

**Ashta** or **ashta** with the final *ā* blended in comp. **Ashtākshara**, mf(ā)n. containing eight syllables, VS.; AitBr.; ŚBr.; (as), m., N. of an author. **Ashtāṅga**, mf(ā)n. consisting of eight parts or members (as medical science [MBh. ii, 224 & 442] or a kingdom [MBh. xv, 177] &c.); (in comp.) the eight parts (as of an army [MBh. ii, 197]); or of a court, viz. the law, the judge, assessors, scribe, and astrologer, gold, fire, and water, L.; (*ashtāṅga*)-*naya* or *-pāta* [see *sashtāṅga-pātam*] or *-pranāma*, m. prostration of the eight parts of the body (in performing very profound obeisance; the eight parts are the hands, breast, forehead, eyes, throat, and middle of the back; or the first four, with the knees and feet; or these six, with the speech and mind), L.; *-hri-daya*, n., N. of a medical work of Vāgbhaṭa; *ashtāṅgarghya*, n. an offering of eight articles (water, milk, Kuśa grass, curds, ghee, rice, barley, and mustard; or honey, red oleander flowers, and sandal are substituted for the last three). **Ashtādhyāyī**, f. 'a collection of eight books or chapters,' N. of ŚBr. xi; also of Pāṇini's grammar. **Ashtāra**, mfn. having eight spokes, NṛisUp.; (*ashtāra*)-*cakra-vat*, mfn. 'having a wheel with eight spokes,' a N. of Mañjuśrī, Buddh. **Ashtāsīti**, f. eighty-eight; (*ashtāsīti*)-*sata*, āni, n. pl. a hundred and eighty-eight, BhP. **Ashtāsri**, mfn. having eight corners, ŚBr. **Ashtā-sri**, mfn. id., MBh. iii, 10665. **Ashtāha**, mfn. lasting eight days (as a certain Soma sacrifice), KātyŚr. **Ashtaka**, mf(ā or ikā), Śulb.; cf. Pāṇ. vii, 3, 45, Comm.) n. consisting of eight parts, ŚBr.; RPrāt. &c.; one who is acquainted with the eight books of Pāṇini's grammar, Pāṇ. iv, 2, 65, Sch.; (as), m., N. of a son of Viśvāmitra (author of the hymn RV. x, 104), AitBr.; ĀśvŚr.; MBh. &c.; (ā), f. the eighth day after full moon (especially that in the months Hemanta and Śisira, on which the progenitors or manes are worshipped, ĀśvGr.; Mn. &c.; *ashtakā* is therefore also a N. of the worship itself or the oblations offered on those days, Kauś. &c.), AV. xv, 16, 2; ŚBr. &c.; (ā), f. a N. of the Acchodā river, Matsya-P.; (am), n. a whole consisting of eight parts (as each of the eight Ashtakas of the RV., or as TS. i, or as Pāṇini's grammar &c.) **Ashtakāṅga**, n. a kind of dice-board having eight divisions, L.

**Ashtakin**, mfn. one who performs an Ashtakā, (gaṇa *vrīhy-ādi*, q. v.)

**Ashtakya**, mfn. relating to an Ashtakā, (gaṇa *gav-ādi*, q. v.)

**Ashtamā**, mf(ā)n. the eighth, RV. ii, 5, 2; x, 114, 9; AV. &c.; (as), m. (Pāṇ. v, 3, 51 seq.) the eighth part, Mn. x, 120; (mfn.) forming the eighth part of (gen.), Gaut.; Śulb.; (ī), f. (i. e. *rātrī*) the eighth day (night) in a half-month, ĀśvGr.; Mn. iv, 128, &c. — **kālīka**, mfn. one who omitting seven meals partakes only of the eighth, Mn. vi, 19.

**Ashtamaka**, mfn. the eighth, Yājñ. ii, 244; (*ikā*), f. a śukti or weight of four tolas.

**Ashti**, f., N. of a metre consisting of sixty-four syllables (like that in RV. ii, 22, 1, RPrāt.); the number 'sixteen,' Sūryas.

