

volāsa, am, n., N. of a Sāman. — *Rātry-aṭa*, as, m., 'night-moving,' a Rākshasa, goblin; a ghost; a night-walker; a thief. — *Rātry-andha*, as, ā, am, night-blind, unable to see by night. — *Rātry-andhatā*, f. night-blindness. — *Rātry-ahni*, n. du. night and day. — *Rātry-āyama*, as, m. the coming on nr approach of night; [cf. *ahar-āyama*]. — *Rātry-āndhya*, am, n. night-blindness.

Rātra, am, n. (at the end of comps.) = *rātri*, night; [cf. *tri-r°*, *pañca-r°*, *divā-r°*]; also used alone in *trīṇi rātrāni*, Mahā-bh. Anuśāsana-p. 6230.]

Rātraka, as, ikā, am, nocturnal, nightly, lasting a night [cf. *pañca-r°*]; (as), m. a man who takes up his abode in a harlot's house for one year; (am), n. = *pañca-rātra*, a general term for the sacred books of various Vaiṣṇava sects; (according to others) a period of five nights collectively.

Rātrika (at the end of a comp. after a numeral), lasting a certain number of nights or days (e.g. *pañca-rātrika*, as, ā, am, lasting five nights); sufficient for or completed in a certain number of nights or days [cf. *eka-r°*]; (ā), f. night.

Rātriṇa, as, ā, am, lasting a certain number of nights, completed &c. in a certain number of nights, (*eka-rātriṇa*, completed in one night; cf. *dvī-r°*.)

Rātryākūpāra, am, n., N. of a Sāman.

राथकारिक *rāthakārika* (fr. *ratha-kāra*), see Gaṇa Kumudādi 2. to Pāp. IV. 2, 80.

Rāthakārya, as, m. a patronymic from *Rathakāra*.

Rāthaganaka, am, n. the occupation or office of a *Ratha-ganaka*.

Rāthajiteyi, f. (fr. *ratha-jit*), epithet of certain Apsaras (Atharva-veda VI. 130, 1).

Rāthantara, as, i, am (fr. *rathan-tara*), Ved. relating to the *Rathan-tara* Sāman; (as), m. a patronymic; (ī), f., N. of a female teacher.

Rāthantarāyana, as, m. (fr. *rathan-tara*), a patronymic.

Rāthaproshta, as, m. a patronymic of Asamāti.

Rāthitara, as, m. (fr. *rathi-tara*), Ved. a patronymic of Satya-vaśas.

Rāthitari-putra, as, m. son of *Rāthitari*, N. of a preceptor.

Rāthya, as, ā (?), am, belonging to a chariot, fit for a chariot, useful for a carriage; = *rathya* (of which it is a lengthened form, *Ṛig-veda* I. 157, 6).

रद्ध *raddha*, *raddhanta*, &c. See col. 2.

राध *rādh* (connected with rts. *riḍh*, I. rā), cl. 5. 4. P. *rādhnoti*, *rādhya* (sometimes A. *rādhya*), *rādhā* (2nd sing. *rādhītha* or *redhītha*, 3rd du. *rādhāthos* or *redhāthos*, 3rd pl. *rādhūthos* or *redhūthos*, but according to Pāp. VI. 4, 123, the contracted forms are only used in the sense 'to injure, kill'; see also *Vopadeva* VIII. 52), *rādhya*, *arātsit* (1st pl. *arātsma*, 3rd pl. *arātsus*), *arādhīshā* (Vedic forms *rādhāti*, *arādhāt*, *rādhāt*), *rāddhum*, (without prep. this verb is generally Ved.), to make favourable or kind, propitiate, conciliate, make agreeable (cl. 5); to be favourable or merciful (cl. 4); to accomplish, perform, effect, finish, perfect, complete, make ready, prepare, carry out, (generally cl. 5. or Ved. cl. 1. *rādhāti*); to attain; to be accomplished or finished (cl. 4); to succeed, prosper, be successful (cl. 4); to be prepared or ready (cl. 4); to be ready for (with dat. or loc.); to fall to the share of any one (dat.); to put an end to, destroy, injure, exterminate: Pass. *rādhya*, Aor. *arādhī*, to be conciliated or made favourable &c., to be appeased; to be accomplished, to be successful &c.: Caus. *rādhayati*, *-yitum*, Aor. *arādhāt*, to make favourable, conciliate, propitiate, satisfy, appease; to accomplish, perform, complete, bring to a successful issue, cause to succeed; to make ready or prepared for (with dat.); Desid. *rīrātsati*, to wish to conciliate or propitiate; *riṣati*, to wish to injure, destroy, hurt (Pāp. VII. 4, 54, Vārt.). Intens. *rādhya*, *rādhī*; [cf. according to some, Gr. *λάσσωμαι*,

ἰλῆθι, *ἰλάσμαι*, &c.; according to others, *ἔρδω*: Goth. *rēda*, *ga-rēda*, *unt-rēda*.]

