

*Bailvāyana*, as, m. a patronymic from Bailva.

बैल्ययत *bailvayata*, *bailvayatyā*, see Gaṇa Kraudy-ādi to Pān. IV. 1, 80.

बैहोनरि *baihinari*, is, m. a patronymic from Bahinara; (also written *vaihinari*.)

बोकडी *bokaḍī*, f. the plant *Argyrea Speciosa* or *Argentea* (= *bastāntrī*).

बोकण *bokaṇa*, N. of a place.

बोडव्य *boddhavya*, *boddhri*. See below.

बोध *bodha*, as, ā, am (fr. rt. 1. *budh*), knowing, understanding; (as), m. perception, apprehension, observation, conception, thought; knowledge, understanding, wisdom, intellect, sense, intelligence [cf. *dur-b°*, *vīparita-b°*]; waking, becoming awake, waking state, (*bodham pra-yā*), to become awake, wake up; said of a spell, i. e. to begin to take effect); the opening of blossom, bloom; making known, informing, instructing; awakening, arousing; a designation, epithet; Knowledge personified as the son of Buddha; (ās), m. pl., N. of a people; of a district. — *Bodha-kara*, as, ī, am, causing knowledge; one who informs or teaches, a teacher; one who awakens or rouses; (as), m. 'an awakener,' a minstrel who wakes a prince or chief in the morning with music. — *Bodha-gamya*, as, ā, am, attainable by the intellect, intelligible, within the compass of the understanding. — *Bodha-ghanācārya* ('*na-āc°*'), as, m., N. of a teacher. — *Bodha-citta-vivarāṇa*, am, n., N. of a Buddhist work; (perhaps wrongly for *bodhi-citta-vivarāṇa*.) — *Bodha-tas*, ind. through wisdom or understanding. — *Bodha-dhishāṇa*, as, m. one whose intellect is knowledge (an epithet of the Supreme Being?). — *Bodha-pūrvam*, ind. knowingly, consciously; a-b°, unconsciously. — *Bodha-prithivī-dhara*, as, m., N. of a preceptor. — *Bodha-vāsara*, as, m. 'the day of waking,' the eleventh day in the light half of the month Kārtika (in which Vishṇu awakes from his sleep; = *bodhani*). — *Bodha-sudhā-kara* ('*dhā-āk°*'), as, m., N. of a Vedānta work. — *Bodhātīta* ('*dha-at°*'), as, ā, am, beyond the reach of the understanding. — *Bodhātman* ('*dha-āt°*'), ā, m. (with Jains) the intelligent and sentient soul. — *Bodhānanda-ghana* ('*dha-ān°*'), as, m., N. of a preceptor; [cf. *bodha-ghanācārya*.] — *Bodhārya-yati* ('*dha-ar°*'), is, m., N. of a preceptor.

*Boddhavya*, as, ā, am, to be observed or regarded, observable, to be attended to; to be perceived, perceptible, to be recognised; to be known or understood, intelligible; to be awakened or roused; to be enlightened, to be admonished; to be informed, one whose attention is to be called to anything.

*Boddhri*, *dhā*, *dhri*, *dhri*, one who knows or understands; an observer. — *Boddhri-tva*, am, n. the being one who knows or understands, knowing, capacity for understanding.

*Bodhaka*, as, ikā, am (fr. the Caus.), causing to know, apprising, informing, instructing, explaining, teaching, an instructor, teacher [cf. *bāla-b°*]; denoting, indicating, signifying; arousing, awakening; (as), m. a spy, informer; N. of a man; (ās), m. pl., N. of his descendants. — *Bodhaka-tva*, am, n. the state of causing to know, giving information or instruction; capability of instructing.

*Bodhana*, as, ī, am (fr. the simple rt. and fr. the Caus.), making known, informing, explaining, teaching, instructing, enlightening [cf. *bāla-bodhanī*]; wakening, rousing, exciting; kindling, inflaming; (as), m. the planet Mercury; N. of a mountain; (i), f. intellect, understanding, knowledge; 'the day of awaking,' an epithet of the eleventh day in the light half of the month Kārtika on which Vishṇu awakes from his sleep [cf. *utthānaikādaśī*]; long pepper; (am), n. observing, marking, perceiving; causing to perceive or know, instructing, teaching; signifying, denoting, indicating; making attentive; waking, being awake; causing to wake, awakening, rousing, arousing; burning incense (regarded as the 'awaken-

ing' of a perfume); 'the awaking of Durgā,' N. of a festival on the ninth day of the dark half of the month Bhādra. — *Bodhana-mantra*, as, m., N. of a chapter of the Pūrāṇa-sarvasva.

