

rainy season. — **śushka-tva**, n. getting dry quickly, Kām. — **śravas**, m., N. of a mythical horse, Kathās. — **sheṇa**, mfn. having swift arrows, VS.; MaitrS. — **sandheya**, mfn. easy to be joined together or reconciled, Hit.; Pañcat. — **heman**, m. urged to fast course, running on quickly; inciting his horses (N. of Agni, especially when regarded as Apāṃ-napāt), RV.; TS. — **heshas**, mfn. having neighing horses; having quick horses or quickly praised [Sāy.]; N. of the Aśvins, RV. viii, 10, 12. **Āśv-āpas**, mfn. acting quickly, RV. **Āśv-āśva**, mfn. possessed of quick horses; N. of the Maruts, RV. (*Āśvāśvya*, am, n. possession of quick horses, RV.)

Āśava, am, n. (gaṇa *prithv-ādi*, Pāṇ. v, 1, 122) quickness, rapidity.

Āśiman, ā, m. (ib. v, 1, 123), id.

Āśishṭha, mfn. (superl.) quickest, very quick, RV.

Āśīyas, mfn. (compar.) quicker, very quick, RV.

Āśuyā, ind. (Ved. instr. of the fem.) quickly, RV. iv, 4, 2; vi, 46, 14.

आशुच् ā-√suc, P. (Impv. *ā-śusugdhi*, RV. i, 97, 1) to procure or bestow by shining forth.

Ā-śusukshāni, mfn. gleaming or shining forth or round (said of fire), RV. ii, 1, 1; (*iś*), m. fire, Kād.; Bālar.; wind, air, L.

आशुष्प ā-√śush (√*śush* = √*śvas* [BRD.] = √*i. aś*, Sāy.), Ā. (I. sg. *ā-śushe*, RV. viii, 93, 16) to strive after [BRD.]; to incite, stimulate [Gmn.]; to reach, obtain [Sāy.]

Ā-śushānā, mfn. striving after [BRD.]; inciting, stimulating [Gmn.]; reaching, obtaining [Sāy.], RV.

आशुत ā-śrita, mfn. (√*śrā*), slightly cooked, ŚāṅkhŚr. iv, 3, 7.

आशेकुटिन āśekuṭin, ī, m., N. of a mountain, L.

आशोका āśokā, f., N. of a woman, (gaṇa *subhrādi*, Pāṇ. iv, 1, 123.)

1. **Āśokeya**, mf(ī), a descendant of Āśokā, ib.

आशोकेय 2, āśokeya, mfn. (fr. *a-śoka*, gaṇa *sakhy-ādi*, Pāṇ. iv, 2, 80), belonging to or coming from the Āśoka tree.

आशौच āśauca, am, n. (fr. *a-śuci*, Pāṇ. vii, 3, 30), impurity, Gaut.; Mn.; Yājñ. — **nirṇaya**, m., N. of a work.

Āśaucin, mfn. impure.

आशुच्ये 1, āścarya, mfn. (said to be fr. √*car* with *ā* and a sibilant inserted, Pāṇ. vi, 1, 147), appearing rarely, curious, marvellous, astonishing, wonderful, extraordinary, KathUp.; Prab.; Śak.; Ragh.; (*am*), ind. rarely, wonderfully, Nir.; (*am*), n. strange appearance; a wonder, miracle, marvel, prodigy; wonder, surprise, astonishment, R.; Bhag.; Śak. &c. — **tā**, f. or **-tva**, n. wonderfulness, wonder, astonishment. — **bhūta**, mfn. having a marvellous appearance, wonderful, R. — **maya**, mfn. wonderful, marvellous, miraculous, Kathās.; Bhag. — **ratna-mālā**, f., N. of a work. — **rūpa**, mfn. being of marvellous appearance, strange, wonderful, NṛisUp.

2. **Āścarya**, Nom. P. *āścaryati*, to be marvellous or strange, L.

आशुत् ā-√scut (or **-√scyut**), Caus. (inf. *-scotayitavat*, ŚBr. ii, 3, 1, 16) to sprinkle, let drop on.

Ā-scutita, mfn. trickled, dripped, ŚBr.

Ā-scotana (or **ā-scyotana**), am, n. aspersion, sprinkling; applying (ghee &c.) to the eyelids, Suśr.

आश्म āśma, mfn. (fr. *aśman*, Kāty. on Pāṇ. vi, 6, 144), stony, made of stone.

Āśmana, mfn. stony, Bhaṭṭ.; (*as*), m., N. of Aruṇa (the sun's charioteer), L.

Āśmabhāraka, mf(ikā)n. (fr. *aśma-bhāra*), belonging to or burdened with a mass of stones, Pāṇ.

Āśmarathya, as, m. (fr. *aśma-ratha*), N. of a teacher, ŚāṅkhŚr.; (*āśma-ratha*, mf(ī), a descendant of Āśmarathya, Pāṇ.)

Āśmarika, mfn. (fr. *aśmarī*), suffering from gravel (in the bladder), Suśr.

