आयस्कार *āyaskāra, as,* m. the upper part of the thigh of an elephant. See *ayas-kāra.*

आया *ā-yā,* cl. 2. P. *-yāti, -tum,* to come, arrive, approach, reach, attain; Ved. to bring.

Ā-yāta, as, ā, am, come; (*am*), n. excess, superabundance.

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

Ā-yāna, am, n. coming, arrival; the natural temperament or disposition.

Ā-yāpana, am, n. causing to come, inviting.

आयाचित *ā-yāćita, as, ā, am* (rt. *yāć*), urgently requested or desired.

आयु *āyu, us, us, u* (perhaps fr. rt. *an,* but said to be fr. rt. *ay,* to go), Ved. living, movable; (*us*), m. a living being, man; living beings collectively; mankind; the human race; the first man; life, duration of life; wind; a son, descendant, offspring; the son of Purūravas and Urvaśī; N. of a man persecuted by Indra, also of one protected by him; N. of a Ṛishi; of a son of Hrada; of a king of frogs. — *Āyu-shak,* ind. (*shak* fr. rt. *sać*), Ved. joined with men, with the co-operation of men; (Sāy.) attached to.

Āyus, n. life, vital power, health, duration of life, long life, vital power; N. of a ceremony, commonly called Āyushṭoma, performed to obtain longevity and forming part together with the Go and Jyotis of the Abhi-plava ceremony; food; [cf. Dor. *aiés*; perhaps also *aiών*]; (*us*), m. the son of Purūravas and Urvaśī. — *Āyuḥ-śesha, as,* m. end of life, death. — *Āyuḥ-śesha-tā,* f. the state of having nothing left but life. — *Āyur-dad, t, t, t,* or *āyur-dā, ās, ās, am,* or *āyur-dāvan, ā, ā, a,* Ved. giving life. — *Āyur-dravya, am,* n. a medicament. — *Āyur-veda, as,* 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, surgery; 2. Śālākya, inquiry into diseases of the head and its organs; 3. Kāya-ćikitsā, treatment of diseases affecting the whole body; 4. Bhūta-vidyā, treatment of diseases of the mind supposed to be produced by demoniacal influence; 5. Kaumāra-bhṛitya, treatment of children; 6. Agada-tantra, doctrine of antidotes; 7. Rāsāyana-tantra, doctrine of elixirs; 8. Vājīkaraṇa-tantra, rules for increasing generative power. — *Āyurveda-dṛiś, k,* m. a physician. — *Āyurveda-maya, as, ī, am,* acquainted with medical science. — *Āyurvedika, as,* m. acquainted or familiar with medical science, a physician. — *Āyurvedin, ī, inī, i,* belonging to medicine, of the medical profession, medical, medicinal, &c.; (ī), m. a practiser of physic, a physician or surgeon. — *Āyush-kāma, as, ā, am,* wishing for life or health. — *Āyush-kṛit, t, t, t,* Ved. producing or creating life. — *Āyushṭoma, as,* m. (fr. *āyus-stoma*), a sacrifice to obtain longevity. — *Āyush-pā, ās, ās, am,* Ved. preserving life. — *Āyush-prataraṇa, as, ī, am,* Ved. prolonging life. — *Āyush-mat, ān, atī, at,* possessed of vital power, healthy, long-lived; alive, living; lasting; old; (*ān*), m. the third of the twenty-seven Yogas or divisions of the ecliptic; the Yoga star in the third lunar mansion; N. of a son of Uttānapāda, also of Saṃhrāda. — *Āyus-kara, as, ā* or *ī, am,* promoting longevity, supporting life. — *Āyus-tejas, ās,* m., N. of a Buddha.

Āyusha, am, n. (at the end of some compounds) = *āyus,* life.

Āyushka, (with Jainas) union or connection with the body or person; that which proclaims (*kāyate*) age (*āyus*) or duration of life.

Āyushya, as, ā, am, giving long life, vital, preservative of life, for the sake of life, relating or belonging to it; (*am*), n. vital power, abundance of life; 'vivifying,' N. of a ceremony performed after a child's birth.

आयुज् 1. *ā-yuj,* cl. 7. P. A. *-yunakti, -yunkte, -yoktum,* to yoke to (anything); to join; to appoint.

