

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

Ā-carat, an, anti, at, following, practising, observing.

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

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

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

Ā-cāra, 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. acarā, 'convenience, convenience, use.']=Ācāra-bandrikā, f. title of a work on the religious customs of the Sūtras.—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-bhrashta, as, ā, am, fallen from established usage, apostate.—Ācāra-mayūkha, as, m. 'ray of religious customs,' title of a work.—Ācāra-vaṭ, 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-vedi, f. 'altar of religious customs,' a N. of Āryāvarta.—Ācāra-hīna, as, ā, am, deprived of established ordinances, outcast.—Ācārāṅga ('ra-an'), am, n. title of the first of the twelve sacred books of the Jains.—Ācārādarsa ('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.—Ācārallāsa ('ra-ul'), as, m. 'light of religious customs,' title of a work.

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

Ācārīn, ī, iṅ, ī, following established rites or practice.

Ā-cārī, f. the plant Hingsha Repens, also called Hīlamolūkā.

Ā-cārya, 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. Rāghavācārya, &c.

Ā-cārya-karaṇa, am, n. acting as teacher.—Ā-cārya-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-bhoga, as, ā, am, delighting the holy teacher.—Ācārya-mīśra, as, ā, am, venerable, honourable.—Ācārya-vaṭ, ān, atī, at, one who has a teacher.—Ācāryopāsana ('ya-up'), am, n. waiting upon or serving the spiritual preceptor.

Ā-cāryaka, as, ā, am, originating from a spiritual teacher; (am), n. the proficiency of a holy teacher.

Ā-cāryānī, f. (with dental n, Pāṇini IV. 1, 49. Vart. 6), the wife of an Ācārya or holy teacher.

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

शाचरणीय ā-carāṇīya (nom. fr. carāṇa), P. -carāṇīyati, -yitum, to move one's self, to move or extend towards.

शाचल ā-cal, Caus. P. -calayati, -yitum, to move, draw away from one's place, stir up.

शाचान, शाचाम. See under ā-cam.

शाचि ā-ci, cl. 5. P. A. -cīnoti, -nute, -cetum, to accumulate; to collect; to heap up, load with; to cover.

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

Ācītika, as, ī, am, or ācīṭina, 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. dvyācītika, &c.).

शाचिख्यासा ā-cikhyāsā, f. (fr. Desid. of rt. khyā with ā), desire or intention of expressing or denoting something.

शाचित् 1. ā-cit, cl. 1. 3. P. -cetati, -cīketti, A. -cīkte, -cētum, to attend to, to keep in mind; to comprehend, understand, know; to invent; to appear, become visible, distinguish one's self; Desid. -cīktsati, -te, to wait for, watch clandestinely, lurk.

2. ā-cit, t, f, Ved. taking notice or cognizance, attention to; (according to Sāy. the form ā-cītā may stand for ā-cīte fr. ā-cīta above.)

शाचीणी ā-cīrṇa, as, ā, am. See under ā-car last col.

शाचूपण ā-cūṣaṇa, am, n. suction; sucking out; application of cupping-glasses to the skin.

शाचूत् ā-cṛit, cl. 6. P. -cṛitati, -cṛititum, to fasten, tie, affix.

शाचेश्वर ā-cēśvara ('cā-iś'), as, m., N. of a sanctuary built by Āca.

शाचेष्ट ā-cēṣṭ, cl. 1. P. A. -cēṣṭati, -te, -ṣitum, to undertake; to do.

शाचोपच ācōpaca. See 2. āca.

शाच्छद् 1. ā-cchad (-chad), cl. 10. P. -cchadayati or -cchādayati, -yitum, to cover, hide; to clothe, to dress, put on clothes; to conceal.

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

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

Ā-cchāda, as, m. cloth, clothes.

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

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

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

Ā-cchādīn, ī, inī, ī, covering, concealing.

1. ā-cchādya, ind. having clothed or put on.

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

शाच्छक ācchāka, as, m., N. of the tree Morinda Tinctoria; (better ācchuka, q. v.)

शाच्छिद् ā-cchid (-chid), cl. 7. P. A. -cchinnati, -cchīnte, -cchēttum, to tear or cut off; to cut or break in pieces; to take out of; to draw off; to remove; to cut off, exclude; to snatch away, to tear from, to rob; to disregard, not to take notice of.

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

Ā-cchinna, as, ā, am, cut, cut off.

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

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

शाच्छुक ācchūka, as, m., N. of the plant Morinda Tinctoria. See ākshika and ācchāka.

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

Ā-cchuritaka, am, n. a scratch with a finger-naid; a horse-laugh.

शाच्छ्रिद् ā-cchrid (-chrid), cl. 7. P. A. -cchri-natti, -cchriṅte, -ccharditum, to pour upon, to fill.

शाच्छो ā-ccho (-cho), cl. 4. P. -cchhyati, -cchātum, to skin, to fly.

शाच्छोदन ā-cchodana, am, n. (rt. chud for chudf), hunting, the chase. See ācchoṭana, ākshodana.

शाच्यु ā-cyū, Caus. P. A. -cyāvayati, -te, -yitum, to cause to flow over, pour out; to draw or bring near; to induce (any one) to come near.

शाच्युतदन्ति ācyutadanti (fr. ācyutadanta) or ācyudanti (fr. ācyutanta), ayas, m. pl., N. of a warrior-tribe.

शाज्ज 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 sri, 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. āgh, 'fight'; Hib. āgh.]—Āji-krit, t, t, t, Ved. running or fighting for a prize; making war.—Āji-kriyā, f. fighting, making war.—Āji-tur, ūr, ūr, ūr, Ved. victorious in battles.—Āji-pati, is, m., Ved. lord of the battle.—Āji-anta, as, m. the goal in a race-course.

शाज्ज 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.

शाजकार ājakāra, as, m. Śiva's bull.

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

शाजगव ājagava, as, m. the bow of Śiva [cf. ājakāva].

शाजन् 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-janna, 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.

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

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

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

शाजमिद् ājamīdha, as, m., N. of a king in the Mahā-bhārata.

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

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

शाजवस्तेय ājavasteya (patronymic fr. ājavasti Pāṇini IV. 1, 136).

शाजवाह ājavāha or ājavāhaka fr. āja-vāhu Pāṇini IV. 2, 133.

शाजातशत्रव ājātasatrava, as, m. (fr. ajā-ta-satru), epithet of Bhadrāsena in the Śatapatha-Brahmaṇa V. 5. 5, 14.

शाजाह ājādyā, as, ā, am, originating from the warrior-tribe called Ajādas or a chief of that tribe.

शाजान ā-jāna, ājāneya. See under ājan.

शाजि 1, āji. See under āj above.