

द्वेष्टि, द्विष्-क्रिप्] the enemy of mountains, epithet of Indra who clipped off their wings. —**भृतिः** *f.* a metre of four lines of 16 short syllables each (गी-त्यार्य). —**पतिः**, —**राट्** lord of mountains, N. of Himālaya; so **अधिपः**, **श्रेष्ठः**. —**सप्तमी** N. of a book in the भविष्योत्तरपुराण; the 7th day of the bright half of Āsvina.

अचापल-ल्य *a.* [बहु.] Devoid of fickleness, steady. —**ल-ल्य** [न. त.] Steadiness.

अचित् *a.* Ved. 1 Devoid of understanding. —2 Irreligious, unrighteous. —3 Material (opp. चित्).

अचित् *a.* Ved. 1 Gone. —2 [न. त.] Not thought of. —3 Not collected.

अचित्त *a.* 1 Inconceivable. —2 [नास्ति चित्तं यस्य] Destitute of intellect, senseless, stupid. —3 Unnoticed, unexpected, not thought of.

अचित्तिः *f.* Want of sense, infatuation, ignorance.

अचित्य-तनीय *a.* [न. त.] Inconceivable, incomprehensible, unexpected; **यस्तु तव प्रभावः** R. 5. 33; **त्य-रूप**, **कर्मन्** of inconceivable form or action. —**त्यः** Siva.

अचितित *a.* Not thought of, unexpected, sudden; **उपनतं** occurring unexpectedly; **तो वयोऽज्ञानां मीनानामिव जायते** Pt. 2. 3.

अचित्वस् *a.* Ved. Ignorant of, not knowing.

अचिर *a.* [न. त.] 1 Brief, transitory, of short duration; **युतिः**, **भासः**, **प्रभा** &c. q. v. —2 Recent, late, new; **अक्रौरवर्चिश्चरः क्षितौ** R. 8. 20 the new lord. In compounds अचिर may be rendered by 'recently', 'just', 'not long ago'; **प्रवृत्तं श्रीभ्रमसमयमधिकृत्य** S. 1 just set in; **प्रसूता** S. 4 having recently brought forth (who died not long after delivery, said of a doe); or a cow that has recently calved. —**रं** *adv.* (also अचिरेण, अचिराय, अचिरात्, अचिरस्य in the same senses) 1 Not long since, not long ago. —2 Recently, lately. —3 Soon, quickly, not long hence. —**Comp.**

—**अंशु**, —**आभा**, —**युतिः**, —**प्रभा**, —**भासः**, —**रोचिस्** *f.* [अचिराः अंशवः, अचिरा आभा-प्रभा &c. यस्याः सा] lightning; **युविलास-चंचला लक्ष्मीः** Ki. 2. 19; **भासां तंजसा चानुल्लैः** S. 7. 7, Ki. 4. 24, 5. 6. 2. (कर्म.) transitory lustre, short gleam.

अचिष्णु-पु *a.* Ved. [अच गतौ वा० इष्णु-ट्-च्.] Going every where, all-pervading.

अचेतन *a.* [न. व.] Inanimate, not sentient, irrational; **चेतन** °नेषु Me. 5; °नं ब्रह्म inanimate Brahma; °नं नाम गु-र्णं न लक्षयेत् S. 6. 12 destitute of life, lifeless (object &c.); °नेष्वपि चेतनावपदुच्चारः Mbh. —2 Not conscious, insensible; senseless; **बुद्धिशतमचेतने** नष्टं H. 2. 161.

अचेतस् *a.* [न. व.] Destitute of consciousness; insensible, inanimate, lifeless.

अचेतान *a.* [चित् ज्ञानञ्च न. त.] Ved. Void of consciousness, ignorant; silly, infatuated.

अचेष्ट *a.* [नास्ति चेष्टा यस्य] 1 Effortless, motionless. —2 Not requiring direct effort.

अचेतन्यं [न. त.] 1 Unconsciousness, insensibility; ignorance in spiritual matters. —2 The material world, matter.

अचोदस् *a.* Ved. [नास्ति चोदना यस्य] Spontaneous, not influenced by external force or compulsion.

