

Praśnaya, Nom. P. °yati, to question, interrogate, inquire after (2 acc.), Kāvād.

Praśnīn, m. a questioner, interrogator, VS.

Praśtavya, mfn. to be asked or questioned about (acc. with or without prati), Mn.; Yājñ.; MBh. &c.; to be consulted about (loc.), MBh.; MärkP.; to be inquired into, Śāk.; MärkP.; n. (impers.) one should ask or inquire about, Mālav.

Praśtri, m. one who asks or inquires, interrogator, querist, KathUp.; MBh.; MärkP.

प्रश्नि praśni, °nī, w. r. for priśni, °nī.

प्रश्नय pra-śratha, m. or pra-śranthana, n. (√śranth) laxity, relaxation, flaccidity, Pāṇ.; Vop.

प्रश्नम् pra-śraddhi, f. (√śrambh) trust, confidence, L.

प्रश्नय pra-śraya &c. See pra-√śri.

प्रश्नवण praśravāṇa, w. r. for pra-sravaṇa.

प्रश्नवस् praśravas, mfn. loud-sounding (said of the Maruts), RV. (Sāy. = prakriśhāṇa).

प्रश्नि 1. praśri, w. r. for priśni.

प्रश्नि 2. pra-√śri, P. -śrayati, to lean against, fix, Kath.; to join or add to (loc.), RV.

Pra-śraya, m. leaning or resting on, resting-place, ŚārngP.; inclining forward i.e. respectful demeanour, modesty, humbleness, affection, respect, civility (personified as a son of Dharma and Hri), MBh. &c. &c.; -vat, mfn. deferential, respectful, civil, modest, BhP. °yāvanata, mfn. bent down deferentially, MBh.; °yōttara, mfn. (words) full of modesty or humbleness, ib. °śrayana, n. respectful demeanour, modesty, BhP. °śrayin, mfn. behaving respectfully, courteous, modest (°yitā, f.), Kām.

Pra-śrita, mfn. bending forward deferentially, humble, modest, courteous, well-behaved (am, ind. humbly, deferentially), MBh.; Kāv. &c. (often w. r. °śrita); hidden, obscure (as a meaning), MBh.; m. N. of a son of Ānaka-dundubhi and Śānti-deva, BhP.

प्रश्नु pra-√śru, Ā. 3. sg. -śrinve, to be heard, be audible, RV. v, 87, 3; to become known or celebrated, ib. iv, 41, 2 &c. °śravāṇa and °śravas, see above.

प्रश्नय pra-ślatha, mfn. very loose, greatly relaxed, languid, flaccid, Daś. (cf. pra-śratha).

प्रश्नित pra-ślita, mfn. (for pra-śrita) bent, inclined (N. of the rule of Saṃdhi that changes as to o before sonant letters), RPrāt.

प्रश्नित pra-ślishṭa, mfn. (√ślish) twisted, entwined, coalescent (applied to the Saṃdhi of a or ā with a following vowel and of other vowels with homogeneous ones, also to the vowel resulting from this Saṃdhi and its accent), Prāt.; ŚāṅkhŚr.; Pat.

Pra-śleṣha, m. close contact or pressure, Amar.; coalescence (of vowels), Prāt.; Siddh.

प्रश्नस् pra-√śvas, P. -śvasiti, to breathe in, inhale, MBh.; Caus. -śvāsayaṭi, to cause to breathe, ŚBr.; to comfort, console, Hariv. °śvasitavya, n. (impers.) recovery of breath i.e. recreation should be procured for (gen.) or by (instr.) or through or by means of (instr.), TaittUp. °śvāsa, m. breathing in, inhaling, Suśr.

प्रश्नय praśtavya, °tri. See under praśna.

