

only used in connection with *yakḥ* and *yakā* (for *yāḥ* and *yā*), VS. xxiii, 22 & 23; (cf. Pāṇ. vii, 2, 107.)

**असक्त** *a-sakta*, mfn. not stopped or intercepted by or at (loc.; said of arrows and of a sword), MBh. iii, 1602; xiv, 2189; (in the same sense *a-saṅga*, Ragh. iii, 63); free from ties, independent, Sāṅkhyak.; detached from worldly feelings or passions, unattached or indifferent to (loc.), Mn. ii, 13; Ragh. &c.; (*am*), ind. without obstacle or resistance, Hariv. 9741; R. iii, 75, 6; uninterruptedly, Kir. iv, 31; Kām.; immediately, at once, Daś.

**A-sakti**, *is*, f. the being detached from worldly feelings or passions, Bhag. xiii, 9.

**असक्त्य** *a-saktha* or *a-sakthi*, mfn. without thighs, Pāṇ. v, 4, 121.

**असक्त** *á-sakra*, mfn. ( $\sqrt{\text{saśc}}$ ), not ceasing to flow or drying up, RV. vi, 63, 8; (Nir. vi, 29.)

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

**असगोत्र** *a-sagotra*, mf(ā)n. not belonging to the same family with (gen.), Gobh.; Mn. iii, 5; MBh.

**असंकर** *a-saṅkara*, *as*, m. non-mixture of caste, Gaut.; (mfn.) with *dharma*, id., MBh. xiv, 2777; (*as*), m. absence of confusion, Nyāyad.

**असंकल्प** *a-saṅkalpa*, *as*, m. absence of desire, BhP.; (*am*), n. id., R. i, 67, 15.

**A-saṅkalpani**, mfn. not to be desired, ChUp.

**A-saṅkalpayat**, mfn. having no desire, Kauś.

**A-saṅkalpita**, mfn. not determined, R. ii, 22, 24.

**असंकसुक** *a-saṅkasuka*, mfn. not undetermined, firm, steady, Mn. vi, 43.

**असंकीर्ण** *a-saṅkīrṇa*, mfn. unmixed; not unclean, Suśr.

**असंकुल** *a-saṅkula*, mfn. not crowded; (*as*), m. a broad road, L.

**असंकेतित** *a-saṅketita*, mfn. one with whom nothing has been concerted, Daś. - *tva*, n. the not being settled by agreement, Sāh.

**असंक्रान्त** *a-saṅkrānta*, *as*, m. an intercalary month, Hcat.

**Asaṅkrānti-māsa**, *as*, m. id.

**असंख्य** *a-saṅkhyā*, mf(ā)n. innumerable, exceedingly numerous, Mn.; Suśr. &c.

**A-saṅkhyaka**, mfn. id., AgP.

**A-saṅkhyāta**, mfn. uncounted, innumerable, AV. xii, 3, 28; VS.; ŚBr.; Kauś.

**A-saṅkhyeya**, mfn. innumerable, MBh.; BhP. &c.; (*as*), m. a N. of Śiva, L.; (*ām*), n. an innumerable multitude, AV. x, 8, 24; an exceedingly large number, Buddh. - *guṇa*, mfn. innumerable multiplied, unnumbered. - *tā*, f. innumerableness, Suśr.

**असङ्ग** *á-saṅga* or *a-saṅgá*, mfn. free from ties, independent, ŚBr. xiv (BṛĀrUp.); NṛisUp.; moving without obstacle (as a cart, a vessel, a flag, &c.), MBh. ii, 944; Hariv. &c.; having no attachment or inclination for or interest in; (see also s. v. *a-sakta*); (*as*), m. non-attachment, non-inclination, Mn. vi, 75; Bh.; N. of a son of Yuyudhāna, Hariv. 9207; VP.; a N. of Vasubandhu, Buddh.; 'non-impediment,' generally (*ena*), instr. ind. without obstacle, Hariv. 10187; R.; (*āt*), abl. ind. unobstructedly, at pleasure, Bālar. - *cārin*, mfn. moving without obstacle, R. v, 42, 4. - *vat*, mfn. 'not attached to' (loc.), R. iii, 37, 23 [according to NBD. a mistake for *saṅga-vat*].

