आशयाश *āśayāśa*. See under *ā-śaya* below.

आशर *ā-śara, as*, m. (rt. *śṛī*), fire; a Rakshas, a goblin; the wind? [cf. 1. *āśira*].

Ā-śarika, as, m.,Ved., N. of a disease, violent and acute pain in the limbs.

आशल *āśala, as*, m. a tree. See *jīvaka*.

आशव *āśava, am*, n. (fr. *āśu*), speed, quickness; (for *ā-sava*, q.v.) a spirit distilled from molasses.

आशसन *ā-śasana, am*, n. (rt. *śas*), Ved. cutting up an animal when killed.

आशा 2. *āśā*, f. (fr. rt. 1. *aś*; for 1. *ā-śā* see last page under *ā-śaṃs*), space, region, quarter of the compass, an intermediate region. — *Āśā-gaja, as*, m. an elephant of a quarter or point of the compass, supporting one division of the globe. — *Āśā-dāman, ā*, m., N. of a king. — *Āśāditya* (°*śā-āḍ*°) or *āśārka* (°*śā-ar*°), *as*, m., N. of a commentator. — *Āśā-pāla, as*, m., Ved. a defender or guardian of the regions or quarters. — *Āśā-pura, am*, n., N. of a town. — *Āśā-pura-guggulu, us*, or *āśāpura-sambhava, as*, m. a kind of Bdellium.

आशाढ *āśāḍha* for *āshāḍha*, q.v.

आशार *ā-śāra, as*, m. (fr. rt. *śri* with *ā*), shelter. — *Āśāraishin* (°*ra-esh*°), *ī, iṇī, i*, Ved. seeking shelter.

आशास् *ā-śās*, cl. 2. P. *-śāsti, -śāsitum*, to order, command, relate; A. *-śāste*, to wish well towards, pray for; to praise; to desire.

Ā-śāsya, as, ā, am, to be wished, desirable; (*am*), n. wish, benediction.

1. *ā-śis, īs*, f. asking for, prayer, wish; blessing, benediction; bestowing or praying for a blessing upon others; one of the eight chief medicaments. — *Āśir-vāda* or *āśir-vāda, as*, m. expression of a prayer or wish, benediction. — *Āśir-geya, am*, n. a song accompanied with benedictions. — *Āśir-dā*, f., Ved. the offering of a prayer. — *Āśir-vacana, am*, n. a blessing, a benediction.

1. *ā-śī*, f. wishing or bestowing a blessing.

आशि 2. *ā-śi*, cl. 3. P., Ved. *-śiśeti, -śetum*, to incite. (For 1. *āśi* see under *āśu* last page.)

आशिक्षा *ā-śikshā*. See under *ā-śak*.

आशिञ्जित *ā-śiñjita, as, ā, am*, tinkling (as of the ornaments worn on the hands and feet).

आशित, आशिन्, आशिर. See under *āśa* last page.

आशिन *āśina, as, ā, am* (fr. 1. *aś*), Ved. aged; (reaching to many years.)

आशिमन् *āśiman*. See under *āśu* next col.

आशिर् *āśir, īs*, f. (fr. rt. *śṛī* for *śrī* with *ā*), Ved. the milk which is mixed with the Soma juice to purify it (e.g. *dadhyāśīraḥ Somāsaḥ* = Soma offerings purified by mixture with thickened milk). — *Āśir-vat, ān, atī, at*, Ved. mixed with milk (as Soma).

2. *āśira*, a form sometimes used for *āśir*. See also under *āśa*.

आशिरःपादम् *ā-śiraḥ-pādam*, ind. from head to foot.

आशिस् 2. *āśis, īs*, f. (fr. rt. 1. *aś*), a serpent's fang: (for 1. *ā-śis* see above.) — *Āśir-visha, as*, m. a snake (having venom in its fang).

2. *āśī*, f. a serpent's fang; a kind of venom, the venom of a snake. — *Āśī-visha*, see *āśīr-visha*.

आशी 3. *ā-śī*, cl. 2. A. *-śete, -śayitum*, to lie or sleep on, pass (the night) in sleep; to inhabit, have for one's home.

Ā-śaya, as, m. bed-chamber, resting-place, seat, place, an asylum, an abode or retreat; a receptacle; any recipient, any vessel or viscus of the body (e.g. *raktāśaya*, the heart; *āmāśaya*, the stomach, &c.); the stomach in particular; the seat of feelings and thoughts, the mind, heart; the thought lying in the mind, meaning, intention; disposition of mind, mode of thinking; will or pleasure; virtue, vice; fate, fortune; property, possessions; a miser, a niggard; N. of the plant Artocarpus Integrifolia. — *Āśayāśa* (°*ya-āśa*), *as*, m. fire; [cf. *āśrayāśa* under 1. *ā-śri*.]

