Bailvāyana, as, m. a patronymic from Bailva.

वैल्वयत *bailvayata, bailvayatyā,* see Gaṇa Kraudy-ādi to Pāṇ. IV. 1, 80.

वैहीनरि *baihīnari, is,* m. a patronymic from Bahīnara; (also written *vaihīnari.*)

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

बोकण *bokaṇa,* N. of a place.

बोद्धव्य *boddhavya, boddhṛi.* 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°, viparita-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 Buddhi; (*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 wakens 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-ghanāćārya* (°*na-āć°*), *as,* m., N. of a teacher. — *Bodha-ćitta-vivaraṇa, am,* n., N. of a Buddhist work; (perhaps wrongly for *bodhi-ćitta-vivaraṇa.*) — *Bodha-tas,* ind. through wisdom or understanding. — *Bodha-dhishaṇa, as,* m. one whose intellect is knowledge (an epithet of the Supreme Being?). — *Bodha-pūrvam,* ind. knowingly, consciously; *a-b°,* unconsciously. — *Bodha-pṛithvīdhara, as,* m., N. of a preceptor. — *Bodha-vāsara, as,* m. 'the day of waking,' the eleventh day in the light half of the month Kārttika (in which Vishṇu awakes from his sleep; = *bodhanī*). — *Bodha-sudhākara* (°*dhā-ākº*), *as,* m., N. of a Vedānta work. — *Bodhātita* (°*dha-atº*), *as, ā, am,* beyond the reach of the understanding. — *Bodhātman* (°*dha-ātº*), *ā,* m. (with Jainas) the intelligent and sentient soul. — *Bodhānanda-ghana* (°*dha-ānº*), *as,* m., N. of a preceptor; [cf. *bodha-ghanāćārya.*] — *Bodhāraṇya-yati* (°*dha-arº*), *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 wakened or roused; to be enlightened, to be admonished; to be informed, one whose attention is to be called to anything.

Boddhṛi, dhā, dhrī, dhṛi, one who knows or understands; an observer. — *Boddhṛi-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, awaking; (*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; (*ī*), f. intellect, understanding, knowledge; 'the day of awaking,' an epithet of the eleventh day in the light half of the month Kārttika 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 'awakening' 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 Purāṇa-sarvasva.

Bodhanīya, 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, antī, 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).

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

Bodhayishṇu, 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 Bṛihas-pati; [cf. *budhāna.*]

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

Bodhi, is, m. (with Buddhists and Jainas) 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 wakener,' a cock; (*ayas*), m. pl., N. of a people [cf. *bodha, baudhi*]; (*is, is, i*), wise, learned (?). — *Bodhi-ćitta-vivaraṇa, am,* n., N. of a work mentioned in the Sarva-darśana-saṃgraha. — *Bodhi-taru, us,* or *bodhi-druma, as,* m. 'tree of wisdom,' the sacred fig-tree under which perfect knowledge is obtained. — *Bodhi-da, as,* m. (with Jainas) 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-maṇḍa,* 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-vṛiksha, as,* m. = *bodhi-taru.* — *Bodhi-saṃghārāma* (°*ghaārº*), *as,* m., N. of a Buddhist monastery. — *Bodhisattva, 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 κατ' ἐξοχήν. — *Bodhisattva-ćaryāvatāra* (°*ya-avº*) and *bodhisattva-pakshanirdeśa, 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-buddhānusmṛiti-samādhi* (°*dhaanº*), *is,* m., N. of a Buddhist Sūtra work. — *Bodhisattva-bhūmi, is,* f., N. of a Buddhist work. — *Bodhisattva-samuććayā,* f., N. of a Buddhist goddess. — *Bodhisattvāvadāna-kalpa-latā* (°*va-avº*), f., N. of a collection of Buddhist legends. — *Bodhyaṅga, 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, i (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 Padapāṭha fr. a form *bodhit* + *manas*), Ved. one whose mind is awake, watchful, attentive (Sāy. = *budhyamāna-manaska*).

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

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

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 Ṛishi. — *Bodhya-gītā,* f., N. of the 178th chapter of the Śānti-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 Mādhavāćārya's Sarva-darśana-saṃgraha. — *Bauddha-dhikkāra, as,* m., N. of a work by Udayana Āćārya, refuting Buddhist doctrines from a Vaiśeshika point of view. — *Bauddhadhikkāra-gādādharī,* f. and *bauddhadhikkāra-guṇānandī,* f., N. of two commentaries on the following commentary. — *Bauddhadhikkāra-dīdhiti, is,* N. of a commentary on the Bauddha-dhikkāra. — *Bauddha-mata-nibarhaṇa, am,* n., N. of the twenty-eighth chapter of Anantānanda-giri's Śaṅkara-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; *Baudhāyanaṃ sūtram,* N. of a Sūtra work. — *Baudhāyana-darśa-pūrṇa-māsa-prayoga, as,* m., N. of a work.

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

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

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

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

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

बोरसिद्धि *borasiddhi,* N. of a place.

बौध्न *baudhnya, ās,* m. pl. (fr. *budhna*), N. of a school.

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

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

ब्रण *braṇ.* See rt. 1. *vraṇ.*

ब्रध्न *bradhna, as, ā, am* (perhaps fr. rt. *vṛidh;* said to be fr. *bradh* substituted for rt. *bandh*), reddish yellow (said of Soma, also called *babhru,* q. v., of the Puroḍāśa and of the sun; Sāy. = *ādityarūpeṇāvasthitaḥ*); bay (as a horse), fallow; (according to Naighaṇṭuka III. 3) great, mighty, large (= *mahat, vṛihat*); (*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 Bhautya; an epithet of Śiva; of Brahmā; (gender uncertain), lead; (in *śata-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 *vadhryaśva.*)

ब्रह् *brahm,* cl. 1. P. *brahmati,* &c., Ved. to go or move.

ब्रह्म *brahma.* See p. 692, col. 3.