(rice kneaded in the shape of a ball?); sugar which forms itself into lumps, dry sugar; treacle, molasses, the first thickening of the juice of the sugar-cane by boiling; an elephant's trappings or armour (formed of small balls?); the cotton tree; the plant Tithymalus Antiquorum; another plant, = *kshīra-dāru*; (*ās*), m. pl., N. of a people in Madhya-deśa; (*ā*), f. a small ball, a pill; the plant Tithymalus Antiquorum; another plant, = *uśīrī*; (*ī*), f. the plant Tithymalus Antiquorum; [cf. *gula, gauḍa, gauḍika.*] — *Guḍa-karī*, f. (perhaps a corruption of *gurjarī* or *gujjarī*), one of the Rāginīs or female personifications of the musical modes. — *Guḍa-tṛiṇa, am*, n. sugar-cane. — *Guḍa-tvaċ, k*, n. (?) the aromatic bark of the Laurus Cassia. — *Guḍa-tvaċa, am*, n. the aromatic bark of the Laurus Cassia; mace. — *Guḍa-dāru, us, u*, m. n. sugar-cane. — *Guḍa-dhenu, us*, f. a milch-cow symbolically represented by sugar &c. and offered as a present to Brāhmans; sugar piled up for distribution at certain religious rites. — *Guḍa-pishṭa, am*, n. a sort of sweetmeat, flour or rice and sugar ground and boiled together. — *Guḍa-pushpa, as*, m. the plant Bassia Latifolia or another species of it, (the flowers being full of saccharine matter.) — *Guḍa-phala, as*, m. the tree Careya Arborea or Salvadora Persica; jujube; [cf. *gūḍha-phala.*] — *Guḍa-bhā*, f. a kind of sugar. — *Guḍa-miśra, am*, n. a sort of cake or sweetmeat, flour or rice and coarse sugar ground and boiled together. — *Guḍa-mūla, as*, m. a kind of amaranth, Amaranthus Polygamus; [cf. *alpa-māriṣha.*] — *Guḍaliṅ-mat, ān, atī, at*, having a sugar-licker. — *Guḍa-lih, ṭ, ṭ, ṭ*, sugar-licking. — *Guḍa-vīja, as*, m. a kind of pease; [cf. *masūra.*] — *Guḍa-śarkarā*, f. sugar, refined sugar. — *Guḍa-śigru, us*, m. a red sort of Morunga; [cf. *śobhāñjana.*] — *Guḍa-śṛiṅga, am*, n. a cupola. — *Guḍa-harītakī*, f. myrobalan preserved in molasses. — *Guḍā-keśa, as*, m. whose hair forms tufts or matted locks (resembling in shape the leaves of the Euphorbia?), an epithet of the hero Arjuna; also of Śiva. — *Guḍāpūpikā* (°*ḍa-ap*°, scil. *paurṇamāsī*), f. a certain day of full moon, on which sweetmeats are eaten. — *Guḍāśaya* (°*ḍa-āś*°), *as*, m. a species of Pīlu growing in mountains; [cf. *akshoṭa.*] — *Guḍodaka* (°*ḍa-ud*°), *am*, n. water mixed with molasses; (*as, ā, am*), containing water instead of molasses. — *Guḍodbhavā* (°*ḍa-ud*°), f. sugar. — *Guḍaudana* (°*ḍa-od*°), *am*, n. boiled rice and coarse sugar.

Guḍaka, as, m. a ball [cf. *nābhi-guḍaka*]; a bit, a mouthful; a kind of drug prepared with treacle, a conserve; (*ikā*), f. a small ball, a pill; a kernel; (*am*), n. treacle, molasses.

Guḍala, am, n. a spirituous liquor distilled from molasses, a sort of rum.

Guḍera or *guḍeraka, as*, m. a bit, a mouthful.

गुडची *guḍaċī*, f. the shrub Cocculus Cordifolius; [cf. *guḍuċī* and *guḍūċī.*]

गुडाका *guḍākā*, f. sleep; sloth.

गुडाला *guḍālā*, f. a species of grass, = *guṇḍālā.*

गुडुगुडायन *guḍugudāyana, as, ī, am*, rattling in the throat (as breath).

