

the Gṛhastha, or householder, who was in the second stage, being required to pass not only into the stage of Vānaprastha, but also that of the Sannyāsin (Bhikṣu, Parivrājaka). The first stage, that of the Brahmacārin, was still obligatory, but was no longer allowed to remain a permanent one, as was originally possible.

Cf. Deussen, Philosophy of the Upanishads, 60, 367 et seq.

Ā-sreṣā, Ā-sreṣā. See Nakṣatra.

Āśva-ghna.—This name occurs in one passage of the Rigveda,¹ in a very obscure hymn, where it appears to denote a prince who had made offerings to Indra, and who may, as Ludwig² thinks, have been called Vitarāṇa.

¹ x. 61, 21.

² Translation of the Rigveda, 3, 165.

Āśvatara Āśvi, or Āśvatarāśvi.—These two expressions are used¹ as patronymics of Budhila, denoting, according to Sāyaṇa,² that he was son of Āśva, and descendant of Āśvatara.

¹ The first is found in Aitareya Brāhmaṇa, vi. 30; the second in Satapatha Brāhmaṇa, iv. 6, 1, 9; x. 6, 1, 1; | Bṛhadāraṇyaka Upaniṣad, iv. 15, 8; Chāndogya Upaniṣad, v. 11, 1; 16, 1.

² On Aitareya Brāhmaṇa, *loc. cit.*

Āśva-tthva.—Patronymic of Ahinā.¹

¹ Taittirīya Brāhmaṇa, iii. 10, 9, 10. Possibly to be read Āśvathya.

Āśva-medha is the patronymic of an unnamed prince, who occurs in a Dānastuti ('Praise of Gifts') in the Rigveda (viii. 68, 15, 16).

Āśva-vāla.—From this adjective ('made of horse-tail grass'), applied to a strew (*prastara*) in the Śatapatha Brāhmaṇa (iii. 4, 1, 17; 6, 3, 10), follows the existence of the Āśvavāla grass (*Saccharum spontaneum*).

Āśva-sūkti is mentioned in Pañcaviṃśa Brāhmaṇa (xix. 4, 2, *et seq.*) as an author of Sāmans (Soma chants) along with Gausūkti.