Ā-yukta, as, ā, am, appointed, charged with; united, joined, obtained; (*as*), m. a minister, an agent or deputy.

2. *ā-yuj, k, k, k,* Ved. uniting, joining.

Ā-yoga, as, m. appointment; action, the performance of an act; presenting or offering flowers, perfumes, &c.; a shore or bank, a quay to which boats are attached.

Ā-yojana, am, n. effort, exertion; taking, seizing; collecting.

Ā-yojita, as, ā, am, collected together.

आयुत *ā-yuta, as, ā, am* (rt. *yu*), melted, mixed, mingled; (*am*), n. (with *ā* implying diminution), half-melted butter.

Ā-yuvamāna, as, ā, am, Ved. mixing, mingling.

आयुध् *ā-yudh,* cl. 4. P. A. *-yudhyati, -te, -yoddhum,* to war against, attack, oppose: Caus. *-yodhayati, -te, -yitum,* to attack, oppose.

Ā-yudha, as, am, m. n. a weapon; Ved. a vessel; (*āni*), n. pl., Ved. water; (*am*), n. gold used for ornaments. — *Āyudha-jīvin, ī, inī, i,* living by one's weapon; (ī), m. a warrior. — *Āyudha-dharmiṇī,* f. the plant Sesbania Ægyptiaca, commonly called Jayantī. — *Āyudhāgāra* (°*dha-āg*°), *am,* n. an armoury, arsenal.

Āyudhika, as, ī, am, relating to arms; (*as*), m. a soldier, warrior.

Āyudhin, ī, inī, i, bearing weapons; (ī), m. a warrior.

Āyudhīya, as, ā, am, relating to or connected with arms; (*as*), m. a warrior.

Ā-yodhana, am, n. war, battle; slaughter, killing; battle-field.

आये *āye,* ind. an interjection of calling, expressive of affection.

आयोगव *āyogava, as,* m. a man belonging to the tribe of Ayogu; a man of a mixed tribe sprung from a Śūdra man and Vaiśya woman; his business is carpentry &c.; (ī), f. a woman of this tribe.

आयोद *āyoda, as,* m., N. of a Ṛishi.

आर् 1. *ār, āryati* Ved. to praise; (Sāy.) to approach or to make master of.

आर् 2. *ār* (*ā-ṛi*), cl. 3. P. *eyarti,* or cl. 5. P. *āṛṇoti, ārtum, āritum* or *āritum,* to come; to reach, obtain, fall into; to inflict; to insert, place in: Caus. *ārpayati, -yitum,* to cause to partake of; to fix, settle, annex; to ordain.

1. *āra, as, am,* m. n. (? fr. rt. *ṛi*), an angle, a corner; N. of a tree; N. of a lake; brass; oxide of iron; (*as*), m. the planet Mars, Ἄρης; the planet Saturn; (*ā*), f. a shoemaker's awl or knife, a bore, a probe, a spoke. — *Āra-kūṭa, as, am,* m. n. brass. — *Ārāgra* (°*rā-ag*°), *am,* n. the point of an awl; the iron thong at the end (of a whip); the edge of a semicircular arrow-head; (*as, ā, am*), sharpened, sharp at the top and broad at the bottom like an awl. — *Āravalī* (°*rā-āv*°), f., N. of a chain of mountains, a spur of the Vindhya.

Ārta, as, ā, am, afflicted, pained. See s. v.

Ārpita, as, ā, am, fastened to, annexed; depending on.

आर 2. *āra* (contained in *ārāt, āre,* q. v.), distance; proximity (?).

Ārakāt, ind., Ved. (with abl.) far from.

आर 3. *āra,* probably a wrong reading for *ara,* a spoke, q. v.

आरक्त *ā-rakta, as, ā, am* (see 3. *ā*), reddish.

आरक्ष *ā-raksha, as, ā, am* (rt. *raksh*), preserved, defended, proper or worthy to be preserved; (*as*), m. protection, guard, preservation; the junction of the frontal sinuses of an elephant; the part of the forehead below this junction.

Ā-rakshaka, as, ā, am, who or what guards or protects; (*as*), m. a watchman; see the next.

