेन गच्छन्तं बलान्निगृह्य वर्षयसीत्यर्थः). The *Atharvav.*, which calls ‘Sleep’ the being that is neither ‘alive’ nor ‘dead’, says that its name is *Araru* — perhaps because it is, demon-like, an obstacle to pious acts: यो न जीवो ऽसि न मृतो देवानाममृतगर्भो ऽसि स्वप्न । वक्ष्यामी ते माता यमः पिताररुनामासि. ²A foe, an enemy (*Bhattoj.* on *Un. S.* IV. 80.: अरुः). [This meaning is, apparently, derived from the words भ्रातृव्यो वा अरुः above quoted, l. 6; but its correctness, as a general term, seems doubtful; for, in that passage, भ्रातृव्य qualifies अरुः, but is not a synonym of it.] ³A weapon (*Hemach. Dhátuṣpar.* and *Ujjvalad.* on *Un. S.* IV. 79.: चापुध. The *Un. Kosha* has: अरुर्वस्त्रभेदे, i. e. “a kind of clothing”; cf. अरु 1; but the proper reading is perhaps अरुर्वस्त्रभेदे “a kind of missile”). E. अ, ún. aff. अरु (*Un. S.*).

अरु (चादि-निपात-अव्यय; *Gaṇaratnam.*) ind. A vocative particle implying ¹Scorn, disdain (*Gaṇar.*: अवचेपसंबोधने); e. g. *Gaṇar.*: अरु महाराजं प्रति कुतः चक्षिषाः (thus the old MS. of the R. A. S.; the I. O. MS. less correctly: कुतः च). ²Emotion and haste (*Śabdār.*: अरु विचारसंबोधे अरु स्वरयान्ति). Compare अरु, रे, असे, असेसे, असेसे. E. Probably an imitative sound.

अरु denom. par. (अरुति) To work with an awl or with a probe (*Gaṇaratnam.*: चाराकर्म्मणि). See अरु 3. 1. — If a derivative of this *dhātu* requires reduplication, the अ is

the sound that becomes reduplicated (*Kātyāy.* v. 3. on *Pān.* VI. 1. 2.). E. अरर 3. 1., denom. aff. क्व् (*Pān.*, Gaṅa क्व्वादि).

अरका f. (-का) The same as हंसी, q. v. (*Nigh. Pr.*). E.?

अरकु m. (-कुः) A plant, *Ailanthus excelsa*, Roxb. (*Wilson*, *Bignonia Indica*; *Amarak.*: = मखुवपर्व, श्लोनाक, &c.; *Nigh. Pr.*: टेट्टु; *Ainolis*, *Mat. Ind.* II. p. 302, says that the bark of this tree "has a pleasant and somewhat aromatic taste, and is prescribed by the native practitioners in infusion, in dyspeptic complaints, to the extent of three ounces twice daily". For a description of the tree, see *Roxb.*, *Coromandel Plants*, vol. I. pp. 23. 24.; e. g. *Sūsruta* (where treating of अतीवार q. v.): अनामरः पिवेयियां साधितामहरामयी । अरकुवक्रिचपुं च मधुमे दाहिमाकु-रम्. Also अरकुव. Compare अरकुपुटपाक E. अ, uā. aff. अर, changed to अकु; acc. to *Rāyamuk.*: अरैररः (*Uā. S.* IV. 79.) । अश्विनाहिले (*Pān.* VIII. 2. 18. v. 2.) अरकुः.

अरकुव m. (-क्वः) The same as अरकु (*Edjanigh.*: श्लोनाक). E. अरकु, taddh. aff. क्व्.

अरकुपुटपाक Tatpur. m. (-क्वः) A preparation, by fire, &c. (see पुटपाक), made of the bark of the *Ailanthus excelsa*, honey, and the juice of the plant called मोच, q. v.; it is considered to be a stomachic, and to cure all cases of dysentery; *Sārngadhara-Saṅhitā*: अरकुवक्रुतसिषं पुटपाको ऽपिहीयनः । मधुमेअरसाभां च कुतः सर्वात्सितारजुम् । अरकुपुटपाकः. E. अरकु and पुटपाक.

अरव Bahuvr. m. f. n. (-वः-वा-वम्) Noiseless, still, silent. See the next. E. अ priv. and रव.

अरवता f. (-ता) Stillness, silence; e. g. *Nalod.*: कुधि कान्त-वशं नवदामसमापनकापनयाप न चापनवा (i. e. °पनका अप-नया आप न या अपनवा) । तनुते ऽनुशयेन च तामश्नैरव-तारवतार वतारवता (i. e. °वतारवता आर वत अरवता; *Tākd.*: अरवता मूकत्वम्). E. अरव, taddh. aff. तव्.

अरविन्द Tatpur. n. (-न्द्म्) ¹ Lotus, *Nelumbium speciosum* or *Nymphaea nelumbo*; it should be noticed, however, that it is a name of that variety of lotus which opens its flower at sunrise (another variety expanding at moonrise; see e. g. उत्पन्न) (*Amarak.*, *Haldy.*, *Hemach.*, *Śabdār.*, *Jāidh.*, *Rājan.*, *Nigh. Pr.*: पन्न, कनक, &c.; *Sureśvara*: सरोज; *Anekārtha-manjari*: सरोजह; *Hemach.*'s comm., and *Vallabhag.*, on *Hemach.* 1160 ff. or 4. 226 ff.: एतानि मृणालिन्यादीनि कौक-नदान्तानि सूर्यविकासीनि); also रविन्द; e. g. *Bhāgav. Pur.*: पुरा स्वयंभूरपि संयमाश्वस्युदीर्णवातोमिरवैः कराले । एको ऽरविन्दात्यतितस्तार तस्मान्नयाबिन स नो ऽसु पारः; or *Hitop.*: करटकी वृते । यद्यत्र (v. l. वृषभ यद्यत्र) कानने स्ना-नुमिच्छा वर्तेते तदा देवपादारविन्दं प्रथमं (v. l. नसा प्रथमं); or *Bhāṭik.*: विलोक्य योतनं चन्द्रं लक्ष्मणं शोचनो ऽवदत् । पञ्च दम्भशान्दानरविन्दसमुत्सुकान्. Compare also the quotation col. b, l. 11. The expanding of this variety of lotus at sunrise is adverted to, e. g. *Kumārasambh.*: उन्मी-लितं तूलिकयेव चित्रं सूर्याशुभिर्भिन्नमिवारविन्दम् &c.; or *Bhāṭik.*: विटपिमृगविषादध्वान्तनुद्धानरार्कः प्रियवचनमधु-खैर्वीधितार्थारविन्दः । उदयगिरिमिवाद्रिं संप्रमुच्याभ्यगात्खं नृपहृदयगुहास्थं घ्नन्मोहान्धकारम्. For its fragrance, com- pare e. g. *Śākhant.*: शक्यमरविन्दसुरभिः खडवाही मासि-नीतरङ्गाशाम् । अङ्गिरनङ्गतरीरविरसमासिङ्गितुं पन्नः (the

reading शुक्लो ऽरवि° is less correct); or *Bhāṭik.*: अदृश-ताकाशि ववीत्यसानि वतानि चाश्रोषत बहुदानम् । आश्राशि वाक्यवदः सुकधसेनारविन्दमतिवक्रवांसः. — It is one of the few arrows of *Kāma*, acc. to a MS. of the *Amarak.*: अरविन्दमशोकं च चूर्तं च नवमशिका । नीलोत्पलं च पक्षिते पक्षवाक्यं सायकाः (*Catal. of the Bodl. MSS.* p. 183). ²The blue variety of the lotus, *Nymphaea caerulea* (*Rājan.*: नी-लोत्पल). ³The red variety of the lotus, *Nymphaea rubra* or *odorata* (*Rājan.*: रत्नकमल) or a slightly red variety (*Nigh. Pr.*: अशुतावहै कनकम्). — [The white variety seems to be included in 1; comp. e. g. *Bhāṭik.*: वितारविन्दप्रच-येषु लीनाः संवत्सरेषु च शैवेषु &c.] ⁴Copper (*Rājan.*: तपस, *Nigh. Pr.*: तपि). Cf. अरविन्दहसप्रभ. [*Bājd Rādhāk.* gives, besides, the meaning "सारस" or crane, his authority being the *Amarak.*; but compare the remark s. v. अशोच, p. 410 a, l. 31 ff., which applies to this word also.] E. According to the *Kāśikā* and *Siddh.K.* on a *Vārt.* (गवादिषु &c., not of *Kātyāy.*) on *Pān.* III. 1. 132, अर and विन्द (विद्, कृत् aff. अ, and āgama जुम्, *Pān.* VII. 1. 52); which *Rāyam.* and other comm. on the *Amarak.* explain: अरं शीघ्रं विष्यां विन्दति, i. e. (lotus, because) "it meets easily with the desire of being taken"; or अरं वातं विन्दति "because it finds the wind (?)". Another explanation is given by *Haradatta*, on the *Kāś.*, viz.: अरविन्द इति अराकाराणि हलात्तरङ्गदेनोच्यन्ते; similarly *Bhānu.*, who, in his comm. on the *Amarak.*, adds to the first E. this optional one: अराकाराणि पत्राणि विन्दति, i. e. "because it has leaves shaped like the spokes of a wheel". But, as none of these E. has much plausibility, it seems preferable to analyse the word into अ and रविन्द (a synon. of अरविन्द), when अ would here imply similarity or sameness, as in अजुषर, अनेदमूक, अमुखाक, &c. That रविन्द (रवि and इ "cherishing the sun") is a more original form than अरविन्द, is made probable by the synonyms for lotus: रविपाव, रवि-प्रिय, and by the synonyms for copper: रविप्रिय, रविशोह. अरविन्दहसप्रभ Bahuvr. n. (-मम्) Copper (*Nigh. Pr.*: तपि). E. अरविन्द-हस and प्रभा, "having the appearance of lotus-leaves".