**Ashtin**, mfn. consisting of eight members or syllables, RPrāt.

**अष्टि** 2. *ashti*, is, f. (√ I. *aś*), reaching, AV. vi, 54, 1; (cf. *jarād-ashti*, *vyāshṭi*, *sāmashti*.)

**अष्टि** 3. *ashti*, is, f. (= *asthi*, q. v.) the kernel or stone of a fruit, BhP.

**Ashti**, is, f. id., L. **Ashtī-vāt**, *-vāntau*, m. du. (Pāṇ. viii, 2, 12) 'bony,' the knees, RV.; AV.; ŚBr.; (cf. *ūrv-ashtīhvā*); (*ashtīhvād*)-*dagh-nā*, mfn. reaching up to the knee, ŚBr. xiii.

**Ashtīlā**, f. id., MBh. iii, 10629; v, 2758; a round pebble or stone, Suśr.; a ball, globe, MBh. i, 4494 seqq., (cf. *arkāshṭīlā*); (= *vātāshṭīlā*, q. v.) a globular swelling below the navel, produced by wind, Suśr.; (*ashtīlā*, m. or n.) Hcat.

**Ashtīlikā**, f. a kind of abscess, Suśr.

**Ashtī-vāt**. See *ashti*.

**अष्टी** *āshtrā*, f. a prick or goad for driving cattle (regarded as the badge of the agriculturist, Kauś.), RV.; [Zd. *astrā*; Lith. *akstinas*.] — **vin**, mfn. obeying the goad (as a bull), RV. x, 102, 8.

**अस्** 1. *as*, cl. 2. P. *āsti* (2. sg. *āsi*, 1. sg. *āsmi*; pl. *smāsi* or *smās*, *sthā*, *sānti*; (rarely *ā*., e. g. 1. pl. *smāhe*, MBh. xiii, 13); Subj. *āsat*; Imper. *astu*, 2. sg. *edhi* (fr. *as-dhi*, cf. Pāṇ. vi, 4, 119); Pot. *syāt*; impf. *āsīt*, rarely *ās* [only in RV. x; cf.

Pāṇ. vii, 3, 97]; perf. 1. & 3. sg. *āsa*, 2. sg. *āsitha*, 3. pl. *āsūh*; p. m. *sāt*, f. *sātī* to be, live, exist, be present; to take place, happen; to abide, dwell, stay; to belong to (gen. or dat.); to fall to the share of, happen to any one (gen.); to be equal to (dat.), ŚBr. xiv; Mn. xi, 85; to turn out, tend towards any result, prove (with dat.); to become, BṛĀrUp. &c., (cf. Pāṇ. v, 4, 51-55); to be (i. e. used as copula, but not only with adj., but also with adv. [e. g. *tūsh-nim āsīt*, MBh. iii, 4041], and often with part., [e. g. perf. Pass. p. *prasthitāh sma*, N.; fut. p. p. *hantavyo'smi*, N.; fut. p. especially with Pot., and only in ŚBr., as *yādi dāsyañ-t-syāt*, 'if he should intend to give']; the pf. *āsa* helps to form the periphrastic perf., and *asmī* &c. the fut.]; [cf. Gk. *ēō-rī*; Lat. *es-t*; Goth. *is-t*; Lith. *es-ti*.]

**अस्** 2. *as*, cl. 4. P. *āsyati* (p. *āsyat*; impf. *āsyat*, AV. [cf. *parās* and *vy-as*]; fut. p. *asishyāt*; aor. *āsthat* [Nir. ii, 2; Pāṇ. vii, 4, 17; cf. *vy-as*]; perf. P. *āsa* [cf. *parās*], *ā. āse* [cf. *vy-as*]; Ved. Inf. *āstave*, VS.) to throw, cast, shoot at (loc., dat., or gen.), RV. &c.; to drive or frighten away, Nalod. iv, 36; see also 1. *astā* s. v.

