

the essence or substance of anything, W. ; the being that, Jaim. i, 3, 24, Sch. ; = *tata-tva*, L. ; N. of a musical instrument, L. ; (*ena*), instr. ind. according to the true state or nature of anything, in truth, truly, really, accurately, Mn. vii, 68 ; MBh. ; R. ; -*kaumudī*, f. 'Tattva-moonlight,' N. of a Comm. on Sāṃkhyak., Sarvad. xiv, 20 ; -*candra*, m. 'truth-moon,' N. of a Comm. on Prakriyā-kaumudī ; 'Tattva-moon,' N. of a Comm. on -*kaumudī* ; -*cintāmaṇi*, m. N. of a philos. work by Gaṅgēśa ; of another work, Nirṇayas. iii ; -*jñā*, mfn. ifc. knowing the truth, knowing the true nature of, knowing thoroughly, Mn. xii, 102 ; MBh. (a-, neg., xii, 6623) ; R. &c. ; m. a Brāhman, Npr. ; -*jñāna*, n. knowledge of truth, thorough knowledge, insight into the true principles of phil., Sarvad. ; -*jñānin*, mfn. = -*jñā*, W. ; -*taraṅgiṇī*, f. 'truth-river,' N. of a work by Dharmasāgara ; -*tas*, ind. = *ttvena*, MuṇḍUp. i, 2, 13 ; Mn. ; MBh. &c. ; -*tā*, f. truth, reality, W. ; -*tyaj*, mfn. mistaking the true state, Viddh. iii, 19 ; -*traya-maya*, mfn. consisting of the 3 realities, Hcat. i, 11, 893 ; -*darsa*, m. (= -*driś*) N. of a Rishi under Manu Deva-sāvarni, BhP. viii, 13, 32 ; -*darsin*, mfn. = -*driś*, MBh. iii, 1149 ; Rāmāg. ; m. N. of one of Manu Raivata's sons, Hariv. 433 ; of a Brāhman, 1265 ; -*dīpana*, n. 'Tattva-light,' N. of a work ; -*driś*, mfn. perceiving truth, Vedāntas. ; -*nikasha-grāvan*, m. the touchstone of truth, Hit. i, 9, 12 ; -*niścaya*, m. 'ascertainment of truth,' right knowledge, Sarvad. vi, 91 & 94 ; -*niṣṭhā-tā*, f. veracity, Hemac. ; -*nyāsa*, m. 'application of true principles,' N. of a ceremony in honour of Viṣṇu (application of mystical letters &c. to parts of the body while prayers are recited), Tantr. ; -*prakāśa*, m. 'light of true principles,' N. of a Comm., Sarvad. vii ; -*prabodha-prakarana*, n. N. of a work by Hariḥhadra II (A.D. 1200) ; -*bindu*, m. 'truth-drop,' N. of a philos. treatise ; -*bodha*, m. knowledge or understanding of truth, xii, 46 ; N. of a work, Tantras. ii ; -*bodhinī*, f. 'teaching true principles,' N. of a Comm. on Sāṃkshya-sārīraka ; of a Comm. on Siddh. by Jñānēndra-sarasvatī ; truth-teaching, cf. RTL. p. 492 & 509 ; -*bhāva*, m. true being or nature, KathUp. vi ; SvetUp. i ; -*bhūta*, mfn. true, MBh. xii, 5290 ; -*muktāvalī*, f. 'necklace of truth,' N. of a work, Sarvad. iv, 110 ; cf. RTL. p. 123 ; -*vat*, mfn. possessing the truth or reality of things, MBh. xii, 11480 ; -*vāda-rahasya*, n. N. of a work, Sarvad. v, 110 ; -*vid*, mfn. knowing the true nature of (gen.), Bhag. iii, 28 ; -*vivitsā*, f. desire of knowing the truth, W. ; -*viveka*, m. the sifting of established truth ; N. of a work on astron. (also *siddhānta-l*) ; of another work, Sarvad. v, 6 ; -*ka-dīpana*, n. 'light of truth-investigation,' N. of a philos. work ; -*sambara*, n. N. of a Tantra, Anand. 