Irshyaka, as, ā, am, envious, envying.
Irshyamāṇa, as, ā, am, envying, envious.
Irshyālu, us, us, u, envious, jealous.
Irshyin, ī, iṇī, i, envious, spiteful.
Irshyu, us, us, u, Ved. zealous.

ईलिन *īlina, as,* m., N. of a son of Taṃsu and father of Dushyanta.

ईली *īlī* or *īli, is,* f. a weapon, sometimes considered as a cudgel and sometimes as a short sword or stick shaped like a sword.

ईळ् *īḷ, īḷā,* &c. See under *īḍ.*

ईवत् *ī-vat, ūn, atī, at* (fr. pronominal base 3. *ī*), Ved. so large, so stately, so magnificent, so much.

ईश 1. *īś,* cl. 2. A. *īshṭe,* or Ved. *īśe, īśañ-ćakre, īśishyati, īśitum,* to own, possess; to belong to; to dispose of, be valid or powerful, to be master of (with gen., or Ved. with gen. of an inf., or with a common inf., or the loc. of an abstract noun); to command; to rule, reign; to behave like a master, allow; [with this word are perhaps connected Goth. *aigan,* 'to have;' Old Germ. *eigan,* adj. *eigan,* 'own;' Mod. Germ. *eigen.*]

2. *īś, ṭ,* m., Ved. master, lord, the supreme spirit. — *Īśā-vāsya, am,* n. 'to be clothed or pervaded by the supreme,' a title of the Īśa-upanishad, which commences with that expression.

Īśa, as, ā, am, owning, possessing, sharing; one who is completely master of anything; capable of (with gen.); powerful, supreme; a ruler, a master, a lord; (*as*), m. a husband; a Rudra; the number 'eleven' (as there are eleven Rudras); N. of Śiva as regent of the north-east quarter; (*ā*), f. faculty, power, dominion. — *Īśa-tva, am,* n. supremacy, superiority. — *Īśa-sakhi, ā,* m. Śiva's friend, an epithet of Kuvera. — *Īśādhyāya* (*°śa-adh°*), *as,* m., N. of the Īśa-upanishad. — *Īśopanishad* (*°śa-up°*), *t,* f., N. of an Upanishad.

Īśana, am, n. commanding, reigning.

Īśāna, as, ā, am, owning, possessing, wealthy; reigning; (*as*), m. a ruler, master, one of the older names of Śiva-Rudra; one of the Rudras; the sun as a form of Śiva; a Sādhya; epithet of Vishṇu; N. of a man; (*ī*), f. an epithet of Durgā; (*as* or *ī*), m. or f. the silk-cotton tree, Bombax Heptaphyllum; (*am*), n. light, splendor. — *Īśāna-kṛit, t, t, t,* Ved. acting like a competent person, making use of one's possessions or faculties; (Sāy.) rendering one a master or able. — *Īśāna-ćandra, as,* m., N. of a physician. — *Īśāna-ja, ās,* m. pl. a class of deities forming a section of the Kalpa-bhavas. — *Īśāna-devī,* f., N. of a woman.

Īśitṛi, tā, m. a master, an owner or proprietor; a king.

Īśin, ī, inī, i, commanding, reigning; (*inī*), f. supremacy. — *Īśi-tā,* f. or *īśi-tva, am,* n. superiority, supremacy, one of the eight attributes of Śiva.

Īśvara, as, ā, am, able to do, capable of (with gen. of Vedic inf., or with common inf.), liable, exposed to; (*as, ī*), m. f. master, lord, prince, king, mistress, queen; (*as*), m. a husband; god, the supreme, especially Śiva, one of the Rudras, the god of love, the soul or supreme soul (*ātman*); N. of a prince; (*ā* or *ī*), f., N. of Durgā; of Lakshmī or of any other of the Śaktis or female energies of the deities. — *Īśvara-kṛishṇa, as,* m., N. of the author of the Sāṅkhya-kārikā. — *Īśvara-gītā,* f. pl. a section of the Kūrma-Purāṇa. — *Īśvara-tā,* f. or *īśvara-tva, am,* n. superiority, supremacy. — *Īśvara-datta, as,* m., N. of a prince. — *Īśvara-nishedha, as,* m. atheism. — *Īśvara-nishṭha, as, ā, am,* trusting in God. — *Īśvara-pūjaka, as, ā, am,* pious. — *Īśvara-pūjā,* f. worship of God. — *Īśvara-prasāda, as,* m. divine grace. — *Īśvara-bhāva, as,* m. royal or imperial state. — *Īśvara-sadman, a,* n. a temple. — *Īśvara-sabha, am,* n. a royal court or assembly. — *Īśvara-sevā,* f. the worship of God. — *Īśvarādhīna* (*°ra-adh°*), *as, ā, am,* subject to a king, dependant on a master or on God. — *Īśvarādhīna-tā,* f. or *īśvarādhīna-tva, am,* n. dependance upon God, subjection to a ruler. — *Īśvarānanda* (*°ra-ān°*), *as,* m., N. of a scholiast.