Rāddha, as, ā, am, propitiated, conciliated; accomplished, perfected, completed, finished, performed, done; prepared, ready; cooked, dressed; perfected (as a religious vow), observed (as a fast); perfect in mysterious or magical power, adept, initiated; obtained, attained; appeared; successful, prosperous, fortunate, happy; fallen to the share or lot of any one. — *Rāddhānta* ('*dha-an°*'), as, m. = *siddhānta*, an established end or result, demonstrated conclusion, a proved or established fact, demonstrated truth, dogma; the conclusion of an argument. — *Rāddhāntita*, as, ā, am (fr. the preceding), logically demonstrated, proved, established.

Rāddhī, is, f. accomplishment, perfection, completion; success, prosperity, good fortune.

Rādha, as, am, m. n. = *rādhas*, favour, goodwill; a gift, affluence, &c.; (as), m., N. of the month *Vaiśākha* (= April-May; in this sense fr. *rādha* below); a proper N.; (ā), f. prosperity, success; N. of the twenty-first *Nakshatra* *Viśākhā* (containing four stars in the shape of a festoon; the stars are supposed to be α, γ, β Librae, and γ Scorpionis, cf. *nakshatra*); a later form for *anu-rādha*;

lightning; a particular attitude in shooting (standing with the feet a span apart; cf. *rādha-bhedin*); Emblem *Myrobala*; the plant *Clitoria Ternatea*; N. of the foster-mother of *Karṇa*, (she was the wife of *Adhiratha*, who was the *Sūta* or charioteer of king *Sūra*, and who found *Karṇa*, the illegitimate child of *Prithā* or *Kuntī* by the *Sun*, when exposed by his mother on the banks of the *Jumna*, and brought him up as his own son); N. of a celebrated cowherd or Gopi (the favourite mistress and consort of *Kṛishṇa*, q. v., during his residence in *Vṛindāvana* amongst the cowherds, and a principal personage in *Jayadeva's* celebrated lyrical poem, the *Gita-govinda*, q. v.; she is sometimes supposed to typify the human soul, attracted towards *Kṛishṇa* as the divine goodness, sometimes the divine or mystical love to which *Kṛishṇa* returns at the end of his more worldly amours; at a later period she was worshipped as a goddess, and is occasionally regarded as an *Avatāra* of *Lakshmi* as *Kṛishṇa* is of *Vishṇu*; she is also, under other aspects, identified with *Dakshāyāni*; N. of a female slave.

— *Rādha-gupta*, as, m., N. of a minister of *Asoka*. — *Rādha-ranka*, as, m. a plough; thin rain; hail. — *Rādha-raviku*, as, m. = *sāra*, *śikara*, *jaladopala*. — *Rādhas-pati*, is, m. [cf. *rathas-pati*], Ved. a lord of gifts or wealth. — *Rādha-kānta*, as, m. 'lover of *Rādha*,' N. of *Kṛishṇa*. — *Rādha-kṛishṇa*, as, m., N. of the author of the *Dhātu-ratnāvalī*. — *Rādha-jannmāshānti* ('*ma-ash°*'), f., N. of the eighth day of a particular fortnight (commemorating the birthday of *Rādha*; cf. *Kṛishṇa-j°*). — *Rādha-tamaya*, as, m. son of *Rādha*, i. e. *Karṇa*. — *Rādha-tantra*, am, n., N. of a Tantra. — *Rādha-dāmodara*, as, m., N. of the author of an elementary treatise on the *Vedānta*.

— *Rādha-nagari*, f., N. of a town in the neighbourhood of *Ujjayini*. — *Rādhanur-ākhya* ('*dha-an°*'), as, ā, am, relating to the *Nakshatras* *Rādha* and *Anurādha*. — *Rādha-bhedin*, i, m., N. of *Arjuna*, (according to some this name has reference to a particular attitude in shooting, see *rādha* above and cf. *rādha-vedhin*); according to others it was given to *Arjuna* as having prevailed on *Kṛishṇa* to abandon *Rādha*. — *Rādha-nādhava*, as, m., N. of an author. — *Rādha-mohana-sarman*, ā, m., N. of the author of the *Mitāksharā-siddhānta-saṅgraha*. — *Rādha-ramaṇa*, as, m., N. of *Kṛishṇa*.

