स्मन् of an imperishable or eternal nature. (-स्मा) the soul or spirit. —वर्गः the class of indeclinable words.

अव्ययत्वं Imperishableness.

अव्ययीभावः [अनव्ययमव्ययं भवत्यनेन ; अव्यय-च्वि-भू करणे घञ्] 1 N. of one of the four principal kinds of compounds in Sanskrit, an adverbial or indeclinable compound (formed of an indeclinable, *i. e.* a preposition or an adverb, and a noun); अधिहरि, सतृणं &c. -2 Absence of expenditure (owing to poverty); द्वौ द्विगुरपि चाहं मद्गेहे नित्यमव्ययीभावः। तत्पुरुष कर्मधारय येनाहं स्यां बहुव्रीहिः ॥ Udb. (which, by the bye, gives the names of compounds in Sanskrit). -3 Unchangeable state, imperishableness.

अव्यर्थ *a.* 1 Not useless or fruitless, fruitful, profitable. -2 Effectual, successful.

अव्यलीक *a.* 1. Not false, true. -2 Agreeable, having no disagreeable feelings (प्रिय); इत्थं गिरः प्रियतमा इव सोऽव्यलीकाः शुश्राव सूततनयश्च तदा व्यलीकाः *Si.* 5. 1.

अव्यवधान *a.* 1. Close, immediate, without any intervening object, direct. -2 Not screened or concealed, open. -3 Not covered, bare (as ground). -4 Careless, inattentive. — नं Carelessness; °ता, °त्वं contiguity; carelessness.

अव्यवहित *a.* =अव्यवधान (1) above.

अव्यवस्थ *a.* 1 Not fixed, moving, unstable; स्थलारविंदश्रियमव्यवस्थां Ku. 1.33.-2 Unlimited.-3 Unsettled, indiscriminate; भंगं जयं चापतुरव्यवस्थं R.7.54; disorderly, irregular. —स्था 1 Irregularity, deviation from established rule; किमव्यवस्थां चलितोऽपि केशवः *Si.* 12. 36. -2 An incorrect opinion given on a point of religious or civil law.

अव्यवस्थित *a.* 1 Not conformable to law or practice, unacquainted with the law or custom. -2 Ill-regulated, fickle, unstable; अव्यवस्थितचित्तस्य प्रसादोऽपि भयंकरः Niti. 9 -3 Not in due order, unmethodical.

अव्यवहार्य *a.* 1 Not entitled to eat, drink, or commune in general with people of the same caste, excommunicated. -2 Not to be made the subject of litigation.

अव्यसन *a.* Free from evil practices, not vicious, moral. —नं Absence of vice, morality, virtue.

अव्यस्त *a.* 1 Undecomposed, simple. -2 Not separated, collected.

अव्याकृत *a.* 1 Not developed, not manifest; तद्वेदं तर्ह्यव्याकृतमासीत्, इदं नामरूपाभ्यामव्याकृतं. S. B. -2 Not decomposed, elementary. —तं (In Vedánta phil.) 1 An elementary substance from which all things were created (considered identical with Brahma.)-2 (In Sàn. phil.) The prime germ of nature (प्रधान).

अव्याख्या,-ख्यानं Want of clearness or explanation, obscurity.

अव्याख्यात *a.* Unexplained, obscure.

अव्याख्येय *a.* 1 Inexplicable, unintelligible. -2 Not requiring explanation, easy.

अव्याज *a.* Free from guile or fraud. —जः, -जं 1 Absence of guile or fraud, honesty. -2 Simplicity, artlessness; oft. in comp. with सुंदर, मनोहर &c. in the sense of 'artlessly', 'naturally'; इदं किलाव्याजमनोहरं वपुः *S.* 1. 18; M. 2.14; °रतिर्वं प्रेम K. 175.

अव्यापक *a.* 1 Not comprehensive.-2 Not spread over or pervading the whole; not an invariable concomitant, special, individual, peculiar; °ता, -°त्वं non-comprehensiveness, speciality, individuality.

अव्यापिन् *a.* Not comprehensive, not invariably concomitant, special, individual. -2 Partial, limited.

अव्याप्त *a.* 1 Not pervaded, peculiar, special. -2 Limited.

अव्याप्तिः *f.* 1 Inadequate extent or pervasion of a proposition. -2 Non-inclusion or exclusion of a part of the thing defined, one of the three faults of a definition; लक्ष्यैकदेशे लक्षणस्यावर्तनमव्याप्तिः; यथा शिखासूत्रवान् ब्राह्मणः इत्यस्य संन्यासिन्यव्याप्तिः, तस्य ब्राह्मणत्वेपि शिखासूत्रस्वाभावात्.

अव्याप्य *a.* Not extending to the whole circumstances, not pervading the whole extent; वह्निर्धूमस्याव्याप्यः. **-Comp.** —वृत्तिः *f.* (In Vais. phil.) a category of limited application, partial inherence with regard to time or space, as pleasure, pain &c.; अव्याप्यवृत्तिः क्षणिको विशेषगुण इष्यते Bhàshà P. 27.

अव्यापार *a.* Having no work, unemployed. —रः 1 Cessation from work, state of being unemployed. -2 A business not practised or understood. -3 Not one's own business; अव्यापारेषु व्यापारं कृ to meddle with affairs not one's own (which do not concern one).

अव्यायाम *a.* Having no exercise. —मः Non-exertion, absence of fatigue from exertion.

अव्यायत *a.* Not occupied; not detached.

अव्याहत *a.* Not broken or interrupted, unobstructed; obeyed; भर्तुरव्याहताज्ञा R. 19. 57.—तं A true or uncontradicted statement.

अव्युत्पन्न *a.* 1 Not proficient, inexperienced, not practised, ignorant; अव्युत्पन्नो बालभावः K. 196. -2 Having no proper or regular derivation (as a word) (अवयवार्थशून्य), उणादयोऽव्युत्पन्नाः प्रातिपदिकं. —न्नः A person not versed in the grammar, idiom &c. of a language, a smattering or superficial linguist (शब्दवयवार्थानभिज्ञोऽवैयाकरणः).

अव्रण *a.* Without wounds or scars or rents, unhurt, sound. —णं One of the four diseases of the eye.

अव्रत *a.* Not observing (the prescribed) religious rites or obligations; अव्रतानामसंख्याणां जातिमात्रोपजीविनामसंहत्यशः समेतानां परिषत्त्वं न विद्यते॥ Ms. 12. 114; 3. 170; 10. 20.

अव्रत्यं [व्रताय हितं, यत् न. त.] Violation of religious duties, offence against the rule of an ascetic.

अश् I. 5 A. [अश्नुते, आनशे, आशिष्ट-आष्ट, आशिता-अष्टा, अशिष्यते-अक्ष्यते, अशितुं-अष्टुं, आशित-अष्ट] 1 To pervade, fill completely, penetrate; खं प्रावृषेण्यैरिव चानशेऽब्दैः Bk. 2. 30; सदिगइनुवानमिव विश्वमोजसा Ki. 12. 21; *Si.* 17. 46, 65. -2 To reach, go or come to, arrive at, attain to; सर्वमानंत्यमश्नुते Y. 1. 260. -3 To get, gain, obtain, enjoy, experience; अत्युत्कटैः पापपुण्यैरिहैव फलमश्नुते H. 1. 83; उदयमस्तमयं च रघूद्वहावुभयमानशिरे वसुधाधिपाः R. 9. 9; न वेदफलमश्नुते Ms. 1. 109; 4.149; 5. 46; अर्थज्ञ इत्सकलं भद्रमश्नुते Nir.; फलं