

instrumental, Pañch. i. d. 106, 'with fearless mind.' With a dative, Hit. i. d. 207, *āstām tushṭaye*, it may be gratifying. 7. To cease, Pañch. 106, 19; *āstām*, 'enough,' Hit. 122, 19. Pteple. of the pres. *āsīna*, Man. 1, 1. Of the pf. pass. *āsita*, passed, Rām. 1, 3, 4 (what came to pass with Rāma, etc.); n. Seat, Rām. 2, 58, 10. **Comp.** *Dus-*, n. Unsuitable manner of sitting,

MBh. 3, 14669.—With the prepos. **अधि** *adhi*, 1. To sit down, Rām. 5, 57, 6. 2. To sit down on, with acc., Rām. 2, 81, 11. 3. To take for his seat, Rām. 2, 99, 11; to occupy, Rām. 6, 2, 34. 4. To inhabit, Rām. 3, 54, 5. 5. To enter, MBh. 3, 13330. 6. To live as wife of, MBh. 1, 7265. Part. of the pf. pass. *adhyāsita*, Being the subject, Lass. 92, 2.—With **समधि** *sam* *-adhi*, 1. To occupy, Ragh. 13, 52. 2.

To inhabit, Rām. 6, 4, 52.—With **अनु** *anu*, 1. To sit down after, Ragh. 2, 24. 2. To attend, Çāk. 33, 3. 3. To perform, Rām. 2, 50, 34.—With **उद्** *ud*, To be indifferent, Çiç. 2, 42. Pteple. of the pres. *udāsīna*, One who is indifferent, neither friend nor enemy, Man. 7, 155.—With **उप** *upa*, 1. To sit near, Man. 4, 154. 2. To attend, Bhag. 12, 2. 3. To honour, MBh. 3, 12311. 4. To partake, Man. 3, 104; MBh. 17, 2871. 5. To attain, Yājñ. 3, 192. 6. To sit, Man. 2, 103. 7. To occupy, Man. 5, 93. 8. To perform, Rām. 4, 24, 11; Daçak. in Chr. 184, 3. 9. To undergo, MBh. 3, 15634. 10. To stay, Rām. 1, 36, 1. 11. To spend time, doing something (cf. the simplex), the action being expressed, a. By a participle, Bhag. 12, 6; b. By an absolute, Rām. 1, 44, 1. 12. To expect, MBh. 3, 1215.—

With **पर्युप** *pari-upa*, 1. To surround, MB. 2, 280; Nal. 1, 11. 2. To sit on,

Man. 2, 75. 3. To dwell round (with the acc.), MBh. 3, 10412. 4. To partake, Arj. 8, 21. 5. To attend respectfully, Man. 7, 37.—With **समुप** *sam-upa*, 1. To sit, Rām. 2, 105, 1. 2. To perform, Rām. 4, 10, 24. 3. To honour, Mṛichchh. 37, 4.—With **सम्** *sam*, 1. To sit together, MBh. 2, 304. 2. To sit together with (with the acc.), MBh. 1, 2104; with the instr., Sāv. 6, 27. 3. To sit, Man. 2, 101. 4. To be a match, MBh. 3, 372.—With **प्रतिसम्** *prati* *-sam*, To be able to resist (with the acc.), MBh. 3, 17314.—Cf. *ḥmai*, *ḥrai* = *āste*; concerning the spir. asper cf. *ḥmed-* in *ḥmed-após* = *asmad*.

आसङ्ग *āsaṅga*, i.e. *ā-sañj + a*, m. 1. Being attached, Çāk. d. 132. 2. Attachment, Pañch. v. d. 93.—**Comp.** *Uttara-*, m. an upper and outer garment, Pañch. 236, 8.

आसत्ति *āsatti*, i.e. *ā-sad + ti*, f. Juxtaposition (of words), Bhāshâp. 81; 8. Connection, Bhāshâp. 63.

आसन *ās + ana*, m. and n. 1. Sitting, Nal. 6, 22; Daçak. in Chr. 180, 22 (*vigrihya-*, Sitting separately, not together). 2. Sitting in some peculiar posture for pious purposes, Vedântas. in Chr. 217, 14; 16. 3. Sitting encamped, Man. 7, 160. 4. Dwelling, Man. 2, 215. 5. A seat, Man. 3, 208; Bhag. 6, 11.—**Comp.** *Ardha-*, n. half a seat, Çāk. 97, 10. *Kamala-* and *Jalaja-*, m. a name of Brahman. *Dharma-*, n. the seat of a judge, Man. 8, 23. *Nṛipa-*, n. a throne. *Padma-*, I. n. 1. a seat consisting of a lotus-flower. 2. a kind of posture when absorbed in meditation. II. adj. dwelling in a lotus-flower. *Bhadra-*, n. 1. a throne. 2. a peculiar posture, in which abstract meditation is performed by a devotee. *Vīra-*, n. 1. a field of