

Prāśnaya, Nom. P. °yati, to question, interrogate, inquire after (2 acc.), Kāv. yād.

Prāśnīn, m. a questioner, interrogator, VS.

Prashṭavya, mfn. to be asked or questioned about (acc. with or without prati), Mn.; Yājñ.; MBh. &c.; to be consulted about (loc.), MBh.; MärkP.; to be inquired into, Śāk.; MärkP.; n. (impers.) one should ask or inquire about, Mālav.

Prashṭri, m. one who asks or inquires, interrogator, querist, KaṭhUp.; MBh.; MärkP.

प्रश्नि *praśni*, °nī, w. r. for *priśni*, °nī.

प्रश्नय *pra-śratha*, m. or *pra-śranthana*, n. (√*śranth*) laxity, relaxation, flaccidity, Pān.; Vop.

प्रश्नमि *pra-śrabdhi*, f. (√*śrambh*) trust, confidence, L.

प्रश्नय *pra-śraya* &c. See *pra-√śri*.

प्रश्नवण *praśravāna*, w. r. for *pra-sravāna*.

प्रश्नवस् *prā-śravas*, mfn. loud-sounding (said of the Maruts), RV. (Say. = *prakriśhānna*).

प्रश्नि 1. *praśri*, w. r. for *priśni*.

प्रश्नि 2. *pra-√śri*, P. -*śrayati*, to lean against, fix, Kaṭh.; to join or add to (loc.), RV.

Prā-śraya, m. leaning or resting on, resting-place, ŚārṅgP.; inclining forward i.e. respectful demeanour, modesty, humbleness, affection, respect, civility (personified as a son of Dharma and Hri), MBh. &c. &c.; -*vat*, mfn. deferential, respectful, civil, modest, BhP. °*yāvanata*, mfn. bent down deferentially, MBh.; °*yōtara*, mfn. (words) full of modesty or humbleness, ib. °*śrayāna*, n. respectful demeanour, modesty, BhP. °*śrayin*, mfn. behaving respectfully, courteous, modest (°*yitā*, f.), Kām.

Prā-śrita, mfn. bending forward deferentially, humble, modest, courteous, well-behaved (*am*, ind. humbly, deferentially), MBh.; Kāv. &c. (often w. r. °*śrita*); hidden, obscure (as a meaning), MBh.; m. N. of a son of Ānaka-dundubhi and Śānti-deva, BhP.

प्रश्नु *pra-√śru*, Ā. 3. sg. -*śrinve*, to be heard, be audible, RV. v, 87, 3; to become known or celebrated, ib. iv, 41, 2 &c. °*śravāna* and °*śravas*, see above.

प्रश्नय *pra-ślatha*, mfn. very loose, greatly relaxed, languid, flaccid, Daś. (cf. *pra-śratha*).

प्रश्नित *pra-ślita*, mfn. (for *pra-śrita*) bent, inclined (N. of the rule of Saṃdhi that changes *as* to *o* before sonant letters), RPrāt.

प्रश्निष्ठ *pra-ślishṭa*, mfn. (√*ślish*) twisted, entwined, coalescent (applied to the Saṃdhi of *a* or *ā* with a following vowel and of other vowels with homogeneous ones, also to the vowel resulting from this Saṃdhi and its accent), Prāt.; ŚāṅkhŚr.; Pat.

Prā-ślosha, m. close contact or pressure, Amar.; coalescence (of vowels), Prāt.; Siddh.

प्रश्नस् *pra-√śvas*, P. -*śvasiti*, to breathe in, inhale, MBh.; Caus. -*śvasayati*, to cause to breathe, ŚBr.; to comfort, console, Hariv. °*śvasitavya*, n. (impers.) recovery of breath i.e. recreation should be procured for (gen.) or by (instr.) or through or by means of (instr.), TaittUp. °*śvāsa*, m. breathing in, inhaling, Suśr.

प्रश्न्य *praśṭavya*, °*tri*. See under *praśna*.