Āśmāyana, as, m. a descendant of Āśman, Pāṇ.

Āśmika, mfn. stony, ib.

Āśmeya, as, m. a descendant of Āśman, ib.

आश्ये ā-√śyai, Ā. *-śyāyate*, to become dry, dry up, shrink in drying, Ragh.

Ā-śyāna, mfn. dried up, shrunk in drying, Ragh.; Kum.; almost dried or shrunk up, Kād.

आश्रयण ā-śrapaṇa, am, n. (√*śrā*), cooking slightly, Nir.

आश्रम ā-śrama, as, am, m. n. (√*śram*), a hermitage, the abode of ascetics, the cell of a hermit or of retired saints or sages, Mn.; R.; Daś.; Ragh.; Megh. &c.; a stage in the life of a Brāhman (of which there are four corresponding to four different periods or conditions, viz. 1st, Brahmācārin, 'student of the Veda'; 2nd, Gṛiha-stha, 'householder'; 3rd, Vāna-prastha, 'anchorite'; and 4th, Saṃnyāsin, 'abandoner of all worldly concerns,' or sometimes Bhikshu, 'religious beggar.' in some places the law-givers mention only three such periods of religious life, the first being then omitted), Mn.; R.; Suśr.; Ragh. &c.; a hut built on festal occasions, VarBṛS.; a college, school; a wood or thicket, L.; (*as*), m., N. of a pupil of Pṛithvī-dhara. — **guru**, m. the head of a religious order, a principal preceptor. — **dharma**, m. the special duty of each period of life. — **pada**, n. a hermitage; a period in the life of a Brāhman, R.; Śak.; Vikr. — **parvan**, n. the first section of the fifteenth book of the Mahā-bhārata. — **bhrashta**, mfn. fallen or apostatizing from a religious order. — **maṇḍala**, n. a group or assemblage of hermitages, R.; BhP. — **vāsika**, mfn. relating to residence in a hermitage; (*āśramavāsikam parva*, the fifteenth book of the Mahā-bhārata.) — **vāsin** or **-sad**, m. an inhabitant of a hermitage, an ascetic, Śak. — **sthāna**, n. the abode of hermits, a hermitage, R. **Āśramā-laya**, m. an inhabitant of a hermitage, an ascetic, Ragh. **Āśramōpanishad**, f., N. of an Upanishad.

Āśramika or **āśramin**, mfn. belonging to one of the four periods of religious life; belonging to a hermitage, a hermit, anchorite, &c., Mn.; Kathās.

आश्रय āśraya, &c. See **ā-√śri**.

आश्रव ā-śrava. See **ā-√śru**.

आश्रवस्य ā-śravasya, Nom. P. (fr. 2. *śravas*), to approach with haste, hasten towards, RV. v, 37, 3.

आश्रि 1, ā-√śri, P. *-śrayati*, to affix; to apply anything, AV. xi, 10, 10; Ā. *-śrayate*, to attach one's self to; to join, MBh.; BhP.; Kathās.; Pañcat. &c.; to adhere, rest on, Mn.; MBh.; to betake one's self to, resort to; to depend on; to choose, prefer; to be subject to, keep in mind; to seek refuge in, enter, inhabit; to refer or appeal to, MBh.; Kathās.; Śak.; Ragh.; Prab.; R. &c.

Ā-śraya, as, m. that to which anything is annexed or with which anything is closely connected or on which anything depends or rests, Pāṇ.; R.; Ragh.; Suśr.; a recipient, the person or thing in which any quality or article is inherent or retained or received; seat, resting-place, R.; Kathās.; Suśr. &c.; dwelling, asylum, place of refuge, shelter, R.; Śiś. &c.; depending on, having recourse to; help, assistance, protection, Pañcat.; Ragh. &c.; authority, sanction, warrant; a plea, excuse, L.; the being inclined or addicted to, following, practising; attaching to, choosing, taking; joining, union, attachment; dependance, contiguity, vicinity, RPrāt.; Yājñ.; Mn. &c.; relation; connection; appropriate act or one consistent with the character of the agent; (in Gr.) the subject, that to which the predicate is annexed; (with Buddhists) the five organs of sense with *manas* or mind (the six together being the recipients of the *āśrita* or objects which enter them by way of their *ālambana* or qualities); source, origin; ifc. depending on, resting on, endowed or furnished with (e. g. *aśta-guṇḍśraya*, see under *aśta*). — **tas**, ind. in consequence of the proximity. — **tva**, n. the state of *ā-śraya* above, Suśr.; Comm. on Nyāyam. — **bhuj**, m. fire; see *āśrayāśa*.

— **bhūta**, mfn. one who is the refuge or support of another person, protecting, supporting, Hit.; Nyāyam. &c. — **liṅga**, mfn. (a word) the gender of which must agree with the gender of the word to which it refers, an adjective. — **vat**, mfn. having help or support, MBh.; Comm. on Nyāyam. **Āśrayāśa**, m. 'consuming everything with which it comes in contact,' fire, Hit.; Mn. &c.; a forfeiter of an

asylum, one who by misconduct &c. loses patronage or protection. **Āśrayāsiddha**, mfn. (an argument) in which the existence of the subject is not established, Tarkas.