अरविन्दनामि Tatpur. m. (-निः) *Vishṅu.* E. अरविन्द and नामि, "the navel from which sprang the lotus that bore Brahmā at the creation" (*Wilson*). Compare अण्डम्.

अरविन्दसद् Tatpur. m. (-त्) "Sitting on a lotus"; a name or epithet of the (mascal.) Brahman; compare अण्ड; e. g. *Bhāṭik.*: आनन्दधियदान्ध कथं स्वामरविन्दसत् । रावेन्द्र विन्दसूर्धता चारित्ये सीतया चते (*Jayam.*: धाता ब्रह्मा.... अरविन्दसत् । कमलासनः सन्; *Bharatas.*: अरविन्दसत् । पद्मासनी ब्रह्मा). E. अरविन्द and सद्.

अरविन्दिनी f. (-नी) ¹A place containing lotus-flowers (see अरविन्द; *Gaṅa पुष्करादि* to *Pān.* V. 2. 135; *Śabdārāt.*: पद्मिनी &c.); e. g. *Bhāṭik.*: प्रपीतमधुका (v. l. आपीत°) भुङ्गेः सुदिवेवारविन्दिनी । सत्यरिमललक्ष्मीका नापुंस्कासीति मे मतिः (*Jayam.*, *Bhar.* &c.: अरविन्दिनी पद्मिनी). ²A multitude of lotus-flowers (*Ratnamāld.*: पद्माकर; compare the *Gaṅa* to *Vārt.* 1. of the *Kāś.* on *Pān.* IV. 2. 51.). E. अर-विन्द, taddh. aff. इनि, fem. aff. ङीप्.

अरविन्द Bahuvr. m. [f. n.] (-रजा [-रजा-रज]) (ved.) Without

reins (as horses); e. g. *Rigv.*: अररमानो ये ऽरचा अयुक्ता अत्वासो न समुवाणास चावी (*Sáy.*: अररमानो रस्मिर्वर्षिताः.... । अत्वासो न । अत्वा यचा). E. अ priv. and ररमन्. अरस I. Tatpur. m. (-सः) Absence of the essential juice, literally and metaphorically; see the meanings of रस and II. (*Pán.* V. 1. 121). See also आरस. E. अ neg. and रस.

II. Bahuvr. m. f. n. (-सः-सा-सम्) ¹ Devoid of the essential juice, literally and metaphorically; devoid of efficacy, powerless; e. g. *Rigv.*: कुपुष्पकसद्व्रवीन्निरे प्रवर्तमानकः । वृषिकस्यारसं विषमरसं वृषिकं ते विषम् (*Sáy.*: कुपुष्पको नकुपुष्पसद्व्रवीत् । अरसमसारम्); or *Atharv.*: अरसं प्राच्यं विषमरसं यदुदीच्यम् । अचेदमधराच्यं करवीच वि कल्पते; or *ibid.*: अरसस्य इषो शक्नो ऽचो ते अरसं विषम् । उत्तारसस्य वृचस्य धनुष्टि अरसारसम्; or *ibid.*: अरसस्य शक्नोऽस्य नीचीनस्योपसर्पतः । विषं ह्यस्त्रादिष्वचो एनमवीचभम्; or *ibid.*: अरसास इहादयो ये अग्नि ये च दूरके । घनेन ह्यग्नि वृषिकमहिं दृष्टेनागतम्; or *ibid.*: अचक्ष्णत्वास्त्रिपद्माशीः शतं कृत्वाकृतय ये । सर्वान्विनष्टतेजसो ऽरसास्रक्विडस्करत् । अरसं क्वचिमं नादमरसाः सप्त विस्रसः । अपेतो अक्विडामतिभिषुमक्षेव श्रातय. ² Devoid of the properties of taste; devoid of such properties as make (a thing) perceptible to the organ of taste; (as the neuter *Brahman*, of which it is said that it has neither the quality of dimension, nor the properties of fire, water, &c., nor such properties as may make it perceptible to the organs of sight, touch, hearing, taste, smell, &c.); e. g. *Śatap.* or *Bṛihadār.*: तदचरं गार्नि ब्राह्मणा अभिवदन्ति &c. (see the quot. s. v. अमनस II. 1.); (*Sankara*: हाथा । अच्छायम् । असु तर्हि तमः । अतमः । भवतु वायुसर्हि । अवायु । भवतु तर्हीकाशम् । अनाकाशम् । भवतु । तर्हि सङ्गात्त्वम् । अतुवदसङ्गम् । रसो ऽसु तर्हि । अरसम् &c.: "is Brahman light? [No:] it has not the properties of light. Then is it, perhaps, darkness? [No:] it has not the properties of darkness; &c.... Then is it, perhaps, taste? [No:] it has not such properties as would make it tastable"). E. अ priv. and रस.

अरसक्षित Tatpur. m. f. n. (-तः-ता-तम्) Surrounded with spokes (as the discus); e. g. *Hem. Śesha*: चक्रं तु वक्ष्यप्राथम्यमरसंचितमित्थपि. E. अर 2., and सक्षित.

अरसिक Tatpur. m. f. n. (-ञः-जा-कम्) ¹ Insipid, tasteless; (*Wilson*). ² Ignorant of, or insensible to, the beauties and charms of; (*Molesworth*); destitute of taste or wit (*Rājā Rādhak.*: अरसञ्च or अविदग्ध); e. g. *Vararuchi's Nītiratna*: अरसिकेषु कवित्वनिवेदनं (v. l. in *Rādhak.*: रसस्य निवेदनं) शिरसि मा सिख मा सिख मा सिख. ³ Dull, flat; as a composition; (*Wilson*; *Molesw.*: tasteless). E. अ neg. and रसिक.

अरहस Tatpur. n. (-हः) Want of privacy. See the next. (A MS. of the *Kāśikā* on *Pān.* III. 1. 12.) E. अ neg. and रहस.

अरहाय denom. ātm. (-यते) To become public. E. अरहस, denom. aff. क्, with lopa of स (a MS. of the *Kāś.*; see the preceding).

अरान Bahuvr. m. f. n. (-जः-जा-जम्) Cool, unimpassioned (*Wilson*). E. अ priv. and रान.

अरागिन् Tatpur. m. f. n. (-नी-निशी-नि) ¹ Cool, unimpassioned (*Wilson*). ² Not inflamed, free from inflammation; e. g. *Susruta Uttarāt.*: विवर्षयेत्सिरामोषं तिमिरे रानमाजते । यक्षेद्योत्पीडितो दोषो निहन्वादासु दर्शनम् । अरागि

तिमिरं साधमाषं पटवमाश्रितम् । कञ्चं द्वितीये रानि स्नानुतीये चाप्यमुच्यते. E. अ neg. and रागिन्.

अरावक Bahuvr. m. f. n. (-जकः-जिका-जकम्) Destitute of a king, kingless; e. g. *Manu*: अरावके हि षोके ऽस्मिन्सर्वतो विक्रुते भयात् । रषार्थमस्य सर्वस्य राजानमसृजत्प्रभुः; or *Mahābh. Śāntip.*: अरावके वीवशोके दुर्वचा वक्षवन्तरेः । पीड्यन्ते न हि विप्रेषु प्रभुत्वं कस्यचित्तदा; or *Bhāgav.-Pur.*: अरावके तदा षोके दक्षुभिः पीडिताः प्रजाः; or *ibid.*: अरावकभयं नृणां मन्वमाना महर्षयः । देहं ममन्तुः स निमिः कुमारः समजायत. E. अ priv. and रावन्, samās. aff. क्. अरावन् I. Tatpur. m. (-जा) A no-king, one not a king; e. g. *Aitar. Br.*: तस्माद्व्यरातिर्जानन्तिपरराजा सन्विद्यया (*Sáy.*: स्वयमराजा सन्नयभिषेकविद्यया जयं प्राप्तः); or *Śatapathabr.*: अ एतस्त्रोदृचं न गमिष्यन्त्यराद्रं ते भविष्यन्त्यराजानो भविष्यन्ति रावन्वा विशो ऽनभिषेचनीयाः; or *Mahābh. Ādip.*: अरावा क्विन् नो राज्ञः सखा भवितुमर्हति (compare the quot. s. v. अरचिन्); or *ibid. Sabhāp.*: सह त्वया हि मे वध्याः सर्वथा कृष्य पाश्र्वाः । नृपतीन्समतिक्रम्य धैरराजा स्वमर्चितः । ये त्वां दासमराजानं वाच्यादर्चन्ति दुर्मतिम् । अनर्हमर्हवत्कृष्णवध्यास इति मे मतिः; (compare also the quot. s. v. अर्हणा). — According to a *Vārtt.* of the *Kāś.* and *Siddh. K.* on *Pān.* VI. 2. 160. — which some embody into the *Gāna* चार्वादि —, the accent of the word, which in the classical language is the regular one, viz. the udátta on the first syllable, is, in the Vedas, the udátta on the ultimate; but in the above quotations from the *Śatapathabr.* the word has the same accent as in the classical language. E. अ neg. and रावन् (without a samās. aff.; compare रावन्, and *Pān.* V. 4. 71).

