

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-yācīta, as, ā, am (rt. yāc), 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 Purūras and Urvaśī; N. of a man persecuted by Indra, also of one protected by him; N. of a Rishi; of a son of Hrada; of a king of frogs. — *Āyushak*, ind. (*shak* fr. rt. sac), 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 *Ayush-toma*, performed to obtain longevity and forming part together with the Go and Jyotis of the Abhi-plava ceremony; food; [cf. Dor. aies; perhaps also aiv]; (us), m. the son of Purūras and Urvaśī. — *Āyush-sēsha*, as, m. end of life, death. — *Āyush-sēsha-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. Salya, surgery; 2. Sālākya, inquiry into diseases of the head and its organs; 3. Kāya-śikitsā, 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-drīś*, k, m. a physician. — *Āyurveda-māya*, as, ī, am, acquainted with medical science. — *Āyurvedhka*, as, m. acquainted or familiar with medical science, a physician. — *Āyurvedin*, ī, inī, ī, 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. — *Āyush-toma*, 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 Saṃhṛāda. — *Āyus-kāra*, 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, -yuktum, 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.

आयुध 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; (ānī), n. pl., Ved. water; (am), n. gold used for ornaments. — *Āyudha-jivīn*, ī, inī, ī, living by one's weapon; (ī), m. a warrior. — *Āyudha-dharmiqi*, f. the plant Sesbania Egeyitiaca, commonly called Jayanti. — *Āyudhāgāra* (°dha-āg°), am, n. an armoury, arsenal.

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

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

Āyudhiya, 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.

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

आयोद āyoda, as, m., N. of a Rishi.

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

आर् 2. ār (ā-ri), cl. 3. P. *eyarti*, or cl. 5. P. *ārnoti*, *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. rī), an angle, a corner; N. of a tree; N. of a lake; brass; oxide of iron; (as), m. the planet Mars, *Apus*; the planet Saturn; (ā), f. a shoemaker's awl or knife, a bore, a probe, a spoke. — *Āra-kūta*, 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. — *Ārāvālī* (°rā-āv°), f., N. of a chain of mountains, a spur of the Vindhya.

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

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

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

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

आर् 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-rakshka, as, m. a watchman, a patrol; a village or police magistrat.

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

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

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

आरचित ā-racīta, as, ā, am (rt. rac), 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 Pañca-nada or the Pañjāb. — *Āraṭṭa-tja*, as, ā, am, born in Arāṭṭa; (as), m. an inhabitant of this country; a horse from it.

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

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

आराण्य āraṇya, ās, m. pl., N. of a class of deities forming part of the *Kalpa-bhavas*.

आराणि āraṇi, is, m. an eddy.

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

आराण्य 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*, ās, 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 *āraṇyaka-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 *Rāmāyana* and of the fourteenth book of the *Satapatha-Brāhmaṇa*.

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

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

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

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

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

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

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

Ā-rabhyaṃāna, 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. — *Ārumbha-tā*, f. beginning.

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