Ā-rakshika, as, m. a watchman, a patrol; a village or police magistrate.

Ā-rakshya, as, ā, am, to be preserved or guarded.

आरग्वध *ārag-badha, as,* m. the tree Cathartocarpus (Cassia) Fistula; (*am*), n. its fruit.

आरङ्गर *ārangara, as,* m., Ved. epithet of a bee.

आरचित *ā-raćita, as, ā, am* (rt. *rać*), arranged, prepared.

आरट *āraṭa, am,* n. flesh. (This word is also one of the Gaṇa *gaurādi* Pāṇini IV. 1, 41.)

आरट्ट *āraṭṭa, ās,* m. pl., N. of a people and country in Pañća-nada or the Panjāb. — *Āraṭṭa-ja, as, ā, am,* born in Āraṭṭa; (*as*), m. an inhabitant of this country; a horse from it.

आरडव *āraḍava, as, ī, am* (fr. *araḍu*), Pāṇini IV. 2, 71.

आरण *āraṇa, am,* n. (probably related to 1. *araṇa*), Ved. depth, abyss, precipice.

आरणज *āraṇaja, ās,* m. pl., N. of a class of deities forming part of the Kalpa-bhavās.

आरणि *āraṇi, is,* m. an eddy.

आरणेय *āraṇeya, as, ī, am* (fr. *araṇi,* q. v.), relating to the Araṇis or two pieces of wood by the attrition of which sacred fire is kindled; (*am*), n. or *āraṇeya-parvan, a,* n. title of the last section of the third book of the Mahā-bhārata.

आरण्य *āraṇya, as, ā, am* (fr. *araṇya*), forest, relating to a forest, forest-born, wild; (*ās*), m. pl. wild animals. — *Āraṇya-gāna, am,* n. one of the four Gānas or psalm-books of the Sāma-veda. — *Āraṇya-parvan, a,* n., N. of the third book of the Mahā-bhārata, more usually called *vana-parvan.* — *Āraṇya-paśu, us,* m. a wild or forest animal (as a buffalo, monkey, &c.). — *Āraṇya-mudgā,* f. a kind of bean, Phaseolus Trilobus Ait. — *Āraṇya-rāśi, is,* m. (in the zodiac) the sign Leo; Aries and Taurus; the former half of Capricorn.

Āraṇyaka, as, ā, am, forest, wild, forest-born, produced in a forest, relating to a forest; the *āraṇyakam parva* of the Mahā-bhārata is either the whole third book or only the first section of it; (*as*), m. a forester, an inhabitant of the woods; (*am*), n. an *āraṇyaka,* i. e. one of a class of religious and philosophical writings (closely connected with the Brāhmaṇas) which are either composed in forests or must be studied there; the Upanishads are considered to be attached to them. — *Āraṇyaka-kāṇḍa, am,* n. title of the third book of the Rāmāyaṇa and of the fourteenth book of the Śatapatha-Brāhmaṇa.

आरद्ध *āraddha, as,* or *āradvat, ān,* m., N. of a son of Setu.

आरनाल *āranāla* or *āranālaka, am,* n. sour gruel made from the fermentation of boiled rice.

आरभ् *ā-rabh,* cl. 1. A. *-rabhate, -rabdhum,* to commence, begin, undertake; to be active or energetic; to rely, obtain.

Ā-rabdha, as, ā, am, begun, commenced.

Ā-rabdhi, is, f. beginning, commencement.

Ā-rabhaṭa, as, m. an enterprising, courageous man; (*as, ī*), m. f. boldness, confidence; (ī), f. a branch of the dramatic art, the machinery of the drama, the representation of supernatural and horrible events on the stage.

Ā-rabhamāṇa, as, ā, am, beginning, commencing resolutely with a determination to finish.

Ā-rabhya, ind. having begun, beginning from.

Ā-rabhyamāṇa, as, ā, am, being commenced.

Ā-rambha, as, m. undertaking, beginning; a thing begun; commencement; haste, speed; effort, exertion; pride; killing, slaughter; an introduction, a prologue, &c. — *Ārambha-tā,* f. beginning.

Ā-rambhaka, as, ī, am, undertaking, beginning.