

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

**अजहत 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." — *Ajahat-līngya*, 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. *i. 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-ji, 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-vyānjana*, as, ā, am, having an undeveloped beard. — *Ajāta-vyavahāra*, as, m. having his majority unattained, a minor, a youth under fifteen. — *Ajāta-satru*, us, us, u, having no enemy; having no adversary of equal standing; (us), m., N. of Śiva, of Yudhishtīra, of a king of Kāśī, of a son of Samīka, of a son of Vidmisāra or Bimbisāra, and contemporary of Sākyamuni. — *Ajātānuśaya* ('*ta-anuś*'), as, ā, am, having no regret. — *Ajātāri* ('*ta-ari*'), is, m. (having no enemy), Yudhishtīra.

**अजानत 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. — *Ajāmā-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. *i. 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. Viṣṇu; Śiva; one of the Saptarishis of the fourteenth Manvantara; Maitreya or a future Buddha; the second of the Arhats or saints of the present (Jaina) Avasarpinī, a descendant of Ikshvāku; the attendant of Suvīdhi, 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-rīkrama*, 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-patṛā* or *ajina-patṛi* or *ajina-patṛikā*, f. a bat. — *Ajina-phalā*, f., N. of a plant (?). — *Ajina-yoni*, is, m. (origin of the skin), an antelope, deer. — *Ajina-vāsin*, ī, īni, ī, 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 Srāvastī was situated. — *Ajira-śocīs*, is, m., Ved. having a quick light, glittering, epithet of Agni and Soma. — *Ajirādhrāja* ('*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.

**अजिह्व a-jihva, 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 ajikava, am, n.** Śiva's bow. See *ajakava*.

**अजीगते a-jigata, as, m.** (that has nothing to swallow), N. of a Rishi, Sunāśepha's father.

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

*A-jit*, is, f., Ved. un fadingness; freedom from decay, prosperity.

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

*A-jīrṇi*, is, f. indigestion.  
*A-jīrṇin*, ī, īni, ī, suffering from indigestion.

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

*A-jivat*, an, anti, at, not living, destitute of a livelihood.

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

*A-jivami*, is, f. non-existence, death; *ajivaniḥ tasya bhūyāt*, 'may death befall him!'

*A-jivita*, 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-juṣṭa, as, ā, am**, Ved. not enjoyed, unsatisfactory.

*A-juṣṭi*, 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.

**अजेकपाद् ajaikapād (aja-eka°), t, or ajai-**  
*kapāda*, as, m. an epithet of Viṣṇu; N. of one of the eleven Rudras.

**अजेडक ajaidaka (aja-eḍeka), am, n.** goats and sheep.

**अजोष a-jasha, 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 courtesan; (corruption of *arjukā*.)

**अज्जटा ajjhaṭā, f.** a plant, Flacourtiaceae, *Cataphracta*. (Also *ajhaṭā* and *ajhaṭā*.)

**अज्जल ajjhala, as, m.** (corruption of *ujjala*?), 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.

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

*A-jñāta*, as, ā, am, unknown; unexpected; unaware.

— *Ajñāta-kula-sīla*, 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-yakṣma*, as, m., Ved. (insidious consumption?), N. of a disease. — *Ajñāta-vāsa*, as, ā, am, whose dwelling is unknown. — *Ajñāta-sīla*, as, ā, am, whose character is unknown.

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

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

*A-jñātva*, 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 (fetter or qualities) *satva*, *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, īni, ī, ignorant, unwise.

*A-jñās*, ās, m., Ved. not a kinsman.

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

**अज्ज ajja, as, m.** (fr. rt. *aj*), Ved. career, march, battle [cf. *ṛyuoṣ*].

*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, ī, not behaving as the eldest brother ought to behave, or (*ajyeshṭha-vṛitti*) behaving like one who has no elder brother.

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

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

**अज्विन ajvin, ī, īni, i** (fr. rt. *aj*), Ved. active, agile.

**अञ्च** 1. *añc* (connected with *aç*, q. v.), d. I. P. A. *añcati*, -*te*, *añcañca*, -*e*, *añcīshyati*, -*te*, *añcītum*, to bend, curve, incline, curl; to reverence (with inclined body), to honour; to tend, move, go, wander about; to request: cl. 10. or Caus. *añcayati*, -*yitum*, to unfold, make clear, produce: Desid. P. A. *añcīśhāti*, -*te*, to be desirous of bending: Pass. *añcayate* or *añcayate*, to be bent.

2. *añc* (at the end of compounds), turned to, going or directed towards; see *akudhryañc*, *añcāñc*, *udañc*, *devadryañc*, &c. It may also mean honouring, see *prāñc*.

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