ईष् *īsh,* cl. 1. A. (with prep. also P.) *īshate, -ti, īshāṅ-ćakre* or *-ćakāra,* and Ved. *īshe, īshitum,* to go, to fly away, escape; to attack, to hurt; to glean, to collect a few grains; to look.

Ishaṇa, as, ā, am, hastening; (*ā*), f. haste.
Ishaṇin, ī, inī, i, hastening.

ईष *īsha, as,* m. the month Āśvina; see *isha;* a son of the third Manu; a servant of Śiva.

ईषत् *īshat,* ind. (said to be a pres. part. fr. rt. *īsh*), little, a little, slightly. — *Ishać-ćhvāsa, as, ā, am,* slightly resounding. — *Ishaj-jala, am,* n. shallow water, a little water. — *Ishat-kara, as, ī, am,* doing little; easy to be accomplished. — *Ishat-kārya, as, ā, am,* connected with slight effort. — *Ishat-pāṇḍu, us,* m. a pale or light brown colour. — *Ishat-pāna, as, ā, am,* that of which a little is drunk; (*am*), n. a little draught. — *Ishat-puruṣa, as,* m. a mean man. — *Ishat-pralambha, as, ā, am,* to be gained for little. — *Ishat-spṛishṭa, as, ā, am,* slightly touched (applied to the semivowels). — *Ishad-ushṇa, as, ā, am,* tepid, slightly warm. — *Ishad-ūna, as, ā, am,* not quite complete or entire. — *Ishad-guṇa, as, ā, am,* of little merit. — *Ishad-darśana, am,* n. a glance, a slight inspection. — *Ishad-dhāsa* (*īshat-hāsa*), *as,* m. slight laughter, a smile. — *Ishad-rakta, as, ā, am,* pale red. — *Ishad-vivṛita, as, ā, am,* slightly open. — *Ishan-nāda, as, ā, am,* slightly sounding (applied to unaspirated soft consonants). — *Ishan-nimaya, as, ā, am,* exchanged for a little. — *Ishal-labha, as, ā, am,* to be obtained for a little.

ईषा *īshā,* f. (said to be fr. *īsh*), the pole or the shafts of a carriage or plough; (e), du. the double or fork-shaped pole. — *Ishā-daṇḍa, as,* m. the handle of a plough. — *Ishā-danta, as,* m. an elephant with a large tusk or tooth, the tusk of an elephant. — *Ishādhāra* (*°shā-ādh°*), *as,* m., N. of a Nāga.

ईषिका *īshikā,* f. an elephant's eyeball; a painter's brush, &c.; a weapon, a dart or arrow. See *ishīkā* and *īshīkā.*

ईषिर *īshira, as,* m. fire. See *ishira.*

ईषीका *īshīkā,* f. a painter's brush, a fibrous stick used as one; an ingot-mould; a dipping rod or something cast into a crucible to examine if the metal it contains is in fusion. See *īkshīkā.*

ईष्म *īshma* and *īshva, as,* m. Kāmadeva; spring. See *ishma* and *ishva.*

ईष्व *īshva, as,* m. a spiritual teacher.

ईह *īh,* cl. 1. A. *īhate, īhāṅ-ćakre, īhishyate, īhitum,* rarely P. *īhati,* &c., to endeavour to obtain; to aim at or attempt; to long for, desire; to take care of; to have in mind, think of (with acc.): Caus. *īhayati, -yitum,* to impel.

Īha, as, m. attempt (e.g. *ūrdhveha,* attempt to rise).
Īhamāna, as, ā, am, attempting, undertaking, performing.
Īhā, f. effort, exertion, activity; request, desire, wish. — *Īhā-tas,* ind. diligently, energetically, by or with labour or exertion. — *Īhā-mṛiga, as,* m. a wolf; a division of the drama. — *Īhārthin* (*īhā-ar°*), *ī, inī, i,* aiming at any object, seeking wealth. — *Īhā-vṛika, as,* m. a wolf.
Īhita, as, ā, am, sought, attempted, striven for; wished, desired; (*am*), n. desire, request, wish, effort.