**A-saṅgin**, mfn. not attached to the world, BhP.; free from worldly desire, MārKp. **Asaṅgi-tva**, n. non-attachment to the world, MBh. xii. - *sattva*, *ās*, m. pl., N. of certain deities, Buddh.

**A-sajjamāna**, mfn. not hesitating, MBh. v, 1532.

**Asajjitānman**, mfn. having a soul free from attachments, BhP.

**असंगत** *a-saṅgata*, mfn. (Pāṇ. v, 1, 121) ununited, unassociated with, BhP.; uneven, unequal, Pañcat. (Hit.); unpreferred, disesteemed, L.; unbecoming, unpolished, rude, L.

**A-saṅgati**, *is*, f. 'incongruity, improbability,' N. of a rhetorical figure, Sāh.; Kpr. &c.; non-association with, MBh. xii.

**A-saṅgama**, *as*, m. not associating with; (for *a-saṅga*, m., q. v.) = *vairāgya*, no attachment to (loc.), BhP.

**असंघट्ट** *a-saṅghaṭṭa*, *as*, m. non-collision, Ragh. xiv, 86.

**असंचिद्विष** *a-saca-dviṣ*, mfn. hating or persecuting the non-worshippers [BR.; Gmn.] or not persecuting worshippers [NBD.], RV. viii, 20, 24 (voc.)

**असञ्जाता** *asac-chākhā* and *-chāstra*. See *á-sat*.

**असजात** *á-sajāta*, mfn. not related by blood, VS. v, 23.

**A-sajātyā**, mf(ā)n. without consanguinity, RV. x, 39, 6.

**असज्जन** *asaj-jana*. See *á-sat*.

**असंचय** *a-saṅcaya*, mfn. having no provisions, MBh. xiii, 2018. - *vat*, mfn. id., TĀr.

**A-saṅcayika**, mfn. id., Mn. vi, 43 (v. l.)

**A-saṅcita**, mfn. not piled, not completely arranged (as the sacrificial altar), ŚBr. ii.

**असंचर** *a-saṅcara*, *as*, m. not a passage which is frequented or accessible, KātyŚr.

**A-saṅcarat**, mfn. (pr. p.) not moving about (said of a Prāṇa), ŚBr. xiv.

**A-saṅcāra**, *as*, m. no disarrangement (as of verses), Lāṭy.

**A-saṅcārya**, mfn. inaccessible to (instr.), Hariv. 3637.

**असंछन्न** *a-saṅchanna*, mfn. not covered, ŚBr.

**असंज्ञ** *a-saṅjñā*, mfn. senseless, Bhpr.; not having full consciousness, R.; (*á-saṅjñā*), f. disunion, discord, AV. xii, 5, 34; ŚBr.; not a name, Pāṇ. iv, 3, 149. - *tva*, n. the not having full consciousness, MBh. xiv, 1001 (ed. Bomb.)