**1. Asana**, *am*, n. (√ 2. *as*), throwing, sending, a shot, RV. i, 112, 21; 130, 4; AV.; (mfn.) one who throws or discharges, L.; (*ā*), f. a missile, an arrow, RV.

**अस्** 3. *as*, *asati*, °te = √ *ash*, q. v.

**अस** *a-sa*, *as*, (Pāṇ. vi, 1, 132) not he, Śis. i, 69; (cf. *a-tad*.)

**असंयत्** *ā-samyat*, mfn. (√ *ī*), 'not entering (into),' i. e. not pleasing (to one's mind), AV. xviii, 1, 14.

**असंयत्** *ā-samyata*, mfn. not kept together, TS. v; not shut (as a door), R. ii, 71, 34; unbri-dled, MBh. xiii, 2261; recited inattentively, Up. **Asamyatātman**, mfn. having the soul uncontrolled.

**A-samyama**, *as*, m. non-restraint (as of one's senses), Hit.

**असंयत्** *ā-samyatta*, mfn. unopposed, RV. i, 83, 3.

**असंयज्य** *a-samyājya*, mfn. one with whom nobody is allowed to sacrifice, Mn. ix, 248.

**असंयुक्त** *a-samyukta*, mfn. unconnected, Jaim.; uncombined (as vowels in hiatus), RPrāt.

**A-samyoga**, *as*, m. absence of union or connection, Jaim.; for *a-samyāga*, q. v., MBh. xii, 2797; not a conjunct consonant, Pāṇ. i, 2, 5; iv, 1, 54; (mfn.) one with whom intercourse is forbidden, Āp.

**असंयुत** *a-samyuta*, mfn. not combined, un-mixed, BhP.; not put together (as the hands), PSarv.; (*as*), m. a N. of Vishṇu, L.

**असंरोध** *a-samrodha*, *as*, m. non-injury, (*ena*), instr. ind. without injury to (with gen.), MBh. xiv, 1282.

**असंरोह** *ā-samroha*, *as*, m. non-union (as of roads), TS. ii.

**असंलक्ष्य** *a-samlakshya*, mfn. not perceptible, Sāh.

**असंवत्सर** *a-samvatsara*, *as*, m. 'not one year, not a whole year,' in comp. with *-bhṛita* (*ās*°), mfn. not maintained a whole year (as a sacred fire), ŚBr.; KātyŚr. — **bhṛitin**, mfn. one who does not maintain (a fire) a whole year, KātyŚr. — **vāsin**, mfn. not staying a whole year (with the teacher), AitĀr.

**असंवर** *a-samvara*, mfn. not to be concealed, Naish. i, 53.

**A-samvārya**, mfn. not to be warded off, MBh. **A-samvṛita**, mfn. uncovered, unconcealed, ŚBr. xiv; bare (as the ground), R.; (*am*), n., N. of a hell, Mn. iv, 81.

