away, faded, withered; soiled, dirty. — *Pramlāna-vadana, as, ā, am,* having the face dried up or soiled (with weeping &c.). — *Pramlāna-śarīra, as, ā, am,* withered in body, having an exhausted frame.

प्रयक्ष *pra-yaksha, as, ā, am* (fr. rt. *yaksh* with *pra*), Ved. praiseworthy, laudable; (Sāy. = *pūjya.*)

प्रयच्छत् *pra-yaćchat.* See col. 2.

प्रयज् 1. *pra-yaj,* cl. 1. P. A. *-yajati, -te, -yashṭum,* Ved. to sacrifice to, offer sacrifices, worship.

2. *pra-yaj, k,* f., Ved. an offering, oblation; [cf. *pṛtsha-p°.*]

Pra-yajyu, us, us, u, Ved. to be worshipped or honoured (Sāy. = *prakarsheṇa pūjyaḥ*); striving forwards, pressing onwards, rushing on (? cf. *iyaksh*; especially used as an epithet of the Maruts and of Vāyu, but also said of Indra and Agni).

Pra-yāga, as, m. a sacrifice, an oblation; the place of sacrifice *κατ' ἐξοχήν,* a celebrated place of pilgrimage (now called Allahabad) at the confluence of the Gaṅgā and Yamunā with the supposed subterranean Sarasvatī (cf. *tri-veṇī; prayāga* in composition is applied to four other sacred places situated at the confluence of two rivers, viz. Deva-p°, Rudra-p°, Karṇa-p°, and Nanda-p°, in the Himālaya mountains); a horse [cf. *pra-yoga*]; a N. of Indra [cf. *prayāga-bhaya*]; N. of a man (in this sense also *prayāgaka*); (*ās*), m. pl. the inhabitants of Prayāga. — *Prayāga-bhaya, as,* m. 'fearing sacrifice,' an epithet of Indra (who is liable to be dethroned by the performance of a hundred Aśva-medhas or horse sacrifices). — *Prayāga-setu, us,* m., N. of a work.

Pra-yāja, as, m., Ved., N. of particular sacrificial texts or invocations and of the Ājya oblations or libations at which they are employed (they form part of the Prāyaṇīya or introductory ceremony in a Soma sacrifice and are generally five in number, viz. Samidh, Tanū-napāt, Iḍā, Barhis, Svāhā-kāra; at animal sacrifices their number is eleven, corresponding to the eleven Āpris, cf. *ā-pṛī*); a principal ceremony or sacrifice. — *Prayāja-vat, ān, atī, at,* Ved. accompanied with Prayājas.

प्रयत् *pra-yat,* cl. 1. A. *-yatate, -yatitum,* to strive, endeavour, make effort; to apply one's self to (with loc.).

Pra-yatitavya or *pra-yattavya, as, ā, am,* to be striven or endeavoured.

Pra-yatna, as, m. persevering effort, continued exertion or endeavour, exertion bestowed on anything (with the object in the loc., or as the first member of a comp.; cf. *kṛita-p°*); activity of will; activity, action, act; great care, caution, care; difficulty; (in philosophy) active effort of three kinds, viz. engaging in any act, prosecuting it, and completing it; (in grammar) effort in uttering, effort or movement of the mouth or breath in the production of articulate utterance, mode of articulation, (also *āsya-prayatna;* distinguished into *ābhyantara-p°,* internal effort, and *vāhya-p°,* external effort); *prayatnena, prayatnāt, prayatnais, prayatna-tas,* ind. with especial effort, with particular care or pains, diligently, carefully, earnestly, zealously, with all one's might; particularly, especially; with difficulty, hardly, scarcely. — *Prayatna-prekshaṇīya, as, ā, am,* to be seen with an effort, hardly visible. — *Prayatna-muktāsana, as, ā, am,* quitting a seat with difficulty, rising with difficulty from a seat. — *Prayatna-vat, ān, atī, at,* one who endeavours or makes effort, one who directs his whole attention and care towards anything, assiduous, enterprising, persevering.

प्रयम् *pra-yam,* cl. 1. P. *-yaćchati, -yantum,* to hold out towards, offer; to present, bestow, grant, give (with dat., loc., or gen. of the person and acc. of the thing; in Ṛig-veda VII. 75, 2, with acc. of the person and dat. of the thing); to give in marriage; to give up, deliver, restore, return; to pay, discharge (a debt); to restrain, check, control.

