ष्ठति स्था-क ष० नि० Tv.] 1 The holy fig-tree ; ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः Kaṭh.; the tree of this world; Bg. 15.1.–2 A kind of the Asvattha tree ( नंदीवृक्ष ). –3 N. of another tree गर्दभांड. –4 The constellation Asvinî.–5 The time indicated or presided over by Asvinî ; अश्वत्थो मुहूर्तः Sk. on P. IV. 2. 5. –6 A vessel made of the अश्वत्थ tree (Ved.).–7 The fruit of the sacred fig-tree ; अश्वत्थस्य फलमश्वत्थः Sk.–8 The time at which it bears fruit; अश्वत्थफलयुक्तः कालोऽप्यश्वत्थः P. IV. 3. 48 Sk. –9. An epithet of the sun.–10 N. of a people; Bṛi. S. 14. 3. —त्था The day of full moon in the month of *Asvina*, ( in which month the fruits of the sacred fig-tree generally become ripe).—त्थी [ क्षुद्रोऽश्वत्थः अल्पार्थे ङीप् ] A small fig-tree.–**Comp.**—कुणः [ अश्वत्थस्य पाकः पील्वा० कुणच् P. V. 2. 24] the fruit-season of the holy fig-tree. —भेदः N. of a tree (स्थालीवृक्ष).

**अश्वत्थक** *a.* To be given or to be done when the Asvattha tree bears fruit.—कः [ अश्वत्थस्तत्फलम् तद्युक्तः कालोऽप्यश्वत्थस्तत्र देयमृणम् वुन् P. IV. 3. 48 Sk. ] 1 A debt to be given when the Asvattha tree bears fruits. –2 [ स्वार्थे कन् ] The Asvattha tree.

**अश्वत्थामन्** *m.* [ अश्वस्येव स्थाम बलमस्य, ब्रुवो० समासः; cf. Mb. अश्वस्येवास्य यत्स्थाम नदतः प्रदिशो गतम् ॥ अश्वत्थामैव बालोयं तस्मान्नाम्ना भविष्यति ॥ ] N. of a celebrated Brâhmaṇa warrior and general on the side of the Kauravas, son of Droṇa and Kṛipî. [ After the last great battle in which Duryodhana was mortally wounded, Asvatthaman, with two other surviving Kauravas, entered the *Pandava* camp at night, where he stamped Dhrishṭadyumna, the slayer of his father, to death and killed the five young sons of the *Pandavas*, killing even Parîkshit while yet in the mother's womb who was, however, restored to life by Krishṇa. The next morning Draupadî clamoured for revenge upon the murderer of her children, but she consented to forego her demand for his blood if the precious jewel he wore on his head were brought to her. Bhima, Arjuna, and Krishṇa overtook Asvatthaman and compelled him to yield the jewel which Yudhishṭhira afterwards wore on his head. He is represented as a very brave, fiery-tempered, young warrior, the embodiment of Brahmanic and saintly lustre, and his altercation with Karṇa about the nomination of a general to succeed Droṇa clearly brings out the chief features of his character ; see Ve. 3rd act. He is one of the 7 *Chirajîvins* 'ever living persons '].

