

ritual language) a term for a pregnant animal; (*paḍi*), f. a wild sort of jasmīn. — *Aṣṭā-pāda*, *as, ā, am*, quartered by eight, having eight for the root. — *Aṣṭā-pādyā*, *as, ā, am*, eight-fold. — *Aṣṭāra-śakra-vat* (*ṣan-ar*), *ān, m.* having a wheel with eight spokes, an epithet of Mañju-śī, a Jaina saint and ruler. — *Aṣṭā-raīha*, *as, m.*, N. of a son of Bhīma-ratha. — *Aṣṭā-vakra*, *as, m.*, N. of a Brāhman, a son of Kahodā. — *Aṣṭāśra* (*ṣan-as*), *am, n.* an octagon. — *Aṣṭāśraya* (*ṣan-as*), *as, ā, am*, octangular. — *Aṣṭāha* (*ṣan-ah*), *as, ā, am*, lasting eight days.

Aṣṭaka, *as, ā, am*, consisting of eight parts, eight-fold; one who studies or is acquainted with the eight books of Pāṇini's grammar or the formulas of the Veda; (*as*), m. the eighth part, e. g. of the Rīg-veda; N. of a son of Viśvāmītra; (*ā*), f. the eighth day after full moon; especially the eighth day of three months, on which the progenitors or manes are worshipped; worship of the progenitors or manes on certain days, vegetables, flesh, and cake being severally offered upon these occasions, and the Brāhmins feasted; (*am*), n. a whole consisting of eight parts, e. g. the eight sections of Pāṇini's grammar. — *Aṣṭakāṅga* (*ṣka-an*), *am, n.* a kind of board or cloth for playing with dice on, having eight divisions.

Aṣṭakān, *ī, m.* one who performs an Aṣṭakā.

Aṣṭātaya, *am, n.* a conjunction or aggregate of eight.

Aṣṭama, *as, ī, am*, the eighth; (*as*), m. the eighth part; (*ī*), f. (scil. *rātri*), the eighth day (night) in a half-month; N. of the medicinal plant *Kṣhītrakākoli*, the last of a class of eight medicinal plants. — *Aṣṭama-kālīka*, *as, ā, am*, one who omitting seven meals partakes only of the eighth.

— *Aṣṭamānsa* (*ṣma-an*), an eighth part.

Aṣṭamaka, *as, ā, am*, the eighth.

Aṣṭamīkā, f. a sukṭi or weight of four tolas.

Aṣṭātaya, *as, ī, am*, consisting of eight parts; (*am*), n. collection of eight things.

1. *aṣṭī*, *is, f.*, N. of a metre consisting of sixty-four syllables.

Aṣṭīn, *ī, ānī, ī*, consisting of eight members or syllables.

अष्टि 2. *aṣṭī*, *is, f.* (fr. rt. 1. *as*), Ved. reaching.

अष्ट्र *aṣṭrā*, f. (fr. rt. 1. *as*?), Ved. a prick or goad for driving cattle; (sometimes regarded as the badge of the agriculturist, as the staff is of the Brāhman); [cf. Zed. *astrā*; Lith. *akstīnas*.] — *Aṣṭrā-vin*, *ī, inī, ī*, Ved. obeying the goad.

अष्टि *aṣṭhi*, *is, f.* (fr. rt. 1. *as*?), connected with *asān* and *aśman*; seed; a kernel, a stone.

Aṣṭhīlā, f. a globular body; a round pebble or stone; kernel; seed-corn; a globular swelling below the navel, produced by wind; contusion.

Aṣṭhīlikā, f. a kind of abscess; a pebble.

Aṣṭhī-vat, *vān, vat, m.* n. the knee, kneec-bone; (by native grammarians derived fr. *aṣṭhi*.)

अस् 1. *as*, cl. 2. P. *astī*, (2nd sing. *asi*, Impf. *āsīt*, Pot. *syāt*, Impv. *astu*, 2nd sing. *edhi*, Perf. *āsa*), to be, live, exist, be present; to take place, happen; to belong to, be in the possession of (e. g. *tasya na kinēti svam asti*, there is no property belonging to him); to fall to the share of, to happen to any one (with gen.); to abide, dwell, stay; to turn out, tend towards any result, prove (with dat.); to be sufficient for (with dat.); to become: *na as*, to be lost, to perish; [cf. Gr. *es-ti*; Lat. *es-t*; Goth. *is-t*; Lith. *es-ti*; Slav. *jes-tj*.]