**A-saṅjñapta**, mfn. not suffocated (as a victim), ŚBr. xiii.

**A-saṅjñāna**, *am*, n. discord with (instr.), TS. v.

**Asaṅjñi-sattva**, *ās*, m. pl. = *asaṅgi-s.*, q. v.

**असञ्जर** *a-saṅjvara*, mfn. feeling no (heat of) anger or grief, Mn. iv, 185.

**असत्** *á-sat*, mf(ā)nt. [in RV. seven times *ásat* and five times *ásat* with lengthening of the accentuated vowel] not being, not existing, unreal, RV. vii, 134, 8; AV.; Up.; Kum. iv, 12; untrue, wrong, RV.; bad, ŚBr.; Mn. &c.; (*n*), m. Indra, L.; (*tī*), f., see s. v. below; (*ś*), n. non-existence, nonentity, RV.; AV. &c.; untruth, falsehood, RV. vii, 104, 8; evil, Ragh. i, 10; (*ntas*), m. pl. bad or contemptible men, MBh. &c. - *kara-tva*, n. incapability of effecting anything, Kap. - *kalpanā*, f. a wrong supposition, Śak. - *kāra*, m. doing injury, offence, MBh. i, 6355. - *kārya*, n. bad or illicit occupation, Mn. xii, 32; (*asatkārya*)-*vādin*, m. one who (like a Naiyāyika) holds that an effect is non-existent in its cause before production. - *kṛita*, mfn. badly treated, MBh. iii, 2755 & 2918; (*am*), n. offence, ib. 2981. - 1. *-kṛitya*, ind. p. not taking notice of (acc.), MBh. xiii, 2766. - 2. *-kṛitya*, mfn. one who does evil actions, L. - *tā*, f. non-existence, L. - 1. *-tva*, n. id., NṛisUp.; non-presence, absence, Nyāyam. - *patha*, m. a bad road, L.; (mfn.) not being on the right path, BhP. - *parigraha*, mfn. receiving unfit presents, or from improper persons, Mn. xi, 194; xii, 32. - *putra*, mfn. having no son, Mn. ix, 154. - *pramudita*, n. (in Sāṅkhyā phil.) one of the eight *Asiddhis*. - *samsarga*, m. evil company. - *saṅga*, m. 'attached to evil,' N. of a doorkeeper (in the Prabodhacandrodaya).

**Asac** (in comp. for *asat*). - *chākhā*, f. an unreal branch (?), AV. x, 7, 21. - *chāstra*, n. heretical doctrine, Mn. xi, 65.

**Asaj** (in comp. for *asat*). - *jana*, m. a bad or wicked man, R.; Ragh. xii, 46, &c.; a malignant man, Kād. - *jāti-misra*, m., N. of a person (in the Dhūrtasamgraha).

**Asatī**, f. an unfaithful or unchaste wife, MBh.; R. &c. - *suta*, m. the son of an unchaste wife, L.

2. **A-sattva**, mfn. strengthless, without energy, R.

**A-satyā**, mfn. untrue, false, lying, RV. iv, 5, 5; MBh. &c.; (*am*), n. untruth, falsehood, Mn. &c.

- *tā*, f. untruth, Sāh. - *vāda*, m. a lie, Daś. - *vādin*, mfn. speaking falsely, a liar. - *śīla*, mf(ā)n. having an inclination to falsehood, R. - *sandha*, mfn. treacherous, base, R. iii, 57, 20; Hit. - *sannibha*, mfn. improbable, unlikely, L.

**Asad** (in comp. for *asat*). - *adhyetṛi*, m. a

Brāhman who reads heterodox works, L. - **āgraha**, mfn. = *-graha*, mfn., BhP. - **ācāra**, mfn. following evil practices, wicked; (*as*), m. evil practice. - **ācārin**, mfn. = *-ācāra*, mfn. - **graha**, mfn. performing mischievous or malignant tricks, BhP.; (*as*), m. caprice, idle or childish desire, BhP.; VP. &c. - **grāha**, mfn. = *-graha*, mfn., Hariv. 15479; R.; BhP.; (*as*), m. = *-graha*, m., ib. - **grāhin**, mfn. = *-graha*, mfn., R. ii, 1, 18 (v. l. *-grahin*). - **ḍṛiś**, mfn. evil-eyed, L. - **dharma**, m. evil practice or custom, MBh. xiii, 2215. - **buddhi**, mfn. foolish, BhP. - **bhāva**, m. non-existence, absence, Vedāntas. &c.; an evil temperament or disposition, L. - **vāc**, mfn. whose speech is untrue, a liar, BhP. - **vāda**, m. heterodoxy, BhP. - **vṛitti**, f. low or degrading occupation or profession; (mfn.) following evil practices, BhP. - **vyavahāra**, mfn. and (*as*), m. = *-ācāra*, mfn. and m. - **vyavahārin**, mfn. = *-ācārin*.