II. Bahuvr. m. f. n. (-जा-जा-ज) The same as अरावक. Compare the quotation under अरागिन् II.

अरावभोगीन Tatpur. m. f. n. (-नः-ना-नम्) Not fit for the property or body of a king, i. e. not conducive to the welfare of a king (see रावभोगीन). [A formation according to *Pān.* V. 1. 2. v. 1 and VI. 2. 155., when the accent of the word is irregular, viz. the udátta on the ultimate, and not on the first, syllable.] E. अ neg. and रावभोगीन.

अरावस्थापित Tatpur. m. f. n. (-तः-ता-तम्) Not established or licensed by the king, illicit, (as trades, &c.); e. g. the *Mitāksharā* explains the word निश्चिताद्यौपवीचनम् in *Yājñav.* thus: अरावस्थापिताद्यौपवीचनम्. E. अ neg. and रावस्थापित.

अरागिन् m. [f. n.] (-जी[-जिनी-जि]) (ved.) I. Tatpur. Not controlled by a ruler, unchecked; an epithet of the Maruts; e. g. *Rigv.*: वि वृचं पर्वशो चयुर्वि पर्वतां अरागिन्: (*Sáy.*: अरागिन्: । राज्ञा केनचित्स्वामिगानधिष्ठिताः). E. अ neg. and रागिन् (with the udátta, not on the first, but the last, syllable); or, according to another interpretation, by *Sāyaṇa*, of the word in the same verse:

II. Associated with Indra (who has no ruler over him); *Sáy.*: (यद्वा) राजा स्वाम्यस्य न विवत इत्वरारवेक्: । तद्युक्ताः. E. अरावन् II., taddh. aff. र्णि.

अराटकी f. (-की) Apparently the same as अजमुष्ठी; e. g. *Atharvav.*: एधमगन्नीवधीनां वीरधां वीर्यावती । अजमुष्ठीराटकी तीर्यमुष्ठी वृषतु. Compare the next. E. doubtful; perhaps, अराट (अर and अट), taddh. aff. क् and (irreg.) fem. aff. ऊीच्.

अराटी Tatpur.(?) f. (-टी) A long prickly creeper with thin pods, described as resembling the *Mimosa abstergens* (*Nigh. Pr.*: अटकवृष शिवेवार्दवारखी मोठीवेस असते शेगा बारीक असतात). Perhaps the same as the next. E. अर and अट? (“growing quickly”?), fem. aff. ङीष् (?).

अराड. A doubtful word. See आराड.

अराव m. f. n. (-वः-वा-वम्) (ved.) Going. See समराव. E. अ, krit aff. शानच्.

अरावि m. (-विः) A proper name: one of the sixty-two sons of Viśvāmitra, according to the Anuśāsanap. of the Mahābhārata. E.?

अराति Tatpur. (-तिः) I. f. (ved.) ¹The not giving or offering, esp. sacrificial viands to the gods, the not performing sacrifices; e. g. *Rigv.*, *Vāj. S.*: यो नो अरातिं समिधान चक्रे नीचा तं धक्ष्यतसं न शुष्कम् (*Sāy.*: हे समिधान.... । अने । यः पुमान्.... अरातिमदानं.... कुर्वते) or *Rigv.*: मा नो अरातिरीशत देवस्य मर्त्यस्य च (*Sāy.*: हे अने स्वदनुग्रहात्तो ऽस्मानरातिरदानं.... पराभविजुं शक्नो मा भूत्). Cf. p. 476 a, ll. 45. 46. ²The not being offered to the gods (as a sacrificial gift), the becoming waste and therefore useless, (as a sacrificial offering which remains unemployed, and therefore produces no result); e. g. *Taitt. S.*: इदमुनः सह स्वाति त्वा नाराति (*Sāy.*: हे इविः । अभिवृद्धी स्वामभिमन्थामि । तत्राभिवर्धनमदानाय न भवति किं तु देवेभ्यो दातुमेव); or *Vāj. S.*: यवो ऽसि यववाक्शुभो यवचारतीः (*Mahīdh.*: हे धान्विशेष त्वं यवो ऽसि.... यक्शाङ्गेषो देष्टुन्.... दीर्भास्यं वा । अक्षत् । अक्षतः । यवय । पुषङ्कृत् । तथा । अरातीः । अदानानि च यवय । पुषङ्कृत्); or *ibid.*: भूताय त्वा नारातये (*Mahīdh.*: हे ग्रीहिविशेष । भूताय । भवनाय । यागान्तराणां ब्राह्मणभोजनस्य च पुनरपि सन्नावाय त्वा त्वां परिशेषयामीति शेषः — not त्वा संपरि° as edited l. 11. — । न । अरातये । अदानाय । शेषयामि; *Sāy.* on the corresp. passage of the *Śatapathabr.* I. 1. 2. 20.: भूताय । प्रभूताय समुद्धर्षं स्वामभिमृशामि । अरातये । असमुद्धये नाभिमृशामि — these words are not “extracted” in the present edition —). ³The preventing a sacrificial offering to be made, the hindering the performance of sacrifices; e. g. *Rigv.*, *Vāj. S.*: यो नो अरातिं &c. (see line 14), where *Mahīdh.* explains: यो ऽरातिं चक्रे । दानं प्रतिषेधति. ⁴The meanings 1. and 2. personified as a demon, or demoniac powers, hostile to piety, such as laziness in the fulfilment of religious duties, malignity, evilness of disposition; e. g. *Taitt. S.*, *Vāj. S.*: अचधृतं रघो ऽचधृता अरातयः; or *ibid.*: परापृतं रघः परापृता अरातयः (*Mahīdh.*: अरातयः । इविःप्रतिकूला आक्षसादिशषवः); or *ibid.*: प्रलुष्टं रघः प्रलुष्टा अरातयः (where *Mahīdh.*, however, gives an optional interpretation: रा दाने । इविषो इक्षिणाया वा दानं रातिः । रातिः प्रतिबन्धका अरातयः; compare 5.); or *Taitt. S.*: अकारितं रघो ऽकारिता अरातयः; or *ibid.*: निर्दग्धं रघो निर्दग्धा अरातयः; or *Vāj. S.*: निष्टप्तं रघो निष्टप्ता अरातयः; or *Atharv.*: वि देवा अरसापृतन्वि स्वमपे अरात्वा । अहं सर्वेषु पाप्मना वि यक्षीष समापुषा; or *ibid.*: अरात्वात्सा निर्धत्वा अभिपारादघो भयात् । मुत्तोरोवीयसो यथाहरघो वारयिष्यते; or *ibid.*: भूतिष वा अभूतिष रातयो ऽरातयश्च वाः । बुधश्च सर्वासुष्याश्च शरीरमनु प्राविशन्; or *ibid.*: अमराते पुरोधस्ते पुषवः परिराथिबन् । नमस्ते तक्षी

हरमो मा वणिं अचधीर्मम. ⁵One who does not offer, or perform, sacrifices, a wicked man, an enemy in general; (*Sāy.* on the *Rigv.*: इन्द्रखरातिशब्दः शत्रुवाची स्त्रीषिङ्गो भवति); e. g. *Rigv.*: त्वं नो अपे महोभिः पाहि विश्वा अरातेः (*Sāy.*: अरातेरदातुः । तत्सकाशाददानाद्वा); or *ibid.*: किं नूनमस्मान्कृणवदरातिः किमु धूर्तिरभूत् मर्त्यस्य (quoted in *Īśvarakr.*'s comm. on the *Sāṅkhyakār.* v. 2; *Sāy.*: अरातिः शत्रुः); or *Vāj. S.*: अति निहो अति सिधो ऽत्त्वचित्तमत्तरातिमपे (*Mahīdh.*: न रातिर्दानं यस्य सो ऽरातिसमदातारमतिक्रम्य &c.); or *Rigv.*, *Atharv.*: ससन्तु त्वा अरातयो बोधन्तु मूर रातयः (*Sāy.*: अरातयो ऽदानशीलाः शषवः); or *Rigv.*: मा नः सोमपरिवाधो मारातयो कुञ्जरन् (*Sāy.*: अरातयः शषवः); or *ibid.*: निरहतं कुञ्जना इक्ष्वन्ता पुषु-अवसो वृषवावरातीः (*Sāy.*: अरातीः शषुन्); or *ibid.*: विद्या अने ऽपे दहारातीयेभिक्षपोभिरदहो जह्यम् (*Sāy.*: अरातीः शषुन्); or *Rigv.*, *Vājas.*: दुष्टरस्त्रररातीर्वचो धा यक्षवाहसे (*Vājas. v. l.*: वाहसि; *Sāy.*: अरातीररातीन् । शषुन्; *Mahīdh.*: अरातीः शषुन्); or *Vājas.*: सहस्र मे अरातीः सहस्रपुतनायतः (*Mahīdh.*: अरातीः । अदानशीलाः शत्रुसेनाः). —

