

possessed of or connected with superhuman powers. - **vivarana**, n., N. of a work.

**ऐष** *aisha*, am, n., N. of several Sāmans.

**ऐषमस** *aishamas*, ind. (Pāṇ. v, 3, 22) in this year, in the present year, ŚBr. iii. - **°tana**, -**°tya**, mfn. occurring in or relating to this year, of this year, Pāṇ. iv, 2, 105.

**ऐषावीर** *aishāvīra*, as, m. belonging to the despised Brāhmanic family called Eshavira [Sāy.], ŚBr. ix, xi.

**ऐषिर** *aishira*, am, n., N. of several Sāmans.

**ऐषीक** *aishika* (or *aishika*), mfn. (fr. *ishikā*), consisting of stalks, KātyŚr.; made of reeds or cane (as a missile), MBh.; R.; treating of missiles made of reeds; (*aishikam parva*, N. of a section [Adhyāyas 10-18] of the tenth book of the Mahābhārata); (*ās*), m. pl., N. of a people, VP.

**ऐषीरथि** *aishīrathi*, is, m., N. of Kuśika (author of a Vedic hymn), Sāy. on RV. i, 10, 11.

**ऐषुकारि** *aishukāri*, is, m. a descendant of Ishu-kāra, Pāṇ. iv, 2, 54. - **bhakta**, mfn. inhabited by Aishukāris (as a country), ib. **Aishukāry-ādi**, m., N. of a gaṇa, ib.

**Aishumata**, as, m. a descendant of Ishu-mat, N. of Trāta, VBr.

**ऐष्टक** *aishṭakā*, mfn. (fr. *ishṭakā*), made of bricks (as a house), Hcat.; (*am*), n. the sacrificial bricks collectively, ŚBr.; putting up the bricks, Śulbas.

**ऐष्टिक** *aishṭika*, mf(i)n. (fr. *ishṭi*), belonging or relating to an Isṭi sacrifice, relating to sacrifice, ĀśvŚr.; Comm. on VS.; Hcat. &c.; to be performed in the manner of an Isṭi sacrifice, Comm. on KātyŚr. - **paurtika**, mfn. connected with sacrifices and with doing good works (not included under the head of sacrifices), Mn. iv, 227, (*antarvedikam bahirvedikam ca*, Kull.)

**ऐहिक** *aihika*, mfn. (fr. *iha*), of this place, of this world, worldly, local, temporal, BhP.; Vedāntas. &c.

**Aihalaukika**, mf(i)n. (fr. *iha-loka*), of this world, happening in this world, terrestrial &c., gaṇa *anusatikādi*, Pāṇ. vii, 3, 20; MBh.

## ओ ०.

**ओ** 1. *o*, the thirteenth vowel of the alphabet (corresponding to English *o*). - **kāra**, m. the letter or sound *o*, Lāṭy.; APRāt.

**ओ** 2. *o*, ind. an interjection, L.; a particle of addressing; calling; reminiscence; of compassion, L.

**ओ** 3. *o*, *os*, m., N. of Brahmā, L.

**ओ** 4. *ō* (*ā-√u*).

1. **ōta** (for 2. see col. 3), mfn. addressed, invoked, summoned, AV.

**ओक** *oka*, as, m. (*√uc*, Comm. on Uṇ. iv, 215), a house, refuge, asylum (cf. *an-oka-sāyin*); a bird, L.; = *vriśhala*, T.; conjunction of heavenly bodies, L. - **ja**, mfn. born in the house, bred at home (as cows), Hcat.

**ōkas**, as, n. house, dwelling, place of abiding, abode, home, refuge, asylum, RV.; AV.; MBh.; BhP. &c.; (cf. *divāukas*, *vandūkas*, &c.) **Okah-sārin**, mfn. going after or frequenting an abode, AitBr. **Oko-nidhana**, n., N. of a Sāman.