अस् 2. *as*, cl. 4. P. *asyati*, *āsa*, *asishyati*, *āsthat*, *astum*, to throw, cast, shoot at (with dat., loc., or gen. of the mark); to drive or frighten away; to throw away, take away, let go, leave. *Asana*, *am, n.* the act of throwing, &c. See s.v.

अस् 3. *as*, cl. 1. P. *Asati*, *-te*, *-situm*, to go; to shine; to take.

असंयत *a-saṃyat*, *am, atī, at* (rt. *i*), Ved. not entering, not pleasing.

असंयत्न *a-saṃyatta*, *as, ā, am* (rt. *yat*), Ved. undisturbed, (various reading for *a-saṃyata*.)

असंयम *a-saṃyama*, *as, m.* (rt. *yam*), absence of check or restraint, especially of the senses.

A-saṃyata, *as, ā, am*, unrestrained, unassailed. — *A-saṃyatātman* (*ṣa-āt*), *ā, ā, a*, having the soul uncontrolled.

असंयुक्त *a-saṃyukta*, *am, n.* (rt. *yuj*), non-combination, hiatus (in Vedic grammar).

A-saṃyoga, *as, m.* absence of union or connection.

असंयुत *a-saṃyuta*, *as, m.* unmixed, unblended; an epithet of Viṣṇu.

असंरुद्ध *a-saṃruddha*, *as, ā, am*, unobstructed.

असंलग्न *a-saṃlagna*, *as, ā, am*, disjoined, detached, separate.

असंवत्सरभृत *a-saṃvatsara-bhṛita*, *as, ā, am*, Ved. not supported a whole year (as a sacred fire).

A-saṃvatsarabhṛitīn, *ī, inī, ī*, Ved. one who does not support (a fire) a whole year.

असंविदान *a-saṃvidāna*, *as, ā, am*, ignorant, unwise; not promising or covenanting.

असंवृत *a-saṃvṛita*, *as, ā, am*, uncovered, exposed; imperfectly or scarcely covered.

असंव्यवहितम् *a-saṃvyavahitam*, ind. immediately, without interval.

असंशय *a-saṃśaya*, *as, m.* absence of doubt; (*as, ā, am*), free from doubt, certain. — *A-saṃśayam*, ind. without doubt, certainly, verily.

असंश्रव *a-saṃśrava*, *as, m.* (rt. *śru*), the being out of hearing; (*e*), ind. out of the hearing of; (*as, ā, am*), out of hearing, inaudible.

A-saṃśrāvam, ind. inaudibly, out of the hearing of (with gen. of the person).

असंश्लिष्ट *a-saṃśliṣṭa*, *as, m.* not joined, not in contact, an epithet of Siva.

असंश्लिष्ट *a-saṃśliṣṭa*, *as, m.* not joined, not in contact, an epithet of Siva.

असंश्लिष्ट *a-saṃśliṣṭa*, *as, ā, am*, not attached to, not joined together, disunited, indifferent to.

असंसिद्ध *a-saṃsiddha*, *as, ā, am*, unaccomplished, incomplete.

असंसृज्जगिल *a-saṃsṛjta-gila*, *as, ā, am*, Ved. swallowing whole or without chewing (said of Rudra's dogs).

असंसृति *a-saṃsṛiti*, *is, f.* not returning to a new course of existence, absorption into the supreme spirit.

असंसृष्ट *a-saṃsṛiṣṭa*, *as, ā, am*, unmixed with, separate, not living in common.

असंस्कृत *a-saṃskṛita*, *as, ā, am*, not perfect, unpolished, rude, common; uninitiated, not having gone through the proper rites of caste, state, sex, or age.

असंस्तुत *a-saṃstuta*, *as, ā, am*, unknown, unacquainted, not known as acquaintances; not on terms of friendship.

असंस्थान *a-saṃsthāna*, *am, n.* (rt. *sthā*), absence of cohesion or configuration; disorder, confusion; want, destitution.