उ

उ 1. *u,* the fifth letter and third short vowel of the alphabet, pronounced as the *u* in *full.* — *U-kāra, as,* m. the letter or sound *u.*

उ 2. *u,* ind. an interjection of assent, calling, compassion, anger, and command.

उ 3. *u,* ind. an enclitic copula, used frequently in the Vedas; (as a particle implying restriction and antithesis, generally after pronominals, prepositions, particles, and before *nu* and *su,* equivalent to) and, also, further; on the other hand (especially in connection with a relative, e.g. *ya u,* he on the contrary who &c.).

This particle may serve to give emphasis, like *id* and *eva,* especially after prepositions or demonstrative pronouns, in conjunction with *nu, vai, hi, ćid,* &c. (e.g. *ayam u vām purutamo johavīmi,* I this very person invoke you constantly). It is especially used in the figure of speech called Anaphora, and particularly when the pronouns are repeated (e.g. *tam u stusha Indram tam griṇīshe,* him I praise, Indra, him I sing). It may be used in drawing a conclusion, like the English 'now' (e.g. *tad u tathā na kuryāt,* that now he should not do in such a manner), and is frequently found in interrogative sentences (e.g. *ka u tać ćiketa,* who, I ask, should know that?).

Pāṇini calls this particle *un* to distinguish it from the interrogative *u.* In the Pada-pāṭha it is written *ūṃ.*

In the classical language *u* occurs only after *atha, na,* and *kim,* with a slight modification of the sense, and often only as an expletive (see *kim*); *u-u* or *u-uta,* on the one hand—on the other hand; partly—partly; as well—as.

उ 4. *u,* cl. 1. A. *avate, ūve, oshyate, aushṭa, otum,* to sound, to make a noise; to roar, bellow: Caus. P. *āvayati, -yitum,* to cause to sound.

उ 5. *u,* cl. 5. P., Ved. *unoti, otum,* to animate, ask, demand.

उ 6. *u, us,* m., N. of Śiva; also of Brahmā.

उकनाह *ukanāha, as,* m. a horse of a red and yellow or red and black colour, a bay or chesnut horse.

उकुण *ukuṇa, as,* m. a bug; also *utkuṇa.*

उक्त *ukta, as, ā, am* (past pass. part. of rt. *vać*), uttered, said, spoken; (*am*), n. word, sentence; (*am, ā*), n. f. a stanza of four lines with one syllabic instant, one long or two short syllables in each; [cf. Zend *ukhta.*] — *Ukta-tva, am,* n. the being spoken or uttered. — *Ukta-nirvāha, as,* m. maintaining an assertion. — *Ukta-puṃska,* a (feminine or neuter) word, of which also a masculine is mentioned or exists, and whose meaning only differs from that of the masculine by the notion of gender (e.g. the word *Gangā* is not *ukta-puṃska,* whereas the word *śobhanā* is so; cf. *bhāshita-puṃska*). — *Ukta-pratyukta, am,* n. speech and reply, discourse, conversation. — *Ukta-vat, ān, atī, at,* one who has spoken. — *Ukta-varjam,* ind. except the cases mentioned. — *Ukta-vākya, as, ā, am,* one who has given an opinion; (*am*), n. a dictum, a decree. — *Uktānukta* (*°ta-an°*), *as, ā, am,* spoken and not spoken. — *Uktopasaṃhāra* (*°ta-up°*), *as,* m. any brief or compendious phrase or description.

Ukti, is, f. sentence, proclamation, speech, expression, word.

Uktvā, ind. having spoken or said.

Uktha, am, n. a saying, sentence, verse, eulogy, praise; (in the ritual) a kind of recitation or certain recited verses forming a subdivision of the Śāstras. They generally form a series, and are spoken or recited in opposition to those verses which are sung (*Sāman*) and to the muttered sacrificial formulas (*Yajus*). The great *Uktha* (*Mahad-uktham* or *Bṛihad-uktham*) forms a series of verses, in three sections, each containing eighty threefold verses (*Tṛića*), recited at the end of the Agnićayana; a N. of the Sāma-veda; (*ā*), f. a kind of metre, a stanza of four lines having one long or two short syllables in each; (*as*), m. a form of Agni; N. of a prince. — *Uktha-pattra, as, ā, am,* Ved. having verses as wings. — *Uktha-pātra, am,* n. vessels or libations offered during the recitation of an uktha. — *Uktha-bhṛit, t, t, t,* Ved. offering