अजस्र *a-jasra, as, ā, am* (rt. *jas*, 'to injure' not to be killed or interrupted), perpetual. — *Ajasram* or *ajasreṇa*, ind. perpetually, for ever, ever.

अजहत् *a-jahat* (pres. part. fr. rt. *hā* with *a*), not dropping or losing (used in compounds). — *Ajahat-svārthā*, f., N. of a rhetorical figure, an elliptical use of words in which their original meaning is not dropped, as "white ones" for "white horses," "lances" for "men with lances." — *Ajahal-liṅga, as*, m. (in grammar) said of a noun not dropping its original gender, when used like an adjective.

अजा *ajā*, f. a goat; Prakṛiti; Māyā. See s.v. 1. *aja*, where the compounds of *ajā* will also be found.

अजागर *a-jāgara, as, ā, am*, not awake, not wakeful; (*as*), a plant, Eclipta or Verbesina Prostrata.

अजाजि *ajā-ji, is*, or *ajā-jī*, f. (*ajā* with rt. *ji*?, that overcomes goats); Cumin seed, Cuminum Cyminum; Ficus Oppositifolia; Nigella Indica.

अजात *a-jāta, as, ā, am*, unborn, not yet born, not yet developed. — *Ajāta-kakud, t*, m. a young bull whose hump (*kakud*) is yet undeveloped. — *Ajāta-paksha, as, ā* or *ī, am*, having undeveloped wings. — *Ajāta-ryañjana, as, ā, am*, having an undeveloped beard. — *Ajāta-ryavahāra, as*, m. having his majority unattained, a minor, a youth under fifteen. — *Ajāta-śatru, us, us, u*, having no enemy; having no adversary of equal standing; (*us*), m., N. of Śiva, of Yudhishṭhira, of a king of Kāśī, of a son of Śamīka, of a son of Vidmisāra or Bimbisāra, and contemporary of Śākyamuni. — *Ajātānuśaya*(°*ta-anu*°), *as, ā, am*, having no regret. — *Ajātāri* (°*ta-ari*), *is*, m. (having no enemy), Yudhishṭhira.

अजानत् *a-jānat, an, atī, at* (pres. part. of rt. *jñā* with *a*), not knowing, unaware.

अजानि *a-jāni, is*, or *a-jānika, as*, m. having no wife.

अजानेय *ajāneya*, better *ājāneya, as, ā, am* (from *ājāna, ājāni*, birth, descent), of high breed; undaunted, fearless; (*as*), m. a horse of high breed.

अजामि *a-jāmi, is, is, i*, Ved. not of kin, not related; unfriendly; (in grammar) not corresponding. — *Ajāmi-tā*, f., Ved. absence of connection, friendliness, or similarity.

अजायमान *a-jāyamāna, as, ā, am* (rt. *jan*), not being born, not subject to birth.

अजि *aji*, f. (fr. *aj*, q. v.), a road.

अजिका *ajikā*, f. (fr. *ajā*), a young goat [cf. 1. *aja*].

अजित *a-jita, as, ā, am*, not conquered, unsubdued, unsurpassed, invincible, irresistible; (*as*), m., N. of an antidote, a poisonous sort of rat; N. of various persons, viz. Viṣhṇu; Śiva; one of the Saptarshis of the fourteenth Manvantara; Maitreya or a future Buddha; the second of the Arhats or saints of the present (Jaina) Avasarpiṇī, a descendant of Ikshvāku; the attendant of Suvidhi, who is the ninth of those Arhats; (*ās*), m. pl. a class of deified beings in the first Manvantara. — *Ajita-keśa-kambala, as*, m., N. of a Brāhman. — *Ajita-balā*, f., N. of a Jaina deity, who acts under the direction of the Arhat Ajita. — *Ajita-vikrama, as*, m. (having invincible power), epithet of king Candragupta the second. — *Ajitātman* (°*ta-āt*°), *ā, ā, a*, having an unsubdued self or spirit. — *Ajitāpīḍa* (°*ta-āp*°), *as*, m. having an unsurpassed crown; N. of a king. — *Ajitendriya* (°*ta-ind*°), *as, ā, am*, having an unsubdued sensuous nature, whose passions are not controlled.