आशु *āśu, us, us, u* (said to be fr. 1. *aś*), fast, quick, going quickly; (*u*), ind. quickly, quick, immediately, directly; (*us*), m., Ved. the quick one, a horse; (*us* or *u*), m. n. rice ripening quickly in the rainy season; [cf. Gr. *ὠκύς, ὤκιστος*; Lat. *acu* in *acupedeus, ocissimus*: of the same origin may be the Lat. *aquila* and *accipiter*.] — *Āśu-kārin, ī, iṇī, i*, doing anything quickly, smart, active; (in medic.) operating speedily. — *Āśu-kopin, ī, iṇī, i*, easily provoked, irritable. — *Āśu-kriyā*, f. quick procedure. — *Āśu-ga, as, ā, am*, going or moving quickly, swift, fleet; (*as*), m. the wind; the sun; an arrow; N. of one of the first five followers of Śākya-muni. — *Āśu-gāmin, ī, iṇī, i*, going or moving quickly; (*ī*), m. an epithet of the sun. — *Āśuṅ-ga, as*, m., Ved. N. of an animal, perhaps a bird; going to the horse (?). — *Āśu-tosha, as, ā, am*, easily pleased or appeased; (*as*), m., N. of Śiva. — *Āśu-tva, am*, n. quickness. — *Āśu-pattrī*, f. a tree which yields frankincense, Boswellia Serrata. — *Āśu-patvan, ā*, m., Ved. flying quickly. — *Āśu-phala, as*, m. a kind of weapon. — *Āśu-bodha*, 'easily understood,' 'teaching quickly,' title of a grammar. — *Āśu-mat, ān, atī, at*, Ved. quick; (*at*), ind. quickly. — 1. *āśu-yā, ās, ās, am*, Ved. (Sāy.) going quickly. — *Āśu-ratha, as, ā, am*, Ved. possessing a fast chariot. — *Āśu-vrīhi, is*, m. rice ripening quickly in the rainy season. — *Āśu-sheṇa, as, ā, am*, Ved. having swift arrows. — *Āśu-heman, ā*, m., Ved. urged to fast course, running on quickly; inciting his horses (as an epithet of Agni, especially when regarded as Apāṃ-napāt). — *Āśu-heshas, ās, ās, as*, Ved. having neighing horses; (Sāy.) having quick horses or quickly praised; epithet of the Aśvins. — *Āśv-apas, ās, ās, as*, Ved. acting quickly. — *Āśv-aśva, as, ā, am*, Ved. possessed of quick horses; an epithet of the Maruts. — *Āśvaśvya, am*, n., Ved. possession of quick horses.

Āśiman, ā, m. quickness, rapidity; = *āśava*, q.v.

2. *āśuyā*, ind., Ved. quickly, rapidly.

आशुशुक्षणि *ā-śuśukshaṇi, is, is, i* (fr. rt. *śuc* with *ā*), Ved. shining forth; (Sāy.) 'being worshipped on account of shining very quickly' or 'causing sorrow (to one's enemies'); (*is*), m. fire, wind; air.

आशेकुटिन् *āśekuṭin, ī*, m. a mountain (etymology doubtful).

आशोषण *ā-śoshaṇa, am*, n. the act of drying.

आशौच *āśauća, am*, n. (fr. *a-śući*), impurity.

आश्चर्य 1. *āśćarya, as, ā, am* (fr. rt. *ćar* with *ā*, with a sibilant inserted), appearing rarely, curious, marvellous, astonishing, wonderful, extraordinary; (*am*), ind. rarely, wonderfully; (*am*), n. strange appearance; a wonder, miracle, marvel, prodigy; wonder, surprise, astonishment. — *Āśćarya-tā*, f. or *āśćarya-tva, am*, n. wonderfulness, wonder, astonishment. — *Āśćarya-bhūta, as, ā, am*, having a marvellous appearance, wonderful. — *Āśćarya-maya, as, ī, am*, wonderful, marvellous, miraculous.

2. *āśćarya*, nom. P. (?) *-yati, -yitum*, to be wonderful.

आश्चोतन *ā-śćotana* or *ā-śćyotana, am*, n. (fr. rt. *śćut* or *śćyut* with *ā*), aspersion, sprinkling; applying ghee &c. to the eyelids.