**Okivas**, mfn. (irr. p. p. P. of *√uc*) accustomed to, used to, having a liking for, RV. vi, 59, 3.

**Okya**, mfn. fit for or belonging to a home, RV. ix, 86, 45; (*am*), n. = *ōkas* above, RV.

**ओकण** *okana*, as, *okani*, is, m. a bug, L.

**Okodani**, *okani*, f. id., L.

**ओकुल** *okula*, as, m. wheat fried slightly, L.

**ओक्ष** *ōksh* (*ā-√uksh*), P. -*ukshati*, to sprinkle over or upon, RV.

**ओख** *okh*, cl. 1. P. *okhati*, *okhām-cakāra*, *okhitā*, &c., to be dry or arid; to be able, suffice; to adorn; to refuse, ward off, Dhātup. v, 7.

**ओगण** *ogana*, mfn. assembled, united [Sāy.], RV. x, 89, 15.

**ओगीयस्** *ogīyas* (= *ōjīyas*), compar. of *ugrā*, p. 172, col. 2, BṛĀrUp.

**ओघ** *ogha*, as, m. (ifc. f. *ā*); (*√vah*) flood, stream, rapid flow of water, MBh.; Megh.; Śak. &c.; heap or quantity, flock, multitude, abundance, MBh.; BhP.; Kathās. &c.; quick time (in music), L.; uninterrupted tradition, L.; instruction, L.; (cf. *augha*.) - **niryukti**, f., N. of a work. - **ratha**, m., N. of a son of Oghavat, MBh. xiii. - **vat**, mfn. having a strong stream (as a river), MBh. iii; (*ān*), m., N. of a king, MBh. xiii; BhP.; (*tī*), f., N. of a daughter (MBh.) or sister (BhP.) of Oghavat; N. of a river, VP.

**ओज्** *oj*, cl. 1. 10. P. *ojati*, *ojayati*, to be strong or able; to increase, have vital power, Dhātup. xxxv, 84.

**ओज** *oja*, mfn. odd (as the first, third, fifth, &c. in a series), RPrāt.; Sūryas.; VarBṛS.; (*as*), m., N. of a son of Kṛishṇa, BhP.; = *ōjas*, L.

**ओजस्** *ōjas*, as, n. (*√vaj* or *uj*; cf. *ugra*), bodily strength, vigour, energy, ability, power, RV.; AV.; TS.; AitBr.; MBh. &c.; vitality (the principle of vital warmth and action throughout the body), Suśr. &c.; (in rhet.) elaborate style (abounding with compounds); vigorous or emphatic expression, Sāh.; Vām.; water, L.; light, splendour, lustre, L.; manifestation, appearance, L.; support, L.; (*ās*), m., N. of a Yaksha, BhP.; [cf. Zd. *av-jan̄h*, 'power'; Gk. *ὄγ-ιός*, *ἀὐγ-ή*, *ἐπι-αυγής*; Lat. *vigēre*, *augere*, *augur*, *augus-tus*, *auxilium*; Goth. *aukan*; Eng. *eke*.] - **tara**, mfn. = *ōjīyas*, Comm. on BṛĀrUp. - **°vat**, mfn. vigorous, powerful, strong, energetic, RV. viii, 76, 5; AV. viii, 5, 4; 16; VS. - **°vin**, mfn. id., TS.; ŚBr.; MBh. &c.; (*tī*), m., N. of a son of Manu Bhautya, VP.; (*ojasvi*)-*tā*, f. an energetic or emphatic manner of expression or style, Sāh.

**Ojasīna**, mfn. having strength, powerful, TS. iv; Pāṇ.

**Ojasyā**, mfn. vigorous, powerful, MaitrS. ii; Pāṇ.

**Ojāya**, Nom. A. *ojāyate* (p. *ojāydmāna*) to exhibit strength or energy, make effort, RV. i, 140, 6; ii, 12, 11; iii, 32, 11; Pat. on Pāṇ. iii, 1, 11; Bhaṭṭ.