— *Rādha-rasa-sudhā-nidhi* or *rādha-sudhā-nidhi*, is, m., N. of a poem by *Hari-vaṅśa* *Go-svāmin* celebrating the praises of *Rādha* as worshipped in *Vṛindāvana* (supposed to have been written at the end of the sixteenth century). — *Rādha-va*, ān, atī, at, possessed of prosperity or wealth, rich. — *Rādha-vallabha*, as, m. 'the beloved of *Rādha*,' N. of *Kṛishṇa*; epithet of various persons. — *Rādha-vinoda*, as, m., N. of a poem. — *Rādha-vedhin*, i,

m., N. of *Arjuna*; [cf. *rādha-bhedin*]. — *Rādhasuta*, as, m. son of *Rādha*, i. e. *Karṇa*. — *Rādhasēva* or *rādhasēvara* ('*dha-sē°*'), as, m. 'lord of *Rādha*,' *Kṛishṇa*.

Rādha, as, ā, am, Ved. liberal, bountiful. *Rādhana*, am, n. the act of pleasing, satisfying, conciliating; pleasure, satisfaction; the act of accomplishing, effecting, completing, succeeding; obtaining, acquisition; the means or instrument of accomplishing anything; (ā), f. speaking, speech.

Rādhas, as, n., Ved. favour, good-will, kindness, a gift of affection, a gift or present in general; beneficence, liberality, munificence; accomplishment of one's wishes, success, (*alpa-rādhas*, one who has obtained but little success, unfortunate); striving to accomplish or gain, (*ananya-rādhas*, striving after nothing else); opulence, wealth, riches, affluence, might, power. — *Rādhas-pati*, see under *rādha*. — *Rādho-gūrta*, as, ā, am, Ved. agreeable through kindness (according to *Mahī-dbara*); giving or bestowing wealth. — *Rādho-deya*, as, ā, am, to be presented with gifts or offerings; (am), n., Ved. the giving of presents, bestowing wealth, showing favour.

Rādhi, *rādhi*, see *Gaṇa Bahvādi* to Pāp. IV. 1, 45; [cf. *kṛishṭa-rādhi*].

Rādhi, as, m., N. of a king (son of *Jaya-sena*); (ā), f. a diminutive of the name *Rādha* (expressive of endearment). — *Rādhi-kā-vinoda*, as, m. = *rādha-vinoda*.

Rādheya, as, m. (fr. *rādha*), a metronymic of *Karṇa* (as passing for the child of his foster-mother *Rādha*, see *rādha*).

Rādhyā, as, ā, am, Ved. to be conciliated or propitiated, to be appeased or satisfied; to be accomplished or performed, achievable; to be completed; to be obtained.

राधेयिक *rādhrevaki* (?), a patronymic.

रान्द्र *rāndrya*, various reading for *rāndya*.

रान्द्रस *rāndrasa*, as, m. a patronymic.

राप्य *rāpya*. See *rt. rap*, p. 832, col. 3.

रामस्य *rāhasya*, am, n. (fr. *rabhasa*), velocity, impetuosity; eagerness, delight, joy, pleasure.

राम *rāma*, as, ā, am (fr. *rt. ram*), pleasing, delighting, rejoicing; lovely, beautiful, charming, pleasant; obscure, dark-coloured, dark, black [cf. *rātri*]; white; (as), m. joy, pleasure; 'the pleasing or beautiful one,' N. of three celebrated mythological personages, commonly called *Parāsu-rāma*, *Rāma-āndra*, and *Bala-rāma*, (of these the first two are always regarded as *Avatāras* of *Vishṇu*, one born at the beginning, the other at the end of the second age: the first or *Parāsu-rāma*, 'Rāma with the axe,' forms the sixth *Avatāra*; he is sometimes called *Jāmadagnya*, as son of the sage *Jamad-agni* by *Reṇukā*, and sometimes *Bhārgava*, as descended from *Bhṛigu*, and he is the type of *Brahmanism* arrayed in opposition to the military caste, see *parāsu-rāma*: the second, *Rāma-āndra*, forms *Vishṇu's* seventh *Avatāra*, and is the hero of the great epic poem called *Rāmāyana*; his wife, *Sītā*, is sometimes regarded as an *Avatāra* of *Lakshmi*; he has the patronymic *Dāśarathi*, as son of *Dāśa-ratha*, a king of the solar dynasty, and *Rāghava*, as descended from *Raghu* [see *Raghu*], and he typifies the conquering *Kshatriyas* advancing southwards and subjugating the barbarous aborigines represented by the demon *Rāvaṇa* and his followers, the *Rākshasas*: the third, *Bala-rāma*, 'the strong Rāma,' born in the third age, is a kind of *Hindū Hercules*, the seventh son of *Vasudeva* and elder brother of *Kṛishṇa*, both being descended from *Yadu* [who with *Puru* formed the two branches of the lunar dynasty]; he is sometimes called *Halyayudha*, 'armed with a plough,' sometimes *Musalin*, 'club-armed,' and although occasionally regarded as *Vishṇu's* eighth *Avatāra*, is more properly an incarnation of the great serpent *Śeṣha*, see *Bala-deva*, *bala-rāma*: according to *Jainas*, a *Rāma* is