*Bodhaniya*, as, ā, am, to be known or understood, intelligible, to be apprehended; to be made known or explained.

*Bodhan-manas*, Ved. a various reading for *bodhin-manas*, q. v.

*Bodhayat*, an, anti, at, causing to know, informing, apprising, teaching; causing to wake, wakening, rousing.

*Bodhayitavya*, as, ā, am, to be caused to understand, to be made acquainted with, to be informed of (with acc.; cf. *bodhitavya* below).

*Bodhayitri*, tā, m. one who causes to know, a teacher, preceptor; a waker, awakener.

*Bodhayitshnu*, us, us, u (fr. the Caus.), wishing to awaken, intending to arouse.

*Bodhāna*, as, ā, am, prudent, clever; (as), m. a prudent man; an epithet of Brīhaspati; [cf. *budhāna*.]

*Bodhāyana*, as, m., N. of a teacher and author of the Brahma-sūtra-vṛtī, a philosophical work.

*Bodhi*, is, m. (with Buddhists and Jains) perfect wisdom (by which a man becomes a Buddha or Jina); the illuminated or enlightened intellect of a Buddha [cf. *deva-b°*]; the tree under which perfect wisdom is attained or under which a man becomes a Buddha, the sacred fig-tree, *Ficus Religiosa* [cf. *bodhi-taru*]; an epithet of Buddha; N. of one of the thirty-four Jātakas of Buddha; 'the waker,' a cock; (ayas), m. pl., N. of a people [cf. *bodha*, *bauḍhī*]; (is, īs, ī), wise, learned (?). — *Bodhi-citta-vivarāṇa*, am, n., N. of a work mentioned in the Sarva-darśana-saṅgraha. — *Bodhi-taru*, us, or *bodhi-druma*, as, m. 'tree of wisdom,' the sacred fig-tree under which perfect knowledge is obtained.

— *Bodhi-dā*, as, m. (with Jains) an Arhat. — *Bodhi-dhana*, as, m., see the next. — *Bodhi-dharma*, as, m., N. of a Buddhist patriarch whose original name was Bodhi-dhana. — *Bodhi-bhadra*, as, m., N. of a Buddhist teacher. — *Bodhi-maṇḍā*, N. of a seat which was said to have risen out of the earth under the sacred fig-tree when Śākya-muni attained to Bodhi or perfect wisdom; = *bodhi-maṇḍala*. — *Bodhi-maṇḍala*, am, n., N. of the place where Śākya-muni attained to Bodhi or perfect wisdom. — *Bodhi-vriksha*, as, m. = *bodhi-taru*. — *Bodhi-saṅghārāma* ('*gha-ār°*'), as, m., N. of a Buddhist monastery. — *Bodhi-sattva*, as, ā, am, one whose essence is wisdom; (as), m. (with Buddhists) 'one who has Bodhi or perfect wisdom as his essence,' one who is on the way to the attainment of perfect knowledge when he has only one birth or certain births to undergo before obtaining the state of a supreme Buddha and then Nirvāṇa [cf. *deva-b°*]; a title of the Buddha *kar' iξoxṭp*.

— *Bodhisattva-cāryāvātāra* ('*ya-av°*') and *bodhisattva-pakṣhanirdeśa*, as, m. and *bodhisattva-piṭaka*, N. of Buddhist works. — *Bodhisattva-tā*, f. the state of one who is on the way to attain perfect wisdom.

— *Bodhisattva-buddhānusmṛitī-samādhi* ('*dha-an°*'), is, m., N. of a Buddhist Sūtra work. — *Bodhisattva-bhūmi*, is, f., N. of a Buddhist work. — *Bodhisattva-samuḍāyā*, f., N. of a Buddhist goddess. — *Bodhisattvāvadāna-kalpa-latā* ('*va-av°*'), f., N. of a collection of Buddhist legends. — *Bodhi-yaṅga*, am, n. an element or condition of the state of Bodhi or perfect knowledge.

*Bodhita*, as, ā, am (fr. the Caus.), made known, apprised, explained, informed, instructed.

*Bodhitavya*, as, ā, am (fr. the Caus.), to be made known, to be imparted or communicated.

*Bodhin*, ī, inī, ī (fr. the simple rt. and fr. the Caus.), knowing, familiar with; causing to perceive or know; making known, teaching, revealing [cf. *tattva-bodhinī*]; arousing, awakening [cf. *jñāna-bodhinī*].