**असंविज्ञात** *a-samvijñāta*, mfn. not agreeing with, Gaut.

**A-samvijñāna**, *am*, n. unintelligible, Mcar.

**असंविद** *a-samvidā*, mfn. unconscious, ŚBr.

**A-samvidāna**, mfn. not agreeing together, ŚBr. x (ChUp.)

**असंवृत** *ā-samvṛita*. See *a-samvara*.

**असंवृत्ति** *a-samvṛitti*, is, f. non-completion.

**असंव्यवहार्य** *a-samvyavahārya*, mfn. with whom intercourse is forbidden, Kām.

**असंव्यवहितम्** *a-samvyavahitam*, ind. without interval, immediately, BhP.

**असंव्याय** *a-samvyātha*, *as*, m. absence of disarrangement or irregular order, PBr.

**असंव्याहारिन्** *a-samvyāhārin*, mfn. (gaṇa *grāhy-ādi*, q. v.)

**असंवृय** *a-samvlaya*, *as*, m. the not sinking down, TBr.

**असंशब्द्य** *a-samśabdyā*, mfn. not worth mentioning, MBh. iii, 10695.

**असंशय** *a-samśaya*, *as*, m. absence of doubt, certainty, R. v, 23, 25; (*am*), ind. without doubt, Mn.; N. &c.

**असंश्रव** *a-samśrava*, *as*, m. the being out of hearing, (*e*), loc. out of the hearing of (gen.), Mn. ii, 203.

**A-samśravane**, ind. = *a-samśrave*, ĀśvŚr.

**A-samśrāvam**, ind. id. (with gen.), VPrāt. (v. l. *vyam*).

**असंश्लिष्ट** *a-samślishṭa*, mfn. not in close contact, PBr.; (*as*), m. a N. of Śiva.

**A-samślesha**, *as*, m. non-contact, Comm. on BṛĀrUp.

**असंसक्त** *a-samsakta*, mfn. unconnected, in-coherent, Bhpr.; (said of the eyebrows) not joining, VarBṛS.; not attached to, indifferent to (loc.), R. vii, 3, 2; Hariv.; (*am*), ind. unconnectedly, separately, MānŚr.; MānGr.

**असंसृक्तगिला** *a-samsukta-gilā*, mfn. swallow-ing without chewing (as Rudra's dogs), AV. xi, 2, 30.

**असंसृति** *a-samsṛiti*, is, f. not passing through a new course of existence.

**असंसृष्ट** *a-samsṛishṭa*, mfn. having no connection with, unacquainted, MBh. xii, 3841; not mixed with (instr.), KātyŚr.; ĀśvŚr.; unadulterated, undefiled (as food, Jain.; or as the mind by bad qualities, VP.)

**A-samsṛishṭi**, is, f. non-mixture, MaitrS.

**असंस्कार** *a-samskāra*, *as*, m. non-consecration, PārGr.; want of embellishment or care, natural state, Śak.; Kād.

**A-samskṛita**, mfn. not prepared, ŚāṅkhGr.; not consecrated, Mn.; Yājñ.; unadorned, Pañcat.; unpolished, rude (as speech). **Asamskṛitālakīn**, mfn. having unadorned curls, Kād.

**असंस्तव** *a-samstava*, mfn. unknown, unac-quainted, not on terms of friendship, Śak. (v. l.)

**A-samstuta**, mfn. id., Vātsy.; Śak.; Kir.; Kād.

**असंस्थान** *a-samsthāna*, mfn. disfigured, R.

**A-samsthita**, mfn. not being fixed, moving continually, AitBr.; ŚBr.; not arrayed in one place, not collected, scattered, Kām.; Hit.; unaccomplished, AV. vi, 50, 2; ŚBr.; AitBr.

**असंस्वादम्** *a-samsvādam*, ind. without tast-ing, Gobh.

**असंहत** *a-samhata*, mfn. not coagulated (as blood), Suśr.; not formed into a ball (as faeces), Bhpr.; unconnected, BhP.; having no acquaintances or relations, not living in common, MBh. xiii, 5207; disagreeing, disunited, Pañcat.; (*as*), m. a form of array (loose or open order of troops), Kām.

**असंहार्य** *a-samhārya*, mfn. irresistible, in-superable, MBh.; Hariv.; R.; not to be diverted (from an opinion or purpose), not to be misled, un-bribeable, MBh.; R.

**असंहित** *a-samhita*, mfn. unconnected, Prāt.

**असकल** *a-sakala*, mfn. not all, not entire, Kauś.; Megh.; VarBṛS.

**असकृत** *a-sakṛit*, ind. not (only) once, often, repeatedly, ChUp.; Mn.; MBh. &c.; with *samvat-sarasya*, oftener than once a year, PārGr. — **samā-dhi**, m. repeated meditation, Buddh. **Asakṛid-garbhavāsa**, m. repeated birth. **Asakṛid-bha-va**, m. 'produced more than once,' a tooth, VarBṛS.

**असकौ** *asakau*, m. f. = *asau* (see s. v. *adās*),