31, Sch. ; (°*raka*, Āryav.) ; -*suddhi*, f. ascertainment or right knowledge of truth, Kathās. lxxv, 194 ; -*samgraha*, m. N. of a work, Sarvad. vii, 88 ; -*satya-sāstra*, n. N. of a Buddh. work by Guṇaprabha ; -*samāsa*, m. 'Tattva-compendium,' N. of Kapila's Sāṃkhyā-sūtras, Tattvas. ; -*sāgara*, m. 'truth-ocean,' N. of a work, Smṛtit. xi ; Nirṇayas. i, 318 ; -*sāra*, m. 'truth-essence,' N. of a work, Śaktān. ii ; °*vākhyānōpamā*, f. a simile expressing or stating any truth, Kāvyaḍ. ii, 36 ; °*vādhiyata*, mfn. learnt thoroughly, Suśr. ; °*vāpahnava-rūpaka*, n. a metaphor denying a truth (as that two eyes are not eyes but bees), Kāvyaḍ. ii, 95 ; °*vābhīyoga*, m. a positive charge or declaration, Yājñ. ii, §, 4 ff. ; °*vārtha*, m. the truth, Sarvad. iii ; °*tha-kaumudī*, f. 'truth-light,' N. of a Comm. on Prāyaśc. by Govindānanda ; °*tha-vid*, mfn. knowing the exact truth or meaning of (in comp.), Mn. i, 3 ; (see *veda-*) ; °*tha-sūtra*, n. N. of a Jaina work by Umā-svātī, Sarvad. iii, 103 ; °*vāvabodha*, m. perception of truth, W. - *pada*, n. the place of that, Daś. vii, 435 ; the word *taḍ*, Vedāntas. ; m. *Ficus religiosa*, Npr. - *para*, mfn. following that or thereupon, Megh. ; having that as one's highest object or aim, totally devoted or addicted to, attending closely to, eagerly engaged in (loc. [Pāṇ. vi, 2, 66, Kās. ; Pārsvan.] or generally in comp.), SvetUp. i, 7 ; Mn. ; Yājñ. ; MBh. &c. ; m. $\frac{1}{16}$ of an eye's twinkle, W. ; (ā), f. $\frac{1}{16}$ of a second of a circle, Āryabh. iii, 2, Sch. ; -*tā*, f. scope, design, intention, W. ; entire devotion or addiction to (loc.), Hit. ; -*tva*, n. id., W. ; aiming at, tending to, Daśar. iv, 38 (a-, neg.) ; 'the state of following behind,' inferiority, KātyŚr. i, 4, 16 & 5, 5. - *parāyana*, mfn. addicted to, W. - *pāṇini*, ind. = *iti-p*, Pāṇ. ii, 1, 6, Kās. - *purusha*, m. the

original or supreme spirit (one of the 5 forms of Īvara [also °*sha-vaktra*], Sarvad. vii), Kāth. xvii, 1 ; TĀr. x, 1, 5 f. ; LiṅgaP. i, 13 ; the servant of him, KātyŚr. vii, 1, 8 ; N. of a Kalpa period, MatsyaP. liii, 41 ; a class of compounds (formed like the word *tat-purusha*, 'his servant') in which the last member is qualified by the first without losing (as the last member of Bahu-vrihi compounds) its grammatical independence (whether as noun or adj. or p.) ; two subdivisions of these compounds are called Karma-dhāraya and Dvi-gu (qq. vv.) ; -*vaktra*, m. see before. - *pūrva*, mfn. (cf. Pāṇ. vi, 2, 162) happening for the first time, Mālav. iv, 8 ; Ragh. xiv ; (am), ind. that for the first time, Kir. vii, 11 ; viii, 26 ; -*tā*, f. happening for the first time, ix, 75 ; -*sa-ṅga*, mfn. then first restrained, Ragh. ii, 42. - *prīshṭha*, mfn. combined with that arrangement of Sāmāns, ŚāṅkhŚr. xiv, 22, 6. - *prakāra*, mfn. of that