hibit. प्र—to throw. वि—1 to separate to extricate; Bt. VIII.116; 2 to divide into parts, R. x. 84, तदस्ति किं व्यस्तमपि (*i. e.* even in part) त्रिलोचने K.S.v. 72; 3 to take separately. विनि—1 to put down, to place, विन्यसेत् प्रयतः पूर्वं भूमावेव M. III. 226; 2 to make over, to consign to the care of, सुतविन्यस्तपत्नीकः Yaj. III. 45; 3 to fix on or in, विन्यस्यन्ती दृशौ तिमिरे पथि Git. G.v., or रामे विन्यस्तमानसा Ram. वि परि—1 to undergo change; 2 to take wrongly, प्रतीकारो व्याधेः सुखमिति विपर्यस्यति जनः Bhartr. III. सम्—1 to unite, M. III. 85; 2 to unite in a compound; 3 to take collectively, *e. g.* समस्तैर्व्यस्तैर्वा 'taken jointly or severally.' सन्नि— 1 to abandon all worldly concern *i. e.* to become an anchorite, सदयं क्षणभंगुरं तदखिलं धन्यस्तु संन्यस्यति Bhartr. III. (mis) 19; 2 to put down, to place down; 3 to abandon, to give up, to quit, सा संन्यस्ताभरणमबला पेशलं धारयन्ती (गात्रम्) Megh. II. 30, R. II. 59, K. S. VII. 67; 4 to make over, to consign to the care of.

असंयत *a.* (*f.* ता) 1 Not under restraint; 2 not tied *e. g.* असंयतोऽपि मोक्षार्थी.

असंव्यवहित *a.* (*f.* ता) Immediate, without any interval (of time or space).

असंशयम् *ind.* Undoubtedly, certainly, असंशयं क्षत्रपरिग्रहक्षमा Sak. I.

असंश्रव *a.* (*f.* वा) Out of hearing, M. II. 203.

असंश्रावम् *ind.* Inaudibly (with gen. of the person spoken to).

असंसृष्ट *a.* (*f.* ष्टा) 1 Not connected or mixed up; 2 not reunited after partition, as an heir (in civil law.)

असंस्कृत I *a.* (*f.* ता) 1 Not refined, not cleaned; 2 not adorned, not decorated; 3 over whom no purificatory rites are performed. II *m.* An ungrammatical form.

असंस्तुत *a.* (*f.* ता.) Not on familiar terms, strange, unacquainted, असंस्तुत इव परित्यक्तः Kad.

असंस्थान *n.* 1 Disorder, confusion; 2 want, destitution.

असंस्थिति *f.* The same as असंस्थान *q. v.*

असंहत I *a.* (*f.* ता) Joined, not united. II *m.* The *purusha* or soul (in Sánkhya phil.)

असकृत् *ind.* Oftener than once, again and again, असकृदेकरथेन तरस्विना R. IX. 21, Megh. II 29, 39. Comp. —गर्भवास *m.* repeated birth.

असक्त *a.* (*f.* क्ता) 1 Not interested in, indifferent to, असक्तः सुखमन्वभूत् R. I. 21; 2 detached, disunited; 3 detached from worldly feelings and passions.

असक्थ *a.* (*f.* क्था) Thighless.

असखि *m.* An enemy, an adversary.

असगोत्र *a.* (*f.* त्रा) Not belonging to the same *gotra* or family.

असंकुल *m.* A broad road.

असंख्य *a.* (*f* ख्या) Without number, innumerable, M. I. 80.

असंख्यात *a.* (*f.* ता) The same as असंख्य *q. v.*

असंग I *a.* (*f.* गा) Solitary, unassociated. II *m.* 1 Absence of attachment; 2 *Purusha* or soul (in Sánkhya phil.).

असंगति *f.* 1 Incongruity, improbability; 2 a figure of speech based on the apparent violation of one of the relations of causation; (*See* K. Pr. x. under असंगति).

असंगिन् *a.* (*f.* नी) Not united, not associated.

असत् I. *a.* (*f.* ता) 1 Not really existing, unreal, आत्मनो ब्रह्मणा भेदमसंतं कः करिष्यति S.Sh.: 2 not being, असति त्वयि बारुणीमदः K. S. IV. 12; 3 untrue, false, wrong, *e. g.* इति यत्केनचिदुक्तं तदसत्; 4 wicked, vile; 5 bad, R. I. 10. II *n* 1 Non-existence, nonentity; 2 falsehood. III *m.* Indra. Comp. —अध्येतृ *m.* a student who neglects his own *s'àkhà* (recension), and studies another. He is also called शाखारण्ड; (स्वशाखां यः परित्यज्य अन्यत्र कुरुते श्रमम्। शाखारंडः स विज्ञेयो वर्जयेत्तं क्रियासु च). —आगम *m.* 1 a heterodox doctrine; 2 money obtained by foul means; 3 a foul means. —आचार *m.* an evil practice. —कर्मन् *n.* a bad deed. —कल्पना *f.* 1 an untrue action; 2 fabrication of falsehood. —क्रिया *f.* bad treatment, inhospitableness. —ग्रह *m.* 1 bad opinion; 2 a wicked trick. असत्ता *f.* 1 nonexistence; 2 badness; 3 untruth. असत्त्व *n.* 1 nonexistence; 2 wickedness, badness; 3 untruth, unreality. —दृश् *a.* evil-eyed. —पथ *m.* a bad road (*lit.*), an evil practice (*fig.*), असत्पथजुषामायुः समानां शतम् Bh. V. IV. 36. —परिग्रह *m.* receiving presents either unfit in themselves (as तिल), or from improper persons (as a शूद्र). —भाव *m.* 1 nonexistence; 2 an evil disposition. वृत्ति *f.* 1 low occupation; 2

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