Ā-ćaraṇīya, as, ā, am, to be done or performed; to be followed or observed, right, proper.

Ā-ćarat, an, antī, at, following, practising, observing.

Ā-ćarita, as, ā, am, observed, practised, as a rite or usage; usual, customary; enjoined, fixed by rule.

Ā-ćaritavya, as, ā, am, to be performed in a customary manner; to be done or performed.

Ā-ćarya, as, ā, am, to be gone to or approached; to be done or performed.

Ā-ćāra, as, m. conduct, manner of action; behaviour; good conduct, good behaviour; custom, practice, usage; an established rule of conduct, an ordinance, an institute, a precept; manner of conducting one's self, diet; rule; [cf. Hib. *acara,* 'convenience, conveniency, use.'] — *Ācāra-candrikā,* f. title of a work on the religious customs of the Śūdras. — *Ācāra-tantra, am,* n. one of the four classes of Tantras with Buddhists. — *Ācāra-dīpa, as,* m. 'lamp of religious customs,' title of a work. — *Ācāra-bhrashṭa, as, ā, am,* fallen from established usage, apostate. — *Ācāra-mayūkha, as,* m. 'ray of religious customs,' title of a work. — *Ācāra-vat, ān, atī, at,* well-conducted, virtuous. — *Ācāra-varjita, as, ā, am,* irregular, out of rule; outcast. — *Ācāra-viruddha, as, ā, am,* contrary to custom. — *Ācāra-vedī,* f. 'altar of religious customs,' a N. of Āryāvarta. — *Ā-ćāra-hīna, as, ā, am,* deprived of established ordinances, outcast. — *Ācārāṅga* (°*ra-aṅ*°), *am,* n. title of the first of the twelve sacred books of the Jainas. — *Ācārādarśa* (°*ra-ād*°), *as,* m. 'looking-glass of religious customs,' title of a work. — *Ācārārka* (°*ra-ar*°), *as,* m. 'sun of religious customs,' title of a work. — *Ācārollāsa* (°*ra-ull*°), *as,* m. 'light of religious customs,' title of a work.

Ācārika, as, ī, am, conformable to rule or practice, prescriptive, authorized; (*am*), n. rules for the preservation of health, habit of life, regimen, diet.

Ācārin, ī, iṇī, i, following established rites or practice.

Ā-ćārī, f. the plant Hingtsha Repens, also called Hilamoćikā.

Ā-ćārya, as, m. lit. 'one to whom one must have recourse' or 'one who is to be attended to or waited on' or 'one whose precepts are to be followed' or 'one who knows the *ācāra* or rules;' a spiritual guide or teacher, especially one who invests the student with the sacrificial thread, and instructs him in the Vedas, in the law of sacrifice and religious mysteries (Manu 2. 140, 171); an epithet of Droṇa the teacher of the Pāṇḍus; (*ā*), f. a spiritual preceptress. The title *ācārya* affixed to names of learned men is rather like our Dr.; e. g. *Rāghavāćārya,* &c. — *Ācārya-karaṇa, am,* n. acting as teacher. — *Ā-ćārya-tā,* f. or *ācārya-tva, am,* n. the office or proficiency of a holy teacher. — *Ācārya-deva, as,* m. one whose preceptor is his god. — *Ācārya-bhogīna, as, ā, am,* delighting the holy teacher. — *Ācārya-miśra, as, ā, am,* venerable, honourable. — *Ācārya-vat, ān, atī, at,* one who has a teacher. — *Ācāryopāsana* (°*ya-up*°), *am,* n. waiting upon or serving the spiritual preceptor.

Ācāryaka, as, ā, am, originating from a spiritual teacher; (*am*), n. the proficiency of a holy teacher.

Ācāryānī, f. (with dental *n,* Pāṇini IV. 1, 49. Vārt. 6), the wife of an Ācārya or holy teacher.

Ā-ćīrṇa, as, ā, am (anom. past pass. part.), devoured, eaten into.

आचरण्य *ā-ćaraṇya* (nom. fr. *ćaraṇa*), P. *-ćaraṇyati, -yitam,* to move one's self, to move or extend towards.

आचल् *ā-ćal,* Caus. P. *-ćālayati, -yitum,* to move, draw away from one's place, stir up.