प्रश्ति *prā-śṭi*, m. (√*śti* as; cf. *abhi-śṭi*, *upa-śti*, *pari-śṭi*) 'being beyond or in front,' a horse harnessed by the side of other yoke-horses or in front of them, a side-horse or leader, RV.; AV.; Br.; a man at one's side, bystander, companion, RV.; Lāty.; a tripod (supporting a dish), TS., Sch. -*mat* (°*prā*), mfn. having side-horses (as a chariot), RV. -*vāhana* (°*prā*), mfn. (a chariot) drawn (also) by side-horses, yoked (at least) with 3 horses, ŚBr.; AitĀr. -*vāhin*, mfn. id., TBr.; TāṇḍBr.

प्रश् *pra-śṭha*, mf(ī)n. (√*sthā*; cf. Pān. viii, 3, 92) standing in front, foremost, principal, best, chief, Ragh.; Rājat.; m. a leader, conductor, Kuval.; a species of plant, L.; (ī), f. the wife of a leader or chief, L. -*tva*, n. the being in front, pre-eminence, superiority, Rājat. -*vah*, m. (strong -*vāh*, weak *praśṭhāh*; nom. -*vāt*, Pān. viii, 2, 31, Sch.) a side-horse, L.; a young bull or steer training for the plough, W.; (*praśṭhāh*), f. a

cow for the first time with calf, L. (cf. *praśṭhāvah*, °*ṭhauhī*).

प्रश्तिव् *pra-√śṭhiv*, P. -*śṭhivati*, to spit out, ĀśvŚr.

प्रश्तिवाहिन *praśṭhi-vāhin*, w. r. for *pra-śṭhi-v*.

प्रश्नवैष्णव *praśna-vaishṇava*, w. r. for *praśna-v*.

प्रस् *pras*, cl. I. Ā. *prasate*, to extend, spread, diffuse, Dhātup. xix, 4; to bring forth young, Vop.

प्रसकल *pra-sakala*, mfn. very full (as a bosom), Śiś.

प्रसक्त *pra-sakta*, °*ti*. See under *pra-√sañj*.

प्रसक्षिन् *pra-sakshin*. See under *pra-√sah*.

प्रसङ्ग्य *pra-saṅkavya*. See under *pra-√sañj*.

प्रसंख्या *pra-saṃ-√khyā*, P. -*khyāti*, to count, enumerate, MBh.; to add up, calculate, ĀśvŚr.; MBh. °*saṃkhyā*, f. total number, suni, MBh.; reflection, consideration, KātyŚr. °*saṃkhyāna*, mfn. collecting or gathering (only for present needs), MBh. xiv, 2852, v. l. (Nīlak.); m. payment, liquidation, a sum of money, ib. iii, 10298 (Nīlak. 'a measure to mete out anything'); n. counting, enumeration, BhP.; reflection, meditation, MBh.; Tattvas.; reputation, renown, MBh. iii, 1382 (Nīlak.); -*para*, mfn. engrossed or absorbed in meditation, Kum.

प्रसङ्ग *pra-saṅga*. See under *pra-√sañj*.

प्रसंघ *pra-saṅgha*, m. a great multitude or number, MBh. vii, 8128 (v. l. *pra-varsha*).

प्रसच् *pra-√sac*, P. -*sishakti*, to pursue, RV. x, 27, 19.

प्रसचक्ष *pra-saṃ-√caksh*, Ā. -*cashte* (Pot. -*caśhī*), to reckon up, recount, enumerate, Lāty.; to penetrate, investigate, Nyāyas, Sch.

प्रसञ्ज *pra-√sañj*, P. Ā. -*sajati*, °*te*, (P.) to hang on, attach to (loc.), Lāty.; to hang with i. e. to provide or supply with (instr.), ŚBr.; to cling to (loc.), Daś.; to engage with any one (loc.) in a quarrel or dispute, ChUp.; (only ind. p. -*sajya*) to be attached to the world, BhP.; to result, follow, be the consequence of anything, Sarvad.; to cause to take place, Pat.; (Ā.) to attach one's self to (acc.), MBh.; Pass. -*sajyate* or -*sajjate* (°*ti*), to attach one's self, cling to, be devoted to or intent upon or occupied with (loc.), Mn.; MBh. &c.; to be in love (pr. p. -*sajjantī*), Hariv.; (-*sajjate*), to be the consequence of something else, result, follow, be applicable, Pat.; Bhāshāp.; Sarvad.; Caus. P. -*sañjayati*, to cause to take place, Naish.; Ā. -*sajjayate*, to attach to, stick in (loc.; with *na*, 'to fly through,' said of an arrow), R.