प्रश्ति praśti, m. (√1. as; cf. abhi-śti, upa-śti, pari-śti) 'being beyond or in front,' a horse harnessed by the side of other yoke-horses or in front of them, a side-horse or leader, RV.; AV.; Br.; a man at one's side, bystander, companion, RV.; Lāṭy.; a tripod (supporting a dish), TS., Sch. -mat (praśti), mfn. having side-horses (as a chariot), RV. -vāhana (praśti), mfn. (a chariot) drawn (also) by side-horses, yoked (at least) with 3 horses, ŚBr.; AitĀr. -vāhin, mfn. id., TBr.; TāṇḍBr.

प्रश् pra-śthā, mf(i)n. (√sthā; cf. Pāṇ. viii, 3, 92) standing in front, foremost, principal, best, chief, Ragh.; Rājat.; m. a leader, conductor, Kuval.; a species of plant, L.; (ī), f. the wife of a leader or chief, L. -tva, n. the being in front, pre-eminence, superiority, Rājat. -vāh, m. (strong -vāh, weak praśthāh; nom. -vāt, Pāṇ. viii, 2, 31, Sch.) a side-horse, L.; a young bull or steer training for the plough, W.; (praśthāh), f. a

cow for the first time with calf, L. (cf. praśthāvah, °thauhī).

प्रश्तिव pra-√shthiv, P. -shthivati, to spit out, ĀśvŚr.

प्रश्तिवाहिन praśthi-vāhin, w. r. for praśthi-v.

प्रश्नावैषाव praśna-vaishṇava, w. r. for praśna-v.

प्रस् pras, cl. 1. Ā. prasate, to extend, spread, diffuse, Dhātup. xix, 4; to bring forth young, Vop.

प्रसकल pra-sakala, mfn. very full (as a bosom), Śiś.

प्रसक्त pra-sakta, °ti. See under pra-√sañj.

प्रसक्षिन् pra-sakshin. See under pra-√sah.

प्रसङ्ग्य pra-saṅktavya. See under pra-√sañj.

प्रसंख्या pra-saṃ-√khyā, P. -khyāti, to count, enumerate, MBh.; to add up, calculate, ĀśvŚr.; MBh. °samkhyā, f. total number, suni, MBh.; reflection, consideration, KātyŚr. °samkhyāna, mfn. collecting or gathering (only for present needs), MBh. xiv, 2852, v. l. (Nīlak.); m. payment, liquidation, a sum of money, ib. iii, 10298 (Nīlak. 'a measure to mete out anything'); n. counting, enumeration, BhP.; reflection, meditation, MBh.; Tattvas.; reputation, renown, MBh. iii, 1382 (Nīlak.); -para, mfn. engrossed or absorbed in meditation, Kum.

प्रसङ्ग pra-saṅga. See under pra-√sañj.

प्रसंघ pra-saṃgha, m. a great multitude or number, MBh. vii, 8128 (v. l. pra-varsha).

प्रसच् pra-√sac, P. -sishakti, to pursue, RV. x, 27, 19.

प्रसंचक्ष pra-saṃ-√caksh, Ā. -cashṭe (Pot. -cakshīt), to reckon up, recount, enumerate, Lāṭy.; to penetrate, investigate, Nyāyas., Sch.

प्रसञ्ज pra-√sañj, P. Ā. -sajati, °te, (P.) to hang on, attach to (loc.), Lāṭy.; to hang with i.e. to provide or supply with (instr.), ŚBr.; to cling to (loc.), Daś.; to engage with any one (loc.) in a quarrel or dispute, ChUp.; (only ind. p. -sajya) to be attached to the world, BhP.; to result, follow, be the consequence of anything, Sarvad.; to cause to take place, Pat.; (Ā.) to attach one's self to (acc.), MBh.; Pass. -sajyate or -sajjate (°tī), to attach one's self, cling to, be devoted to or intent upon or occupied with (loc.), Mn.; MBh. &c.; to be in love (pr. p. -sajjantī), Hariv.; (-sajjate), to be the consequence of something else; result, follow, be applicable, Pat.; Bhāṣhāp.; Sarvad.; Caus. P. -sañjayati, to cause to take place, Naish.; Ā. -sajjyate, to attach to, stick in (loc.); with na, 'to fly through,' said of an arrow), R.