अजिन *ajina, am*, n. (probably at first the skin of a goat, *aja*, with the hair on, then any skin which would answer the same purpose); the hairy skin of an antelope, especially a black antelope, which serves the religious student for a couch, seat, covering, &c.; the hairy skin of a tiger, &c.; (*as*), m., N. of a descendant of Pṛithu. — *Ajina-pattrā* or *ajina-pattrī* or *ajina-pattrikā*, f. a bat. — *Ajina-phalā*, f., N. of a plant (?). — *Ajina-yoni, is*, m. (origin of the skin), an antelope, deer. — *Ajina-vāsin, ī, inī, i*, clad in a skin. — *Ajina-sandha, as*, m. (who joins or prepares skins), a furrier.

अजिर *ajira, as, ā, am* (fr. rt. *aj*), agile, quick, rapid; (*as*), m., N. of a snake priest; (*ā*), f., N. of Durgā, and of a river; (*am*), n. place to run or fight in, area, court [Lat. *ager*?]; the body; any object of sense, air, wind; a frog; (*am*), ind. quickly. — *Ajira-vatī*, f., N. of the river on which the town Śrāvasti was situated. — *Ajira-śoćis, is*, m., Ved. having a quick light, glittering, epithet of Agni and Soma. — *Ajirādhirāja* (°*ra-adh*°), *as*, m., Ved. an agile emperor, epithet of death.

Ajirāya, nom. A. *ajirāyate, -yitum*, Ved. to be agile or quick.

Ajirīya, as, ā, am, connected (by proximity or ownership &c.) with an ajira or court &c.

अजिह्म *a-jihma, as, ā, am*, not crooked, straight, straightforward, upright; (*as*), m. a frog, a fish; see *a-jihva*, of which this may be a corruption. — *Ajihma-ga, as, ā, am*, going straight on; (*as*), m. an arrow. — *Ajihmāgra* (°*hma-ag*°), *as, ā, am*, having a straight point.

अजिह्व *a-jihva, as, ā, am*, tongueless; (*as*), m. a frog.

अजीकव *ajīkava, am*, n. Śiva's bow. See *ajakava*.

अजीगर्त *a-jīgarta, as*, m. (that has nothing to swallow), N. of a Ṛishi, Sunaḥśepha's father.

अजीत *a-jīta, as, ā, am* (rt. *jyā* usually makes *jīna*), not faded, not faint. — *Ajīta-punarvaṇya, am*, n., Ved. (unfaded and recoverable), N. of a twofold rite to be performed by Kshatriyas.

A-jīti, is, f., Ved. unfadingness; freedom from decay, prosperity.

अजीर्ण *a-jīrṇa, as, ā, am* (rt. *jṛī*), not decomposed; unimpaired; undigested; (*am*), n. freedom from decay, indigestion.

A-jīrṇi, is, f. indigestion.

A-jīrṇin, ī, inī, i, suffering from indigestion.

अजीव *a-jīva, as*, m. (non-life), non-existence, death; (*as, ā, am*), lifeless.

A-jīvat, an, antī, at, not living, destitute of a livelihood.

A-jīvana, am, n. non-existence, death; (*as, ā, am*), destitute of a livelihood.

A-jīvani, is, f. non-existence, death; *ajīvanis tasya bhūyāt*, 'may death befal him!'

A-jīvita, am, n. non-existence, death.

अजुगुप्सित *a-jugupsita, as, ā, am*, not blamed.

अजुर *a-jura* or *a-jurya, as, ā, am* (rt. *jūr*), Ved. not subject to old age or decay.

अजुष्ट *a-jushṭa, as, ā, am*, Ved. not enjoyed, unsatisfactory.

A-jushṭi, is, f., Ved. non-enjoyment, feeling of disappointment.

अजेतव्य *a-jetavya, as, ā, am*, invincible, insuperable, irresistible.

A-jeya, as, ā, am, invincible; (*am*), n., N. of an antidote.

अजैकपाद् *ajaikapād* (*aja-eka*°), *t*, or *ajaikapāda, as*, m. an epithet of Viṣhṇu; N. of one of the eleven Rudras.

अजैडक *ajaiḍaka* (*aja-eḍeka*), *am*, n. goats and sheep.

अजोष *a-josha, as, ā, am*, Ved. not gratified, not yet satisfied. — *A-joshya, as, ā, am*, Ved. not easily gratified, never satisfied.

