

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 Apām-napāt), RV.; TS. — *heshas*, mfn. having neighing horses; having quick horses or quickly praised [Sāy.]; N. of the Āsvins, RV. viii, 10, 12.

*Āsv-āpas*, mfn. acting quickly, RV. *Āsv-āśva*, mfn. possessed of quick horses; N. of the Maruts, RV. (*Āsvāśvya*, 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.

*Āśiyas*, mfn. (compar.) quicker, very quick, RV.

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

*आशुच् ā-√śuc*, 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; (*is*), m. fire, Kād.; Bālar.; wind, air, L.

*आशुष् 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-śushkṣā*, mfn. striving after [BRD.]; inciting, stimulating [Gmn.]; reaching, obtaining [Sāy.], RV.

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

*आशुकुटिन् 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.

*आशुर्ष 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. — *ratnamālā*, 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. *-scotayitavai*, ŚBr. ii, 3, 1, 16) to sprinkle, let drop on.

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

*Ā-scotana* (or *ā-ścyotana*), 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.

*Āśmabhāra*, 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, ŚāṅkhS.; (*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.

*आशुष् 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.

*आश्रपण 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, Griha-stha, 'householder'; 3rd, Vānaprastha, '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. — *mandala*, 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. *Āśramālaya*, 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.; Śis. &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. *aśhta-guṇāśraya*, see under *aśhta*). — *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 Nyāyad. *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. *Āśrayāśiddha*, mfn. (an argument) in which the existence of the subject is not established, Tarkas.

*Ā-śrayaṇa*, mf(ī)n. having recourse to, resorting to 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.; MārK. &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* (= *āśtr*), n. (?) the milk mixed with the Soma. — *duḡh*, mfn. milking for a mixture with Soma, ĀśvŚr.

*आशु 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-śravayataṃ*, RV. vii, 62, 5; aor. *-āśuśravus*, 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-śrāvāṇa*, 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-śrāvāṇa*), KātyŚr.; TS.

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

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

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

*आशुष् 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.;