आचान्त, आचाम. See under *ā-ćam.*

आचि *ā-ći,* cl. 5. P. A. *-ćinoti, -nute, -ćetum,* to accumulate; to collect; to heap up, load with; to cover.

Ā-ćita, as, ā, am, collected, accumulated, heaped; filled, loaded with, covered; spread, diffused; inlaid, set (e. g. *ardhāćitā rasanā,* a girdle half set with gems); larded; (*as, am*), m. n. a cart-load; a measure of ten bhāras or cart-loads.

Ācitika, as, ī, am, or *ācitīna, as, ā, am,* holding or being equal to or cooking a quantity equal to the preceding measure; (a numeral may be placed before these forms, e. g. *dvyācitika,* &c.).

आचिख्यासा *ā-ćikhyāsā,* f. (fr. Desid. of rt. *khyā* with *ā*), desire or intention of expressing or denoting something.

आचित् 1. *ā-ćit,* cl. 1. 3. P. *-ćetati, -ćiketti,* A. *-ćikṣte, -ćettum,* to attend to, to keep in mind; to comprehend, understand, know; to invent; to appear, become visible, distinguish one's self: Desid. *-ćikitsati, -te,* to wait for, watch clandestinely, lurk.

2. *ā-ćit, t,* f., Ved. taking notice or cognizance, attention to; (according to Sāy. the form *ā-ćitā* may stand for *ā-ćite* fr. *ā-ćita* above.)

आचीर्ण *ā-ćīrṇa, as, ā, am.* See under *ā-ćar* last col.

आचूषण *ā-ćūshaṇa, am,* n. suction; sucking out; application of cupping-glasses to the skin.

आचृत् *ā-ćṛit,* cl. 6. P. *-ćṛitati, -ćartitum,* to fasten, tie, affix.

आचेश्वर *ācēśvara* (°*ća-īś*°), *as,* m., N. of a sanctuary built by Ācća.

आचेष् *ā-ćeshṭ,* cl. 1. P. A. *-ćeshṭati, -te, -ṭitum,* to undertake; to do.

आचोपच *ācopaća.* See 2. *āća.*

आच्छद् 1. *ā-ććhad (-ćhad),* cl. 10. P. *-ććhadayati* or *-ććhādayati, -yitum,* to cover, hide; to clothe, to dress, put on clothes; to conceal.

2. *ā-ććhad, t,* f., Ved. a cover, covering; a sheath. — *Ācćhad-vidhāna, am,* n., Ved. an arrangement made for defence, a means of covering; or (*as, ā, am*), one who has such means.

Ā-ććhanna, as, ā, am, covered, concealed, clothed.

Ā-ććhāda, as, m. cloth, clothes.

Ā-ććhādaka, as, ā, am, concealing, hiding.

Ā-ććhādana, am, n. covering, concealing, hiding; disappearance; a covering, a sheath; cloth, clothes; mantle, cloak, &c.; the wooden frame of a roof.

Ā-ććhādita, as, ā, am, covered, clothed.

Ā-ććhādin, ī, inī, i, covering, concealing.

1. *ā-ććhādya,* ind. having clothed or put on.

2. *ā-ććhādya, as, ā, am,* to be covered or clothed.

आच्छाक *āććhāka, as,* m., N. of the tree Morinda Tinctoria; (better *āććhuka,* q. v.)

आच्छिद् *ā-ććhid (-ćhid),* cl. 7. P. A. *-ććhinatti, -ććhinte, -ććhettum,* to tear or cut off; to cut or break in pieces; to take out of; to draw off; remove; to cut off, exclude; to snatch away, to tear from, to rob; to disregard, not to take notice of.

Ā-ććhidya, ind. cutting off; cutting, excluding, disregarding; setting aside, in spite of, notwithstanding.

Ā-ććhinna, as, ā, am, cut, cut off.

Ā-ććheda, as, m. cutting, cutting off, excision.

Ā-ććhedana, am, n. excision, cutting off, exclusion.

आच्छुक *āććhuka, as,* m., N. of the plant Morinda Tinctoria. See *ākshika* and *āććhāka.*

आच्छुरित *ā-ććhurita, as, ā, am* (fr. rt. *ćhur* with *ā*), scratched; irritated; (*am*), n. making a noise with the finger-nails by rubbing them on one another; a horse-laugh.

