**आकल्** *ā-kal*, cl. 10. P. *-kalayati, -yitum*, to shake, agitate, throw, cast; to lay hold of, seize; to tie, fasten; to surrender, transfer; to observe, take into consideration; to consider [cf. Gr. ὀκέλλω].

*Ā-kalana, am*, n. binding, confinement; counting, reckoning; laying hold of; wish, desire.

*Ā-kalita, as, ā, am*, bound; counted, reckoned; seized, held.

**आकल्प** *ā-kalpa, as*, m. (rt. *klṛip* with *ā*), adding to, improving, increasing; ornament, decoration; sickness, disease.

*Ā-kalpaka, as*, m. remembering with regret, missing; joy; fainting, loss of sense or perception; darkness; a knot or joint.

*Ā-kalpam*, ind. till the end of a kalpa.

**आकल्य** *ākalya, am*, n. (fr. *a-kalya*), sickness, disease.

**आकष** *ā-kasha, as*, m. (fr. rt. *kash*, 'to rub,' with *ā*), a touchstone.

*Ā-kashaka, as, ikā, am*, cutting, rubbing, or testing with a touchstone, touching, assaying.

*Ā-kashika, as, ī, am*, touching, testing.

**आकस्मिक** *ākasmika, as, ī, am* (fr. *a-kasmāt*), causeless, unforeseen, unexpected, sudden. — *Ākasmika-tva, am*, n. suddenness, &c.

**आकाङ्क्ष** *ā-kāṅksh*, cl. 1. P. A. *-kāṅkshati, -te, -shitum*, to desire, long for, hope for, endeavour to gain, expect (with acc.); to endeavour to reach a place, turn to; (in gram.) to require some word or words to be supplied for the completion of the sense.

*Ā-kāṅksha, as, ā, am*, desiring, wishing; (in gram.) requiring a word or words to complete the sense; (*ā*), f. desire, wish; (in gram.) the requiring of a word or period for the completion of the sense; looking at or towards; purpose, intention; enquiry, asking; the significancy of a word.

*Ā-kāṅkshaṇīya* or *ā-kāṅkshitavya, as, ā, am*, to be desired or expected, desirable.

*Ā-kāṅkshat, an, antī, at*, wishing, expecting; looking at, looking to or towards.

*Ā-kāṅkshita, as, ā, am*, wished, desired; asked, enquired; regarded, looked at; wanted, necessary.

*Ā-kāṅkshin, ī, iṇī, i*, wishing, desirous, wishful, hopeful; asking, enquiring, expectant.

*Ā-kāṅkshya, as, ā, am*, desirable; (*am*), n. need of supplying a word or words for the completion of the sense.

**आकाय** *ā-kāya, as*, m. (fr. rt. *ći* with *ā*), a funeral pile; abode, residence.

**आकाय्य** *ā-kāyya, as, ā, am* (fr. rt. *ki* with *ā*), Ved. desirable; in every way praiseworthy or commendable.

**आकार** *ā-kāra.* See under *ā-kṛi.*

**आकाल** *ā-kāla, as*, m. the right time; (for *a-kāla*) wrong or inauspicious time.

*Ākālika, as, ā* or *ī, am*, not filling a space of time, momentary, instantaneous; unseasonable; (*ī*), f. lightning. — *Ākālika-tva, am*, n. unseasonableness, suddenness.