गुडुची *guḍuċī*, f. the shrub Cocculus Cordifolius; [cf. *guḍaċī* and *guḍūċī.*]

गुडुह *guḍuha, ās*, m. pl., N. of a people in Madhya-deśa; (also read *guruha, guluha*, and *gulaha.*)

गुडूची *guḍūċī*, f. the shrub Cocculus Cordifolius; [cf. *guḍaċī* and *guḍuċī.*]

गुण *guṇa, as*, m. (said to be fr. rt. *grah*), a single thread or strand of a cord or twine (e. g. *tri-guṇa*, consisting of three threads or strands), a string or thread, a rope in general; a garland; a bow-string; a sinew; the string of a musical instrument, a chord; (at the end of a compound after a numeral) fold, times, &c. (e. g. *tri-guṇa*, three-fold; *dvi-guṇa*, two-fold, double; *ċatur-guṇa*, four-fold; *sapta triguṇāni dināni*, twenty-one days; *mūlyāt pañċaguṇo daṇḍaḥ*, a fine five times more than the value; *dushṭo daśaguṇam*, ten times worse; *dviguṇatvam i*, to become double; *viśishṭo daśabhir guṇaiḥ*, of ten times higher value); a multiplier, a co-efficient (in arithmetic); division, subdivision, species, kind (e. g. *gandhasya guṇāḥ*, the different kinds of smell); a secondary element, a subordinate or unessential part of any action, an auxiliary act (e. g. *sarva-guṇa*, reaching to all subordinate parts, hence 'valid throughout'); a secondary dish (opposed to *anna*, i. e. rice or the chief dish), a side-dish; quality, the unessential part of anything (opposed to the substance); a quality, a peculiarity, an attribute or property in general, an attribute of the five elements, (each element has its own peculiar quality or qualities as well as organ of sense; thus 1. ether has *śabda* or sound for its Guṇa and the ear for its organ; 2. the air has tangibility and sound for its Guṇas and the skin for its organ; 3. fire or light has shape or colour, tangibility, and sound for its Guṇas, and the eye for its organ; 4. water has flavour, shape, tangibility, and sound for its Guṇas, and the tongue for its organ; 5. earth has the preceding Guṇas, with the addition of its own peculiar Guṇa of smell, and the nose for its organ); an ingredient or constituent of nature (according to the Sāṅkhya philosophy, which makes nature to consist in the equipoise of three Guṇas called *sattva, rajas*, and *tamas*, i. e. goodness, passion, and darkness, or virtue, foulness, and ignorance); a term for the number three (taken from the three qualities of the Sāṅkhya system); a property or characteristic of all created things (according to the Nyāya philosophy, which makes twenty-four Guṇas, viz. 1. *rūpa*, shape, colour; 2. *rasa*, savour; 3. *gandha*, odour; 4. *sparśa*, tangibility; 5. *saṅkhyā*, number; 6. *parimāṇa*, dimension; 7. *pṛithaktva*, severalty; 8. *saṃyoga*, conjunction; 9. *vibhāga*, disjunction; 10. *paratva*, remoteness; 11. *aparatva*, proximity; 12. *gurutva*, weight; 13. *dravatva*, fluidity; 14. *sneha*, viscidity; 15. *śabda*, sound; 16. *buddhi* or *jñāna*, understanding or knowledge; 17. *sukha*, pleasure; 18. *duḥkha*, pain; 19. *iċċhā*, desire; 20. *dvesha*, aversion; 21. *prayatna*, effort; 22. *dharma*, merit or virtue; 23. *adharma*, demerit; 24. *saṃskāra*, faculty); an epithet; a good quality, virtue, merit, excellence, eminence, high degree, proper course of action in politics, (the six proper courses of action for a king in foreign politics are peace, war, march, halt, stratagem, and recourse to the protection of a mightier king; besides these the four Upāyas, or means of conquering an enemy, are sometimes called Guṇas; see *upāya*); the peculiar property of the letters which are pronounced with the *vāhya-prayatna* or external utterance, (these properties are eleven in all, viz. *vivāra*, expansion of the throat; *saṃvāra*, contraction; *śvāsa*, sighing; *nāda*, sounding; *ghosha*, soft sound or low murmur; *a-ghosha*, absence of that murmur; *alpa-prāṇa*, slight aspiration; *mahā-prāṇa*, strong aspiration; and the three accents); a secondary or subordinate gradation of a vowel (in opposition to the highest gradation or *vṛiddhi*), the vowels *a, e, o* (with *ar, al*); the merit of a composition in rhetoric, i. e. consistency of plan, elegance of expression, &c.; an organ of sense; a cook; an epithet of Bhīma [cf. *guṇa-kāra*]; (*ā*), f., N. of a grass, = *dūrvā*; a kind of perfume, = *māṃsa-rohiṇī*; N. of a princess; [cf. *gauṇa, nir-guṇa, vi-guṇa, sa-guṇa*; cf. also Hib. *gaoine*, 'goodness, honesty.'] — *Guṇa-karaṇḍa-vyūha, as*, m. title of a Buddhist work; [cf. *karaṇḍa-vyūha.