A-saṃsthāta, *as, ā, am*, not arranged or arrayed, disordered, irregular; not collected; not finished, not accomplished; not ceasing, not stopping; destitute.

A-saṃsthāti, *is, f.* disorder, confusion; want, destitution.

असंहत *a-saṃhata*, *as, ā, am*, not joined;

scattered, loose, straggling, uncompressed; (*am*), n. a form of array, loose or open order of troops.

असंहार्य *a-saṃhārya*, *as, ā, am*, irresistible, insuperable.

असंहित *a-saṃhita*, *as, ā, am*, not included in the *Saṃhītā* of the Veda.

असकल *a-sakala*, *as, ā, am*, not all, not entire, a part.

असकृत *a-sakṛit*, ind. not once, oftener than once, again and again, repeatedly. — *Asakṛit-samādhi*, *is, m.* repeated meditation. — *Asakṛit-garbhā-vāsa*, *as, m.* repeated birth.

असक्त *a-sakta*, *as, ā, am*, detached, disunited; detached from worldly feelings or passions; not interested in, unattached to, indifferent to.

असक्य *a-saktha*, *as, ā, am*, without thighs, thighless.

असक्र *a-sakra*, *as, ā, am* (rt. *saś*), Ved. not ceasing to flow, not drying up; not going elsewhere.

असखि *a-sakhi*, *ā, m.* an untrustworthy friend.

A-sakhin, *ā, m.* an enemy, an adversary.

असगोत्र *a-sagotra*, *as, ā, am*, of a different family.

असङ्कल्प *a-saṅkalpa*, *as, am, m. n.* absence of predetermination, absence of interested purpose, sincerity.

A-saṅkalpita, *as, ā, am*, not purposed, not resolved or determined on.

असङ्कसुक *a-saṅkasuka*, *as, ā, am*, not fickle, unfluctuating, firm, steady.

असङ्कीर्ण *a-saṅkīrṇa*, *as, ā, am*, unmixed, uncompounded, uncollected.

असङ्कुल *a-saṅkula*, *as, ā, am*, not crowded, open, clear, broad; (*as*), m. a broad road.

असङ्केत *a-saṅketa*, *as, ā, am*, not appointed, not agreed upon.

A-saṅketita, *as, ā, am*, uninvited.

असङ्ख्या *a-saṅkhyā*, *as, ā, am* (rt. *khyā*), without number, innumerable, exceedingly numerous. — *A-saṅkhyā-tā*, f. or *asankhya-tva*, *am, n.* innumerableness, immensity, infinity.

A-saṅkhyāta, *as, ā, am*, uncounted, innumerable.

A-saṅkhyeya, *as, ā, am*, innumerable; (*as*), m. an epithet of Siva; (*am*), n. Ved. an innumerable multitude; an exceedingly large number. — *A-saṅkhyeya-guṇa*, *as, ā, am*, innumerable, unnumbered. — *A-saṅkhyeya-tā*, f. innumerableness.

असङ्ग 1. *a-saṅga*, *as, m.* (rt. *saṅj*), non-attachment; (*as, ā, am*), not attached, having no attachment or inclination for or interest in, independent, free from ties, not hindered, moving without hindrance. — *A-saṅga-vat*, *ān, atī, at*, not attached to.

A-saṅgin, *ī, inī, ī*, not attached to the world.

Asaṅgītāman (*ṣa-āt*), *ā, ā, a*, having a soul free from attachments.

असङ्ग 2. *a-saṅga*, *as, ā, am* (rt. *gam* with *saṃ* and a prefixed), not united, unassociated, solitary; (*as*), m., N. of a son of Yuyudhāna.

A-saṅgata, *as, ā, am*, ununited, unaccompanied, unassociated with; uneven, unequal; improbable, inconsistent; unpreferred, disesteemed; unbecoming, unseemly; rude, ill-mannered, unpolished, downish. — *A-saṅgatācāraṇa* (*ṣa-āc*), *am, n.* inconsistent conduct.

A-saṅgati, *is, f.* not associating; incongruity, improbability.

A-saṅgaṇa, *as, m.* not associating with; separation, disunion; incongruity; inequality.