Pra-yaćchat, an, antī, at, presenting, giving, bestowing.

Pra-yata, as, ā, am, restrained, well governed, self-subdued, keeping the organs of sense under control; submissive; careful, prudent; zealous, intent (on devotion); pure; (*as*), m. a holy or pious person, one purified by austerity and mortification. — *Prayata-tva, am,* n. self-control, purity, holiness. — *Prayata-dakshiṇa, as, ā, am,* Ved. one who has made presents (to the priests officiating at a sacrifice; Sāy. = *yena ṛitvigbhyo dakshiṇā dattāḥ*). — *Prayata-parigraha-dvitīya, as,* m. accompanied by a pious or chaste wife. — *Prayatātman* (*°ta-āt°*), *ā, ā, a,* restrained in mind, pious-minded, devout in spirit, pious, ascetic.

Pra-yati, is, f., Ved. offering, presenting; a gift, oblation; effort, exertion, endeavour; will, intention.

Pra-yantṛi, tā, trī, tṛi, Ved. one who offers or presents, a giver, bringer.

Pra-yāma, as, m. checking, restraining; dearth, scarcity, dearness; competition of buyers in consequence of scarcity; length (either of space or time).

Pra-yāmya, as, ā, am, to be checked or controlled.

प्रयस् 1. *pra-yas,* cl. 4. 1. P. *-yasyati, -yasati, -yasitum,* to endeavour, labour, strive after (with dat.).

Pra-yāsa, as, m. effort, exertion, labour, pains, endeavour; *prayāsena,* with effort, diligently; *a-prayāsena,* without any exertion, without effort or difficulty. — *Prayāsa-bhāj, k, k, k,* capable of exertion or fatigue, active, energetic.

प्रयस् 2. *prayas, as,* n. (fr. rt. 1. *prī*), Ved. pleasure, enjoyment, delight; an object of enjoyment, delicate or dainty food, refreshing draught or beverage; a sacrifice; *prayāṃsi nadīnām,* the refreshing waters of rivers (Sāy. = *nadīnām prīṇayitṛiṇi jalāni*); (*ās, ās, as*), valuable, precious (?). — *Prayas-vat, ān, atī, at,* Ved. having or bestowing pleasant food, offering refreshing food (Sāy. = *havir-lakshaṇānna-vat*); (*at*), n., N. of a Sāman; *Prayasvanto 'trayaḥ,* N. of the authors of the hymn Ṛig-veda V. 20. — 1. *prayo-ga, as, ā, am* (for 2. *pra-yoga* see p. 640, col. 1), Ved. coming to a meal; (*as*), m., N. of a Ṛishi with the patronymic Bhārgava, author of the hymn Ṛig-veda VIII. 91.

Prayasta, as, ā, am (probably connected with 2. *prayas*), seasoned, dressed with sauces and condiments.

प्रया 1. *pra-yā,* cl. 2. P. *-yāti, -yātum,* to go forwards, proceed onwards, advance, progress; to go forth, go away, depart: Caus. *-yāpayati, -yātum,* to cause to proceed: Desid. *-yiyāsati,* to wish to advance.

2. *pra-yā, ās,* f. (or m.?), Ved. rushing upon, assailing, an attack, assault; (Sāy.) an attacking or assailing force.

Pra-yāṇa, am, n. setting out, departing, setting forth, starting (on a journey); going forth, going to a distance, journey, march; the march of an army, attack, invasion; going, motion, progress; departure, death [cf. *prāṇa-p°*]; beginning, commencement; the hind part or haunch of a horse or other animal, the crupper (?); the back of a horse, the rider's seat. — *Prayāṇa-kāla, as,* m. time of departure, death. — *Prayāṇa-purī,* f., N. of a town. — *Prayāṇa-bhaṅga, as,* m. the breaking or suspending of a journey, a halt. — *Prayāṇārha* (*°ṇa-ar°*), *as, ā, am,* worthy of death, deserving death.

Prayāṇaka, am, n. a journey, march; going, motion; *a-prayāṇaka,* the suspension of a journey, halting, a halt.

Pra-yāṇīya, as, ā, am, to be gone forward or advanced.