Ācćhuritaka, am, n. a scratch with a finger-nail; a horse-laugh.

आच्छृद् *ā-ććhrid (-ćhrid),* cl. 7. P. A. *-ććhṛinatti, -ććhṛinte, -ććharditum,* to pour upon, to fill.

आच्छो *ā-ććho (-ćho),* cl. 4. P. *-ććhyati, -ććhātum,* to skin, to flay.

आच्छोदन *ā-ććhodana, am,* n. (rt. *ćhud* for *ćud!*), hunting, the chase. See *aććhoṭana, ākshodana.*

आच्यु *ā-ćyu,* Caus. P. A. *-ćyāvayati, -te, -yitum,* to cause to flow over, pour out; to draw or bring near; to induce (any one) to come near.

आच्युतदन्ति *ācyutadanti* (fr. *acyutadanta*) or *ācyutanti* (fr. *acyutanta*), *ayas,* m. pl., N. of a warrior-tribe.

आज् *āj* (*ā-aj*), cl. 1. P. A. *ājati, -te, -jitum,* to drive or bring towards; to procure; to drive near, i. e. to come near in a carriage.

Ājani, is, f., Ved. a stick for driving.

1. *āji, is,* m. f. (Ved. m.), a running-match; (*ājim aj* or *i* or *dhāv* or *sṛi,* to run with or against any one for the prize); a fighting-match, fighting, combat, battle, war; place for running, course, level ground; abuse, invective; an instant; [cf. Scot. *agh,* 'fight;' Hib. *agh.*] — *Āji-kṛit, t, t, t,* Ved. running or fighting for a prize; making war. — *Āji-kṛiyā,* f. fighting, making war. — *Āji-tur, ūr, ūr, ūr,* Ved. victorious in battles. — *Āji-pati, is,* m., Ved. lord of the battle. — *Ājy-anta, as,* m. the goal in a race-course.

आज *āja, as, ī, am* (fr. 1. *aja*), coming from goats, belonging to goats, produced by goats; (*as*), m. a vulture; (*am*), n. boiled or clarified butter; ghee.

Ājaka, am, n. a flock of goats.

आजकार *ājakāra, as,* m. Śiva's bull.

आजगर *ājagara, as, ī, am* (fr. *aja-gara*), treatiog of the boa or large serpent; (a chapter in the Mahā-bhārata.)

आजगव *ājagava, as,* m. the bow of Śiva [cf. *ajakāva*].

आजन् *ā-jan,* cl. 4. A., Ved. *-jāyate, -janitum,* to be born or come into existence, to be produced or born from; to beget, cause to be born, render prolific.

Ā-janana, am, n. birth, origin.

Ā-janma, ind. from birth, since birth. — *Ājanma-surabhi-pattra, as,* m., N. of a plant (the leaves of which are fragrant from their first appearance).

Ā-jāti, is, f. birth, origin.

Ā-jāna, am, n. birth, descent, species; birth-place.

Ā-jāni, is, f., Ved. birth, descent; noble birth; (Sāy.) a mother.

Ājāneya, as, ī, am, of noble origin, of good breed (as a horse), fearless, undaunted; (*as*), m. a well-bred horse.

Ājāneyya, as, ā, am, Ved. of good breed, well-bred.

आजप् *ā-jap,* cl. 1. P. *-japati, -pitum,* to mutter or whisper to.

आजमीढ *ājamīḍha, as,* m., N. of a king in the Mahā-bhārata.

आजरसम् *ā-jarasam* or *ā-jarasāya,* ind., Ved. till old age.

आजवन *ā-javana, am,* n. (fr. rt. *ju* with *ā*), rushing at, attacking, fighting.

आजवस्तेय *ājavasteya* (patronymic fr. *ajavasti* Pāṇini IV. 1, 136).

आजवाह *ājavāha* or *ājavāhaka* fr. *aja-vāha* Pāṇini IV. 2, 133.

आजातशत्रव *ājātaśatrava, as,* m. (fr. *ajāta-śatru*), epithet of Bhadrasena in the Śatapatha-Brāhmaṇa V. 5. 5, 14.

आजाद्य *ājādya, as, ā, am,* originating from the warrior-tribe called Ajādas or a chief of that tribe.

आजान *ā-jāna, ājāneya.* See under *ājan.*

आजि 1. *āji.* See under *āj* above.