

ओ.

ओ *m.* (ओः) *N.* of Brahmā.—*ind.*
1 A vocative particle (oh). —2 An interjection of (1) calling; (holla, ho); (2) remembrance; (3) compassion (ah!).

ओकः 1 A house. —2 A refuge, shelter. —3 A bird. —4 A Sūdra.

ओकस् *n.* 1 A house, residence; as in द्वौकस् or स्वर्गोक्तस् a god. —2 An asylum, refuge. —3 A resting place. —4 Pleasure, gratification. [cf. Gr. *oikos*].

ओक्त्वस् *a.* Meeting together, united (समवेत).

ओक्त्वा *a.* 1 Favourable to the house; *i. e.* to its inmates. —2 Good for a house, kind to a household. —**इय** 1 Gratification, pleasure. —2 A comfortable place. —3 A resting place, house (in general).

ओकणः (निः) A bug; so ओकोदनी, ओकणी.

ओकुलः A cake of flour.

ओख् 1 P. (ओखति, ओखांचकार, ओखितुं, ओखित) 1 To be dry. —2 To be able; be sufficient. —3 To adorn or grace. —4 To refuse. —5 To ward off, prevent.

ओगण *a.* 1 United. —2 Solitary; despised, cast off by one's friends.

ओघः [उच्-घञ् पृषो० घ] 1 A flood, stream, current; पुनरोघेन हि युज्यते नदी Ku. 4. 44; so रुधिरं, बाष्पं &c. —2 An inundation. —3 A heap, quantity, mass, multitude; बाष्पं, अघं, जनं &c. —4 The whole. —5 Continuity. —6 Quick time in music. —7 Tradition, traditional instruction. —8 A kind of dance.

ओकारः See under ओम्.

ओज् 1. 10. U. (ओजति, ओजयति, ओजायितुं, ओजित) 1 To be strong or able. —2 To increase, grow.

ओज *a.* Odd, uneven. — **ज** = ओजस् q. v.

ओजस् *n.* 1 Bodily strength, vigour; energy, ability. —2 Vitality. —3 Virility, the generative faculty. —4 Splendour, light. —5 (In Rhet.).

An elaborate form of style, abundance of compounds; (considered by Daṇḍin to be the 'soul of prose'); ओजः समासभूयस्त्वमेतद्रथस्य जीवितम् Kāv. 1. 80; see K. P. 8 also; said to be of 5 kinds in R. G. —6 (In astr.) Each alternate sign of the zodiac (as the first, third &c.). —7 Water. —8 Metallic lustre. —9 Manifestation, appearance. —10 Skill in the use of weapons.

ओजसीन, ओजस्य *a.* Ved. Strong, powerful.

ओजस्वत्, ओजस्विन् *a.* 1 Strong, vigorous, energetic, powerful; रूपं तदेजस्वि तदेव वीर्यम् R. 5. 37; Si. 12. 35. —2 Splendid, bright.

ओजायते Den. A. To show strength or vigour, exhibit one's heroism; Bk. 5. 76; U. 5. 32.

ओजिष्ठ *a.* (Super. of उज् also) Most strong, vehement.

ओजयिस् *a.* More vehement, stronger.

ओज्मन् *a.* An instigator. —*m.* 1 Speed. —2 Strength.

ओडक, -डवः A musical mode which omits two of the notes of the scale (रि and प).

ओडिकाः, ओडी Wild rice.

ओडः (*m. pl.*) *N.* of a people and their country (the modern Orissa); Ms. 10. 44. —**डुः** The China-rose. —**डू** The Java-flower.

-Comp. —आख्या the China-rose. —पुष्पं the Java-flower; Hibiscus Rosa Sinensis and its flowers.

ओण् 1 P. (ओणति, ओणितुं) To remove, take or drag along.

ओणि *a.* Removing. —**णी** (*du.*) 1 Heaven and earth. —2 Vessels used in the preparation of Soma. —3 Preserving power, protection.

ओत *a.* [आ-वे-क्] Woven, sewn with threads across. —**Comp.** —**प्रात** *a.* 1. sewn crosswise and lengthwise. —2. extending in all directions. —(**तं**) *ind.* crosswise and lengthwise, vertically and horizontally.

ओतुः 1 The woof or cross threads of a web. —2 A cat (*f.* also); as in स्थूलो (लो) तुः.

ओदती Issuing out, rising upwards; epithet of the dawn.

ओदनः, -न [उद-यच् Up. 2. 76]

1 Food, boiled rice; *e. g.* दध्योदनः, घृतं, गुडं, मांसं &c. —2 Grain mashed and cooked with milk. —3 A cloud. (Sometimes ओदन is prefixed to the names of pupils to denote that the pupil's object is more to be fed by his master than be taught; *e. g.* ओदनपाणिनीयाः P. VI. 2. 69 Sk.

—**नी** The plant (बल) Sida Cordifolia.

-Comp. —आह्वया, -आह्वा, -ओदनिका *N.* of a medicinal plant (महासमेगा).

ओदनीयति Den. P. To wish to make mashed food of anything; पुरोडाशं यद्योदनीयति.

ओदाः, ओघ्न *n.* 1 Flowing. —2 Wetting.

ओधस् *n.* An udder.

ओपशः Ved. An ornament of the head; curl; a horn (Sāy.).

ओम् *ind.* 1 The sacred syllable *om*, uttered as a holy exclamation at the beginning and end of a reading of the Vedas, or previous to the commencement of a prayer or sacred work. —2 As a particle it implies (a) solemn affirmation and respectful assent (so be it, amen!). (b) assent or acceptance (yes, all right); ओमित्युच्यतामस्यः Māl. 6; ओमित्युक्तवतोप हां गीण इति Si. 1. 75; द्वितीय-श्रेयानिति ब्रूमः S. D. 1. (c) command; (d) auspiciousness; (e) removal or warding off. —3 Brahman. [This word first appears in the Upanishads as a mystic monosyllable, and is regarded as the object of the most profound religious meditation. In the Mandukya Upanishad it is said that this syllable is all what has been, that which is and is to be; that all is *cm*, only *om*. Literally analysed, *cm* is taken to be made up of three letters or quarters; the letter *a* is Vaisvanara, the spirit of waking souls in the waking world; *u* is Taijasa, the spirit of dreaming souls in the