Pra-sakta, mfn. attached, cleaving or adhering or devoted to, fixed or intent upon, engaged in, occupied with (loc. or comp.), Mn.; MBh. &c.; clinging to the world, mundane, BhP.; being in love, enamoured, MBh.; Kāv.; (ifc.) supplied or provided with, R. (v. l. pra-yukta); resulting, following, applicable, Kāś.; Kathās.; Sarvad.; continual, lasting, constant, eternal, MBh.; Kāv. &c.; used, employed, W.; got, obtained, ib.; opened, expanded, ib.; contiguous, near, A.; (°saktā), w. r. for °sattā, AV.; ibc. and (am), ind. continually, incessantly, eternally, ever, Kāv.; -dhī or -hridaya, mfn. with heart or mind intent upon or occupied with (comp.), Var.; °tāśru-mukha, mf(i)n. having the face wet with tears, R. °saktavya, mfn. to be attached to (loc.), Kathās. °sakti, f. adherence, attachment, devotion or addiction to, indulgence or perseverance in, occupation with (loc. or comp.), Mn.; Kir.; Kathās. (cf. a-pras° and ati-pras°); occurrence, practicability (°tim pra-√yā, 'to be practicable'), Rājat.; (in gram.) bearing upon, applicability (of a rule), RPrāt., Sch.; connection, association, W.; inference, conclusion, ib.; a topic of conversation, ib.; acquisition, ib. °saṅk-tavya, mfn. to be caused to take place, Pat.

Pra-saṅga, m. adherence, attachment, inclination or devotion to, indulgence in, fondness for, gratification of, occupation or intercourse with (loc., gen. or comp.), Mn.; MBh. &c. (ena, ind. assiduously, zealously, eagerly; cf. also below); evil inclination or illicit pursuit, Mn. ix, 5; union, connection (ifc.

'connected with,' e.g. madhu-prasaṅga-madhu, 'honey connected with or coming in the spring season'), Ratnāv. i, 17; (pl.) all that is connected with or results from anything, Kām.; occurrence of a possibility, contingency, case, event, ŚrS.; Mn.; Śāṅk.; Pāṇ., Sch. (e.g. ekaḥ pluta-prasaṅge, 'in the event of a diphthong being prolated'); applicability, Vajras.; an occasion, incident, conjuncture, time, opportunity, MBh.; Kāv. &c. (ibc.; ena, āt and atas, ind. when the occasion presents itself, occasionally, incidentally; prasaṅge kutrāpi, 'on a certain occasion'; amunā prasaṅgena, tat-prasaṅgena or etat-prasaṅge, 'on that occasion'); mention of parents (? = guru-kīrtita), Sāh.; (in dram.) a second or subsidiary incident or plot, W.; N. of a man, Kathās.; (pl.) of a Buddhist school; -nivā-ṛaṇa, n. the prevention of (similar) cases, obviation of (like future) contingencies, Kull. on Mn. viii, 334; -prōshita, mfn. happening to be departed or absent, Daś.; -ratnākara, m., -ratnāvalī, f. N. of wks.; -vat, mfn. occasional, incidental, Daś.; -vasāt, ind. according to the time, as occasion may demand, MW.; -vinivṛitti, f. the non-recurrence of a case, Mn. viii, 368; -sama, m. (in Nyāya) the sophism that the proof too must be proved, Nyāyas.; Sarvad.; °gānu-saṅgena, ind. by the way, by the by, Śāṅkhyas., Sch.; °gābharāṇa, n. N. of a modern poetical anthology. °saṅgin, mfn. attached or devoted to (comp.), Ritus.; Śāṅk.; connected with, dependent on, belonging to, contingent, additional, MBh.; Suśr.; occurring, appearing, occasional, incidental, MBh.; Pat.; secondary, subordinate, non-essential, MBh.; °gi-tā, f. attachment, addiction to, intercourse with (comp.), MBh.; Tattvas. °sajya, mfn. to be attached to or connected with; applicable; -tā, f. applicability, Śāṅkar.; -pratishedha, m. the negative form of an applicable (positive) statement, Pat. (also °sajyāyām pr°, ib.; °dha-tva, n., Sāh.) °sañjana, n. attaching, uniting, combining, connecting, W.; applying, bringing into use, bringing to bear, giving scope or opportunity, introduction, ib. °sañjayitavya, mfn. = °saṅktavya, ĀśvŚr., Sch.

