

the guard of the women's apartments, L. — **darśin**, mfn. seeing (i. e. having) revenues, Mṛicch. — **dvāra**, n. the place where revenues are collected. — **vyaya** (*am*), n. or (*au*), m. du. receipt and disbursement, income and expenditure. — **sthāna**, n. a place where revenues are collected, Pān.

1. **Āyat**, mfn. (p. pres.) coming near to. **Āyādvasu**, mfn. one to whom wealth or property comes, AV. xiii, 4, 54.

1. **Ā-yatī**, f. of the p. — **gavam**, ind. at the time when the cows come home, (gaṇa *tishhad-gv-ādi*, Pān. ii, 1, 17), Bhaṭṭ. — **samam**, ind. id., ib.

1. **Āyana**, *am*, n. coming, approaching, RV.; AV.; VS.; (for 2. *āyana* see s. v.)

Āyīn, mfn. coming or hastening near, TS. ii, 4, 7, 1.

आयःशूलिक *āyaḥśūlika*, mf(ī)n. (fr. *ayaḥśūla*, Pān. v, 2, 76), acting violently, using violence, using forcible means (e. g. a beggar holding a lance to your breast in asking for alms), L.

आयःस्यू *āyaḥsthūṇā*, *as*, m. (gaṇa *śivādi*, Pān. iv, 1, 112), a descendant of *Ayaḥsthūṇa*, ŚBr.

आयक *āyaka*, mfn. (fr. \sqrt{i}), going (?), Comm. on Pān. vi, 4, 81.

आयज् \bar{a} - \sqrt{yaj} , P. (*ā-yajati*) and \bar{A} . (*ā-yajate*) to make oblations or offer (to gods), RV.; AV.; to do homage, honour, RV.; VS.; to receive or procure through offerings, gain, RV.; VS.; ŚBr.

Ā-yajī and **ā-yajin** [TBr.], mfn. procuring or bringing near through offerings, RV. i, 28, 7; viii, 23, 17.

Ā-yajishtha, mfn. procuring most or best (superlative of the above), RV. ii, 9, 6; x, 2, 1.

Ā-yajiyas, mfn. procuring more or better, procuring very much or very well (compar. of *ā-yajī*), TBr.

Ā-yajyū, mfn. = *ā-yajin*, RV. ix, 97, 26.

Ā-yāga, *as*, m. a gift given at a sacrifice, R. — **bhūta**, mfn. obtained by sacrifice.

1. **Ēshṭa** (\bar{a} + *ishṭa*), mfn. obtained by offerings or oblations, VS. v, 7; (for 2. *eshṭa* see under *ēsh* = \bar{a} - $\sqrt{2}$. *ish*.)

आयत् 2. \bar{a} - \sqrt{yat} , P. (2. du. *ā-yatathas*) \bar{A} . (3. pl. *ā-yatante*) to arrive, enter; to adhere, abide; to attain to, RV.; AV.; ŚBr.; to rest on, depend on; to be at the disposition of, MBh.; R.; Mn.; Megh. &c.; to make efforts, R.; BhP.; Caus. *-yā-tayati*, to cause to arrive at or reach, ŚBr.; AitBr.

Ā-yātana, *am*, n. resting-place, support, seat, place, home, house, abode, TS.; ŚBr.; ChUp.; AitBr.; Mn.; Yājñ. &c.; the place of the sacred fire (= *agny-āyatana*), KātyŚr.; ĀśvGr. & Gr.; an altar; a shed for sacrifices; a sanctuary, ChUp.; R.; Mn.; Pañcat. &c.; a plot of ground, the site of a house; a barn, Yājñ. ii, 154; the cause of a disease, Suśr.; (with Buddhists) the five senses and Manas (considered as the inner seats or *Āyatanas*) and the qualities perceived by the above (the outer *Āyatanas*). — **tva**, n. the state of being the site of, &c., Vedāntas. &c. — **vat**, mfn. having a seat or home, TS.; (*ān*), m., N. of the fourth foot of Brahman, ChUp. iv, 8, 4.