*] — *Guṇa-karman, a*, n. an unessential secondary action; (in grammar) the secondary or less immediate object of an action. — *Guṇa-karma-vibhāga, as, ā, am*, distinguishing an action and an attribute; (*as*), m. separation of an action and an attribute. — *Guṇa-kāra, as, ī, am*, one who counts &c.; productive of good qualities, profitable; (*as*), m. one who prepares side-dishes or any secondary article of food, such as sweetmeats &c.; an epithet of Bhīma-sena, who performed the duties of a cook while the Pāṇḍava princes were servants to Virāṭa. — *Guṇa-kiraṇāvalī*, f., N. of a literary work. — *Guṇa-ketu, us*, m., N. of a Buddha. — *Guṇa-keśī*, f., N. of a daughter of Mātali, who was the charioteer of Indra. — *Guṇa-gāna, am*, n. praising the virtues of another, panegyric, praise. — *Guṇa-gṛidhnu, us, us, u*, desiring or possessing good qualities. — *Guṇa-grihya, as, ā, am*, capable of good qualities, admiring virtue, attached to merit. — *Guṇa-grahaṇa, am*, n. acknowledging or appreciating merit. — *Guṇa-grāma, as*, m. an assemblage of virtues or merits. — *Guṇa-grāhaka, as, ā, am*, or *guṇa-grāhin, ī, iṇī, i*, capable of appreciating merit; one who can appreciate good qualities. — *Guṇa-ghātin, ī, inī, i*, destroying merit, a detractor, a calumniator, envious, censorious. — *Guṇa-ċandra, as*, m., N. of a man; N. of a disciple of Deva-sūri, who was the author of a commentary called Tattva-prakāśaka-vṛitti. — *Guṇa-jña, as, ā, am*, one who knows how to appreciate men or things, knowing or judging of their merits. — *Guṇa-tas*, ind. according to the three chief qualities of all existing beings, from the side of the good qualities or virtues; according to property or quality; according to desert; according to the Guṇas or properties of the letters pronounced with the Vāhya-prayatna. — *Guṇa-tā*, f. subordination, dependence; virtue, excellence, the possession of good qualities; the possession of attributes or qualities in general; multiplication. — *Guṇa-traya* or *guṇa-tritaya, am*, n. the three constituent properties of nature, or *sattva, rajas*, and *tamas*. — *Guṇatrayābhāsa* (°*ya-ābh*°), *as*, m. life. — *Guṇa-tva, am*, n. the condition of a rope or string; subordination; excellence; the possession of qualities; multiplication. — *Guṇa-deva, as*, m., N. of a son of Guṇādhya. — *Guṇa-dosha, au*, m. pl. innocence and guilt, virtue and vice. — *Guṇa-dosha-parīkshaṇa, am*, n. test or investigation of merits and defects. — *Guṇa-dhara, as, ā, am*, possessing good qualities. — *Guṇa-dharma, as*, m. the virtue or duty incident to the possession of certain qualities, as clemency is the virtue and duty of royalty &c. — *Guṇa-padī*, f. having feet thin as cords. — *Guṇa-pūga, am*, n. great merit. — *Guṇa-prakarsha, as*, m. great merit, excellence. — *Guṇa-prabha, as*, m., N. of a Buddhist teacher. — *Guṇa-priya, as, ā, am*, attached to merit, fond of excellence. — *Guṇa-bhadra, as*, m., N. of the author of the Ātmānuśāsana; N. of a literary work. — *Guṇa-bhuj, k, k, k*, enjoying or endowed with qualities. — *Guṇa-bhedatas*, ind. according to the difference of quality &c. — *Guṇa-bhoktṛi, trī, tṛi*, perceiving the properties of things. — *Guṇa-bhraṇśa, as*, m. the loss of all good qualities or merits. — *Guṇa-mati, is*, m., N. of a Buddhist teacher. — *Guṇa-maya, as, ī, am*, consisting of single threads; produced by or consisting of the three constituent properties of nature (see *guṇa*), resting on them, containing them, endowed with properties; possessed of merit or virtues. — *Guṇa-mahat, t*, n. great merit, superior qualities. — *Guṇa-yukta, as, ā, am*, possessed of virtues or properties. — *Guṇa-ratna, am*, n. the pearl of good qualities, title of a short collection of sentences by Bhava-bhūti. — *Guṇaratna-kośa-stotra, am*, n., N. of a hymn by Parāśara-bhaṭṭa. — *Guṇa-rāga, as*, m. delighting in the good qualities of others. — *Guṇa-rāja-prabhāsa, as*, m., N. of a Buddha. — *Guṇa-rāśi, is*, m. an epithet of Śiva; N. of a Buddha. — *Guṇa-lakshaṇa, am*, n. mark or indication of internal property. — *Guṇa-layanikā* or *guṇa-layanī*, f. a tent. — *Guṇa-lubdha, as, ā, am*, desirous of merit; attached to excellence; patronising merit. — *Guṇa-vaċana, am*, n. an attributive; an adjective. — *Guṇa-vat, ān, atī, at*, endowed with qualities; endowed with good qualities, with virtues or merits or excellences; excellent, perfect; (*ān*), m., N. of a son of Guṇavatī; (*tī*), f., N. of a daughter of Su-nābha, the