

आकल 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. ἄκω].

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

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

आकल्प ā-kalpa, as, m. (rt. kṛip 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.

आकल्प 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.

आकङ्क्ष 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 significance of a word.

Ā-kāṅkshanīya 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, inī, ī, 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. āi 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 ā-kāla) wrong or inauspicious time.

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

आकाश ā-kāś, cl. 1. A. -kāśate, -shitum, to shine, be bright; to view, recognize.

Ā-kāśa, as, am, n. 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-śumasa**, as, m. the moon, ('a cup

or vessel with ether.) — **Ākāśa-ja**, as, ā, am, produced in the sky. — **Ākāśa-janamīn**, ī, m. a loophole, a casement, an embrasure. — **Ākāśa-dīpa** or **ākāśa-pradīpa**, as, m. a lamp or torch lighted in honour of Lakshmi or Vishnu and elevated on a pole in the air at the Divāli (Dipāli) festival, in the month Kārtika; a beacon, a lantern on a pole. — **Ākāśa-pratishthā**, as, m., N. of a Buddha. — **Ākāśa-buddha-lakṣha**, 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-mānsī**, f. the plant Nardostachys Jaṭāmāṅsi. — **Ākāśa-mūli**, 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-val**, ān, atī, at, filling a certain place, spacious, extensive. — **Ākāśa-vartman**, a, n. the atmosphere, the firmament, the air. — **Ākāśa-valī**, f. a sort of creeper, a parasite, Cassya Filiformis. — **Ākāśa-vāṇī**, f. a voice from heaven; m., N. of the author of a Hanumat-stotra. — **Ākāśa-sabīla**, am, n. rain. — **Ākāśa-śha**, 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. — **Ākāśānantyāyintana** ('śā-ānantya-āy'), am, n. abode of infinity or of infinite space; N. of a world with Buddhists. — **Ākāśeśa** ('śā-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 **ākāśīn**, ī, inī, ī, atmospheric.

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

आकिञ्चन ākiñcana or **ākiñcanya**, am, n. (fr. a-kiñcāna), want of any possession, poverty.

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

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

आकुञ्च ā-kuñc, cl. 6. P., 1. A. -kuñcati, -kuñcate, -cītum, to bend; Caus. -kuñcayati, -yitum, to draw together, contort, contract; to bend inwards, shorten.

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

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

आकुण्ठित ā-kuñṭhita, as, ā, am, confounded, abashed.

आकुर्वती ā-kurvati. 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** ('tā-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.

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

Ākuli-bhū, cl. 1. P. -bhavati, -vītum, to become

perplexed. — **Ākuli-bhūta**, as, ā, am, perplexed, confounded.

आकुष्ट ā-kuṣṭha, as, ā, am, expelled, extracted.

आकुञ्ज ā-kūj, cl. 1. P. -kūjati, -jītum, to twitter, warble, coo.

आकृत 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 Satarūpā. — **Ākūt-pra**, as, ā, am, Ved. accomplishing one's intentions.

आकृवार 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. -kārāyati, -yitum, to ask any one (acc.) for anything (acc.); to invite to a place, to call into existence, to cause to appear; Desid. -kīkṛishati, to intend to accomplish; Intens. -karikṛati, 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-guṇṭī**, is, f. or **ākāra-gopana**, am, n. dissimulation, suppressing all sign or inclination of the feelings. — **Ākāra-val**, ān, atī, at, having a shape, embodied, symmetrical, handsome, well-formed. — **Ākāra-varṇa-austakṣha**, as, ā, am, delicate in shape and colour.

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

Ā-kāraṇīya, as, ā, am, to be called.

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

Ā-kurvati, 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-dhātṛa**, f. the plant Achyranthes Aspera. — **Ākṛiti-mat**, ān, atī, at, having shape, embodied.

आकृम् 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. **ūpam**, 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-karshana, 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, inī, ī, attractive; (**ī**), f. a rod with a hook at the end for pulling down boughs in order to gather fruit.