Ā-śrayaṇa, mf(ī)n. having recourse to, resorting or applying to, seeking refuge or shelter from, Kum.; relating to, concerning, Vikr.; (*am*), n. betaking one's self or applying to; joining, accepting, choosing; refuge, asylum, means of protection or security, SvetUp.; TS. &c.

Āśrayaṇīya, mfn. to be applied or resorted to, Hit.; to be followed or practised, Sarvad. — **tva**, n. the state of being a refuge, Ragh. xvii, 60.

Ā-śrayitavya, mfn. to be applied to, Comm. on Nyāyam.

Āśrayin, mfn. joining, attaching one's self to; following, Suśr.; Jaim.; dwelling in, resting on, inhabiting, Ragh.; Śak.; Ratnāv.; Sāh.

Ā-śrita, mfn. attaching one's self to, joining; having recourse to, resorting to as a retreat or asylum, seeking refuge or shelter from; subject to, depending on, MBh.; Kathās.; Rājat.; Kum. &c.; relating or belonging to, concerning, R.; Hariv.; BhP.; MārkaP. &c.; inhabiting, dwelling in, resting on, being anywhere, taking one's station at, MBh.; R.; Yājñ.; VarBṛS. &c.; following, practising, observing; using, employing; receiving anything as an inherent or integral part, Mn.; MBh.; BhP.; Kum.; Pañcat. &c.; regarding, respecting, Bhag.; R.; taken or sought as a refuge or shelter, Kathās.; BhP.; Rājat.; inhabited, occupied, Kathās.; Pañcat.; Ragh.; BhP.; chosen, preferred, taken as rule, Kathās.; Rājat.; (*as*), m. a dependant, subject, servant, follower, Kum.; Hit.; Yājñ. &c.; (*am*), n. (with Buddhists) an object perceived by the senses and *manas* or mind. — **tva**, n. dependance.

Ā-śritya, ind. p. having sought or obtained an asylum; having recourse to, employing, practising, &c.

आश्रि 2, āśri, is, f. the edge of a sword (= *aśri*, q.v.), L.; (= *ā-aśri*, a very sharp edge, T.)

आश्री ā-√śrī, P. (3. pl. *-śrīṇanti*, RV. ix, 71, 4) Ā. (impf. *āśrīṇīta*, RV. x, 61, 3) to mix, shuffle; to boil.

Ā-śir, f. mixing, a mixture; especially the milk which is mixed with the Soma juice to purify it, RV.; AV.; TS.; KātyŚr. &c. **Āśir-vat**, mfn. mixed with milk (as the Soma), RV.; KātyŚr.

2. **Āśira** (= *āśir*), n. (?) the milk mixed with the Soma. — **duḡh**, mfn. milking for a mixture with Soma, ĀśvŚr.

आश्रु ā-√śru, P. *-śrīṇoti*, Ā. *-śrīṇute*, to listen to; to hear; to perceive (with the ear), RV.; AV.; TS.; ŚBr.; BhP. &c.; to accept, promise, Pāṇ. i, 4, 40; R.; Yājñ.; L.: Caus. *-śrāvayati* [but *ā-śrāvayatam*, RV. vii, 62, 5; aor. *-aśuśravus*, RV. x, 94, 12], to cause to hear; to announce, make known, tell, RV.; ĀśvŚr.; MBh.; to address, speak to, call to (especially at particular rites), RV.; AV.; TS.; ŚBr.; ChUp.; TUp.; KātyŚr. &c.: Desid. *-śuśrūshati* [only P., Pāṇ. i, 3, 59], to wish to hear; to listen.

1. **Ā-śrava**, mfn. listening to, obedient, compliant, Ragh.; Daś.; L.; (*as*), m. promise, engagement, L.

Ā-śrāvāna, am, n. causing to listen, calling out (especially with the words *om*, *svadhā*, &c.), ŚBr.

Ā-śrāvya, as, m., N. of a Muni, MBh.

Ā-śrut, mfn. listening. — **karna**, mfn. having listening ears, listening attentively, RV. i, 10, 9.

Ā-śruta, mfn. listened to, heard; audible, TS.; promised, agreed, Yājñ.; (*am*), n. a calling (at rites, see *ā-śrāvāna*), KātyŚr.; TS.

Ā-śrutī, is, f. hearing, range of hearing, VS.; promising, L.

आश्रेष ā-śreṣha (√*śriṣh* = √*ślish*, see below), one who embraces; N. of an evil spirit or goblin, AV. viii, 6, 2; (*ā*), f. = *āśleshā*, q.v., TBr.

आश्लथ ā-√ślath, Ā. *-ślathate*, to become loose, BhP. v, 5, 9.

आश्लिष्प ā-√ślish (cf. *ā-śreṣha* above), P. *-ślishyati* (but also *-ślishati*, BhP.; R.) and Ā. *-ślishyate* (MBh. i, 3040) to adhere or cling to, TS.;