vodāsa, 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. — *Rātryandhatā*, f. night-blindness. — *Rātry-ahanī*, n. du. night and day. — *Rātry-āgama, as*, m. the coming on or approach of night; [cf. *ahar-āgama.*] — *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 rātrāṇi*, 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 Vaishṇava 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. *dvi-r°.*)

Rātryākūpāra, am, n., N. of a Sāman.

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

Rāthakārya, as, m. a patronymic from Rathakāra.

Rāthagaṇaka, am, n. the occupation or office of a Ratha-gaṇaka.

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

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

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

Rāthaproshṭha, as, m. a patronymic of Asamāti.

Rāthītara, as, m. (fr. *rathī-tara*), Ved. a patronymic of Satya-vaćas.

Rāthītarī-putra, as, m. son of Rāthītarī, 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).

राद्ध *rāddha, rāddhānta*, &c. See col. 2.

राध् *rādh* (connected with rts. *ṛidh*, I. *rā*), cl. 5. 4. P. *rādhnoti, rādhyati* (sometimes A. *rādhyate*), *rarādha* (2nd sing. *rarādhitha* or *redhitha*, 3rd du. *rarādhatus* or *redhatus*, 3rd pl. *rarādhus* or *redhus*, but according to Pāṇ. VI. 4, 123. the contracted forms are only used in the sense 'to injure, kill;' see also Vopa-deva VIII. 52), *rātsyati, arātsīt* (1st pl. *arātsma*, 3rd pl. *arātsus*), *arādhishṭa* (Vedic forms *rādhati, arādhat, rādhat*), *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. *rādhati*); 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. *rādhyate*, Aor. *arādhi*, to be conciliated or made favourable &c., to be appeased; to be accomplished, to be successful &c.: Caus. *rādhayati, -yitum*, Aor. *arīradhat*, 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. *rirātsati*, to wish to conciliate or propitiate; *ritsati*, to wish to injure, destroy, hurt (Pāṇ. VII. 4. 54, Vārt.): Intens. *rārādhyate, rārādhi*; [cf. according to some, Gr. ἰλάσκομαι, ἴλημι, ἱλάομαι, &c.; according to others, ἔρδω: Goth. *rêda, ga-rêda, und-rêda.*]

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. — *Rāddhānlita, as, ā, am* (fr. the preceding), logically demonstrated, proved, established.

Rāddhi, 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. *rādhā* below); a proper N.; (*ā*), f. prosperity, success; N. of the twenty-first Nakshatra Vi-śākhā (containing four stars in the shape of a festoon; the stars are supposed to be *α, ι, ν* Libræ, and *γ* Scorpionis, cf. *nakshatra*); a later form for *anu-rādhā*; lightning; a particular attitude in shooting (standing with the feet a span apart; cf. *rādhā-bhedin*); Emblic Myrobalan; 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 Śūra, and who found Karṇa, the illegitimate child of Pṛithā 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 cowherdess or Gopī (the favourite mistress and consort of Kṛishṇa, q. v., during his residence in Vṛindā-vana amongst the cowherds, and a principal personage in Jayadeva's celebrated lyrical poem, the Gīta-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 Lakshmī as Kṛishṇa is of Vishṇu; she is also, under other aspects, identified with Dākshāyaṇī); N. of a female slave. — *Rādha-gupta, as*, m., N. of a minister of Aśoka. — *Rādha-ranka, as*, m. a plough; thin rain; hail. — *Rādha-ranku, us*, m. = *śāra, śīkara, jaladopala.* — *Rādhas-pati, is*, m. [cf. *rathas-pati*], Ved. a lord of gifts or wealth. — *Rādhā-kānta, as*, m. 'lover of Rādhā,' N. of Kṛishṇa. — *Rādhā-kṛishṇa, as*, m., N. of the author of the Dhātu-ratnāvalī. — *Rādhā-janmāshṭamī* (*°ma-ash°*), f., N. of the eighth day of a particular fortnight (commemorating the birthday of Rādhā; cf. *kṛishṇa-j°*). — *Rādhā-tanaya, as*, m. son of Rādhā, i. e. Karṇa. — *Rādhā-tantra, am*, n., N. of a Tantra. — *Rādhā-dāmodara, as*, m., N. of the author of an elementary treatise on the Vedānta. — *Rādhā-nagarī*, f., N. of a town in the neighbourhood of Ujjayinī. — *Rādhānurādhīya* (*°dhā-an°*), *as, ā, am*, relating to the Nakshatras Rādhā and Anurādhā. — *Rādhā-bhedin, ī*, m., N. of Arjuna, (according to some this name has reference to a particular attitude in shooting, see *rādhā* above and cf. *rādhā-vedhin*; according to others it was given to Arjuna as having prevailed on Kṛishṇa to abandon Rādhā.) — *Rādhā-mādhava, as*, m., N. of an author. — *Rādhā-mohana-śarman, ā*, m., N. of the author of the Mitākharā-siddhānta-sangraha. — *Rādhā-ramaṇa, as*, m., N. of Kṛishṇa. — *Rādhā-rasa-sudhā-nidhi* or *rādhā-sudhā-nidhi, is*, m., N. of a poem by Hari-vaṃśa Go-svāmin celebrating the praises of Rādhā as worshipped in Vṛindā-vana (supposed to have been written at the end of the sixteenth century). — *Rādhā-vat, ān, atī, at*, possessed of prosperity or wealth, rich. — *Rādhā-vallabha, as*, m. 'the beloved of Rādhā,' N. of Kṛishṇa; epithet of various persons. — *Rādhā-vinoda, as*, m., N. of a poem. — *Rādhā-vedhin, ī*, m., N. of Arjuna; [cf. *rādhā-bhedin.*] — *Rādhā-suta, as*, m. son of Rādhā, i. e. Karṇa. — *Rādheśa* or *rādheśvara* (*°dhā-īś°*), *as*, m. 'lord of Rādhā,' Kṛishṇa.

Rādhaka, 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-dhara); 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, rādhī, see Gaṇa Bahvādi to Pāṇ. IV. 1, 45; [cf. *kṛishṭa-rādhi.*]

Rādhika, as, m., N. of a king (son of Jayasena); (*ā*), f. a diminutive of the name Rādhā (expressive of endearment). — *Rādhikā-vinoda, as*, m. = *rādhā-vinoda.*

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

Rādhya, 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.

राधेवकि *rādhrevaki* (?), a patronymic.

रान्ध्र *rāndrya*, various reading for *rāṇḍya.*

रान्धस *rāndhasa, as*, m. a patronymic.

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

राभस्य *rābhasya, 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 Paraśu-rāma, Rāma-ćandra, 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 Paraśu-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 Brāhmanism arrayed in opposition to the military caste, see *paraśu-rāma:* the second, Rāma-ćandra, forms Vishṇu's seventh Avatāra, and is the hero of the great epic poem called Rāmāyaṇa; his wife, Sītā, is sometimes regarded as an Avatāra of Lakshmī; he has the patronymic Dāśarathi, as son of Daśa-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 Halāyudha, '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 Śesha, see *bala-deva, bala-rāma:* according to Jainas, a Rāma is