

knowledge. —**वीर** *m.* 1 a brother-in-law; 2 a son; 3 a jester (in dramatic literature). —**वृत्ति** *f.* action as regards oneself, विस्मययन्-विस्मितमात्मवृत्ति R. II. 33; II *a.* residing in *A'tman* *g. v.* —**शक्ति** *f.* one's own power or ability. (आत्मशक्त्या to the best of one's power *e. g.* देव निहत्य कुरु पौरुषमात्मशक्त्या). —**श्लाघा** *f.* self-praise, boasting. —**संयम** *m.* self-restraint. —**संभव** *m.* 1 a son, चकार नाम्ना रघुमात्मसंभवम् R. III. 21, XI. 57, XVII. 8; 2 the god of love. —**संभवा** *f.* a daughter. —**सान्** *ind.* one's own. *e. g.* दुरितैरपि कर्तुमात्मसात् R. VIII. 2. (भृ 'to appropriate') —**हत्वा** *f.* suicide. —**हित** *a.* beneficial to one's self.

आत्मीय *a.* (*f.* वा) one's own, belonging to one's self, सुति-मात्मीयां न विभति यथा पुरा...मु-ञ्जानि वः K. S. II. 19, R. VII. 68.

आत्मनीय *I a.* (*f.* ना) 1 Belonging to self, one's own; 2 beneficial to one's self. II *m.* 1 A son; 2 a wife's brother; 3 a jester (in dramatic literature).

आत्स्न्यिक *a.* (*f.* की) 1 Infinite, endless, abundant, supreme, विष्णुगुह्यतकस्यात्यन्तिकश्रेयसे Mud. II.; 2 absolute, आत्यन्तिकी स्वत्वनिवृत्तिः Mit.

आत्स्यिक *a.* (*f.* की) 1 Pressing, urgent; 2 destructive, unpropitious.

आत्रेय *m.* A descendant of Atri.

आत्रेयिका *f.* A woman in her courses.

आत्रेयी *f.* 1 The wife of Atri; 2 a woman in her courses.

आथर्वण *I a.* (*f.* णी) Relating to the Atharvaveda, II

m. 1 A Brāhmana who has studied the Atharvaveda; 2 the Atharvaveda.

आथर्वणिक *m.* A Brāhmana who has studied the Atharvaveda.

आर्षा *m.* 1 A bite; 2 a tooth.

आवर *m.* 1 Respect, regard, reverence, अमर्षं न्येन जनस्य जन्तुना न जातहादेन न विविषादरः Kir. I. 33, भूयान् दारार्थमादरः K. S. VI. 13, 20; 2 commencement; 3 care, close application, K. S. VI. 91; 4 love; 5 effort, अपौरादरादिमिता K. S. VI. 41.

अद्वय *n.* Respect, notice.

अदर्श *m.* 1 A looking-glass, a mirror, आत्मानमालोक्य च शोभमानमादर्शविम्बे K. S. VII. 22, R. XVII. 27; (used metaphorically also, *e. g.* आदर्शो गुणानाम् Kad.); 2 copy of a work; 3 a commentary, gloss.

आदर्शिक *m.* A mirror.

आदर्शन *n.* 1 Showing; 2 a mirror.

आवहन *n.* 1 Burning; 2 injuring, killing; 3 a cemetery.

आदान *n.* 1 Taking, receiving, कुशाङ्कुरादानपरिस्तुतांगुली K. S. V. 11; 2 acceptance; 3 earning, getting, आदानं हि विसर्गाय सतां वारियुचामिव R. IV. 86.

आदि *I a.* 1 First, primary, *e. g.* निदानं त्वादिकारणम् Am. I. 4. 28; 2 principal, pre-eminent

II *m.* 1 Commencement, beginning, अप एव ससर्जदौ तसु बीजमवाद्यजन्तु M. I. 8, Bg. III. 41; 2 first in time, existing before; 3 pre-eminent, prime, जगदादिनादिस्त्वम् K. S. II. 9, Bg. IX. 13. (आदि is used as the last member of compounds in the sense of "such like," "and others" "and others of the same nature" *e. g.* आदयो धातवः Pan. 'x' and others of the same nature are called roots.' Pāṇini uses

आदि at the end of words to indicate grammatical groups (यण) *e. g.* जुददि, रुषादि चुरादि &c. आदी and आदितः are used as indeclinables in the sense of 'in the beginning' 'at first.' COMR.—**अन्त** *n.* beginning and end. —**उदात्त** *a.* having the acute accent on the first syllable. —**कर**, कर्तु *m.* the creator, an epithet of Brahman (*m.*), Bg. XI. 37. —**कवि** *m.* the first poet. (Brahman (*m.*) and Vālmiki are so called; the first because he promulgated the Vedas and the second because he is supposed to have unwittingly uttered a verse in cursing a fowler and subsequently to have composed the first poem in Sanskrit, the Rāmāyana). —**कारण** *n.* a primary cause, निदानं त्वादिकारणम् Am. I. 4. 28; (according to the Vedāntists Brahman (*n.*) is the primary cause of the universe; according to the Sāṅkhyas it is प्रधान or प्रकृति; according to the Naiyāyikas and Vaiśeṣikas atoms are the material cause of the universe and not ईश्वर). —**काव्य** *n.* the first poem; (the Rāmāyana is supposed to be the first poem in Sanskrit). —**देव** *m.* 1 the supreme God, the creator of the universe, पुरुषः स्याद्वर्तं दिव्यमादिदेवमर्जं विभुम् Bg. x. 12, त्वमादिदेवः पुरुषः पुराणः XI. 38; 2 an epithet of Vishnu; 3 of Śiva. —**दैत्य** *m.* an epithet of Hiranya-Kaś'ipu. —**पुरुष**, पुरुष *m.* 1 the supreme deity, the lord of the creation; 2 an epithet of Vishnu and Krishna, ते च प्राणदन्वन्तं वृषे चादिपुरुषः B. x. 6, तमर्च्यमर्षादिकयादिपुरु-