**Ojāyita**, am, n. stout-heartedness, courageous behaviour.

**Ojishṭha**, mfn., superl. of *ugrā*, q. v.; (*as*), m., N. of a Muni, BrahmP.; (*ās*), m. pl. the descendants of the same, ib.; [cf. Zd. *aojista*.]

**Ojīyas**, mfn., compar. of *ugrā*, q. v.

**Ojo** (in comp. for *ōjas* above). - **dā**, mfn. granting power, strengthening, RV. viii, 3, 24; TS. v; [cf. Zd. *aogazdāo*]; - **tama**, granting great power, very strengthening, RV. viii, 92, 17; [cf. Zd. *aogazdaṭema*.] - **pati** (with irr. Sandhi), m., N. of a deity of the Bodhi tree, Lalit. - **balā**, f., N. of a goddess of the Bodhi tree, ib. - **mānī**, f., N. of a plant, Kauś.

**Ojmān**, ā, m. power, vigour, energy, speed, velocity, RV. vi, 47, 27; AV.; [cf. Lat. *augmentum*; Lith. *augmū*.]

**ओड** *oda*, as, m., N. of a man, Rājat.

**ओडव** *odava* (*odaka*, W.), as, m. (in mus.) a mode which consists of five notes only (omitting Rishabha and Pañcama).

**ओडिका** *odikā*, *odī*, f. wild rice, L.; (cf. *odanā*.)

**ओद्र** *odra*, as, m., N. of a country (the modern Orissa; see Lassen, IA. i, 224, note 2); (*ās*), m. pl. the inhabitants of that country, Hariv.; Mn. x, 44; R. &c.; the China rose, L. - **deśa**, m., N. of the country Orissa. - **pushpa**, n. the flower of the China rose, L. **Odrākhyā**, f. the China rose, L.

**ओढ** *ōdha*, mfn. (p. p. of *ā-√vah*, q. v.) brought or carried near.

**ओण** *oṇ*, cl. 1. P. *oṇati*, *oṇām-cakāra*, *oṇitā*, &c., to remove, take away, drag along, Dhātup. xiii, 11.

**Onī**, is, m. (or f.?) protection (from misfortune), shelter [Sāy.], RV. i, 61, 14; (*tī*), m. (or f.?) du. 'the two protectors,' the parents, RV. ix, 101, 14; (metaphorically) heaven and earth, RV. ix, 16, 1; 65, 11; AV. vii, 14, 1 (= VS. iv, 25).

**ओण्ड** *oṇḍra*, as, m., N. of a king, Bālar.

**ओत** 2. *ōta* (for 1. see 4. *ō*), p. p. of *ā-√ve*, p. 156, col. 2. - **prota**, see id.

**ओतु** 1. *ōtu*, us, m. (*√ve*), the woof or cross-threads of a web, RV. vi, 9, 2; AV. xiv, 2, 51; TS. vi; Kauś.; (*tu*), n., N. of a Sāman, ĀrshBr.