Ā-yatta, mfn. adhering, resting on, depending on; being at the disposition of, MBh.; Hariv.; R.; Megh.; Kathās. &c.; exerting one's self, making efforts, BhP.; cautious, circumspect, R.; being ready or prepared, R. — **tā**, f. and **-tva**, n. dependence, Sāh. — **mūla**, mfn. having taken root, TāṇḍyaBr. xx, 16, 1.

Ā-yatti, *is*, f. dependence, subjection, subjecting; affection; power, strength; day; boundary, limit; sleeping; length; majesty, dignity; future time; continuance in the right way, steadiness of conduct, L.

आयथातथ्य *āyathātathya*, *am*, n. (= *a-yāthātathya*, q. v., Pān. vii, 3, 31), the not being as it should be, wrong application, incorrectness, Śiś. ii, 56.

आयथापुय *āyathāpurya*, *am*, n. (= *a-yāthāpurya*, q. v., Pān. vii, 3, 31), the state of being not as formerly.

Āyathāpūrvya, *am*, n. ib., Daś.

आयन् 2. *āyana*, mfn. (fr. *ayana*), belonging to the solstice, Comm. on Sūryas.; (for 1. *āyana* see under *āya*.)

आयम् \bar{a} - \sqrt{yam} , P. *-yacchati* and (Ved.) *-yamati*, to stretch, lengthen out, extend, RV.; AV.; Lāṭy.; Suśr.; MBh. &c.; to stretch (a bow); to put on (an arrow &c.); to draw near, bring hither; to fetch, procure, RV.; to keep, stop, hold in, draw back, restrain, Mn.; Yājñ.; MBh.; BhP. &c.; to produce, Bhaṭṭ.: \bar{A} . *-yacchate* (cf. Pān. i, 3, 28 & 75) to stretch one's self or be stretched or strained; to grow long, L.; to grasp, possess, L.: Caus. *-yā-mayati*, to bring near, draw near; to carry, fetch, RV.; to lengthen, extend, Suśr.; to produce or make visible; to show, MBh.

Ā-yata, mfn. stretched, lengthened, put on (as an arrow); stretching, extending, extended, spread over; directed towards, aiming at; extended, long, future, MBh.; R.; Suśr.; Ragh.; Śiś.; Kirāt. &c.; (*as*), m. an oblong figure (in geometry); (*ā*), f. a particular interval (in music); (*am*) and (*ayā*), ind. without delay, on the spot, quickly, ŚBr. — **catur-asra**, mfn. oblong, ĀśvGr. &c.; (*as*), m. an oblong. — **cchadā**, f. 'having long leaves,' the plantain tree, Musa Paradisiaca Lin., L. — **dirgha-catur-asra**, m. = *catur-asra*. — **stū**, m. a panegyrist, Kāty. on Pān. iv, 2, 178. **Āyatāksha**, mf(ī)n. having longish eyes, Bhaṭṭ. &c. **Āyatāpānga**, mf(ī)n. having long-cornered eyes. **Āyatāyati**, f. long continuance, remote futurity, Śiś. **Āyatār-dha**, m. (in geom.) half an oblong. **Āyatēkshana**, mfn. long-eyed, having long or large eyes.

Ā-yati, *is*, f. stretching, extending, RV. i, 139, 9; extension, length, Kād.; following or future time; the future, 'the long run,' MBh.; R.; Mn.; Pañcat. &c.; posterity, lineage; descendant, son, Daś.; expectation, hope, Kathās.; Kād.; majesty, dignity, L.; restraint of mind, L.; N. of a daughter of Meru, VP. — **kshama**, mfn. fit or useful for future time, Mn. — **mat**, mfn. long, extended; stately, dignified, L.; self-restrained, L.

2. **Ā-yatī**, f., v. l. for *āyati*; (for 1. see col. I.) **Ā-yantṛī**, *tā*, m. restrainer, ruler (?); one who approaches [Sāy.], RV. viii, 32, 14.

Ā-yamana, *am*, n. stretching (a bow), ChUp.

