Bahu-śas, ind. much, abundantly, plentifully, numerously, in great numbers; manifoldly; frequently, repeatedly; generally, commonly, for the most part.

बहि *bahi*, *is*, m., N. of a Piśāća.

बहिस् *bahis*, ind. (in the later language more usually *vahis*, q.v.; the final *s* is changed before *k* and *p* into *sh* according to Pāṇ. VIII. 3, 41), out, without, outside (a house, village, city, kingdom, &c., with abl.); on the outside, outwards, out-of-doors; *vahir gam*, *vahir yā*, &c., to go out; *rāshṭrād* or *vishayād vahish kṛi*, to place outside the kingdom, banish from the realm. — *Bahiḥ-sad*, *t*, *t*, *t*, Ved. sitting outside (said of a person held in low esteem). — *Bahir-dhā*, ind., Ved. outside, on the outside, to the outside of (with abl.). — *Bahirdhā-bhāva*, *as*, m., Ved. the being outside, being external. — *Bahir-vedi*, ind., Ved. outside the Vedi, without the Vedi or altar; [cf. *vahir-vedi*, *vahir-vedika*, and *vāhirvedika*.] — *Bahish-paridhi*, ind., Ved. outside the wooden frame called Paridhi, q.v. — *Bahish-pavamāna*, *am*, n. (scil. *stotram*), Ved., N. of a morning Stotra commonly consisting of three Tricas and sung outside the Vedi (e.g. the verses in Ṛig-veda IX. 11, 1–9); (*as*), m. the morning Stoma; (*ī*), f. (scil. *stotriyā*, i.e. *ṛić*), the morning prayer. — *Bahish-pavitra*, *as*, *ā*, *am*, Ved. destitute of or wanting the Pavitra. — *Bahish-piṇḍa*, *as*, *ā*, *am*, Ved. having the knots outwards. — *Bahish-prajña*, *as*, *ā*, *am*, Ved. one whose knowledge is directed towards external objects. — *Bahish-prāṇa*, *as*, *ā*, *am*, Ved. one whose breath or life is without; [cf. *vahish-prāṇa*.] — *Bahi-rajju*, ind., Ved. outside the rope.

बहीनर *bahīnara*, *as*, m. (also written *vahīnara*), N. of a man; of a prince; of a grandson of Satānīka.

बहु *bahu*, *bahuka*, *bahula*, &c. See under rt. *bah*, pp. 677, 678, 679.

बहुतलवशा *bahutalavaśā*, f. Iris Pseudacorus.

बहुरद *bahurada*, *ās*, m. pl., N. of a people; (also read *bāhubādha*.)

बहरामखान *bahrāmakhāna*, *as*, m. = بهرام خان.

बह्लि *bahli*, *bahlika*, *bahlīka*, various readings for *balhi*, *balhika*, *balhīka*, q.q.v.v.

बाकुर *bākura*, *as*, m., Ved., scil. *dṛiti*, (perhaps) a kind of bag-pipe.

बाकुल *bākula*. See *vākula*.

बाजबाहादुरचन्द्र *bāja-bāhādura-ćandra*, *as*, m., N. of a prince who was the patron of Anantadeva the author of the Vyavahāra-dīdhiti, a work on civil law.

बाड् *bāḍ* (according to Vopa-deva *vāḍ*), cl. 1. A. *bāḍate*, *bāḍitum*, to bathe, dive; to emerge; [cf. Gr. *βαλανεῖον*: Lat. *balneum*: Old Germ. *bad*, 'a bath;' *badôn*, 'to bathe.']

बाडव *bāḍava*. See *vāḍava*.

बाडीर *bāḍīra*, *as*, m. a servant, a hired labourer.

बाढ *bāḍha*, *as*, *ā*, *am* (fr. rt. *bah* or *baṃh*; frequently also written *vāḍha*, q.v.; according to Pāṇ. V. 3, 63, the compar. is *sādhīyas* and superl. *sādhishṭha*), loud, strong; (*e*), ind. loudly, strongly, (according to Sāy. = *dṛiḍha*, *sthira*); (*am*), ind. (almost always written *vāḍham*), much, exceedingly; assuredly, certainly; (as a particle expressive of consent, affirmation, and confirmation), be it so, good, very well, such is the case, yes. — *Bāḍha-sṛitvan*, *ā*, m., Ved. going mightily, rushing fearlessly (Sāy. = *bhṛiśaṃ sartā* = *aśaṅkita-gamana*).