आश्म *āśma, as, ī, am* (fr. *aśman*), stony, made of stone. — *Āśmabhārika, as, ī, am* (fr. *aśma-bhāra*), having a mass of stones. — *Āśmarathya, as*, m.. N. of a teacher of ritual.

Āśmana, as, ī, am, stony, made of stone; (*as*), m., N. of Aruṇa, the charioteer of the sun.

Āśmarika, as, ī, am, suffering from stone in the bladder.

Āśmika, as, ī, am, made of stone, consisting of stone, &c.

आश्यै *ā-śyai*, cl. 1. A. *-śyāyate, -śyātum*, to become coagulated or congealed, to congeal, to become dry.

1. *ā-śyāna, as, ā, am*, consolidated, coagulated, congealed.

2. *ā-śyāna, as, ā, am* (*ā* implying diminution), partially dried.

आश्रपण *ā-śrapaṇa, am*, n. (rt. *śrī* with *ā*), the act of cooking slightly.

आश्रम *ā-śrama, as, am*, m. n. (fr. rt. *śram* with *ā*), a hermitage, the abode of ascetics, the cell of a hermit or of retired saints or sages; a period in the religious life of a Brāhman, of which there are four referable to the different periods of life (viz. 1st, that of the Brahma-ćārin or student; 2nd, that of the Gṛiha-stha or householder; 3rd, that of the Vāna-prastha or anchorite; and 4th, that of the Bhikshu or beggar: in some places the law-givers mention only three such periods of religious life, the first period being then omitted); a college, a school; a wood or thicket. — *Āśrama-guru, us*, m. the head of a religious order, a preceptor, a principal. — *Āśrama-dharma, as*, m. the special duty or duties of each order or period of life. — *Āśrama-pada, am*, n. a hermitage; a period in the religious life of a Brāhman. — *Āśrama-parvan, a*, n. the first section of the fifteenth book of the Mahā-bhārata. — *Āśrama-bhrashṭa, as, ā, am*, fallen or apostatising from an *āśrama* or religious order. — *Āśrama-maṇḍala, am*, n. the circle of a hermitage, a hermitage. — *Āśramavāsika, as, ī, am*, relating to residence in a hermitage; *āśramavāsikam parva*, title of the fifteenth book of the Mahā-bhārata. — *Āśrama-vāsin, ī*, or *āśrama-sad, t*, m. an inhabitant of a hermitage, an ascetic. — *Āśrama-sthāna, am*, n. the abode of hermits, a hermitage. — *Āśramālaya* (°*ma-ālᵒ*), *as*, m. an inhabitant of a hermitage, an ascetic. — *Āśramopanishad* (°*ma-up*°), *t*, f. title of an Upanishad.

Āśramika, as, ī, am, or *āśramin, ī, iṇī, i*, belonging to one of the four orders or periods of religious life; belonging to a hermitage, a hermit, an anchorite, &c.

आश्रव 1. *ā-śrava, as*, m. (more correctly written *ā-srava*, q.v.), stream, flow, river; distress, fatigue; fault, transgression. (For 2. *ā-śrava* see under *ā-śru* next page.)

आश्रि 1. *ā-śri*, cl. 1. P. A. *-śrayati, -te, -yitum*, to resort to, betake one's self to; seek refuge in, enter, inhabit; depend on, choose, prefer; to assist, adhere to, be subject to, keep in mind.

Ā-śraya, as, m. that to which anything is annexed, or with which anything is closely connected, or on which anything depends or rests; a recipient, the person or thing in which any quality or article is inherent or retained or received; seat, resting-place; dwelling, asylum, place of refuge, shelter; depending on, having recourse to; help, assistance, protection; authority, sanction, warrant; a plea, an excuse; being inclined or addicted to, following, practising; attaching to, choosing, taking; joining, union, attachment; dependance, contiguity, vicinity; relation; connection; appropriate act or one consistent with the character of the agent; (in gram.) 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. *Āśraya* may occur at the end of compounds in the sense of 'depending on, resting on, endowed or furnished with' (e.g. *ashṭa-guṇāśraya*, see under *ashṭa*). — *Āśraya-tas*, ind. in consequence of the proximity. — *Āśraya-tva, am*, n. the state of *ā-śraya* above. — *Āśraya-bhuj, k*, m. fire; see *āśrayāśa*. — *Āśraya-bhūta, as, ā, am*, one who is the refuge