Prā-sakta, mfn. attached, cleaving or adhering or devoted to, fixed or intent upon, engaged in, occupied with (loc. or comp.), Mn.; MBh. &c.; clinging to the world, mundane, BhP.; being in love, enamoured, MBh.; Kāv.; (ifc.) supplied or provided with, R. (v. l. *pra-yukta*); resulting, following, applicable, Kāś.; Kathās.; Sarvad.; continual, lasting, constant, eternal, MBh.; Kāv. &c.; used, employed, W.; got, obtained, ib.; opened, expanded, ib.; contiguous, near, A.; (°*saktā*), w. r. for °*sattā*, AV.; ibc. and (*am*), ind. continually, incessantly, eternally, ever, Kāv.; -*dhī* or -*hridaya*, mfn. with heart or mind intent upon or occupied with (comp.), Var.; °*tāśru-mukha*, mf(ī)n. having the face wet with tears, R. °*saktavya*, mfn. to be attached to (loc.), Kathās. °*sakti*, f. adherence, attachment, devotion or addiction to, indulgence or perseverance in, occupation with (loc. or comp.), Mn.; Kir.; Kathās. (cf. *a-pras* and *ati-pras*); occurrence, practicability (°*tim pra-√yā*, 'to be practicable'), Rājat.; (in gram.) bearing upon, applicability (of a rule), RPrāt., Sch.; connection, association, W.; inference, conclusion, ib.; a topic of conversation, ib.; acquisition, ib. °*saṅk-tavya*, mfn. to be caused to take place, Pat.

Prā-saṅga, m. adherence, attachment, inclination or devotion to, indulgence in, fondness for, gratification of, occupation or intercourse with (loc., gen. or comp.), Mn.; MBh. &c. (*ena*, ind. assiduously, zealously, eagerly; cf. also below); evil inclination or illicit pursuit, Mn. ix, 5; union, connection (ifc.

'connected with,' e.g. *madhu-prasaṅga-madhu*, 'honey connected with or coming in the spring season'), Ratnāv. i, 17; (pl.) all that is connected with or results from anything, Kām.; occurrence of a possibility, contingency, case, event, ŚrS.; Mn.; Śaṅk.; Pān., Sch. (e.g. *ecaḥ pluta-prasaṅge*, 'in the event of a diphthong being prolated'); applicability, Vajras.; an occasion, incident, conjuncture, time, opportunity, MBh.; Kāv. &c. (ibc.; *ena*, *āt* and *atas*, ind. when the occasion presents itself, occasionally, incidentally; *prasaṅge kutrāpi*, 'on a certain occasion'; *amunā prasaṅgena, tat-prasaṅgena* or *etat-prasaṅge*, 'on that occasion'); mention of parents (? = *guru-kīrtita*), Sāh.; (in dram.) a second or subsidiary incident or plot, W.; N. of a man, Kathās.; (pl.) of a Buddhistic school; -*nivā-rana*, n. the prevention of (similar) cases, obviation of (like future) contingencies, Kull. on Mn. viii, 334; -*prōshita*, mfn. happening to be departed or absent, Daś.; -*ratnākara*, m., -*ratnāvalī*, f. N. of wks.; -*vat*, mfn. occasional, incidental, Daś.; -*vaśāt*, ind. according to the time, as occasion may demand, MW.; -*vinivṛitti*, f. the non-recurrence of a case, Mn. viii, 368; -*sama*, m. (in Nyāya) the sophism that the proof too must be proved, Nyāyas.; Sarvad.; °*gānu-saṅgena*, ind. by the way, by the by, Sāṅkhyas., Sch.; °*gābharana*, n. N. of a modern poetical anthology. °*saṅgin*, mfn. attached or devoted to (comp.), Ritus.; Śaṅk.; connected with, dependent on, belonging to, contingent, additional, MBh.; Suśr.; occurring, appearing, occasional, incidental, MBh.; Pat.; secondary, subordinate, non-essential, MBh.; °*gi-tā*, f. attachment, addiction to, intercourse with (comp.), MBh.; Tattvas. °*sajya*, mfn. to be attached to or connected with; applicable; -*tā*, f. applicability, Śaṅkar.; -*pratishedha*, m. the negative form of an applicable (positive) statement, Pat. (also °*sajyāyām pr*°, ib.; °*dha-tva*, n., Sāh.) °*sañjana*, n. attaching, uniting, combining, connecting, W.; applying, bringing into use, bringing to bear, giving scope or opportunity, introduction, ib. °*sañjayitavya*, mfn. = °*saṅkavya*, ĀpŚr., Sch.