**आकाश्** *ā-kāś*, cl. 1. A. *-kāśate, -śitum*, to shine, be bright; to view, recognize.

*Ā-kāśa, as, am*, m. n. (in Ved. m.) light, clearness; a free space, vacuity; the ether, the sky or atmosphere considered as the fifth element; Brahma as identical with ether. *Ākāśa* is the subtle and ethereal fluid, supposed to fill and pervade the universe and to be the peculiar vehicle of life and of sound. *Ākāśe*, ind. in the air; a stage direction implying something said by or to a person out of sight. — *Ākāśa-kakshā*, f. the horizon, 'girdle of the sky.' — *Ākāśa-ga, as, ā, am*, going through the atmosphere. — *Ākāśa-garbha, as*, m., N. of a Bodhisattva. — *Ākāśa-ćamasa, as*, m. the moon, ('a cup or vessel with ether.') — *Ākāśa-ja, as, ā, am*, produced in the sky. — *Ākāśa-jananin, ī*, m. a loophole, a casement, an embrasure. — *Ākāśa-dīpa* or *ākāśa-pradīpa, as*, m. a lamp or torch lighted in honour of Lakshmī or Vishṇu and elevated on a pole in the air at the Dīvālī (Dīpālī) festival, in the month Kārttika; a beacon, a lantern on a pole. — *Ākāśa-pratishṭhita, as*, m., N. of a Buddha. — *Ākāśa-buddha-laksha, as*, m. (in theatrical language) fixing the gaze on some object out of sight of the audience. — *Ākāśa-bhāshita, am*, n. (in dramatic language) speaking outside or off the stage; a supposed speech, which is replied to as if it had been spoken; a voice or sound in the air. — *Ākāśa-maṇḍala, am*, n. the celestial sphere; the atmosphere. — *Ākāśa-maya, as, ī, am*, consisting of ether. — *Ākāśa-māṇsī*, f. the plant Nardostachys Jaṭāmāṇsī. — *Ākāśa-mūlī*, f. the aquatic plant Pistia Stratiotes. — *Ākāśa-yāna, am*, n. a heavenly car, one moving through the air. — *Ākāśa-rakshin, ī*, m. a warder, a watchman on the outer battlements. — *Ākāśa-vat, ān, atī, at*, filling a certain place, spacious, extensive. — *Ākāśa-vartman, a*, n. the atmosphere, the firmament, the air. — *Ākāśa-vallī*, f. a sort of creeper, a parasite, Cassyta Filiformis. — *Ākāśa-vāṇī*, f. a voice from heaven; m., N. of the author of a Hanumat-stotra. — *Ākāśa-salila, am*, n. rain. — *Ākāśa-stha, as, ā, am*, abiding in the sky, aerial. — *Ākāśa-sphaṭika, as*, m. a kind of crystal supposed to be formed in the atmosphere. It is of two kinds, Sūrya-kānta and Candra-kānta, q.v. — *Ākāśānantyāyatana* (°*śa-anantya-āy*°), *am*, n. abode of infinity or of infinite space; N. of a world with Buddhists. — *Ākāśeśa* (°*śa-īś*°), *as*, m. epithet of Indra, as ruler of the firmament; (in law) any helpless person, as a child, a woman, a pauper or invalid (who has no other possession than the air).

*Ākāśīya, as, ā, am*, or *ākāśin, ī, inī, i*, atmospherical.

*Ākāśya, as, ā, am*, being in the atmosphere.

**आकिञ्चन** *ākiñćana* or *ākiñćanya, am*, n. (fr. *a-kiñćana*), want of any possession, poverty.

**आकिदन्ति** *ākidanti, is*, and *ākidantīya, as*, m., N. of a warrior-tribe and its chief.

**आकीम्** *ā-kīm*, ind., Ved. (with abl.) from.

**आकुच्** *ā-kuć*, cl. 6. P., 1. A. *-kućati, -kuńćate, -ćitum*, to bend: Caus. *-kuńćayati, -yitum*, to draw together, contort, contract; to bend inwards, shorten.

*Ā-kuńćana, am*, n. compression, contraction, shrinking; collecting, heaping; curving, flexure; contortion.

*Ā-kuńćita, as, ā, am*, bent, contorted, contracted; twisted, crooked.

**आकुण्ठित** *ā-kuṇṭhita, as, ā, am*, confounded, abashed.

**आकुर्वती** *ā-kurvatī.* See under *ā-kṛi.*

**आकुल** *ā-kula, as, ā, am* (rt. *kul*, to compact or compress together), filled, full, overburdened with (with inst.); confounded, confused, agitated, flurried; confused (in order), disordered; taken out of one's natural condition; incoherent, contradictory; (*am*), n. an inhabited place. — *Ākula-tā*, f. or *ākula-tva, am*, n. accumulation, multitude; perplexity, confusion, bewilderment. — *Ākulendriya* (°*la-in*°), *as, ā, am*, confused in mind.

*Ākulaya*, nom. P. *ākulayati, -yitum*, to confound, make disordered.

*Ākuli, is*, m., N. of an Asura priest.

*Ākulita, as, ā, am*, confounded; bewildered, flurried, agitated; distressed.

*Ākulī-kṛi*, cl. 8. P. *-karoti, -kartum*, to fill with; to confound. — *Ākulī-karaṇa, am*, n. confounding. — *Ākulī-kṛita, as, ā, am*, confounded; perplexed, bewildered.