बाण *bāṇa*, *as*, m. (said to be fr. rt. *baṇ* or *vaṇ*, to sound; in the later language more usually written *vāṇa*, q.v.), a reed-shaft, shaft made of a reed, an arrow. — *Bāṇa-vat*, *ān*, *atī*, *at*, Ved. made or consisting of reeds, reeden, reedy; (*ān*), m. 'containing reed-shafts,' a quiver; an arrow.

बाणि *bāṇi*. See *vāṇi*.

बाणिज *bāṇija*, *as*, m. (fr. *baṇij*), a merchant, trader; (also written *vāṇija*.)

Bāṇijika, *as*, m. a trader, merchant; a rogue, cheat; submarine fire.

Bāṇijya, *am*, n. merchandize, trade, traffic, commerce.

बादर *bādara*, *as*, *ī*, *am* (fr. *badara*), belonging to or derived from the jujube tree; made of cotton; (*as*, *ā*), m. f. the cotton shrub; (*ās*), m. pl., N. of a people; (*am*), n. the jujube (= *badara*); the berry of Abrus Precatorius; the plant itself; = *vīra*, (probably) a species of plant; silk; water; a conch shell which winds in a direction from left to right.

Bādarāyaṇa, *as*, m. (a patronymic fr. *badara*), N. of a sage (said to be the author of the Śārīraka-sūtras belonging to the Uttara-mīmāṃsā or Vedānta philosophy and identified with Vyāsa, the reputed compiler of the Vedas, Mahā-bhārata, Purāṇas, &c.; also written *vādarāyaṇa*); N. of an astronomer; of the author of a Dharma-śāstra; (*as*, *ī*, *am*), composed by Bādarāyaṇa. — *Bādarāyaṇa-sūtra*, *am*, n., N. of the Vedānta aphorisms ascribed to Bādarāyaṇa.

Bādarāyaṇi, *is*, m. a patronymic of Suka, son of Bādarāyaṇa or Vyāsa; a N. of Vyāsa.

Bādari, *is*, m., Ved. (a patronymic fr. *badara*), N. of a philosophical teacher mentioned in the Bādarāyaṇa-sūtras.

Bādarika, *as*, *ī*, *am*, one who gathers the fruit of the jujube tree.

बाध् *bādh*, cl. 1. A. (in poetry sometimes also P.) *bādhate* (*-ti*), *babādhe* (*babādha*), *bādhishyate*, *abādhishṭa*, *bādhitum*, to press, press hard, oppress, harass, pain, torment; to give trouble, trouble, grieve, vex, disturb, disquiet (with acc. or gen.); to resist, oppose, thwart, check, obstruct, stop, arrest, prevent; to attack, assault, assail; to injure, wrong, violate; to hurt, damage; to drive away, chase away, repel, remove; to suspend, set aside (as a rule in grammar), invalidate, abolish, annul; to clash, mutually oppose each other; to suffer annoyance or oppression (Ved.); to thrust apart (Ved.): Pass. *bādhyate*, to be oppressed, pained, &c., to suffer pain: Caus. *bādhayati*, *-yitum*, Aor. *ababādhat*, to oppress, annoy, harass, distress, afflict, pain; to overcome, subdue, conquer: Desid. *bibādhishate*, *bībhatsate*, Ved. to feel an aversion from, feel disgust or loathing for, have a horror of (with abl.): Intens. *bābādhyate*, *bābāddhi*, (probably the Ved. form *badbadhe*, which according to Sāy. is fr. rt. *bandh*, belongs to this Intens. with the following senses), to reduce to great straits, hem in, confine, cramp; to strike or knock against (for want of room, Ṛig-veda VII. 69, 1); [cf. Zend *vad*, 'to strike;' *vaday*, 'to strike back:' Gr. *ἔπαθον*, *ὠθ-έ-ω*, *ἐν-οσί-χθων*, *ἐνν-οσί-γαιο-s*: Lat. *ôd-i*, *ŏ-d-i-um*: Russ. *bjeda* = Lith. *bêda*, 'misery:' Lith. *bêdnas*, 'miserable:' perhaps Goth. *balvja*, 'I trouble,' fr. *badvja*: perhaps Hib. *buairim*, 'I vex, aggrieve, trouble,' fr. *buaidim*.]

Bādha, *as*, *ā*, m. f. pain, suffering, trouble, sorrow, affliction; annoyance, molestation [cf. *bhramara-b°*]; resistance, opposition, obstruction; injury, detriment, hurt, damage; violation, infraction; suspension, annulment (of a rule); danger, peril, jeopardy [cf. *prāṇa-b°*]; a contradiction, absurdity, reductio ad absurdum; (*as*), m. a harasser, tormentor (Ved., cf. *ṭuvi-b°*); opposing, opposition, hinderance, obstruction, obstacle, oppression; objection; one of the five forms of fallacious middle term, the being precluded by superior proof; (according to Naigh. II. 9) = *bala*; (*ā*), f. refutation. — *Bādha-rahasya*, *am*, n. or *bādha-buddhi-pratibandhakatā-vićāra*, or *bādha-buddhi-vādārtha*, *as*, m., N. of a Nyāya work by Hari-rāma Tarka-vāg-īśa Bhaṭṭāćārya. — *Bādhāpavāda* (*°dha-ap°*), *as*, m. denial of an exception, re-establishing a previous rule.