II. m. (-तिः) ¹An enemy (*Amarak.*, *Haldy.*, *Hemach.*, *Śabdaratn.*: शत्रु &c.); e. g. *Hitop.*: स्वामिन्को ऽयं भूतनो नयो तदरातिं हत्वा संतापः क्रियते; or *Bhāṭik.*: शरशमिष नतं तमोभिकुञ्जो विटपिनिराकृतवक्ररस्त्रराती &c.; or *ibid.*: प्रौर्ध्वीत्तेजसारतिमरातीश्च भयङ्करम् &c. ²(In arithmetic sometimes used to denote) the numeral 6, (there being six sins or temptations; cf. p. 478 b, ll. 40. 41). Also अराति q. v. (*Viśvapr. Śabdabh.*: विष्वात्.... अरातिमारातिम्; *Bharatas. Dviripak.*: अरातिरप्यारातिः स्वात्). E. अ neg. and राति; the accent of the word is, in conformity with this E., the regular one, udātta on the first syllable. *Sāyāna* assumes that, in the meanings I. 4. and 5., the word either may have been formed according to the vague rules of *Pāṇini* III. 3. 112. or 174., or that it may be a Bahuvr.; and he accounts for the irregularity of accent, which would arise from the latter alternative, by the many deviations of the Vaidik accent from the classical standard in compounds the first part of which is the priv. अ —: *Sāy.*: अरातयः शषवः.... । रा दाने । कृत्यस्युटो वङ्गलमिति वङ्गलवचनात्कर्तरि क्तिन् । यद्वा क्तिचकौ च संज्ञायामिति क्तिच् । नञ्समासे ऽव्ययपूर्वपदप्रकृतिस्वरत्वम्; or, on another occasion: रा दाने । मन्त्रे वृषेत्यादिना (*Pāṇ.* III. 3. 96.) भावे क्तिन् । न विद्यते रातिरेष्विति वङ्ग्रीहो पूर्वपदप्रकृतिस्वरत्वम् । नञ्सुभ्यामिति (*Pāṇ.* VI. 2. 172.) तु सर्वे विधयश्छन्दसि विकल्पन्त इति न भवति । यद्वा क्तिचकौ च संज्ञायामिति कर्तरि क्तिच् । नञ्समासे ऽव्ययपूर्वपदप्रकृतिस्वरत्वम्. Compare also *Mahīdh.*, above l. 9. It seems unnecessary, however, to have recourse to explanations like the foregoing, since the transition of abstract meanings into concrete ones may be seen in analogous instances, e. g. in those of अभिभूति, अभिमाति, अभिशक्ति. The commentators on the *Amarak.*, in explaining the classical word (II.) supply, at “not giving”, the sense of “pleasure”, viz. an enemy, “because he does not afford, scil. pleasure”: e. g. *Rāyam.*, *Bhāṇud.*: न राति सुखम्; but, as the word has the sense of enemy also in the Vedas, the ellipsis “sacrificial offering” is more accordant with the origin of this meaning. — Sometimes *Sāyāna* seems to

ascribe to अराति the same E. as to अरव, अरि &c., when the word would imply "one who comes with hostile intent, one who attacks"; e. g. in his comm. on *Rigv.* VII. 83. s.: अरातयो ऽभिवमनशीलाः श्रवणः; (cf. also s. v. अरातीयन् 2.; col. b, l. 16, and s. v. अरावन्, p. 477 b, l. 36 ff.); but the correctness of such an E. is very doubtful.

अरातिदूषण Tatpur. m. [f. n.] (-शः[-वा-शम्]) (ved.) Worstening enemies; e. g. *Atharv.*: कृत्वादूषण एवायमथो अरातिदूषणः । अथो सहस्रां वक्रिडः प्र य आवृषि तारिषत्. Compare the next. E. अराति and दूषण.

अरातिदूषि Tatpur. m. [f. n.] (-षिः[-विः-षि]) The same as the preceding; e. g. *Atharv.*: कृत्वादूषिरयं मरिचो अरातिदूषिः । अथो सहस्रां वक्रिडः प्र य आवृषि तारिषत्. E. अराति and दूषि.

अरातिभङ्ग Tatpur. m. (-ङ्गः) Defeat or destruction of a foe (*Wilson*). E. अराति and भङ्ग.

अरातिष् denom. par. (-यति) (ved.) The same as अरातीय q. v.; e. g. *Atharv.*: तान्सत्वतीयाः प्र इहत्वपिर्वैश्वानरो वृषा । यो नो इरखादिप्याशायो यो नो अरातिषात्. E. अराति, denom. aff. षच्. The classical form would be अरातीय q. v. (cf. *Pān.* III. 1. 10.).

अरातिह Tatpur. m. f. n. (-हः[-वा-हम्]) Destroying enemies; e. g. *Atharv.*: स नो रक्षु वक्रिडो धनपाशो धनेव । देवा यं चक्रुर्ग्राहवाः परिपाशमरातिहम्. E. अराति and ह.

अरातीय denom. par. (-यति) ¹To wish to refrain from making offerings to the gods. See अरातीयत् 1. ²To act or behave like an enemy; e. g. *Vāj. S.*: यो अक्षभमरातीयाय यो देवति जनः । निन्दायो अक्षान्निष्याद्य सर्वं तं भक्षसा कुष (*Mahidh.*: अरातीयात् । अरातीयति । अरातिरिवाचरति ...); or *Satapathabr.*: य उ एव यवमानाया-रातीयति यश्चिं द्वेष्टि तमेवितदेभिश्च सोक्षिरभिनिदधाति (*Sāy.*: अरातीयति । अरातिरिवाचरति । उपमानादाचार इति षच् — *Pān.* III. 1. 10. —). ³To intend becoming an enemy; e. g. in the passage यो अक्षभम् (l. 27), *Mahidh.* adds, after अरातिरिवाचरति, this optional interpretation: अरातित्व-निच्छति; compare also the next, l. 50. [The first and third meanings seem to be rather artificial, and to strain the applicability of *Pān.* III. 1. 8 whence they would apparently follow.] E. अराति, denom. aff. षच्; the lengthening of the final vowel of अराति is noticed by the *Vājas. Prātiśākhya*.

अरातीयत् m. (-यत्) ¹One who wishes to refrain from making gifts or offerings, esp. sacrificial; e. g. *Vāj. S.*: किन्धोः क्रमो ऽक्षरातीयतो ह्यवा (*Mahidh.*: हे तृतीयपाद-कास किन्धोः क्रमो ऽसि । अरातीयतो हन्ता । रातिर्दानम् । न रातिररातिः । दानाभावः । तमात्मन इच्छतीत्यरातीयन्). ²One who acts or behaves like an enemy; e. g. *Rigv.*: आतवेदसे सुनवान सोममरातीयतो नि दहाति वेदः (*Sāy.*: अरातीयतः । अरातिं शत्रुमिवास्मानाचरतः शत्रोर्वेदो धनं निदहाति भक्षीकरोतु). ³One who intends becoming an enemy; e. g. *Aitar. Br.*: मात्त सुर्वो अरातव इत्यरातीयत एव तदयहन्ति (*Sāy.*: यो ऽस्माकम् । अक्षर्मथे । अरातवः श्रवणः । मा सुः । मा तिष्ठतु । तत्पादपाठेन । अरातीयतः शत्रुत्वमिच्छत एव पुत्रान्यहन्ति). [See the remark above, l. 36 ff.] Compare the next. E. अरातीय, kṛit aff. षत्.

अरातीयु m. (-युः) The same as the preceding, with the

implied sense of habitualness or inveteracy; e. g. *Atharv.*: अरातीयोर्धामुञ्चक दुर्हादो दिवतः शिरः । अपि वृषाम्बो-जवा. E. अरातीय, kṛit aff. उ (*Pān.* III. 2. 170.).

अरातीयन् m. (-वा) (ved.) ¹Not making, or refraining from, gifts or offerings, especially sacrificial; or wishing to refrain from such gifts; e. g. *Rigv.*: यो नो अये अरिर्को अथायुररातीवा मर्षयति ह्येव (*Sāy.*: अरातीवा स्वस्मह-नवान् । इन्वसि वनिष् । तदिच्छतीति मत्वर्षीथो वनिष् । शत्रुत्वमाचरन्वः शत्रुर्षेण मानसवाधिकभेदेन द्विविधेन । न ददामीति मानसो मन्वः । निन्दावारोपेव दाननिवारणं वा-चिको मन्वः &c.); or *ibid.*: अरातीवा चिदङ्गिषो ऽनु नो मूर मंसते भद्रा इन्वस रातयः (*Sāy.*: अरातीवा । अहाणः). ²An enemy; e. g. *Rigv.*: अरातीवा मा नखारीको य नः किं चनाममदिच्छावेन्दो परि सव (*Sāy.*: अरातीवा । अरा-तित्ववान् । शत्रुः); or *ibid.*: उत वा यो नो मर्षवादानासो ऽरातीवा मर्तः सानुको वृक्षः (*Sāy.*: अरातीवा । अमिमुक्ष-मानमववान्; for this explanation, see the remark under the E. of अराति, col. a, l. 1 ff.). E. अराति — with the final vowel lengthened —, taddh. aff. वनिष्.