अच्छ *a.* [न लज्जति इष्टि, लो-क. न. त., निर्मले हि वस्तुनि इष्टिः प्रसरति न तु समले आ-भ्यंतरपर्यंतं धावति Tv.] Clear, pellucid, transparent, pure; **मुक्ताच्छदंतच्छविदं-तुरेयं** U. 6. 27; **स्कटिकाविशदं** Me. 51; **अमजलकणिका** K. 57; **किं रत्न-मच्छा मतिः** Bv. 1. 86. —**च्छः** 1 A crystal. —2 [न छाति भक्षयति नाशितसर्वं; छा भक्षणे-क न. त. Tv.] A bear; cf. also °भक्ष —3 N. of a plant. —**Comp.** —**उदन्** *a.* (i.e. अच्छोद) [अच्छ उदकं यस्य] having clear water. (—**सा**) N. of a river; पत्नेषां (अग्निष्वात्तानां) मानसी कन्या अच्छोदा नाम निघ्ना Harivamsa. (—**दं**) N. of a lake on the Himālaya (mentioned in Kādambari). —**भक्षः** a bear.

अच्छ-च्छा *ind.* Ved. To, towards (with acc.). It is a kind of separable preposition or prefix to verbs and verbal derivatives, especially to such as imply some kind of motion, or speaking; (अच्छ गत्यर्थेवदेपु P. I. 4. 69; °इ or गम् to go to, attain, as अच्छ गत्य; °नश्-श्च to go near, approach; °नी to lead towards; °नु to call out to; °पत् to fly towards; °वच् to salute; °वच् to invite.

अच्छावाक : [अच्छ निर्मलं अच्छ आभिमुख्येन वा वक्ति शंसति ; वच् कर्तरि संज्ञायाम् घञ् निपातस्य चेति दीर्घः Tv.] The invoker or inviter, a priest or Rítvij who is employed at Soma sacrifices, and is a co-adjutor of होन्. Each of the four principal priests, होन्, अच्युत,

ब्रह्मन् and उत्रात् has three assistants, the total number of priests employed at Soma sacrifices being therefore 16; °सामन् *n.* N. of the Sāman to be chanted by an अच्छावाक, also called उदशीव.

अच्छावाकीय *a.* [अच्छावाकशब्दोस्त्य-व-ञ्] Containing the word अच्छावाक P. V. 2. 59. —**यं** [°वाकस्य कर्म भावो वा] The duty of an अच्छावाक, being one P. V. 1. 135.

अच्छावाक्य *n.* [अच्छावाकस्य इदं-यन्] Pertaining to, to be repeated by, an अच्छावाक.

अच्छंदस् *a.* [न. व.] 1 Not studying the Vedas (as a boy before the मुंज ceremony), or not entitled to that study (as a Sūdra. —2 Not metrical, not of the nature of metres, i. e. prose. —3 Without fancy or whim.

अच्छिद्र *a.* [न. व.] Unbroken, uninjured, complete, unimpaired, without holes or weak points, faultless, without defect; अच्छिद्रैः सुस्तभै-र्मैत्रिभिः Pt. 1. 126; **जपच्छिद्रं तपच्छिद्रं यच्छिद्रं श्राद्धकर्मणि** | सर्वं भवतु मेऽच्छिद्रं ब्राह्मणानां प्रसादतः || तत्तथा क्रियतां राज-न्यथाऽच्छिद्रः क्रतुर्भवेत् Rām., °कृति giving perfect protection Rv. 1. 145. 3. —**द्रं** A faultless action or condition, absence of defect; °द्रेण uninterruptedly, from first to last. —**Comp.** —**उ-धन्** [उ-धी] having a faultless udder. —**कोडं** N. of a chapter of the तैत्तिरीय ब्राह्मण.

अच्छिन्न [न. त.] 1 Uninterrupted, continuous, constant; °शिवसंकल्पम-त-करणमस्तु ते Mv. 4. 36 undisturbed in its holy thoughts, ever cherishing holy thoughts; °अमलसंतानाः सरितः कर्तियश्च ते Ku. 6. 69. —2 Not cut or divided, undivided, uninjured, inseparable. —**Comp.** —**पर्णः**, —**पत्र** : [अच्छिन्नानि सततानि पर्णानि पत्राणि वा यस्य] N. of trees having constant leaves, particularly of the tree called शाखोटक; (of birds) having uncut or uninjured wings.

अच्छेदिक-अच्छैदिक *a.* [छेदनं नाहेति-ट्] Not fit to be cut.

अच्छेद्य [न. त.] Indivisible.

अच्छुम्भा [न. त.] Not touched by sin; N. of one of the 16 Vidyā-**devis** of the Jains.

अच्छोटनं Hunting.

अच्युत *a.* [न. त. स्वरूपसामर्थ्यात् न च्युतः च्यवते वा-कालसामान्ये कर्तरि क] 1 Not fallen, firm, fixed; not giving way, solid; **गरुडमूर्तिरिव अच्युतस्थितिरमणीया** K. 52 (अच्छुत meaning ' Vishnu ' and ' firm ', ' fixed '); °क्षिप्त having solid