**O'tave**, *ōtavai*, Ved. inf.

**ओतु** 2. *otu*, us, m. f. (*√av*, Uṇ. i, 70), a cat, Comm. on Pāṇ. vi, 1, 94.

**ओत्सूर्यम्** *ōtsūryam*, ind. until the sun rises, AV. iv, 5, 7.

**ओदक** *odakā*, am, n. (probably irr. for *audaka*) an animal living in water, TĀr. i, 26, 7.

**ओदती** *ōdatī*, f. (pres. p. of *√ud*) 'sprinkling or refreshing,' N. of Ushas or the dawn, RV. i, 48, 6; viii, 69, 2.

**Odānā**, as, am, m. n. (*√ud*, Uṇ. ii, 76), grain mashed and cooked with milk, porridge, boiled rice, any pap or pulpy substance, RV.; AV.; ŚBr.; MBh. &c.; (*as*), m. cloud, Nigh.; (*tī*), f. *Sida Cordifolia*, L. - **pacana**, m., N. of the fire on the southern altar, Kāth. - **pāki**, f. (Pāṇ. iv, 1, 64) *Barleria Cærulea*, Bhpr.; Nigh. - **pānīniya**, m. one who becomes a pupil of or studies the work of Pāṇini only for the sake of getting boiled rice, Kāś. on Pāṇ. vi, 2, 69; Pat. on Pāṇ. i, 1, 73. - **bhojikā**, f. eating boiled rice, Kāś. on Pāṇ. iii, 3, 111. - **vat**, mfn. provided with boiled rice, TS. ii. - **sava**, m. a particular oblation, Comm. on TBr. ii, 7, 7. **Odānāhvayā** and **odānāhvā**, f., N. of a plant, L.

**Odānika**, mf(i)n. receiving boiled rice, Kāś. on Pāṇ. iv, 4, 67; (*ā*), f. *Sida Cordifolia*, L.

1. **Odāniya**, Nom. P. *odāniyati*, to wish for boiled rice, Comm. on KātyŚr.

2. **Odāniya**, mfn. consisting of or belonging to boiled rice, gaṇa *apūpādi*, Pāṇ. v, 1, 4.

**Odanya**, mfn. id., ib.

**Odma**, as, m. the act of wetting, moistening, Pāṇ. vi, 4, 29.

**ōdman**, a, n. flowing, flooding, VS. xiii, 53; Kāś. on Pāṇ. vi, 1, 94; [cf. *olla* (= *od-la*); also Zd. *aodha*, pl. 'waters,' 'flood.']

**ओधस्** *odhas*, as, n. = *ūdhas*, q. v., L.

**ओपद्** *ōpa-√dru*, P. (Impv. 2. sg. -*drava*) to hasten near to, RV. vi, 48, 16.

**ओपश** *opasā*, as, m. (fr. *upa-√sī*), that on which any one rests, a cushion, pillow, RV. ix, 71, 1; x, 85, 8; AV. ix, 3, 8; xiv, 1, 8; top-knot, plume (perhaps for *avapasa*, *√pas*); (*am*), n. a support, stay, pillar, RV. i, 173, 6; viii, 14, 5.

**Opasīn**, mfn. provided with or lying upon cushions or pillows, effeminate, AV. vi, 138, 1; 2.

**ओप्य** *ōpya* (*ā-upya*), ind. p. of *ā-√2. vap* (q. v.), having scattered or thrown into, pouring down, ŚBr.; ĀśvGr. &c.

**ओम्** *ōm*, ind. (*√av*, Uṇ. i, 141; originally *om* = *ām*, which may be derived from *ā*, BRD.), a word of solemn affirmation and respectful assent, sometimes translated by 'yes, verily, so be it' (and in this sense compared with Amen; it is placed at the commencement of most Hindū works, and as a sacred exclamation may be uttered [but not so as to be heard by ears profane] at the beginning and end of a reading of the Vedas or previously to any prayer; it is also regarded as a particle of auspicious salutation [Hail!]; *om* appears first in the Upanishads as a mystic monosyllable, and is there set forth as the object of profound religious meditation, the highest spiritual efficacy being attributed not only to the whole word but also to the three sounds *a*, *u*, *m*, of which it consists; in later times *om* is the mystic name for the Hindū triad, and represents the union of the three gods, viz. *a* (Vishṇu), *u* (Śiva), *m* (Brahmā); it may also be typical of the three Vedas; *om* is usually called *praṇava*, more rarely *akshara* or *ekākshara*, and only in later times *om-kāra*, VS.; ŚBr.; ChUp. &c.; (Buddhists place *om* at the beginning of their *vidyā shadāksharī* or mystical formulary in six syllables [viz. *om maṇi padme hūṃ*]; according to T. *om* may be used in the following senses: *praṇave*, *ārambhe*, *svikāre*, *anumatau*, *apākritau*, *asvikāre*, *māngale*, *śubhe*, *jñeye*, *brahmaṇi*; with preceding *a* or *ā*, the *o* of *om* does not form Vṛiddhi (*au*), but Guṇa (*o*), Pāṇ.