

अध्वरदीक्षणीया Tatpur. f. (-या) That part of an Adhwara-sacrifice which is called दीक्षणीया q. v. E. अध्वर and दीक्षणीया.

अध्वरप्रायश्चित्ति Tatpur. f. (-त्तिः) The penance connected with an Adhwara-sacrifice. E. अध्वर and प्रायश्चित्ति.

अध्वरयु Tatpur. m. (-युः) Joining or performing the sacrifice. This word occurs as a grammatical explanation of अध्वर्यु q. v. E. अध्वर and यु.

अध्वरयु Tatpur. m. (-युः) (ved.) Serving or honouring the sacrifice, an epithet of Agni, the Aświns, the Maruts. E. अध्वर and यु (serving).

अध्वरसमिष्टयजुस् Tatpur. n. (-जुः) The offerings called समिष्टयजुस् q. v., connected with the Adhwara-sacrifice. E. अध्वर and समिष्टयजुस्.

अध्वरस्थ Tatpur. m. f. n. (-स्थः-स्था-स्थम्) Standing for an Adhwara-sacrifice. E. अध्वर and स्थ.

अध्वरीय denom. par. (अध्वरीयति) To be desirous of having a sacrifice instituted for one's self. (ved.) Comp. अध्वर्यु. E. अध्वर, denom. aff. क्वच्.

अध्वरेष्ठा Tatpur. m. (-ष्ठाः) (ved.) Engaged in a sacrifice. E. अध्वर (in the locative) and स्था.

अध्वर्यु denom. par. (अध्वर्यति) To be desirous of having a sacrifice instituted for one's self (used in this sense in the Rigveda). Comp. अध्वरीय. E. अध्वर, denom. aff. क्वच् with elision of the final vowel.

अध्वर्यु m. (-र्युः) ¹ One desirous of having a sacrifice instituted for one's self (used in this sense in the Rigveda). ² A priest in general (ved.). ³ (In the ritual and the epic literature.) A special priest, one conversant with and performing the ritual observances connected with the Yajurveda; he is one of the sixteen R̥itvijs required for the performing of the great Soma sacrifices (see ऋत्विज्) and, amongst them, one of the four leading priests (see besides ब्रह्मन्, उन्नातु and होतृ) who receive the whole dakṣhiṇā (q. v.); his puruṣhas or assistant priests are the प्रतिप्रस्थातृ, नेष्टृ and उन्नेतृ who are called, like himself, the दीक्षयितृ (q. v.) because they initiate, viz. the अध्वर्यु the three other leading priests, the प्रतिप्रस्थातृ the अध्विन्- (q. v.), the नेष्टृ the तृतीयन्- (q. v.) and the उन्नेतृ the पादिन्- (q. v.) priests. The Mīmāṃsā decides in doubtful cases, viz. whenever a sacrifice mentioned in and making part of the ritual of the Yajurveda, is mentioned also and forms part of another Veda, whether the Adhwaryu has another priest to share in his functions or whether he has to abstain from the proceedings altogether. The ten चमसाध्वर्यु (q. v.), who, are also assistants or puruṣhas of the Adhwaryu, are distinct from and do not bear the name of R̥itvij. — According to a legend in the Harivaṇṣa, Nārāyaṇa created the first Adhwaryu from his arms. The dual अध्वर्यु is the collective denomination of the अध्वर्यु and प्रतिप्रस्थातृ, his principal assistant; the plur. अध्वर्यवः of the अध्वर्यु and his three assistants, and in general of those devoted to the study or the practice of the Yajurveda. ⁴ The Yajurveda (also in the plur. अध्वर्यवः). E. अध्वर्यु, kṛit aff. उ.

अध्वर्युकाण्ड Tatpur. n. (-ण्डम्) A collection of mantras or prayers for the special use of the Adhwaryu (q. v.). Also called आध्वर्यवकाण्ड. E. अध्वर्यु and काण्ड.

अध्वर्युक्रतु Tatpur. m. (-तुः) The Kratu (q. v.) — sacrifices contained in the Yajurveda or to be performed by the Adhwaryu. E. अध्वर्यु (in the meanings of 3. or 2.) and क्रतु.

अध्वर्युवेद Karmadh. or Tatpur. m. (-दः) The Yajurveda. E. अध्वर्यु (in the meanings of 4. or 3.) and वेद.

अध्वरश्व Tatpur. m. (-श्वः) A tree (Achyranthes aspera). See अपामार्ग. E. अध्वन् and श्व.

अध्वस्मन् Bahuvr. m. (f.?) n. (-स्मा-म) (ved.) ¹ Not perishing, not falling, everlasting. ² Not causing to perish or to fall. E. अ priv. and ध्वस्मन्.

अध्वान्त Tatpur. n. (-न्तम्) Gloom, twilight. E. अ neg. and ध्वान्त.

अध्वान्तशाचव Tatpur. m. (-वः) A plant (Bignonia Indica). See पञ्चोर्ण and श्लोनाक. E. अध्वान्त and शाचव, blossoming in the shade.

I. अन. See अ III.

II. अन. Considered as a substitute of इदम् in इदम् in some cases, viz. अनेन, अनया and अनयोः. See इदम् and अन.

III. अन I. (अन-अदादि-रुदादि-उदात्त-परस्मैपदिन्) r. 2d cl. par. (अनिति-imp. आनीत् or आनत्-आन-अनिता-अनिषति-आनीत्. — Desid. अनिनिषति. — Caus. आनयति) and

II. (अन-दिवादि-उदात्त-अनुदाजित्) r. 4th cl. ātm. (अन्यते &c.) Also read अण् q. v. ¹ To breathe, to live. ² (ved.) To go. (In composition with परा and प्र, the न् of the radical is changed to ण्) With अप- To breathe away (in farting), to produce the action of the vital air अपान (q. v.); अभ्यप- The same (अभि implying moreover the direction towards); अव- To breathe out, to breathe forth; उद्- To breathe up, to produce the action of the vital air उदान (q. v.); अभ्युद्- The same (अभि implying also the direction towards); परा- (पराणिति-पराणित्-पराणितिषति) (?); परि- (पर्यनिति) (?); प्र- (प्राणिति. Des. प्राणिषति. ¹ To breathe, to respire, to produce the action of the vital air प्राण q. v. ² To live. ³ (In the Upanishads, but doubtful.) To smell (see also प्राण and अतिग्रह). Caus. (प्राणयति-प्राणिषत्) To revive; अनुप्र- To breathe or to live in conformity with (a following noun depends upon it in the accusative); अभिप्र- To breathe into, to make one's breath enter into (the mouth of another); वि- To breathe, to produce the action of the vital air व्यान (q. v.); अभिवि- The same with the meaning of 'towards'; सम- ¹ To breathe, to live. ² To produce the action of the vital air समान (q. v.).

I. अन ind. Not. E. g. अनोपमा ते बुद्धिः, explained by a commentator: 'thy intellect is unequalled'. See also अना, and comp. अनानुक्त्य, अनानुद &c.

II. अन. Considered by some as a substitute of इदम् in some cases; viz. अनेन, अनया and अनयोः. See इदम् and अन.

III. अन m. (-नः) Spiration; it is explained as the action which is common to the five vital airs प्राण, अपान, उदान, व्यान and समान (qq. vv.). Compare अनिल. E. अन, kṛit aff. अच्.

अनंश Bahuvr. m. f. n. (-शः-शा-शम्) ¹ Portionless, not entitled to a share or portion. ² (In law.) One excluded from participation in an inheritance viz. a eunuch, a degraded man, a blind or deaf person, a fool, an idiot, a dumb