kind, W. - *prathama*, mfn. doing that for the first time, Pāṇ. vi, 2, 162, Kās. ; (am), ind. = -*pūrvam*, Kir. viii, 30 ; xvi, 27 ; -*tas*, ind. id., Divyāv. ; -*taram*, ind. that first of all, xxii, 4 ; xxx, 434. - *prabhāte*, loc. ind. early on the next morning, Vet. i, $\frac{1}{16}$ & $\frac{1}{8}$. - *prabhṛiti*, mfn. beginning with that, Lāṭy. ii, vii, ix. - *pravara-vat*, mfn. having (his or) their line of ancestors, KātyŚr. i, 6, 13, Sch. - *prēpsu*, m. a particular form of a Desid. Nir. vi, 28 ; APrāt. iv, 29. - *phala*, mfn. having that as a fruit or reward, W. ; having that as a result, W. ; the blue water-lily, L. ; the plant *kushṭha*, L. ; a kind of perfume, L. - *samskāra-rtha-tva*, n. the state of helping to promote that, Jaim. vi, 4, 45 (a-, neg.) - *samkhyāka*, mfn. of that number, Yājñ. ii, §. - *sadrīsa*, mfn. 'fitting or corresponding to that,' see -*sthāna*. - *sama*, mfn. = -*tulya* ; ifc. synonymous with, Up. i, 3, Sch. - *samanantaram*, ind. immediately upon that, Kathās. iv, 24 ; cf. *tad-anant*. - *sādhu-kārin*, mfn. accomplishing that, Pāṇ. iii, 2, 134. - *sina* (tāt-), mfn. wishing to acquire or ordering that, RV. i, 61, 4. - *stha*, mfn. being on or in that, Pāṇ. iv, 2, 134 ; ii, 2, 8, Vārtt. 2 ; m. a particular mode of multiplication, W. ; -*tad-añjana-tā*, f. assuming the colour of any near object, Yogas. i, 41. - *sthāna*, mfn. (= -*sadrīsa*, Sāy.) for *tasthāna* (q. v.), AitBr. vi, 5, 2. - *spriśṭin*, mfn. touching them, Gaut. xiv, 30. *Tac*, in comp. for *tād*. - *chabda-tva* (sab°), n. = *tāchabdyā*, TāṇḍyaBr. iv, 8, 15, Sch. - *chīla* (śīla), mfn. accustomed to that, Pāṇ. iii, 2, 134 ; = *sadrīsa*, similar, Kāvyaḍ. ii, 64 ; cf. *tāchīlīka*. *Taj*, in comp. for *tād*. - *ja*, mfn. sprung from (that, i. e. from) Sanskrit (as Prakrit or other words), Vāgbh. ii, 2 ; -*lān*, mfn. produced, absorbed and breathing in that, ChUp. iii, 14, 1. - *jaghanyā*, mf(ā)n. the worst among them, TS. vii, 1, 6, 4. - *jaya*, m. the conquest of that, W. - *ja-lān*, see -*ja*. - *jātiya*, °*yaka*, mfn. of the same kind, (a-, neg.) Pāṇ. i, 1, 7, Vārtt. 8 & Pat. - *jña*, mfn. knowing that, (m.) a knowing man, BhP. iii, v (a-, q. v.) ; Rājat. v, 481 ; ifc. familiar with, Hariv. 8427. *Tātra* (also °*trā*, RV.), ind. (*tā-tra*, correlative of *yā-tra* ; g. *cādi*, not in Kās.) used for the loc. (sg., du. & pl.) of *tād* (q. v. ; Pāṇ. v, 3, 10 ; vi, 3, 35), RV. ; AV. ; Mn. &c. ; in that place, there (in comp., Pāṇ. ii, 1, 46), RV. &c. ; thither, to that place, ib. ; in that, therein, in that case, on that occasion, under those circumstances, then, therefore, (also correlative of *yād* [vi, 57, 4 ; AV. xii, 1, 34 ; Nal. &c.], *yadā* [Pāṇ. i, 19, 8], *yadī* [Mn. viii f. ; Cāṇ. ; Hit.], or *ced* [Mn. viii, 295 ; ix, 205] ; *tatra māsa*, 'that month,' i. e. the month that has been spoken of, Kathās. xviii, 208) ; °*tra