अराधि Tatpur. f. (-धिः) Transgression, sin, offence (probably the same as अवरधि); e. g. *Vāj. S.* (where it is personified as one of the deities of the Purushamedha): अराध्या इदि-धिषुःपतिम् (scil. निवृणक्ति). E. अ neg. and राधि.

अराधस् Bahuvr. m. (-धाः) (ved.) One who has no property, one who has nothing, but esp. with the implied sense, for making sacrificial offerings with; hence, one who does not perform sacrifices; e. g. *Rigv.*, *Sāmav.*, *Atharv.*: अदा मर्तमराधसं पदा चुम्भिव स्फुरत् (*Sāy.* on the *Rigv.*: अराधसम् । हविर्वैचयेन राधसा धनेन रहितम् । अयष्टारमित्वर्षः; on the *Sāmav.*: अराधसम् । धनेन रहितम् । अयष्टारम्); or *Rigv.*, *Sāmav.*: पदा पथीरैराधसो (v. l. पथीनरा) नि वाधस महौ अधि (*Sāy.* on the *Rigv.* and *Sāmav.*: अराधसः । यष्टवधनरहितान्); or *ibid.*: अय शान्मराधसं हुता मसं न भुगवः (*Sāy.* on the *Rigv.*: अराधसम् । साच्यवर्धनरहितम्; on the *Sāmav.*: अराधसम् । अधनम् । धनरहितम्); or *Rigv.*: पथीश्वरमीरभि विश्वान्नावन्नराधसः (*Sāy.*: अराधसः । अदा-तुन् । अयवमावान्). Compare the next. E. अ priv. and राधस्.

अराय Tatpur. m. f. (-यः-यी) (ved.) ¹One who cannot afford anything, esp. to make sacrificial offerings with; e. g. *Rigv.*: न पापासो मनामहे नारायासो न जल्लयः (*Yaska*: अयनाः; *Sāy.*: — soil. ययमिच्छं न मन्वामहे — अरायासः । अरायाः । अयना वाहविका वा). ²One who impedes or obstructs the making of sacrificial offerings, one who is inimical or malignant; e. g. *Rigv.*: अरायि कावे विवटे विरि नञ् सदान्ते । शिरिन्मिठस सत्वभिसेभिद्वा चतयामसि । अतो इतस्यत्तासुतः सर्वा भूयान्वायवी । अरायं ब्रह्मस्यते तीर्य-मुक्तीद्वयमिहि (*Yaska*: [अरायि] अदायिनि; *Sāy.*: हे अरा-यि । अदायिनि । दानविरोधिनि दुर्मिचादिदेवते); or *Atharv.*: अवा मिथो विकेशो वि घ्नतां यातुधान्यो वि तृष्ट-क्तामरायः; or *ibid.*: अपाह यातुधानीरप सर्वा अरायः; or *ibid.*: अरावान्मृमो रक्षांसि सर्पान्पुष्पजनान्पितृन्; or *ibid.*: ये नवर्षा अय्यरथो ये चारायाः किमीदिनः । पिशाचान्सर्वा रक्षांसि तान्मदुमे वावय. Compare the preceding and अराति. — The accent of the word is unsettled; in the *Rigv.* the masc. is udatta on the first; in the *Atharv.*, on

e. g. *Rigv.*, *Atharv.*: सुतेसुते नोवसे नृहृद्गत एदरिः (*Sáy.*: इयति । नृहृद्गतस्य कर्म । प्राप्नोतीतिर्यजमानः); or *Rigv.*: मूरि चिदर्थः सुदासराचेण मद्गत इवधेम देवाः (*Sáy.*: अर्थः । सोतारः । ययम्.... इवधेम; he adds, however, this optional interpretation: — यदा । अर्थ इति यद्या (?) रूपम् । *ईश्वराद्वावादेरपि* &c. — see s.); or *ibid.*: तस्य नो विद्ये अर्थ आ सदा नृषामि कारवः (*Sáy.*: अर्थः । सुतीनामीरयितारः); or *Rigv.*, *Sánav.*: पुष ला दाशान्वोषे ऽरिरेमे तव खिदा (*Sáy.* on the *Rigv.*: हे अपे । तव खित । तविव । आ । आभिमुखेन । अरिः । अती । इविरादिप्रापणेन सेवको ऽहम्; but *Yáska*, in referring here अरिः to Agni, renders the former “lord” — see s. —; and *Sáy.* adheres to the same interpretation in his comm. on the *Sánav.*: यस्यात्त्वमरिः । ईश्वरः सर्वइषियाम् &c.; *Yáska*: अरिः । अमिषः । अह्यतेः । ईश्वरो ऽपरिरेतयादेव); or *Rigv.*: वि तर्तुर्यनो मघवन्विपश्चितो ऽयो विपो जनानाम् (*Sáy.*: हे.... इह । विपश्चितः । विद्वांसः । त्वदीयाः सोतारो ऽयो भिगन्तारः). See also अरी. [This meaning is connected with meaning 1., dhátus in the sense of “going” implying that of “acting”.] ⁴(red.) One who comes towards, reaches, obtains; e. g. *Rigv.*: यस्याकासो ये नृतमासो अर्थ इह सूरयो इधिरि पुरो नः (*Sáy.*: हे इह त्वामर्थः । अरयः । प्रापयितार इत्यर्थः); or *ibid.*, *Sánav.*, *Vájas.*: एना विश्वान्वर्थ आ बुक्कानि मानुषाणाम् । सिवासतो वनामहे (*Sáy.*: एना । एनेन । अनेन सोमेन मानुषाणां मनुषाणाम् । विश्वा विश्वानि । बुक्कानि । अन्नानि । अर्थः । अभिनन्दनः । सिवासनः । संभो-
²⁵त्तमिच्छन्तश्च । अर्थ वनामहे । संभजामहे; *Mahīdh.*'s comm. on this verse is different; see s. v. अर्थ); or, in explaining the verse: मघवन्तं वृषभं चावृषानमकवारि.... इवेम, *Mahīdh.* says that अकवारि may also mean: अकुत्सितमिधति । ऐश्वर्यं प्राप्नोति. ⁵(red.) A lord, a master; compare अर्थ; e. g. *Rigv.*: स न एनीं वसवापो रथिं दाः प्रार्थः सुषे तुविमघस्य दानम् (*Sáy.*: अहं च । अर्थः । ईश्वरस्य । तुविमघस्य प्रभूतधनस्य च । दानं प्रसू-
³⁰षे । सोमि); or *ibid.*: विश्वो ह्यन्यो अरिरावनाम मभेदह सगुरो ना जनान् (*Sáy.*: अरिः । अर्थः । ईश्वरः); comp. also ll. 5, 15, 53, and अरिधायस्. [This meaning may be derived either from meaning 4: “obtaining”, or from the affinity of अरि with अर्थ.] ⁶One who comes with hostile intent, one who attacks; hence, an enemy, in general; e. g. *Rigv.*: उत खस्त्रा अरात्वा अरिर्हि व उतान्वस्त्रा अरात्वा वृको हि वः (*Sáy.*:
⁴⁰उत । अपि च । सोमः खस्त्रा अरात्वाः । स्त्रीधस्य शपोः समीपम् । अरिः । अभिगन्ता हननाय); or (joined with अराति q. v. — when the latter designates the impious man or the impeder of religious rites, and अरि the man engaged in aggressive acts; e. g.) *Rigv.*, *Sánav.*: वि पु विश्वा अरातयो ऽयो नृषान् नो धियः (*Sáy.*: अरातयः । अदात्र्यः । अर्थः । अभिनन्द्यः । नः । यस्याकम् । शत्रुभृता प्रजाः); or *ibid.*: वि च नृषान् इषो अरातयो ऽयो नृषान् सनिवन्त नो धियः (*Sáy.* on the *Rigv.*: अरातयः । अदा-
⁵⁰तारः । अर्थः । अरयः; but in the *Sánav.* this line reads: वि चिदन्नाना इषयो अरातयो ऽयो नः सन्तु सनिवन्तु नो धियः, when *Sáyana* renders अर्थः “masters”: ये ऽरातयः शत्रवः । तान्विनाशयन्तः । अर्थः । स्वामिनः । नः । यस्याकम् । सन्तु &c.); or *Rigv.*: तरन्तो अयो अरातीर्वन्तो अयो अरातीः (*Sáy.*: अयो ऽरातीः । अभिगन्तीररातीः); or *ibid.*:
⁵⁵(पुषस्य इव) अघा अयो अरातयः (*Sáy.*: अघाः । आह्वनीः ।