Bādhaka, *as*, *ikā*, *am*, oppressing, harassing, paining [cf. *śatru-b°*]; one who hinders or opposes, a hinderer; suspending, setting aside (as a rule in grammar); invalidating, annulling, neutralizing; (*as*), m. a particular disease of women; a species of tree (= *giri-māla*, *rāja-vṛiksha*); (*as*, *ī*, *am*), belonging to or derived from the preceding tree. — *Bādhaka-tā*, f. or *bādhaka-tva*, *am*, n. the being a hinderer, hinderance.

Bādhana, *as*, *ī*, *am*, pressing hard, harassing, opposing; refuting; (*ā*), f. uneasiness, uncomfortableness, trouble, pain; (*am*), n. oppression, the act of harassing, annoying, paining, pain; opposing, hindering; precluding; suspending, removing, setting aside (a rule), annulling, abolishing; refutation.

Bādhamāna, *as*, *ā*, *am*, oppressing, harassing, painiog, annoying.

Bādhita, *as*, *ā*, *am*, pressed hard, oppressed, harassed, pained, tormented; resisted, opposed, obstructed, hindered, impeded, thwarted, checked; self-refuted, refuted; set aside, suspended (as a rule), abolished; (in logic) contradictory, absurd, false, incompatible. — *Bādhita-tva*, *am*, n. the being suspended or set aside (as a rule), suspension, abolition; the state of being refuted or contradicted.

Bādhitavya, *as*, *ā*, *am*, to be pressed hard, to be harassed or annoyed, to be pained; to be suspended or set aside, to be annulled; to be removed.

Bādhitṛi, *tā*, *trī*, *tṛi*, one who presses hard, an oppressor, harasser, annoyer.

Bādhitvā, ind. having pressed hard or harassed; (in grammar) destroying or neutralizing the effect of a previous rule.

Bādhya, *as*, *ā*, *am*, to be pressed hard or harassed or distressed, to be pained [cf. *strī-b°*]; one who is harassed or pained; to be hindered or resisted, to be objected to or opposed, objectionable, exceptionable; to be suspended or annulled; preventable; suppressed, obstructed. — *Bādhya-bādhaka-tā*, f. the condition of oppressed and oppressor. — *Bādhya-retas*, *ās*, m. one whose generative power is obstructed, impotent.

Bādhyamāna, *as*, *ā*, *am*, being pressed hard or oppressed, being harassed or beset, being tormented. — *Bādhyamāna-tva*, *am*, n. the being suspended or set aside, suspension, annulment.

बाधिरक *bādhiraka* (fr. *badhira*), see Gaṇa Arīhaṇādi to Pāṇ. IV. 2, 80.

Bādhirika, *as*, m. a metronymic from Badhirikā.

Bādhirya, *am*, n. deafness.

बाध्योग *bādhyoga*, *as*, m. a patronymic from Badhyoga.

Bādhyogāyaṇa, *as*, m. a patronymic from Bādhyoga.

बान्धकिनेय *bāndhakineya*, *as*, m. (fr. *bandhakī*), the son of an unmarried woman, a bastard.

बान्धव *bāndhava*, *as*, m. (fr. *bandhu*), a relation (near or remote and including wives and children), relative, kinsman [cf. *pitṛi-b°*]; a maternal relation; a friend [cf. *pīka-b°*]; (*ī*), f. a female relation. — *Bāndhava-kara*, *as*, m. an epithet of Lallā-dīkshita, a commentator on the Mṛić-ćhakaṭī. — *Bāndhava-tyāga*, *as*, m. abandoning a kinsman, forsaking a relation. — *Bāndhavākrośin* (*°va-ākr°*), *ī*, *inī*, *i*, calling out to or bewailing a kinsman.

Bāndhavaka, *as*, *ī*, *am*, belonging or relating to kinsmen, kindred.

Bāndhavya, *am*, n. connection by blood, relationship, consanguinity.

Bāndhuka, *as*, *ī*, *am* (fr. *bandhuka*), belonging to or derived from the Bandhuka tree.

Bāndhupata, *as*, *ī*, *am* (fr. *bandhu-pati*), relating to the lord of kindred or relations.