ta-tra*, used for double loc. of *tād*, Nal. v, 8 ; in that and that place, here and there, everywhere, Mn. vii, 87 ; MBh. ; BhP. ; to every place, MBh. ; *ya-tra tatra*, used for the loc. *yasmims tasmin*, in whatever, Mn. iii, 50 ; vi, 66 ; xii, 102 ; in whatever place, anywhere, MBh. xiii, 3686 ; to any place whatever, v, 5997 ; at any rate, indiscriminately, xiii, 514 ; *yatra tatrāpi*, to whatever place, v, 1084 ; Kathās. xxxvi, 101 ; [cf. Goth. *thathrō*] - *ca-kshur-manas*, mfn. directing one's eyes and mind on him, Gaut. i, 47. - *tya*, mfn. (Pāṇ. iv, 2, 104, Pat.) of that place, being there, BhP. ; Kathās. ; Rājat. i, 117 ; Hit. - *bhava*, mfn. employed with that, ĀpŚr. xiv, 5, 1, Sch. - *bhavat*, m., °*tī*, f. (Pāṇ. iv, 1, 166 & v, 3, 14, Kās.) 'Your Honour there,' (chiefly in dram.) respectful title given to absent persons (once to a present person, Mṛicch. i, §§), R. ii, &c. ; cf. *atra-bh*. - *vāsin*, mfn. dwelling there, i, 25, 21.

- *skandha*, m. N. of a deity, Tantr. - *stha*, mfn. dwelling there, situated there, belonging to that place, MBh. iii, 2683 ; R. ii, iv ; Kathās. vii, xxvi. *Tāthā*, ind. (*tā-thā*, correlative of *yā-thā*, Pāṇ. v, 3, 26 ; g. *cādi*, Kās. & Gaṇar.) in that manner, so, thus (the correlative standing in the preceding or in the subsequent clause, e. g. *yathā priyam tathāstu*, 'as is agreeable, so let it be' ; *tathā prayatnam ātishṭhed yathātmānam na piḍayet*, 'he should so make effort as that he may not injure himself,' Mn. vii, 68 ; *tathā tathā-yathā*, so much that, VP. iv ; also correlative of *iva*, Mn. iii, 181 ; R. i, 4, 12 ; of *yena*, Kathās. iii, 18 ; of *yādriśa*, Mn. i, 42 ; used in forms of adjuration, e. g. *yathāham anyam na cintaye tathāyam patatām kshudrah parāsuḥ*, 'as surely as I do not think on any other man, so surely let this wretch fall dead,' Nal. xi, 36), RV. &c. ; yes, so be it, so it shall be (particle of assent, agreement, or promise ; generally followed by *iti*), AV. iii, 4, 5 ; ŚBr. ; AitBr. &c. (*tathēty uktvā*, having said 'so be it' or 'yes,' Nal. &c.) ; so also, in like manner (e. g. *sukham seved duḥkham tathā*, 'let him make use of prosperity and also adversity'), Mn. ; MBh. &c. ; = *tathā hi*, Nal. xix, 25 ; °*thā ca*, and likewise, accordingly (introducing quotations), Mn. ix, 19 & 45 ; Dhūrtas. ; Hit. ; °*thāpi*, even thus, even so, nevertheless, yet, still, notwithstanding (correlative of *yadyapi* [R. iii, 3, 3 ; Dhūrtas. &c.], *api yadī* [Amar.], *api yadī* [Prab.], *kāmam* [Sak.], *varam*), MBh. &c. ; *tathāpi tu*, id., Śak. ; °*thā hi* (g. *svar-ādi*) for so, for thus (it has been said), for instance, Ragh. ; Śak. &c. ; °*thāva*, exactly so, in like manner, Mn. &c. ; (with *ca* or *api* following) likewise, Mn. &c. ; *atho-tathā*, id., ib. ; *yathā-tathā*, in whatever way, in any way, by all means, iv, 17 ; MBh. i, 45, 17 ; vii, 6332 ; Nal. ; Naish. ix, 29 ; *yathā-yathā-tathā-tathā*, in whatever manner or degree—in that manner or degree, the more—the more, Mn. ; MBh. (Nal. viii, 14) ; VarBṛS. xi ; Vet. ; cf. *yathā-tatham*, a- & vi-tatha. - *karana*, n. proceeding thus, ĀpŚr. xi, 21, 8, Sch. (a-, neg.) - *kāram*, ind. thus (correlative of *yath*), Pāṇ. iii, 4, 28. - *kṛita*, mfn. thus done or made, W. ; made true, VarBṛS. xxxii, 4. - *kratu* (tāt°), mfn. so intending, ŚBr. xiv, 7, 2, 7. - *gata*, mfn. being in such a state or condition, of such a quality or nature, RPrāt. iii, 5 ; MBh. ; Mālav. v, 18 ; 'he who comes and goes in the same way [as the Buddhas who preceded him],' Gautama Buddha, Buddh. ; Sarvad. ; a Buddhist, ŚSāṅkar. i, 70 ; x ; -*kośa-paripālita*, f. N. of a Kinnara virgin, Kāraṇḍ. i, 83 ; -*garbha*, m. N. of a Bodhi-sattva, Buddh. L. ; -*guṇa-jñānācintya-vishayāvatāra-nirdeśa*, m. 'direction how to attain to the inconceivable subject of the Tathā-gata's qualities and knowledge,' N. of a Buddh. Sūtra ; -*guhyaka*, n. 'Tathāgata-mystery,' N. of a Buddh. work (highly revered in Nepāl) ; -*bhadra*, m. N. of a pupil of Nāgārjuna. - *guṇa*, mf(ā)n. endowed with such qualities, R. ii, 22, 19. - *jātiya*, mfn. of that kind, 15, 13. - *jātiyaka*, mfn. id., Pat. on Śivas. 3 f., Vārtt. 5. - *tā*, f. true state of things, true nature, Vajracch. 17. - *tva*, n. the being so, such a state of things, such a condition, Bhāshāp. ; Sāh. vii, § ; Sarvad. ; = -*tā*, Mn. x, 57, Sch. ; Sāṃkhyak., Sch. - *prabhāva*, mfn. having such power, R. ii, 22, 30. - *bhavi-tavya-tā*, f. the necessity of being so, Kād. iv, 139. - *bhāva*, m. the being so, TPrāt., Sch. ; the being of such a nature, true nature, accomplishment, Jain. ; Sīghās. - *bhāvin*, mfn. about to be of such a kind, Śak. vii, §§. - *bhūta*, mfn. of such qualities or kind or nature, R. i f. ; Amar. ; Kathās. ; Sāh. - *mukha*, mfn. 'so-facing,' turning the face in the same direction, Gobh. iv, 2, 5. - °*yatam* (°*thāy*), ind. in the same direction, 4. - *rāja*, m. a Buddha (cf. -*gata*) or Jina, W. - *rūpa*, mf(ā)n. so formed, thus shaped, looking thus, Lāṭy. ix, 12 ; MBh. &c. - *rūpin*, mfn. id., xii, 7344. - °*rtha* (°*thār*), mfn. 'real,' -*tva*, n. the being real, BṛĀrUp., Sch. - *vādin*, mfn. telling the exact truth, Viṣṇu. v, 27 ; Vajracch. 14 ; professing to be so, W. - *vidha* (tāt°), mf(ā)n. of such a sort or kind, being in such a condition or state, of such qualities, TBr. ii, 1, 10, 1 ; Mn. i, viii f. (correlative of *yādriśa*, ix, 9) ; MBh. &c. ; (am), ind. in this manner, Nal. vii, 15 ; likewise, Bhāshāp. 94. - *vidhāna*, mfn. following this practice, Hit. iii, 9, §. - *vīrya*, mfn. of such a strength, MBh. i. - *vrata*, mfn. = *vidhāna*, Mn. iv, 246. - *śīla*, mfn. behaving thus, MBh. iv, 133 ; -*samācāra*, mfn. of such a character and behaviour, v, 73, 14 - *svara*,