अर्थः । अरीरभिनन्तीः । अरातयः । शत्रुभृताः प्रजाः । उप-
⁵द्रव); or *ibid.*: इह्यापी तपन्ति माघा अयो अरातयः (*Sáy.*: अघाः । आह्वयः । अर्थः । अभिनन्द्यः । अरातयः । शत्रुसे-
नाः); or (joined with अदात्र्यस् which has a similar sense as अराति, e. g.) *Rigv.*: आ पवमान नो भरायो अदानुवो नयम् (*Sáy.*: अर्थः । अरेः । अदानुवः । अग्रव्यक्तः); or
¹⁰enemy, in general; e. g. *Rigv.*: उत न सुभनो अरिवोचिपुर्दस्य कृष्टवः (*Sáy.*: अरिः । शत्रवः i. e. enemy, collectively); or
ibid.: अघ आ नो मघतो इद्रियावस्त्रातारो भूत पृतनास्वर्थः
(*Sáy.*: अर्थः । अरेः । शत्रोः); or *ibid.*: तितरो अयो हवनानि
¹⁵श्रुतं नः (*Sáy.*: अर्थः । अरेः); or *ibid.*: उत न एषु नृषु अयो धुः प्र राये यन्तु शर्धन्तो अर्थः (*Sáy.*: अर्थः । अरयः); or
ibid.: दौर्न य इन्द्राभि भूमार्थस्तस्वौ रथिः श्वसा पृत्य जनान्
(*Sáy.*: अर्थः । अरीन् । शत्रून्); or *ibid.*: येन वंसाम पृतनासु
²⁰शर्धन्तस्तरन्तो अर्थ आदिशः (*Sáy.*: अर्थः । अरीन् । शत्रून्). —
The latter sense (enemy) is that which the word has in
classical Sanskrit, where it is of frequent occurrence (*Ama-
rak.*, *Halādy.*, *Hemach.*, *Śabdaratn.*, *Jatādh.*, *Unādik.*: शत्रु;
e. g. *Manu*: अनन्तरमरिं विद्यादरिसेविनमेव च । अरि-
²⁵नन्तरं मित्रमुदासीनं तयोः परमः; or *Yājñav.*: अरिर्मित्रमु-
दासीनो ऽनन्तरस्तत्परः परः; or *Mahābh.* *Sāntip.*: अरिर्हि
दुर्हृदाज्ञेयं भयपृष्ठादिवोरगात्; or *Bhāgav.-Pur.*: अरयो ऽपि
हि संधियाः सति कार्यार्थगीरवे । अहिमूषिकवद्देवा अर्थस्य
³⁰पदवीं गतेः; or *Susruta Kalpasth.*: राज्ञो ऽरिदेशे रिपव-
स्तृणास्त्रमार्गात्तधूमश्चसनान्विषेण । संदूषयन्तेभिरतिप्रदुष्टान्वि-
ज्ञाय लिङ्गैरभिशीघयेच्च; or *Bhātik.*: स भस्त्रसाञ्चकारा-
रीन्दुदाव च कृतान्तवत्; or *Raghu.*: नमयति स्त्र स केवल-
मुन्नतं वनमुचे नमुचेररये शिरः; or *Māghak.*: दारी दर-
³⁵रिद्रो ऽरिदास्त्रदारो ऽद्रिद्रुदः । दूरादरौद्रो ऽददरद्रोदो-
रहास्रदारो; or *Nalod.*: वेगवलापासितया वेष्ठा भैमी
युता ललापासितया । नृप सकलापासितया हत्वारीन्वान्धवा-
न्किलापासि तया; or *Daśar.*: वस्तुस्वभावदैवारिकताः स्त्रुः
⁴⁰कपटास्त्रयः; or *Sāhityad.*: रौद्रः क्रोधस्थाधिभावो रत्तो
रद्राधिदैवतः । आलम्बनमरिस्त्र च तच्चेष्टोद्दीपनं मतम्. — In
this sense अरि occurs often also at the end of compounds;
e. g. in *Tatpur.*, such as दैवारि, मुरारि, शम्भारि, पुष्पो-
⁴⁵मारि, भीष्मारि, काकारि, हिमारि, शक्रारि, सुरारि, &c.,
or in *Bahuvr.*, such as वितारि, दमितारि, &c. ⁷(In arith-
metic it is sometimes used to denote) the numeral 6, (there be-
ing six enemies, i. e. six sins or temptations; viz. काम,
⁵⁰क्रोध, मोह, मद्, and मात्सर्य qq. vv.). ⁸The
name of a plant, *Mimosa pudica* (*Rājanigh.*: संहानिका,
दासी, खदिरपत्रिका; also अरिखदिर), its properties being
thus described by the *Rājan.*: अरिः कषायकटुका तिक्ता
⁵⁵रक्तार्तिपित्तमुत् i. e. “it is astringent, hot, bitter, and cures
plethora”. ⁹(In astrology.) The technical name of one of the
conditions produced by the rising of a sign of the zodiac, viz.
the sixth condition, or that of enmity or strife; also called द्वे-
⁶⁰विन्, वैरिन्, शत्रु, रिपु, अतः; scil. भाव (*Muhūrtachint.*, *Jāta-
kālankāra*); e. g. *Raghu.* *Jyotist.*: मकरः करिकुलरिपुणा
अन्वा मेवेव सह शत्रुसुलया । कर्षिषटौ वृषधनुषी वृश्चिकमिथुने
⁶⁵चारिविधौ. [Some modern Dictionaries lend to अरि also
the sense “wheel”, — gratuitously; see, for this sense
अरिन्.] — *Patanjali's Mahābhāṣya*, in its introductory
observations, illustrates the evil effects arising from incor-
⁷⁰rect language, by a legend according to which the Asuras,

in once exclaiming हे ऽस्य, instead of हे अर्यः, and, thus committing a grammatical fault and a barbarism, were defeated by the gods: ते ऽसुराः हे ऽस्यो हे ऽस्य इति कुर्वन्तः पराकभुजः । तस्मान्नास्त्रेण न श्रेष्ठित्वे नापभा-
 धित्वे &c. — The corresponding words of the *Satap.* — III. 2. 1. 22. — differ from those quoted by *Patanjali*; they run: ते ऽसुरा आत्तवचसो हे ऽस्यो हे ऽस्य इति वदन्तः पराकभुजः.

2. f (-री [nom. plur. -रीः]) (ved.) People; but probably more accurately: pious people (when अरो would refer to 1. 3.); e. g. *Vāj. S.*: प्रागपासुद्वधराक्षर्वतस्त्वा दिश आधावतु । अन्न निष्पर समरीविदाम् (*Mahīdh.*: अरीः । अर्थः । प्रजाः । संविदाम् । संविदताम् । प्रजा वा अरीरिति श्रुतिः — *Satap.* — । अस्माकं सोमसमानमं जनादिवाविनो जना जगन्निवत्सर्षः). — E. ष, un. aff. इ (*Ujjovalad., Śāyāna, Bhatīojid.*); the regular accent of the word being, consistently with this E., the udatta on the ultimate; in the *Atharv.*, however, the word occurs also with the udatta on the first syllable. — The *Uniddik.* states that, in the sense of “enemy”, अरि may be used in the three genders (अरिः शची भवेत्त्रिषु); but this information seems suspicious, though the *Vaidik* form अर्यः, in its connection with अरातयः or अरातीः, &c., belongs to the femin. of अरि. — The E. named and acknowledged by the best authorities — Śāyāna included — is not only consistent with analogy — comp. e. g. अर्य-
 मित्, अर्य, अर्य I. 1. 4. and the words mentioned there —, but supported by the combination of अरि with अराति, which would become meaningless, if अरि were अ-रि “not giving” and thus identical in its original sense with अ-राति. It must be considered, therefore, as a slip of Śāyāna’s, when, e. g. in his comm. on *Rīgv.*: कस्योचि यच्छ्वसा भूहि पशो नयो वृकाधारये असुरये he paraphrases: वृकायादात्रे असुरय उपपद्यन्ते &c. — His explanation: अर्थः । स्तुतीनामीरयि-
 तारः — see above p. 478 a, l. 7 — would seem to connect अरि, in the sense of स्तुतृ, with ईर (comp. also his gloss on अरिद्रुत); but, as his gloss इयति &c., p. 478 a, l. 2, is more explicit, it is fairer not to impart to the former words the value of an etymological account.

अरिर्कर्वक Tatpur. m. [f. n.] (-कः [-की-कम्]) Worrying foes; e. g. *Mahābh. Nalop.*: (Damayanti speaking) न मानयसि मामार्थं वदतीमरिर्कर्वक. E. अरि and कर्वक.

अरिक्वभाज Tatpur. m. f. n. (-क्व-क्व-क्व) Not entitled to a share of the inheritance, a non-heir; e. g. a quotation by the *Mitāksharā* on *Yājñav.*: यत्रार्थं द्रव्यमुत्पन्नं तत्राणधिक-
 तासु ये । अरिक्वभाजस्ये सर्वे यासाच्छादनभाजनाः. E. अ neg. and रिक्वभाज.

अरिक्वीय Tatpur. m. [f. n.] (-यः [-या-यम्]) Not entitled to inheritance; e. g. *Manu*: या नियुक्ताव्यतः पुत्रं देवराष्ट्राण्यवामु-
 यात् । तं कामवमरिक्वीयं वृषोत्पन्नं प्रवचते. E. अ neg. and रिक्वीय; with the udatta on the ultimate (cf. *Pān.* VI. 2. 155.).

अरिषिप Tatpur. m. (-पः) A proper name: a son of Śwaphalka (son of Vīśhni) by Gāndini (*Langlois’ Transl.* of the *Harivānsa*). This name is also read *Avikshipa* and *Girikshipa*. E. अरि and षिप.