प्रसद् pra-√sad, P. -sīdati (ep. also Ā. °te), to fall into the power of (acc.), MaitrS.; AitBr.; to settle down, grow clear and bright, become placid or tranquil (as the sea or sky; met. applied to the mind), MBh.; Kāv. &c.; to become clear or distinct, KathUp.; Kām.; to become satisfied or pleased or glad, be gracious or kind (with gen. 'to favour,' with inf. 'to deign to,' Impv. often 'be so gracious, please'), Mn.; MBh. &c.; to be successful (as an action), Ragh.; Caus. -sādayati (m.c. also °te; Pass. -sādyate), to make clear, purify, Kāvād.; Kathās.; to make serene, gladden (the heart), Bhartṛ.; to render calm, soothe, appease, propitiate, ask a person (acc.) to or for (inf., dat., loc., arthe with gen., or artham ifc.), Mn.; MBh. &c. °sattā, mfn. satisfied, pleased, RV. v, 60, 1. °satti, f. clearness, brightness, purity, W.; graciousness, favour, Bālar.; Siphās. °sadman, in dīrghā-ḥ, q. v. °sanna, mfn. clear, bright, pure (lit. and fig.), MBh.; Kāv. &c.; distinct, perspicuous, MBh.; Kām.; true, right, plain, correct, just, Mālav.; Mālatim.; placid, tranquil, R.; Var.; Āp.; soothed, pleased; gracious, kind, kindly disposed towards (with loc., gen., or acc. and prati), favourable (as stars &c.); gracious, showing favour (as a speech), MaitrUp.; MBh.; Kāv. &c.; m. N. of a prince, Hemac.; (ā), f. propitiating, pleasing, W.; spirituous liquor made of rice, Car.; Pat.; -kalpa, mfn. almost quiet, tolerably calm, Pañcat.; -gātra-tā, f. having tranquil limbs (one of the 80 minor marks of a Buddha), Dharmas. 84; -candikā, f. N. of a drama; -candra, m. N. of a prince, HPariś.; -jala, mfn. containing clear water, R.; -tarka, mfn. conjecturing right, Mālav.; -tā, f. brightness, clearness, purity, Suśr.; clearness of expression, perspicuity, Cat.; complacency, good humour, Kāv.; Rājat.; VP.; -tva, n. clearness, purity, MBh.; Ragh.; -pāda, m. or n. (?) N. of wk. by Dharma-kīrti; -prāya, mfn. rather plain or correct, Mālatim.; -mukha, mfn. 'placid-countenanced,' looking pleased, smiling, W.; -rasa, mfn. clear-juiced, Kpr.; -rāghava, n. N. of a drama by Jaya-deva; -venkateśvara-māhātmya, n. N. of a legend in the Bhavishyōttara-Purāṇa; -salila, mfn. = -jala, MBh.; °sannātman, mfn. gracious-minded, propitious, MaitrUp.; °sannērā, f. spirituous liquor made of rice, L.

Pra-sāda, m. (ifc. f. ā) clearness, brightness, pellucidness, purity (cf. ambu-p°), Up.; Kālid. &c.