**अश्वत्थिक** *a.* [ अश्वत्थेन चरति, ठन् P. IV. 4. 10 ] Feeding on Asvattha fruits.

**अश्वत्थिल** *a.* see P. IV. 2. 80.

**अश्वयति** Den. P. To wish for horses.

**अश्वया** A desire to get horses.

**अश्वयु** *a.* [ अश्वोऽस्त्यस्य युच् ] 1 Having horses. –2 Desiring horses.

**अश्वलः** [ अश्वं लाति ला-क. ] N. of a sage, the Hotṛi-priest of Janaka; अथ ह जनकस्य वैदेहस्य होताऽश्वलो बभूव Bṛi. Up.

**अश्वस्यति** Den. P. To wish for a stallion.

**अश्वायति** Den. P. To wish for horses.

**अश्विक** *a.* [ P. IV. 4. 10. ] Drawn or carried by horses.

**अश्विन्** *a.* [अश्व–अस्त्यर्थे इनि ] Possessed of horses, consisting of horses; Rv. 4.2.5.—*m.* A cavalier, a horse-tamer. —नौ ( du. ) 1 The two physicians of the gods who are represented as the twin sons of the sun by a nymph in the form of a mare ; cf. त्वाष्ट्री तु सवितुर्भार्या वडवारूपधारिणी ॥ असूयत महाभागा सांतरिक्षेऽश्विनावुभौ ॥. [ According to Vedic conception they are the harbingers of Ushas or the dawn; they are young, beautiful, bright, swift &c. ; and, according to Yaska, they represent the transition from darkness to light, when the intermingling of both produces that inseparable duality expressed by the twin nature of these deities; according to different interpretations quoted in the Nirukta they were 'heaven and earth ', 'day and night ', 'two kings, performers of holy acts ' which may be traced to their dual and luminous nature. Mythically they were the parents of Nakula and Sahadeva and the physicians of the gods and are called *Gadâgadau, Svarvaidyau, Dasrau, Nâsatyau, Vâdaveyau, Abdhijau* &c. They were celebrated for their active benevolence and curative power which they showed in restoring the sage Chyavana, when grown old and decrepit, to youth, and prolonged his life. ].–2 Two horses. –3 ( In astr. ) The twins of the zodiac.

**अश्विनी** [ अश्वस्तदुक्तमांगाकारोऽस्त्यस्य इनि ङीप् ] 1 The first of the 27 Nakshatras or lunar mansions ( consisting of three stars).–2 A nymph considered in later times as the mother of the Asvins, the wife of the sun, who concealed herself in the form of a mare.–**Comp.** —कुमारौ, –पुत्रौ, –सुतौ the twin sons of Asvinî, the sun's wife.

**अश्विमत्** *a.* Containing the word Asvin ( such as a Mantra).

**अश्विय** *a.* Referring to horses.—या Ved. ( pl. ) A troop of horses.

**अश्वीन** *a.* [ अश्व –ख ] Distant, a day's journey for a horse.

**अश्वीय** *a.* [ अश्व-छ ] 1 Belonging or relating to a horse, agreeable to horses. —यं [ अश्वानां समूहः P. IV. 2. 48 ] A number of horses, cavalry ; *Si.* 18. 5 ; K. 222.

**अश्व्य** *a.* [ अश्व-यत् ] 1 Belonging to a horse. –2 Consisting of horses. —व्यं 1 A number of horses. –2 Possession of horses.

**अश्वंत** *a.* 1 Unlucky, inauspicious. –2 Unbounded, unlimited. —तः 1 Death.–2 A field. –3 A fireplace. –4 Termination, limit.

**अश्वस्तन, –स्तनिक** *a.* 1 Not of to-morrow, of to-day. –2 One who makes no provision for the morrow Ms. 4. 7.

**अष्** 1 U. [ अषति-ते, अषितुं ] 1 To shine.–2 To go, move. –3 To receive, take ( trans. ).

**अषडक्षीण** *a.* Not seen by six eyes, known or determined by two persons only, ( to the exclusion of a third ); °णो मंत्रः द्वाभ्यामेव कृत इत्यर्थः P. V. 4. 7 Sk. —णं A secret.

**अषतर** *a.* Ved. More accessible or acceptable.

**अषाढ** *a.* Ved. 1 Not to be overcome, invincible ; Rv. 2. 21. 2. –2 Born under the constellation Ashâḍha ( P. IV. 3. 34). —ढः 1 The month Ashâḍha commencing with the sun's entrance into Gemini ( usually written आषाढ). –2 A staff made of the wood of Palâsa, carried by a religious student or ascetic. –3 N. of the Malaya mountain. —ढा 1 N. of a constellation, the twentieth (पूर्वाषाढा) and twenty-first (उत्तराषाढा ) lunar mansions.

**अषाढकः** The month of Ashâḍha.

**अष्टन्** *num. a.* [ अश्-ट्यासौ कनिन् तुट् च Un. 1. 154.] (nom. acc. अष्ट-टौ) Eight. It often occurs in comp. as अष्टा with numerals and some other nouns; as अष्टादशन्, अष्टाविंशतिः, अष्टापद &c. [cf. L. *octo* ; Gr. *okto* ; *Zend.*