*Ākulī-bhū*, cl. 1. P. *-bhavati, -vitum*, to become perplexed. — *Ākulī-bhūta, as, ā, am*, perplexed, confounded.

**आकुष्ट** *ā-kushṭa, as, ā, am*, expelled, extracted.

**आकूज्** *ā-kūj*, cl. 1. P. *-kūjati, -jitum*, to twitter, warble, coo.

**आकूत** *ā-kūta, am*, n. (rt. *kū* or *ku*, to sound), meaning, intention, purpose; wish, desire.

*Ā-kūti, is*, f. intention, wish, desire; N. of a daughter of Manu Svāyambhuva and of Śatarūpā. — *Ākūti-pra, as, ā, am*, Ved. accomplishing one's intentions.

**आकूवार** *ākūvāra, as*, m. = *a-kū-pāra*, q.v.

**आकृ** *ā-kṛi*, cl. 8. 5. P. *-karoti, -kṛiṇoti, -kartum*, to bring near or towards, to bring down, to make or form wholly; to drive near to or together: Caus. P. *-kārayati, -yitum*, to ask any one (acc.) for anything (acc.); to invite to a place, to call into existence, to cause to appear: Desid. *-ćikīrshati*, to intend to accomplish: Intens. *-karīkrati*, 3rd pl., Ved. to attract repeatedly towards one's self.

*Ā-kāra, as*, m. form, figure, shape, stature, appearance, aspect, behaviour, external gesture or aspect of the body, the expression of the face, as furnishing a clue to the disposition of mind; hint, sign, token; the letter *ā*. — *Ākāra-gupti, is*, f. or *ākāra-gopana, am*, n. dissimulation, suppressing all sign or inclination of the feelings. — *Ākāra-vat, ān, atī, at*, having a shape, embodied, symmetrical, handsome, well-formed. — *Ākāra-varṇa-suślakshṇa, as, ā, am*, delicate in shape and colour.

*Ā-kāraṇa* or *ā-karaṇa, am, ā*, n. f. calling, inviting, a call or summons; challenging, a challenge.

*Ā-kāraṇīya, as, ā, am*, to be called.

*Ā-kārita, as, ā, am*, called, summoned; stipulated, agreed; demanded, exacted.

*Ā-kurvatī*, f., N. of a certain rocky hill. (Rām. II. 71. 3.)

*Ā-kṛita, as, ā, am*, Ved. brought near to; being near.

*Ā-kṛiti, is*, f., Ved. a constituent part; form, figure, shape, appearance, aspect; character, specimen; the body; tribe, species; a metre consisting of four lines with twenty-two syllables to each line. — *Ākṛiti-gaṇa, as*, m. a list of specimens, a collection of words belonging to a certain grammatical rule, which does not exhibit every word belonging to that rule, but only specimens; whereas a simple Gaṇa exhibits every word; (explained by native authorities to mean a list of words, the fact of a word belonging to which can only be determined by observing the forms used by classical authors.) — *Ākṛiti-ćchatrā*, f. the plant Achyranthes Aspera. — *Ākṛiti-mat, ān, atī, at*, having shape, embodied.

**आकृष्** *ā-kṛish*, cl. 1. P., 6. P. A. *-karshati, -kṛishati, -te, -karshṭum* or *-krashṭum*, to draw towards, attract, put on, draw away; to bend (e.g. *ćāpam*, a bow); to draw or tear off, draw out of; to withdraw, deprive of, take away; to borrow: Caus. *-karshayati, -yitum*, to draw near to one's self.

*Ā-karsha, as*, m. drawing or attracting towards one's self, pulling to or towards, dragging, attracting, hawling; drawing the bow; attraction, fascination; spasm; playing with dice; a die or dice; a board for such a game; an organ of sense; magnetic attraction; a magnet, a loadstone; N. of a prince.

*Ā-karshaka, as, ikā, am*, attractive, what draws or attracts; (*as*), m. a magnet or loadstone; (*ikā*), f., N. of a town.

*Ā-karshaṇa, am*, n. pulling, drawing, attracting; (*ī*), f. a crooked stick for pulling down fruit, &c.; any instrument for pulling.

*Ā-karshika, as, ī, am*, magnetic, attractive.

*Ā-karshita, as, ā, am*, drawn, attracted.

*Ā-karshin, ī, iṇī, i*, attractive; (*ṇī*), f. a rod with a hook at the end for pulling down boughs in order to gather fruit.