

-3 Disreputable, infamous. —**दुः** N. of a hell. —**दुः** Instability, ill-fame, ill-repute, dishonour. —**ब्रह्म** (स्वधामप्रतिष्ठितं ब्रह्म).

**अप्रतिष्ठान** *a.* Ved. Not firm, having no solid ground. —**न** Instability, want of solidity or firmness (fig. also); तर्कप्रतिष्ठानादप्यन्यथानुमेयं S. B.

**अप्रतिष्ठित** *a.* Unsettled, unfixed, uncelebrated, obscure; unconsecrated, unholy. —**तः** An epithet of Vishnu.

**अप्रतिसंक्रम** *a.* Having no intermixture.

**अप्रतिसंख्य** *a.* Unobserved, unnoticed; \*ख्य (ख्या) निरोधः unobserved nullity, annihilation of an object; one of the three topics included by the Buddhas under the category of 1. **अप्र**, the other two being **प्रतिसंख्यानिरोध** wilful destruction, as of a jar by a mallet, and **आकाश** the ethereal element.

**अप्रतिहत** *a.* 1 Not obstructed or impeded, irresistible; \*हतात् पुत्रान् K. 62; **अस्मद्गृहे** \*गतिः Pt. 1 free to move; U. 3. 36; **जुंभतामप्रतिहतप्रसरमायस्य क्रोधज्योतिः** Ve. 1. —2 Unimpaired, unmarred, unrepulsed, unaffected, at home in every respect; सा **जुहिरप्रतिहता** Bh. 2.40; Pt. 5. 26; so \*चित्त, \*मनस्. —3 Not disappointed. —**Comp.** —**नेत्र** *a.* of unimpaired eyes. (—**त्रः**) N. of a Buddhist deity.

**अप्रतीक** *a.* Without parts or body, epithet of Brahma.

**अप्रतीत** *a.* 1 Not pleased or delighted. —2 Unapproached; unsailable. —3 Unopposed. —4 (In Rhet.) Not understood or clearly intelligible (as a word), one of the defects of a word (शब्ददोष); **अप्रतीतं यत्केवले शास्त्रे प्रसिद्धं** K. P. 7, i. e. a word is said to be **अप्रतीत** if it be used in a sense which it has in particular classes of works only (and not in general or popular use); *e. g.* **सम्यग्ज्ञानमहाज्योतिर्दलितज्ञानाजुषः** (where आशय=वासना occurs in Yoga Śāstra only).

**अप्रतीतिः** *f.* Unintelligibleness; mistrust.

**अप्रतुलः** 1 Want of weight, —2 Want, necessity.

**अप्रत्त** (\*प्रदत्त) Not given away.

—**त्ता** A girl, one not given away in marriage.

**अप्रत्यक्ष** *a.* 1 Invisible, imperceptible. —2 Unknown. —3 Absent. —**Comp.** —**शिष्ट** *a.* not distinctly taught.

**अप्रत्यय** *a.* 1 Diffident, distrustful (with loc.); बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः S. 1. 2. —2 Having no knowledge. —3 (In gram.) Having no affix. —**यः** 1 Diffidence, distrust, disbelief, doubt; क्षेत्रमप्रत्ययानां Pt. 1. 191. —2 Not being understood. —3 Not an affix; अर्थवदधानुरप्रत्ययः प्रातिपदिकं P. I. 2. 45. —**Comp.** —**स्थ** *a.* (in gram.) not pertaining to an affix.

**अप्रत्युत** *a.* Not attacked.

**अप्रदक्षिणं** *ind.* From the left to the right.

**अप्रदुग्ध** *a.* Ved. Not milked completely.

**अप्रधान** *a.* Subordinate, secondary, inferior; आवां तावदप्रधानौ H. 2. —**न** (\*ता, \*त्व) 1 Subordinate or secondary state, inferiority. —2 A secondary or subordinate act. (The word **अप्रधान** usually occurs in the neuter gender either by itself, or as an attribute to a noun, or as last member of comp.).

**अप्रधृष्य** *a.* Unconquerable, invincible; यदाश्रौषं भीष्ममत्यंतशूरं हतं पार्येनाहवेष्वप्रधृष्यं Mb.; यस्याप्रधृष्यः प्रभवस्त्वमुचैः M. 5. 17.

**अप्रपदनं** Ved. A bad place of refuge.

**अप्रम** *a.* 1 Obscure, dull. —2 Mean.

**अप्रभु** *a.* 1 Wanting power, not powerful. —2 Having no power or control over, unable, incompetent; with gen. or loc.

**अप्रभृतिः** *f.* Little effort.

**अप्रमत्त** *a.* Not careless or inattentive, careful, attentive, vigilant, watchful; Ms. 7. 142.

**अप्रमद** *a.* Devoid of festivities, sad, joyless; Bk. 10. 9.

**अप्रमाद** *a.* Careful, vigilant, cautious, steady. —**दः** Care, attention, vigilance. —**दं** *ind.* Carefully, attentively, uninterruptedly.

**अप्रमय** *a.* Imperishable; unlimited (अप्रमेय).

**अप्रमा** Incorrect knowledge (opp. प्रमा q. v.).

**अप्रमाण** *a.* 1 Unlimited, immeasurable, boundless. —2 Without authority, proof or weight, unauthorized. —3 Not regarded as an authority, not trustworthy; आजन्मनः शास्त्रमशिक्षितो यस्तस्याप्रमाणं वचनं जनस्य S. 5. 25. —**न** 1 That which cannot be taken as authority in actions; i. e. a rule, direction &c. which cannot be accepted as obligatory. —2 Irrelevancy. —**Comp.** —**आभः**, —**शुभः** (pl.) 'of unlimited lustre', N. of a class of deities (with Buddhists). —**विद्** *a.* not conversant with evidence, or incapable of weighing evidence.

**अप्रमायुक** *a.* [ प्र-भि-उण् आत्ते युच्, स्वार्थे क् Tv. ] Not dying suddenly, very long.

**अप्रमित** *a.* 1 Not measured, unlimited. —2 Not proved or established by authority.

**अप्रमूर, अप्रमूर्च्छित** *a.* Not foolish, prudent, wise.

**अप्रमृष्य** *a.* Indestructible, unassailable (अबाध्य) Rv. 6. 20. 7.

**अप्रमेय** *a.* 1 Immeasurable, unbounded, boundless; \*महिमा Mv. 4. 30. —2 That which cannot be properly ascertained, understood &c.; inscrutable, unfathomable (of person or thing); अचिन्त्यस्याप्रमेयस्य कार्यतत्त्वार्यवित्प्रभुः Ms. 1. 3; 12. 94. —3 Not to be proved or demonstrated (as Brahma). —**यं** Brahma. —**Comp.** —**अनुभाव** *a.* of unlimited might. —**आत्मन्** 'of inscrutable spirit,' epithet of Siva.

**अप्रमोदः** —**दं** 1 Inability to remove pain. —2 Absence of delight.

**अप्रयत्न** *a.* Not energetic or diligent, indifferent, apathetic, not zealously devoted to (with loc.); त्वः सुखार्थेषु Ms. 6. 26. —**तः** Absence of effort or exertion, indifference, apathy, laziness.

**अप्रयाणिः** *f.* [ अ-प्रया-अणि P. III. 3. 112, न changed to ण by P. VIII. 4. 29 ] Not going or progressing (used only in uttering imprecations); अप्रयाणिस्ते शठ भूयान् Sk. mayest thou not move onward or progress! See अजीवनि.