अरिखदिर Karmadh. m. (-रः) The name of a plant; the same as अरि 1. 8. (*Rājānigh.*). E. अरि and खदिर.

अरिजूर्त Tatpur. m. [f. n.] (-र्तः [-र्ता-र्तम्]) (ved.) Determined upon, or ready for, (the destruction of) foes; e. g. *Rīgv.*:
 मुक्षीषे ऽपिं.... । अस्यवा जो वर्यः सुकीर्तिरिवस्य पर्य-
 दरिजूर्तः सूरिः (where *Śāyāna* admits also another interpretation, viz. “praised (even) amongst the impious”): अरिजूर्तः । अरिष्वदातुमु सदा श्रद्धितः । अरीयां हननायो-
 युक्तो वा). Compare s. v. अरिद्रुत. E. अरि and जूर्त.

अरिज Tatpur. m. (-जः) A slayer of enemies; e. g. *Rāmāy. Sundarak.* (older recens.): अरिजं सिंहसंकाशं चिमं द्रुक्षसि राघवम्. E. अरि and ज.

अरिचिक्चन Tatpur. n. (-चनम्) A design formed in regard to an enemy; administration of foreign affairs (as peace, war, march of an army, &c.; see आवाप); *Hemach.*: तन्मं स्वराज्यचिक्चनं खादावापस्वरिचिक्चनम् (*Vallabhag.*: अरिचिक्चनानिक्चनम् । आवापः संधादिवाकुलेन परमस्वराज्यचिक्चनम्). E. अरि and चिक्चन.

अरिचिक्चता Tatpur. f. (-क्चता) The same as the preceding. Compare l. 14. E. अरि and चिक्चता.

अरिखीचिक्कर (?) Tatpur. m. (-रः) A cock (perhaps, a wild cock; (*Hemach. Śeśha*, where, in the printed ed., the words अरिखी and चिक्कर are probably to be read as a compound). E. If the whole word, or either of its parts, be correct, अरिखी and चिक्कर; but the proper reading is perhaps अर्यचिक्कर.

अरिता f. (-ता) Enmity, hostility; e. g. *Nalod.*: आकुलये-
 वारितया विधेर्वतिरनेन सिद्धये ऽचारि तथा (*Tīkd.*: विधेर्द-
 वस्य । अरितया शत्रुत्वम्). E. अरि, taddh. aff. तच्.

अरितु m. (-ता) (ved.) The helmsman of a vessel, a pilot; e. g. *Rīgv.*: कनिक्कद्वज्जनुषं प्रनुवाय इयति वाचमरितेव नावम् (*Śāy.*: अरिता कर्षधारः); or *ibid.*: हरिः सुवाजः पञ्च-
 मुतस्त्रियति वाचमरितेव नावम् (*Śāy.*: अरितेव । जनांस्तीरं प्रापयन्नाविको यथा नावं प्रेरयति). E. ष, kṛit aff. तुच्, and इट्.

अरिच I. 1. m. f. n. (-चः [-चा-चम्]) (ved.) Causing to proceed, driving, propelling; e. g. *Rīgv., Vājas.*: अस्त्रावरासो दमामरिचा अर्षवमासो अपयः पावकाः (*Śāy.*: दमाम् । दमनीयानां रचःप्रभृतीनाम्.... । अरिचाः । तारकाः; *Mahīdh.* has two interpretations, the one similar to that of Śāyāna; the other as under II. 2. 1.; p. 480 a, l. 11 ff.).

2. n. (-चम्) Literally, an instrument for proceeding; hence ¹(ved.) An oar in general; e. g. *Rīgv.*: रचाच नाव-
 मुत नो नुहाय नित्वारिचां पयतीं राक्षसे (*Śāy.*: नावम्....
 नित्वारिचाम् । निघतर्लियुपोदकाकर्षकाहसाधनोयेताम्);
 or *ibid.*: यद्विना जहृषुर्भुज्युमसं शतारिचां नावमातस्त्रिवा-
 क्तम् (*Śāy.*: शतारिचाम् । वज्ररिचाम् । षेः कृष्टिः पार्श्वतो
 वक्षीर्बालोडने सति नीः शीघ्रं गच्छति ताव्वरिचाषि); or
Vāj. S.: सुनावमारुहेयमास्रवन्तीमनागसम् । शतारिचां स्वस्ये
 (*Mahīdh.*: शतारिचाम् । वज्रकेडुवालाम् (which is a pre-
 ferable reading to the printed केन्दुवाल 21. 7.) अश्वसुःशाम-
 भिरिचर्षः). ²A rudder (*Amarak., Śabdaratn., Uniddik.*:
 = केनिपातकः; *Bhāmud., Rāmāsr., &c.*: हे नौपुष्टकाचान-
 काहस्य; *Halāy.*: अरिचं कौटिपाचम्; *Hem.*: = केनिपातः or
 कौटिपाचम्; *Harāv.*: = तरिरचः). ³(ved.) A ship, a
 vessel; e. g. *Rīgv.*: अरिचं वा दिच्युषु तीर्थे सिन्धूनां रचः
 (*Śāy.*: हे अश्विनी वां.... अरिचं जमनसाधनं नीरूपं सिन्धूनां
 समुद्राणां तीर्थे ऽवतरचप्रदेशे विद्यत इति शेषः । रचश्च भूमौ

जकुं विद्यते). ⁴ The wheel of a cart; e. g. *Rīgv.*: प्राता रचो नवो योषि सखिचतुर्धुनस्त्रिकशः सप्तररिचः । दशरिचः &c. *Sāy.*: दशरिचः । दशचक्रः — which is probably to be substituted for दशवक्रः in *Müller's* ed. II. 18. 1. —; for another interpretation see II. 19 ff.). ⁵ A Soma-vessel (see II. 2. 1.). E. च, kṛit aff. रच (Pāṇini, *Vopadeva*). The regular accent of the word is the udatta on the second syllable; in the ed. of the Atharvav. the word occurs also with the udatta on the first syllable.

II. Tatpur. 1. m. f. n. (-चः-चा-चम्) (ved.) Protecting from enemies; e. g. *Mahidh.*, in the verse चखावरासो दमाम्, has, besides the gloss above adverted to (p. 479 b, l. 38), also the following: दमां गृहाणामरिचाः । रचकाः । नावामिव केनिपाताः । अरिभ्यस्त्रायते ऽरिचाः — where, according to this comm., there would be an equivocation between अरिच in the sense stated, and अरिच “oar”.

2. m. (-चः) ¹ A sacrificial vessel, one especially for taking the Soma-juice with; e. g. in his comm. on the *Rīgv.*-verse प्राता &c., see above, II. 1. 2, *Sāyana* says that रचः may be also rendered यज्ञः, when दशरिचाः would mean “having ten Graha-vessels”: अरिभ्यः पपिभ्यस्त्रायन्त रचरिचा यहाः । दशसंख्याका यहा यज्ञ स तादृशः । चमसाध्वर्युभिप्रायं वा; for his other interpretation, which is more plausible, see above l. 3); or *Satapathabr.*: नौर्ह वा एष स्वर्ग्यो । यद्दृष्ट्व्यवमार्गं तस्मा अस्त्रिव स्फाद्यारिचास स्वर्गस्य लोकस्य संपारजाः (where अरिचाः conveys an allusion to अरिच “oar” as above, see l. 14 ff.). ² The proper name of a personage and of the place where he lived (Gaṇa to *Pāṇi*. IV. 2. 116; *Gaṇaratnam.*: अरिचस्य निवासो ऽथरिचः). See आरिचिक. E. अरि and च. In meaning 2. 1. the word may perhaps belong to I., a sacrificial vessel allowing, as it were, the sacrifice “to proceed”.

अरिचगाध Tatpur. m. f. n. (-धः-धा-धम्) Oar-deep, as deep as an oar goes, shallow; e. g. *Kāśikā*, &c. (on *Pāṇi*. VI. 2. 4.): अरिचगाधमुदकम्. (The accent of the word is the udatta on the second syllable; see s. v. गाध). E. अरिच and गाध.

अरिचपरस्य [m.] f. [n.] (-[चः]-शी-[चम्]) (ved.) Crossing by means of oars (as a ship); e. g. *Rīgv.*: मन्त्रा क्रतुधं धिय चा तनुधं नावमरिचपरशीं क्रतुधम् (*Sāy.*: अरिचपरशीं कर्षणादिरूपेणारिचेष पारयितव्याम् । नावं चयनाख्याम् । क्रतुधम् । क्रतुधम्). E. अरिच and परस्य.

अरिदान्त Tatpur. m. (-न्तः) The proper name of a prince belonging to the family of the Vīśhūi-Andhaka; *Hariv.*: ... अरिदान्ते वृहद्गुणे सफले सत्वके पूषी । वृष्यन्वकेषु चान्येषु मुखेषु मधुसूदनः । गुरुमासज्य तं भारं ययौ द्वारवतीं प्रति; (*Langlois* has, instead of *Ariddanta*, the reading *Atidanta*, which, he thinks, is the same as *Abhidanta*. See s. v. अभिदान्त). E. अरि and दान्त.

