gularity, deviation from established rule; incorrect legal opinion.

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

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

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

अव्यवाय *a-vyavāya, as,* m. absence of interval, non-separation.

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

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

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

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

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

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

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

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

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

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

A-vyāpin, ī, inī, i, not pervading, not comprehensive, not invariably concomitant, special, individual; partial, limited. — *Avyāpi-tā,* f. or *avyāpitva, am,* n. non-generalization, speciality.

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

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

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

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

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

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

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

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

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

अव्याहारिन् *a-vyāhārin, ī, iṇī, i,* not uttering (?).

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

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

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

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

अव्यृद्धि *a-vyriddhi, is,* f., Ved. not failing.

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

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

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

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

A-vrātya, as, m., Ved. one who is not a Vrātya.

अव्राजिन् *a-vrājin, ī, inī, i,* not wandering or travelling as a mendicant (?).

अश 1. *aś,* cl. 5. P. A. (in classical Sanskṛit A. only), *aśnoti, -nute, āśa, ānaṃśa, ānaśe, aśishyate* or *akshyate, āśishṭa* and *āshṭa, aśitum,* to reach, come to, arrive at; to get, gain, obtain; to become master of, to master, to be able; to pervade, penetrate, pierce through, fill; to heap, accumulate: Caus. *āśayati, āśiśat:* Desid. *aśiśishate:* Intens. *aśāśyate.*

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

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

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

1. *aśitra, as,* m. a thief.

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

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

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

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

Aśanāyā, f. hunger.

Aśanāyita or *aśanāyuka, as, ā, am,* Ved. hungry.

Aśita, as, ā, am, eaten, satisfied. — *Aśitaṅ-gavīna* or *āśitaṅ-gavīna, as, ā, am,* formerly grazed by cattle.

Aśitavya, as, ā, am, to be eaten.

Aśitṛi, tā, m. eating, an eater.

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

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

अशकुन *a-śakuna, am,* n. an inauspicious omen.

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

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

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

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

अशग *aśaga, as,* m., N. of the author of the Śāntipurāṇa.

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

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

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

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

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

अशन, अशनि. See under 1. *aś,* 2. *aś.*

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

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

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

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

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

A-śāmya, as, ā, am, unappeasable.

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

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

A-śarīrin, ī, iṇī, i, incorporeal.

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

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

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

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

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

अशाखा *a-śākhā,* f., N. of a grass.

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

अशाश्वत *a-śāśvata, as, ī, am,* perishable, transient, temporary.

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

A-śāsanīya or *a-śāsya, as, ā, am,* ungovernable.

A-śāsita, as, ā, am, ungoverned, undisciplined.

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

A-śāstrīya, as, ā, am, unscriptural, heterodox, illegal, immoral, irreligious.

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

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

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

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

अशिन् *aśin.* See under 1. *aś.*

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

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