*Bodhin-manas*, ās, ās, as (according to the Pada-pāṭha fr. a form *bodhit + manas*), Ved. one whose

mind is awake, watchful, attentive (Sāy. = *budhya-māna-manaska*).

*Bodhīta*, as, m. (fr. *bodhi*), N. of a man.

*Bodheya*, ās, m. pl., N. of a school; [cf. *addhā-b°*, *bauḍheya*.]

*Bodhya*, as, ā, am, to be known or understood, knowable; perceivable, intelligible, to be apprehended; to be informed or instructed, to be admonished; to be declared or explained; to be waked; (as), m., N. of a Rishi. — *Bodhya-gītā*, f., N. of the 178th chapter of the Sānti-parvan of the Mahā-bhārata.

*Bauddha*, as, ī, am, relating to intellect or understanding; relating or belonging to Buddha; (as), m. a Buddhist, a follower of the religion of Buddha.

— *Bauddha-darśana*, am, n., N. of a section of Mādhavācārya's Sarva-darśana-saṅgraha. — *Bauddha-dhikkāra*, as, m., N. of a work by Udayana Ācārya, refuting Buddhist doctrines from a Vaiśeṣika point of view. — *Bauddhadhikkāra-gādādhari*, f. and *bauddhadhikkāra-guṇānandī*, f., N. of two commentaries on the following commentary. — *Bauddhadhikkāra-didhiti*, ts, N. of a commentary on the *Bauddha-dhikkāra*. — *Bauddha-mata-nibārhaṇa*, am, n., N. of the twenty-eighth chapter of Anantānanda-giri's Saṅkara-vijaya.

*Baudha*, as, ī, am, relating or belonging to the planet Mercury; (as), m. a patronymic of Purū-ravas son of Budha and grandson of Soma.

*Baudhāyana*, as, m. (fr. *budha* or fr. *bodha*), a patronymic and N. of a teacher; (ās), m. pl., N. of a school; (as, ī, am), relating or belonging to Baudhāyana; *Baudhāyana-sūtram*, N. of a Sūtra work. — *Baudhāyana-darśa-pūrṇa-māsa-prayoga*, as, m., N. of a work.

*Baudhāyāniya*, as, ā, am, relating or belonging to Baudhāyana; (ās), m. pl., N. of a school. — *Baudhāyāniya-prayoga-sāra*, N. of a work on domestic observances.

*Baudhī*, is, m. (fr. *bodha*; but according to a Scholiast fr. *budha*), a patronymic from Bodha.

*Baudhī-putra*, as, m. (*bauḍhī* probably f. of *bauḍhya*, q. v. + *putra*), Ved., N. of a teacher.

*Bauḍheya*, ās, m. pl., N. of a school; [cf. *bodheya*.]

*Bauḍhya*, as, m. a patronymic from Bodha; (as, *dhi*, am), born in Bodha; (as), m., N. of a teacher.

*Borasiḍḍi* *borasiddhi*, N. of a place.

*Bौभ्र* *bauḍhya*, ās, m. pl. (fr. *budhna*), N. of a school.

*बौभ्रुक्ष* *bauḍhuksha*, as, ī, am (fr. *bubhukshā*), one who is always hungry, a starveling.

*ब्युस्* *byus* = rt. *vyush*, to divide.

*ब्रण* *braṇ*. See rt. 1. *vraṇ*.

*ब्रह्म* *brahna*, as, ā, am (perhaps fr. rt. *vriḍh*; said to be fr. *braḍh* substituted for rt. *bandh*), reddish yellow (said of Soma, also called *babhru*, q. v., of the Puroḍāsa and of the sun; Sāy. = *ādityarūpeṇāvasthītaḥ*); bay (as a horse), fallow; (according to Naighaṇṭuka III. 3) great, mighty, large (= *mahat*, *vriḍat*); (as), m. a horse (according to Naighaṇṭuka I. 14); the sun; the root of a tree; a son (?), the body (?); a particular disease; N. of a man; of a son of Manu Bhāntya; an epithet of Siva; of Brahmā; (gender uncertain), lead; (in *sata-b°*, q. v., gender uncertain), the point or some other part of an arrow. — *Bradhna-tva*, am, n. (according to Sāy.) greatness, mightiness (= *mahat-tva*).

*Bradhnaśva*, as, m., N. of a prince; (probably wrongly for *vadhryasva*.)

*ब्रह्म* *brahm*, cl. 1. P. *brahmāti*, &c., Ved. to go or move.

*ब्रह्म* *brahma*. See p. 692, col. 3.