1. **Ā-yamya**, mfn. to be stretched; to be restrained.

2. **Ā-yamya**, ind. p. having stretched or restrained, MBh. &c.

Ā-yāma, *as*, m. stretching, extending, RPrāt.; Suśr. &c.; restraining, restrained, stopping, Mn.; MBh.; Bhag. &c.; expansion, length (either in space or time), breadth (in mensuration), Suśr.; ĀśvGr.; R.; Megh. &c. — **vat**, mfn. extended, long.

Ā-yāmita, mfn. lengthened out, extended; made visible, shown, MBh.

Ā-yāmin, mfn. long in space or time, Kād.; ifc. restraining, stopping, VP.; Yājñ. &c.

आयलक *āyallaka*, *am*, n. (etym. doubtful), impatience; longing for; missing, regretting, L.

आयव *āyava*, *am*, n. (fr. *āyu*), N. of a Sāman.

आयवन् *āyavan*, *ā*, m. the dark half of the month, MaitrS.; (cf. *ayava*.)

आयवन *ā-yāvana*. See under \bar{a} - $\sqrt{2}$. *yu*.

आयवस् *āyavas*, n. = *āyavan* above.

आयवस *āyavasa*, *as*, m., N. of a king [Sāy.], RV. i, 122, 15.

आयस् \bar{a} - \sqrt{yas} , P. *-yasyati*, to work hard, exert one's self, weary one's self, MBh.; R.; BhP.; Hariv. &c.; to become exhausted, Hariv.; R. &c.: Caus. P. *-yāsayati*, to weary, worry; to give pain, torment, Suśr.; MBh.; Kathās. &c.: Pass. of Caus. *-yāsate*, to pine away; to consume by grief, R. &c.

Ā-yasta, mfn. exerted, managed or effected with difficulty; labouring, toiling, making effort or exertion, MBh.; R.; Hariv. &c.; pained, distressed; wearied, vexed, angry, ib.; sharpened, whetted; thrown, cast, L.

Ā-yāsa, *as*, m. effort, exertion (of bodily or mental power), trouble, labour, MBh.; R.; Suśr.; Śak.; Kathās. &c.; fatigue, weariness, MBh.; R.; Daś.

Ā-yāsaka, mfn. causing effort, causing fatigue or weariness, Bhaṭṭ.

Ā-yāsin, mfn. making exertion, active, laborious; exhausted by labour, wearied.

आयस *āyasá*, mf(ī)n. (fr. *ayas*), of iron, made

of iron or metal, metallic, RV.; ŚBr.; KātyŚr.; MBh.; Yājñ. &c.; iron-coloured, MBh. v, 1709; armed with an iron weapon, L.; (*ī*), f. armour for the body, a breastplate, coat of mail, L.; (*am*), n. iron; anything made of iron, Ragh.; Kum. &c.; a wind-instrument, KātyŚr. xxi, 3, 7. — **maya**, mfn. made of iron, Kād.

Āyasīya, mfn. (fr. *ayas*), belonging to or made of iron, (gaṇa *kṛiśāsvādi*, Pān. iv, 2, 80.)

आयस्कार *āyaskāra*, *as*, m. the upper part of the thigh of an elephant; (see also *ayas-kāra*.)

Āyaskāri, *is*, m. a descendant of *Ayas-kāra*, L.

आया \bar{a} - $\sqrt{yā}$, P. *-yāti*, to come near or towards; to arrive, approach, RV.; AV.; ŚBr.; MBh.; Kathās. &c.; to reach, attain, enter, BhP. &c.; to get or fall into any state or condition; to be reduced to, become anything (with the acc. of an abstr. noun), Hariv.; MBh.; R.; BhP.; Ragh. &c.

Ā-yāta, mfn. come, arrived, attained, MBh.; Śak.; Kathās. &c.; (*am*), n. abundance, superabundance, Kirāt.

Ā-yāti, *is*, f. coming near, arrival; (*is*), m., N. of a son of Nahusha, MBh.; Hariv.; VP.