अरिधायस् Bahuvr. m. f. n. (-याः-याः-चः) (ved.) That which can be possessed by lords (only), that which is costly either from its quality or from its quantity; very valuable or very numerous; e. g. *Rīgv.*: पूर्वमनु प्रयतिमाददे वस्तीनुक्तां अष्टावरिधायसो नाः (*Sāy.*: अरिधायसः । अरिभिरीशरीधारशीयां बज्रमुक्ता चसंख्याताः). E. अरि and धायस्.

अरिन् n. (-रि) A wheel; (*Hemach.*: अरि चक्रम्; *Vallabhagaṇi*: अरि । चक्रनानातः । शीवविष्णुः । अरिणी । अरी-शि इत्यादि; which gloss shows, beyond a doubt, that the base of the word is अरिन्, not अरि; *Hemach.*'s own gloss must be read, therefore: अराः सम्बन्धित्तरि, not अरिः — the correctness of the latter word having been justly doubted by the European editors of the first portion of *Hemach.*; the reading of the Calc. ed. of the *Trikaṇḍ.*: ... चक्रं त्वरिः सुतम्, is corrected in the Bombay ed. which has: चक्रं त्वरि सुतम्). ² A discus (as one of the attributes of Vishṇu); e. g. *Bhāskara's Līlāvati*: पाशाङ्कुशाहिः; see s. v. चक्रोन्वहसकवित. E. अर, taddh. aff. रि.

अरिणन्दन Tatpur. m. f. n. (-नः-ना-नम्) Gratifying an enemy; e. g. *Hitopad.*: निरस्ताहं निरानन्दं निर्वीर्यमरिणन्दनम् । मास्य सीमन्तिनी काचिष्यनयेत्युचमीदृशम्. E. अरि and नन्दन.

अरिनिपात Tatpur. m. (-तः) An invasion made by enemies, an inroad; e. g. *Hitopad.*: कर्मखामारभ्योपायः पुरुषद्वयसंपहेयकाविविभानो ऽरिनिपातप्रतीकारः कार्यसिद्धिश्चेति पञ्चाङ्गी मन्त्रः (thus ed. *Wilkins*; the readings of the other edd. are less good; edd. *Seramp.*, *Calc.* and *Bombay*: पुरुषले द्वयः भागो ऽरिनिपातः प्रतीः; *Lassen* and *Schlegel*: पुरुषद्वयः भागो विनिपातप्रतीकारः; ed. *Johnson*: पुरुषः भागो निपातप्रतीकारः). E. अरि and निपात.

अरिनुत Tatpur. m. f. n. (-तः-ता-तम्) Praised (even) by enemies; e. g. *Bhāṭik.*: निरगमदभयः पुरुषरिपुपुराणरपतिचरशी नवितुमरिनुती (scil. विभीषणः; *Jayam.*: नरपतिचरशी । रामस्य पादौ । अरिभिरपि नुती मूरत्वात्). Comp. अरिनुत. E. अरि and नुत.

अरिन्दम Tatpur. m. (-मः) ¹ A subduer of enemies, a vanquisher of foes; an epithet frequently applied, in poetry, especially to renowned kings; e. g. *Rāmāy. Bālak.*: (रामः) महोरको महिष्वासो नृद्वयुररिन्दमः; or *ibid.*: एवमुक्ता धनुर्मध्ये ब्रह्मा मुष्टिमरिन्दमः (scil. Rāma) &c.; or *Mahābh. Adip.* (Duryodhana addressing Karna): दुर्हदां कुब सर्वेषां मूर्ध्नि पादमरिन्दमः; or *ibid. Vanap.* (Vaiśampāyana addressing Janamejaya): विजहुरिन्द्रप्रतिमाः कंचित्काशमरिन्दमः; or *ibid. Udyogap.*: रामस्य सम तेवसी दिव्यास्त्रविदरिन्दमः. ² The proper name of a personage named in the Aitareya Brāhmaṇa amongst several others who received and propagated the knowledge of the ceremony of the सोमभय (q. v.), described in the seventh Pentad of this Brāhmaṇa. *Arindama* was taught this ceremony by *Sanaśruta*, and himself taught it to *Kratuvid*; *Aitareyabr.*: एतमु ह्येव प्रोवाच तुरः कावयेयो जनमेजयाय पारिचिताय ... एतमु ह्येव प्रोवाचापिः सनमुताथारिन्दमाय क्रतुविदे जानकये ... (*Sāy.*: एवं पूर्वोक्तमेव भवं कावस्य पुत्रसुरनामको महर्षिः परिचित्युवाच जनमेजयसंज्ञाय प्रोवाच । अयमेकः संप्रदायः । ... तथैतमेव भवमपिनामको महर्षिः सनमुताय प्रोवाच । सनमुतथारिन्दमाय प्रोवाच । अरिन्दमस्य क्रतुविदे प्रोवाच । क्रतुविद्व जानकये प्रोवाच । अयं तुतीयः संप्रदायः. These words do not yield, therefore, the inference which has been drawn from them, that Arindama was the father of Sanaśruta). ³ The name of a Muni (fabled about) in the *Kathāsarisṭdgara*: तथारिन्दमनामानं स (scil. पाण्डुः) मुनिं मुक्तसायकः । जघान मुनरूपेण सभार्थं सुरतस्वितम्. ⁴ A name

CORRECTIONS AND ADDITIONS.

P. = page; l. = line; r. = read; a. = add; d. = take off; p. = instead of; a = first column; b = second column.

P. 5 a, l. 10, r. E. च and कृष्टपद्य; l. 29, r. E. an abbrev. form of गङ्गा. — P. 6 a, l. 20, d. 'and री'; l. 35, r. 'Loosing (the game of पक्षिका) through not succeeding with one die'. — P. 6 b, l. 10, r. 'Tuesday' (p. Wednesday). — P. 7 a, l. 29, r. 'राजन्, sam. aff. टच्'. — P. 7 b, l. 25, a. 'which is नित्'. — P. 8 b, d. l. 23 and 24; l. 53, a. 'Bahuvr.' and r. 'E. अगति (Bahuvr.), sam. aff. कप्'. — P. 9 b, d. l. 1-4. — P. 12 a, l. 52, r. '-धिक्वा' (p. का or की). — P. 15 a, l. 13, b. l. 1, 16 a, l. 14, d. '-रा or'. — P. 16 a, l. 38, r. -शिका. — P. 17 a, l. 2, r. E. चङ्, kṛit aff. चञ्. — P. 18 a, l. 5, a. 'or चम्, un. aff. गन्; चङ् (II. 1.2), in Bahuvr. comp. fem. aff. टाप् or डीष्' — P. 21 a, l. 40, r. छ (p. च). — P. 21 b, l. 29, r. डीष्; l. 35, d. 'the ancle' and 'also'. — P. 23 a, l. 38, r. -की. — P. 24 a, l. 47, r. E. अजगन्धि. — P. 25 b, l. 44, r. 'sword' (p. shears) and E. कृपाय. — P. 28 a, l. 25, a. 'fem. डीष्'. — P. 28 b, l. 49 and 31 a, l. 16, r. टन् (p. छन्). — P. 28 b, l. 30, r. -डीष्. — P. 30 b, l. 56, a. 'fem. I. डीष्, III. डीन्'. — P. 32 a, l. 32, d. 'f. n. -व्यसी-व्यः'. — P. 35 a, l. 24, d. 'or-री'. — P. 37 b, l. 50, a. 'or-ङ्गी'. — P. 38 a, l. 33, a. 'Tatpur.'. — P. 39 b, l. 23, r. -स्त्री; l. 26, r. -री. — P. 40 a, l. 2, r. 'चङ्' (p. च). — P. 41 b, l. 46, r. 'चिनिष्; d. l. 51. — P. 42 b, l. 36, r. चच् (p. चय). — P. 43 a, l. 16, d. '-द्वा-द्म'. — P. 45 a, l. 51, r. 'E. Probably &c.'. — P. 46 b, l. 14, r. -दती; l. 50, a. in both meanings 'or not being in the teeth'. — P. 51 b, l. 55, r. 'Tatpur.'. — P. 55 a, l. 54, r. Tatpur. — P. 55 b, l. 4, d. Bahuvr. and r. E. taddh. aff. कन्. — P. 65 a, l. 32, r. -चा (p. -ची). — P. 69 b, l. 8, r. -सा (p. -सी).

The Articles चङ्, चमिष्वात्, चमिसात्, अजसिक्, चत्, चति, चतिदुर्लभ, चद्, चद्स् and अधरोष्ठ will be completed or amended in the Supplement which will contain also the additional words and meanings. — It was originally intended to omit the name 'Tatpur.' when the *Upapada*-compounds had for their first part a *gati*, in order to distinguish them from common *Tatpurushas*. As the difference, however, appeared sufficiently marked by the method in which their Etym. is given and which, not being that of the native grammarians, will have to be explained in the grammatical Appendix, the name 'Tatpur.' has been added already to all similar compounds beginning with चधि; and the same may be done, for the sake of conformity, with the *Upapada*-compounds beginning with चति.

BIBLIOTECA DE MONTSERRAT



13020100000853

BIBLIOTECA
DE
MONTSERRAT

Armario LVIII A
Estante 4º
Número 3