1. **Asan** (in comp. for *asat*). - **mati**, f. a wrong opinion, BhP.; 'no intention,' acc. *°tiṃ* with  $\sqrt{\text{I. kṛi}}$ , not to care for (loc.), BhP. - **mantrā**, m. untrue speech, AV. iv, 9, 6. - **māna**, m. for *a-sammāna*, q. v.

**असदृश** *a-sadṛiśa*, mf(ī)n. (*gaṇa cāro-ādi*, q. v.) unlike, dissimilar; improper, MBh. iii, 16061; Mṛicch.; (*as*), m., N. of a Prakṛit poet. - **tva**, n. dissimilarity, VarBṛS. - **vyavahārin**, mfn. behaving improperly. **Asadṛiśōpama**, n. (in rhetoric) a dissimilar simile.

**असद्यस्** *a-sadyas*, ind. not on the same day, not immediately, KātyŚr.

**असन** (2. *asán*), n. Ved. the base of some cases (viz. instr. *asnā*, gen. abl. *asnās*, gen. pl. *asnām*) of *ásrij*, q. v., AV.; VS.; MaitrS. &c.

**असन** 2. *asana*, *as*, m. the tree Terminalia Tomentosa, Jain.; Suśr.; (cf. 3. *asana*). - **parṇī**, f. the plant Marsilea Quadrifolia, L. (For 1. *asana* see  $\sqrt{2. as}$ .)

**असनाभि** *a-sanābhi* = *á-sajāta*, q. v., KapS.

**असनि** *asani* and *asanika*, mfn.? (*gaṇa ṛi-śyādi*, q. v.)

**असंतत** *á-santata*, mfn. interrupted, ŚBr.

**असंताप** *a-saṅtāpá*, mf(ā)n. not suffering pain or sorrow, AV. xvi, 3, 6; Comm. on Mn. iv, 185; not causing pain or sorrow, AV. iv, 26, 3; viii, 2, 14.

**असंतुष्ट** *a-saṅtushṭa*, mfn. discontented, displeased, Hit.

**A-saṅtosha**, *as*, m. displeasure, Śak.; Mālatim. - **vat**, mfn. discontented, Pañcat.

**असंत्याग** *a-saṅtyāga*, *as*, m. not giving up or renouncing (intercourse with; gen.), MBh. v, 1164.

**A-saṅtyāgin**, mfn. not giving up or abandoning, R.

**A-saṅtyājya**, mfn. not to be abandoned, MBh. i, 8349; not to be avoided, MBh. xii, 9950; not to be neglected or forgotten, MBh. iii, 1053.

**असंदिग्ध** *a-saṅdigdha*, mfn. not indistinct, MBh. xii; undoubted, unsuspected, certain, Jain. (Prakṛit *°diddha*); Pat.; (*am*), ind. without any doubt, certainly, Pañcat.; MārKp.

**असंदिता** *á-saṅdita*, mfn. unbound, unrestrained, RV. iv, 4, 2; Mn. viii, 342.

**A-saṅdina**, mfn. id., RV. viii, 104, 14.

**असंदृश्य** *a-saṅdṛiśya*, mfn. invisible to (gen.), Uttarar.

**असंधान** *a-saṅdhāna*, *am*, n. want of aim or object; disjunction.

**A-saṅdhi**, *is*, m. want of union or connection.

**A-saṅdhita**, mfn. for *a-saṅdita*, q. v. [NBD.]

**A-saṅdheya**, mfn. not to be made peace with, MBh. xii, 6268; Hit.; for which no amends can be made, not to be redressed, AitBr. - **tā**, f. the state of one with whom no peace is to be made, VenṛS.

**असन्न** *á-sanna*, mfn. restless, ŚBr.

**असन्नद्ध** *a-saṅnaddha*, mfn. not put on (as a mail-coat), MBh. xii, 3541; not yet appertaining to (as a quality), Kāvyaḍ.; pretending to knowledge, conceited (as a Paṇḍit or teacher), L.; proud, L.