अज्जुका *ajjukā*, f. (in the drama) a courtezan; (corruption of *arjukā*.)

अज्झटा *ajjhaṭā*, f. a plant, Flacourtia Cataphracta. (Also *ajaṭā* and *ajaḍā*.)

अज्झल *ajjhala, as*, m. (corruption of *ujjvala*?), a burning coal; (*am*), n. a shield (?).

अज्ञ *a-jña, as, ā, am* (fr. *a* and rt. *jñā*), not knowing; ignorant, inexperienced; unconscious; unwise, stupid. — *Ajña-tva, am*, n. or *ajña-tā*, f. ignorance.

Ajñakā or *ajñikā*, f. diminutive form for *ajñā*, an ignorant woman.

A-jñāta, as, ā, am, unknown; unexpected; unaware. — *Ajñāta-kula-śīla, as, ā, am*, whose lineage and character are unknown. — *Ajñāta-keta, as, ā, am*, Ved. having unknown or secret designs. — *Ajñāta-bhukta, as, ā, am*, eaten unawares. — *Ajñāta-yakshma, as*, m., Ved. (insidious consumption?), N. of a disease. — *Ajñāta-vāsa, as, ā, am*, whose dwelling is unknown. — *Ajñāta-śīla, as, ā, am*, whose character is unknown.

Ajñātaka, as, ā, am, unknown, unaware.

A-jñāti, is, m. not a kinsman, not related.

A-jñātvā, ind. not having known or ascertained.

अज्ञान *a-jñāna, am*, n. non-cognisance; ignorance, especially (in philosophy) spiritual ignorance; not merely a negative, but an active principle, which consisting of the three Guṇas (fetters or qualities) *sattva, rajas*, and *tamas*, and preventing the soul from realizing its identity with Brahma, causes self to appear a distinct personality, and matter to appear a reality; hence equivalent to Prakṛiti or Nature, and termed a divine Śakti (power), synonymous with Māyā, Illusion; (*as, ā, am*), ignorant, unwise. — *Ajñāna-tas* or *ajñānāt*, ind. unawares, ignorantly, inadvertently. — *Ajñāna-kṛita, as, ā, am*, done inadvertently. — *Ajñāna-tva, am*, n. or *ajñāna-tā*, f. ignorance. — *Ajñāna-bandhana, am*, n. the bond of ignorance.

A-jñānin, ī, inī, i, ignorant, unwise.

A-jñās, ās, m., Ved. not a kinsman.

A-jñeya, as, ā, am, baffling or passing knowledge, unfit to be known.

अज्म *ajma, as*, m. (fr. rt. *aj*), Ved. career, march, battle [cf. ὄγμος].

Ajman, a, n., Ved. career, passage, battle; a house, a habitation [Lat. *agmen*].

अज्यानि *a-jyāni, is*, f., Ved. undecaying nature.

अज्येष्ठ *a-jyeshṭha, as, ā, am*, not the oldest or best; having no elder brother. — *A-jyeshṭha-vṛitti, is, is, i*, not behaving as the eldest brother ought to behave, or (*ajyeshṭha-vṛitti*) behaving like one who has no elder brother.

अज्र *ajra, as*, m., Ved. a field, a plain; (*as, ā, am*), Ved. agile, quick [Lat. *ager*; Gr. ἀγρός: cf. *ajira*].

Ajrya, as, ā, am, Ved. being in or connected with a field or plain.

अज्विन् *ajvin, ī, inī, i* (fr. rt. *aj*), Ved. active, agile.

अञ्च् 1. *añć* (connected with *ać*, q. v.), cl. 1. P. A. *añćati, -te, ānañća, -e, añćishyati, -te, añćitum*, to bend, curve, incline, curl; to reverence (with inclined body), to honour; to tend, move, go, wander about; to request: cl. 10. or Caus. *añćayati, -yitum*, to unfold, make clear, produce: Desid. P. A. *añćićishati, -te*, to be desirous of bending: Pass. *añćyate* or *aćyate*, to be bent.

2. *añć* (at the end of compounds), turned to, going or directed towards; see *akudhryañć, avāñć, udañć, devadryañć*, &c. It may also mean honouring, see *prāñć*.

Añća, as, m. (only used as the last part of compound words), curling, as in *romāñća*, sensation of the hairs of the body curling, thrill of rapture.