

ओङ्कारः See under ओम्.

ओज् 1, 10 U. (ओजति, ओजयति, ओजयितुम्, ओजित) 1 To be strong or able. -2 To increase, grow.

ओज a. Odd, uneven. -जम् = ओजस् q. v.

ओजस् n. 1 Bodily strength, vigour; energy, ability. -2 Vitality; Ms. 1. 16. -3 Virility, the generative faculty. The writers on Āyurveda, however, distinguish between ओजस् and शुक्रम्; cf. क्षीरस्थघृतमिव भिन्नमोजः शुक्रेण Dalhana. रसादीनां शुक्रान्तानां धातूनां यत् परं तेजस्तत् खलु ओजः Sruśr. औजोविद्वदौ देहस्य तुष्टि-पुष्टिबलोदयाः Aṣṭāṅga. -4 Splendour, light; Bhāg. 7. 3. 23. -5 (In Rhet.) An elaborate form of style, abundance of compounds; (considered by Daṇḍin to be the 'soul of prose'); ओजः समासभूयस्त्वमेतद्द्वयस्य जीवितम् Kāv. 1. 80; see K. P. 8 also; said to be of 5 kinds in R. G. -6 (In Astr.) Each alternate sign of the zodiac (as the first, third &c.). -7 Water. -8 Metallic lustre. -9 Manifestation, appearance. -10 Skill in the use of weapons. -11 Speed; एष ह्यतिबलः सैन्ये रथेन पवनौजसा Rām. 7. 29. 12.

ओजसीन, ओजस्य a. Ved. Strong, powerful.

ओजस्वत्, ओजस्विन् a. 1 Strong, vigorous, energetic, powerful; रूपं तदोजसि तदेव वीर्यम् R. 5. 37; Śi. 12. 35. -2 Splendid, bright. -3 See ओजस् (5); प्रसादरम्यमोजसिब Ki. 11. 38.

ओजायते 10 Den. Ā. [Vārt. on P. III. 1. 11.] To show strength or vigour, exhibit one's heroism; ओजायमानं यो अहिं जघान Rv. 2. 12. 11, ओजायमाना तस्यार्घ्यं प्रणीय जनकात्मजा Bk. 5. 76; U. 5. 31.

ओजायितम् Stout-hearted, courageous behaviour.

ओजिष्ठ a. (Super. of उग्र also) Most strong, vehement.

ओजीयस् a. More vehement, stronger.

ओजमन् a. An instigator. -m. 1 Speed; velocity; अपामोजमानं परि गोभिरावृत्तम् Rv. 6. 47. 27. -2 Strength.

ओङ्क, -ङ्कः A musical mode which omits two of the notes of the scale (रि and प).

ओङ्काः, -ओङ्गी Wild rice.

ओङ्गः, -औपङ्गः (m. pl.) N. of a people and their country (the modern Orissa); Ms. 10. 44. -ङ्गः The China-rose. -ङ्गम् The Java-flower, -Comp. -आख्या the China-rose. -पुष्पम् the Java-flower; Hibiscus Rosa Sinensis and its flowers (Mar. जास्वंद).

ओण् 1 P. (ओणति, ओणितुम्) To remove, take or drag along.

ओणि a. Removing. -णी (du.) 1 Heaven and earth. प्र ते सेतार ओण्यो रसं मदाय घृष्ट्वये Rv. 9. 16. 1. -2 Vessel used in the preparation of Soma. -3 Preserving power, protection.

ओत a. [आ-वे-क] Woven, sewn with threads across. -Comp. -प्रोत a. 1 sewn crosswise and lengthwise. -2 extending in all directions Mb. 5. (-तम्) ind. crosswise and lengthwise, vertically and horizontally.

ओतुः 1 The woof or cross threads of a web; नहं तन्तुं न वि जानाम्योतुम् Rv. 6. 9. 2. -2 A cat (f. also); as in स्थूले (लौ) तुः. [Vārt. ओत्वोष्ठयोः समासे वा on P. VI. 1. 94], Śukra. 4. 161.

ओदती Issuing out, rising upwards; epithet of the Dawn; नदं व ओदतीनाम् Rv. 8. 69. 2.

ओदनः, -नम् [उन्द्-युच् U. 2. 76] 1 Food, boiled rice; e. g. दध्योदनः, घृतं, गुडं, मांसं &c. -2 Grain mashed and cooked with milk. -3 A cloud. (Sometimes ओदन is prefixed to the names of pupils to denote that the pupil's object is more to be fed by his master than be taught; e. g. ओदनपाणिनीयाः P. VI. 2. 69 Sk. Mbh. on P. I. 1. 73. -नी The plant (बला) Sida Cordifolia (Mar. चिकणा). -Comp. -आह्वया, -आह्वा, -ओदनिका N. of a medicinal plant (महासमंगा).

ओदनीयति Den. P. To wish to make mashed food of anything; पुरोडाशं यद्योदनीयन्ति.

ओषः, -ओषन् n. 1 Flowing; flooding; Vāj. 13. 53. -2 Wetting; P. VI. 4. 29.

ओघस् n. An udder.

ओपशः Ved. 1 Pillow, cushion; हरिरोपशं कृणुते नभस्पयः Rv. 9. 71. 1. -2 Support, stay, pillar; चक्राण ओपशं दिवि Rv. 8. 14. 5. -3 An ornament of the head; curl; a horn (Sāy.).

ओपशिन a. Lying upon cushions; effeminate; इमं मे अद्य पूरुषं क्लीबमोपशिनं कृधि Av. 6. 138. 1.

ओम् ind. 1 The sacred syllable om, uttered as a holy exclamation at the beginning and end of a reading of the Vedas, or previous to the commencement of a prayer or sacred work. -2 As a particle it implies (a) solemn affirmation and respectful assent (so be it, amen!); (b) assent or acceptance (yes, all right); ओमित्युच्यताममात्यः Māl. 6; ओमित्युक्तवतोऽथ शाङ्गिण इति Śi. 1. 75; द्वितीयश्वेदोमिति ब्रूमः S. D. 1; (c) command; (d) auspiciousness; (e) removal or warding off. -3 Brahman. [This word first appears in the Upaniṣads as a mystic monosyllable, and is regarded as the object of the most profound religious meditation. In the Maṇḍūkya Upaniṣad it is said that this syllable is all what has been, that which is and is to be; that all is om, only om. Literally analysed, om is taken to be made up of three letters or quarters; the letter a is Vaiśvānara, the spirit of waking souls in the waking world; u is Taijasa, the spirit of dreaming souls in the world of dreams; and m is Prajñā, the spirit of sleeping and undreaming souls; and the whole om is said