ritual language) a term for a pregnant animal; (*padī*), f. a wild sort of jasmin. — *Ashṭā-pāda, as, ā, am,* quartered by eight, having eight for the root. — *Ashṭā-pādya, as, ā, am,* eight-fold. — *Ashṭāra-ćakravat* (°*ṭan-ar*°), *ān,* m. having a wheel with eight spokes, an epithet of Mañju-śrī, a Jaina saint and ruler. — *Ashṭā-ratha, as,* m., N. of a son of Bhīmaratha. — *Ashṭā-vakra, as,* m., N. of a Brāhman, a son of Kahoḍa. — *Ashṭāsra* (°*ṭan-as*°), *am,* n. an octagon. — *Ashṭāsraya* (°*ṭan-as*°), *as, ā, am,* octangular. — *Ashṭāha* (°*ṭan-ah*°), *as, ā, am,* lasting eight days.

Ashṭaka, 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 Ṛig-veda; N. of a son of Viśvāmitra; (*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 Brāhmans feasted; (*am*), n. a whole consisting of eight parts, e. g. the eight sections of Pāṇini's grammar. — *Ashṭakāṅga* (°*ka-an*°), *am,* n. a kind of board or cloth for playing with dice on, having eight divisions.

Ashṭakīn, ī, m. one who performs an Ashṭakā.

Ashṭataya, am, n. a conjunction or aggregate of eight.

Ashṭama, 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 Kshīrakākolī, the last of a class of eight medicinal plants. — *Ashṭama-kālika, as, ā, am,* one who omitting seven meals partakes only of the eighth. — *Ashṭamāṅśa* (°*ma-aṇ*°), an eighth part.

Ashṭamaka, as, ā, am, the eighth.

Ashṭamikā, f. a śukti or weight of four tolas.

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

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

Ashṭin, ī, inī, i, consisting of eight members or syllables.

अष्टि 2. *ashṭi, is,* f. (fr. rt. 1. *aś*), Ved. reaching.

अष्ट्रा *ashṭrā,* f. (fr. rt. 1. *aś?*), Ved. a prick or goad for driving cattle; (sometimes regarded as the badge of the agriculturist, as the staff is of the Brāhman); [cf. Zend *astrâ;* Lith. *akstinas.*] — *Ashṭrā-vin, ī, iṇī, i,* Ved. obeying the goad.

अष्ठि *ashṭhi, is,* f. (fr. rt. 1. *aś?* connected with *aśan* and *aśman*), seed; a kernel, a stone.

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

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

Ashṭhī-vat, vān, vat, m. n. the knee, knee-bone; (by native grammarians derived fr. *asthi.*)

अस् 1. *as,* cl. 2. P. *asti,* (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 kiṅćit 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. *ἐσ-τί;* Lat. *es-t;* Goth. *is-t;* Lith. *es-ti;* Slav. *jes-tj.*]

अस 2. *as,* cl. 4. P. *asyati, āsa, asishyati, āsthat, asitum,* 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.

अस 3. *as,* cl. 1. P. A. *asati, -te, -situm,* to go; to shine; to take.

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

असंयत्त *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. — *Asaṃyatātman* (°*ta-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 Vishṇu.

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-saṃvatsarabhṛitin, ī, inī, i, 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-saṃślishṭa, as,* m. not joined, not in contact, an epithet of Śiva.

असंसक्त *a-saṃsakta, as, ā, am,* not attached to, not joined together, disunited, indifferent to.

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

असंसृक्तगिल *a-saṃsṛikta-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-saṃsṛishṭa, 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-saṃsthita, as, ā, am, not arranged or arrayed, disordered, irregular; not collected; not finished, not accomplished; not ceasing, not stopping; destitute.

A-saṃsthiti, 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 *Saṃhitā* of the Veda.

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

असकृत् *a-sakṛit,* ind. not once, oftener than once, again and again, repeatedly. — *Asakṛit-samādhi, is,* m. repeated meditation. — *Asakṛid-garbha-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.

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

असक्र *a-sakra, as, ā, am* (rt. *saść*), 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.

असङ्ख्य *a-saṅkhya, as, ā, am* (rt. *khyā*), without number, innumerable, exceedingly numerous. — *Asaṅkhya-tā,* f. or *asaṅkhya-tva, am,* n. innumerableness, immensity, infinity.

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

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

असङ्ग 1. *a-saṅga, as,* m. (rt. *sañj*), 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. — *Asaṅga-vat, ān, atī, at,* not attached to.

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

Asajjitātman (°*ta-āt*°), *ā, ā, a,* having a soul free from attachments.

असङ्ग 2. *a-saṅga, as, ā, am* (rt. *gam* with *sam* 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, clownish. — *Asaṅgatāćaraṇa* (°*ta-āć*°), *am,* n. inconsistent conduct.

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

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