Pra-yāta, as, ā, am, gone towards, advanced; gone away, gone to a distance, gone, removed, departed; deceased, dead; (*as*), m. an invasion, attack; a steep rock, precipice; (wrongly for *prapāta.*)

Pra-yātavya, as, ā, am, to be gone forward or advanced, to be marched or proceeded; to be attacked.

Pra-yātṛi, tā, trī, tṛi, one who goes forward, going, able to go or fly.

Pra-yāpaṇa or *pra-yāpana, am,* n. causing to go forwards, sending; expelling, driving away.

Pra-yāpaṇīya or *pra-yāpanīya, as, ā, am,* to be caused to go forwards, to be sent away, to be sent.

Pra-yāpita, as, ā, am, caused to go forwards, driven or sent away, made to go or pass away.

Pra-yāpin, ī, iṇī or *inī, i,* causing to go forwards, sending forwards, causing to go, sending, sending away.

Pra-yāpya, as, ā, am, to be caused to go forwards, to be sent away.

Pra-yāpyamāṇa or *pra-yāpyamāna, as, ā, am,* being caused to go forwards, being sent or made to go, being caused to pass away.

Pra-yāman, a, n., Ved. going forwards, setting out (Sāy. = *pra-gamana*).

Pra-yāyin, ī, iṇī, i, going forwards, advancing, marching, going, driving, riding.

Pra-yāsyat, an, atī or *antī, at,* about to go forwards, about to go or depart, going.

Pra-yiyāsat, an, antī, at, wishing to go forth, desirous of setting out.

Pra-yiyu, us, us, u, Ved. used for driving (as a horse).

प्रयाग *pra-yāga.* See 1. *pra-yaj,* col. 1.

प्रयाच् *pra-yāć,* cl. 1. P. A. *-yāćati, -te, -yāćitum,* to ask for, beg, solicit, request.

Pra-yāćaka, as, ikā, am, asking, requesting, begging, imploring.

Pra-yāćana, am, n. asking, requesting, begging, imploring.

प्रयाज *pra-yāja.* See 1. *pra-yaj,* col. 1.

प्रयाण *pra-yāṇa,* &c. See 1. *pra-yā,* col. 2.

प्रयास *pra-yāsa.* See 1. *pra-yas,* col. 2.

प्रयु *pra-yu,* cl. 2. P., 9. P. A. *-yauti, -yunāti, -yunīte, -yavitum,* to disjoin, sever, separate.

Pra-yuta, as, ā, am, joined, combined, united; disjoined, separated; (*as*), m., N. of a Deva-gandharva; (*am*), n. a million. — *Prayuteśvara-tīrtha* (*°ta-īś°*), *am,* n., N. of a place of pilgrimage.

Pra-yuti, is, f., Ved. separation from, absence; thoughtlessness.

Pra-yotṛi, tā, trī, tṛi, Ved. one who disjoins or separates, severing, separating.

प्रयुज् 1. *pra-yuj,* cl. 7. A. *-yunkte, -yoktum,* to join to, harness, yoke; to make use of, use, employ; to apply; to bestow, grant, give, lend; to impose, inflict on (with loc. or gen. of the person); to put in front; to appoint, invest (in an office), install; to instigate, impel, direct towards; to cast, hurl, throw (a missile); to conduct; to perform, practise; to befit, become, be fitting or appropriate: Caus. *-yojayati, -yitum,* to use, employ; exact (interest, Manu III. 112); to perform, practise.

Pra-yukta, as, ā, am, joined to, harnessed, yoked; used, employed; applied; inflicted upon; appointed, nominated; associated or connected with; endowed with, possessing (as an attribute &c.); resulting from, consequent on, produced by, arising from, occasioned by; compact, closely united; abstracted, lost in meditation; lent (as money); asleep?; (*am*), n. a cause. — *Prayukta-saṃskāra, as, ā, am,* to which polish has been applied, polished (as a gem).

Pra-yuktī, is, f. use, employment, application; activity, inclination; impulse, instigation, incitement; cause, motive, main object or end, occasion, consequence, result.

Pra-yuga, am, n. regarded as the original form of *prāṅga,* q. v.

2. *pra-yuj, k, k, k,* joining, connected with (literally or figuratively, as a cause, motive, &c.); (*k*), f., Ved. a team of horses; impulse, motive, cause;