प्रसद् *pra-√sad*, P. -*sīdati* (ep. also Ā. °*te*), to fall into the power of (acc.), MaitrS.; AitBr.; to settle down, grow clear and bright, become placid or tranquil (as the sea or sky; met. applied to the mind), MBh.; Kāv. &c.; to become clear or distinct, KaṭhUp.; Kām.; to become satisfied or pleased or glad, be gracious or kind (with gen. 'to favour;' with inf. 'to deign to;' Impv. often 'be so gracious, please'), Mn.; MBh. &c.; to be successful (as an action), Ragh.; Caus. -*sādayati* (m. c. also °*te*; Pass. -*sādyate*), to make clear, purify, Kāv. yād.; Kathās.; to make serene, gladden (the heart), Bhartṛ.; to render calm, soothe, appease, propitiate, ask a person (acc.) to or for (inf., dat., loc., *arthē* with gen., or *artham* ifc.), Mn.; MBh. &c. °*sattā*, mfn. satisfied, pleased, RV. v, 60, 1. °*satti*, f. clearness, brightness, purity, W.; graciousness, favour, Bālar.; Siṅhās. °*sadman*, in *dirghā-ḥ*, q. v. °*sanna*, mfn. clear, bright, pure (lit. and fig.), MBh.; Kāv. &c.; distinct, perspicuous, MBh.; Kām.; true, right, plain, correct, just, Mālav.; Mālatim.; placid, tranquil, R.; Var.; Āp.; soothed, pleased; gracious, kind, kindly disposed towards (with loc., gen., or acc. and *prati*), favourable (as stars &c.); gracious, showing favour (as a speech), MaitrUp.; MBh.; Kāv. &c.; m. N. of a prince, Hemac.; (ā), f. propitiating, pleasing, W.; spirituous liquor made of rice, Car.; Pat.; -*kalpa*, mfn. almost quiet, tolerably calm, Pañcat.; -*gātra-tā*, f. having tranquil limbs (one of the 80 minor marks of a Buddha), Dharmas. 84; -*candikā*, f. N. of a drama; -*candra*, m. N. of a prince, HParis.; -*jala*, mfn. containing clear water, R.; -*tarka*, mfn. conjecturing right, Mālav.; -*tā*, f. brightness, clearness, purity, Suśr.; clearness of expression, perspicuity, Cat.; complacence, good humour, Kāv.; Rājat.; VP.; -*tva*, n. clearness, purity, MBh.; Ragh.; -*pāda*, m. or n. (?) N. of wk. by Dharma-kīrti; -*prāya*, mfn. rather plain or correct, Mālatim.; -*mukha*, mfn. 'placid-countenanced,' looking pleased, smiling, W.; -*rasa*, mfn. clear-juiced, Kpr.; -*rāghava*, n. N. of a drama by Jaya-deva; -*veṅkatēśvara-māhātmya*, n. N. of a legend in the Bhaviśyōttara-Purāna; -*salila*, mfn. = *jala*, MBh.; °*sannātman*, mfn. gracious-minded, propitious, MaitrUp.; °*sannērā*, f. spirituous liquor made of rice, L.

Prā-sāda, m. (ifc. f. ā) clearness, brightness, pellucidness, purity (cf. *ambu-ḥ*), Up.; Kālid. &c.