Ā-yāna, *am*, n. coming, arrival, RV. viii, 22, 18; MBh. &c.; the natural temperament or disposition, L.; (cf. *ayāna*.)

Ā-yāpana, *am*, n. causing to come near, inviting; fetching.

आयाच \bar{a} - $\sqrt{yāc}$, P. (p. *-yācat*) \bar{A} . (p. *-yācamāna*) to supplicate, implore, R.

Ā-yācita, mfn. urgently requested or desired; (*am*), n. prayer, R.

आयु 1. \bar{a} - $\sqrt{2}$. *yu*, \bar{A} . (*ā-yuvate*, RV. ix, 77, 2; pf. *-yuyuvé*, RV. i, 138, 1; p. *-yuvāmāna*, RV. i, 582, and *-yuvāna*, ŚBr. ix, 4, 1, 8) to draw or pull towards one's self; to seize, take possession of, RV.; TBr.; ŚBr.; to procure, provide, produce, TS.; to stir up, agitate, mingle, MānŚr. & Gr.: Intens. (p. *-yōyuvāna*, RV. iv, 1, 11) to meddle with.

Ā-yāvana, *am*, n. a spoon (or similar instrument) for stirring, AV. ix, 6, 17, &c.

Ā-yuta, mfn. melted, mixed, mingled; ifc. combined with, MBh.; R.; BhP.; (*ā-yutam*), n. half-melted butter, MaitrS.; AitBr.

आयु 2. *āyū*, mfn. (fr. \sqrt{i} , Uṇ. i, 2), living, movable, RV.; VS.; (*us*), m. a living being, man; living beings collectively, mankind, RV.; son, descendant, offspring; family, lineage, RV.; a divine personification presiding over life, RV. x, 17, 4; N. of fire (as the son of Purūravas and Urvaśī), VS.; MBh.; Hariv.; (cf. *āyus*); N. of a man persecuted by Indra, RV.; N. of several other men, MBh.; Hariv. &c.; N. of a king of frogs, MBh.; (*u*), n. [and (*us*), m., L.] life, duration of life, RV. iii, 3, 7; ix, 100, 1. — **kṛit**, mfn. making or giving long life, ĀpŚr. — **patnī**, f. ruling over mankind, TāṇḍyaBr. i, 5, 17. — **shāk**, ind. (fr. \sqrt{sac}), with the co-operation of men, RV. ix, 25, 5; 63, 22.

Āyuh- (in comp. for *āyus* below). — **pati**, mf(ī)n. presiding over longevity, ĀpŚr.; (cf. *āyushpati*.) — **śesha**, m. remainder of life, Hit.; (mfn.) having still a short space of life left, not yet about to die; *-tā*, f. the state of being not yet about to die, Pañcat. — **shṭoma**, m. a ceremony performed to obtain longevity and forming—together with the Go and Jyotis—part of the Abhi-plava ceremony (cf. *āyus*), TS.; ŚBr.; AitBr.; KātyŚr. &c.

Āyur- (in comp. for *āyus* below). — **jñāna**, n., N. of a work. — **dād** or **-dā** or **-dāvan**, mfn. giving life, giving longevity, AV.; VS.; TS. &c. — **dāya**, m. predicting the length of a man's life from the aspect of the stars. — **dravya**, n. a medicament, L. — **ma-hôdadhi**, m., N. of a work. — **yûdh**, mfn. struggling for one's life, VS. xvi, 60. — **yoga**, m. a conjunction of planets enabling an astrologer to predict the course of a man's life. — **veda**, m. the science of health or medicine (it is classed among sacred sciences, and considered as a supplement of the Atharva-veda; it contains eight departments: 1. Śalya or (removal of) any substance which has entered the body (as extraction of darts, of splinters, &c.); 2. Śālākya or cure of diseases of the eye or ear &c. by Śālākās or sharp instruments; 3. Kāya-cikitsā or cure of diseases affecting the whole body; 4. Bhūta-vidyā or treatment of mental diseases supposed to be produced by demoniacal influence; 5. Kaumāra-