

स्मर्तव्योऽस्मि सत्यर्थे Dk. 117 if it be necessary; Y. 2. 46; M. 4. 6; oft. used in this sense as the last member of compounds and translated by 'for', 'intended for', 'for the sake of', 'on account of', 'on behalf of,' and used like an adj. to qualify nouns; अर्थेन तु नित्यसमासे विशेषनिग्रता च Vart. ; संतानार्थाय विधये R. 1. 34; तां देवतापि-ब्रतिधिक्रियाथी (धेनुं) 2. 16; द्विजाथी यवागुः Sk.; यज्ञार्थत्कर्मणोऽन्यत्र Bg. 3. 9. It mostly occurs in this sense as अर्थ, अर्थे or अर्थाय and has an adverbial force; (a) किमर्थं for what purpose, why; यदर्थं for whom or which; वेलोपलक्षणार्थं S. 4; तदर्थानामु-च्छेभेर्भूयान्दार्थमादरः Ku. 6. 13; (b) परार्थे प्राप्त उत्तरेण H. 1. 44; गवार्थे ब्राह्मणार्थे च Pt. 1. 420; मयर्थं त्यक्तजी-विताः Bg. 1. 9; (c) सुखायाय Pt. 4. 18; प्रत्याख्याता मया तत्र नलस्यार्थाय देवताः Nala. 13. 19; क्रतुपूर्णस्य चार्था-य 23. 9. -2 Cause, motive, reason, ground, means; अलुप्तस्य मुनेः क्रियार्थः R. 2. 55 means or cause; अतोऽर्थान् Ms. 2. 213. -3 Meaning, sense, sig- nification, import; अर्थ is of 3 kinds:- वाच्य or expressed, लक्ष्य or indicated (secondary), and व्यंग्य or suggested; तद्वशेषो शब्दार्थो K. P. 1; अर्थो वाच्यश्च लक्ष्यश्च व्यंग्यश्चेति त्रिधा मतः || S. D. 2; वागर्थान्वित R. 1. 1; अवेक्ष्य धातोर्गमना-र्थमर्थवित् 3. 21. -4 A thing, object, substance; अर्थो हि कन्या परकीय एव S. 4. 21; that which can be perceived by the senses, an object of sense; इन्द्रियं H. 1. 146; Ku. 7. 71; R. 2. 51; न निर्वह्ना उपसर्गा अर्थान्निराहुः Nir.; इ-न्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः Kath. (the objects of sense are five रूप, रस, गंध, स्पर्श and शब्द). -5 (a) An affair, business, matter, work; प्राक् प्रतिपन्नोऽयमर्थोऽग्राजाय Ve. 3; अर्थोऽयमर्थोतरभाव्य एव Ku. 3. 18; अ-र्थोऽर्थानुबन्धी Dk. 67; संगीतार्थः Me. 56 business of singing, i. e. musical concert (apparatus of singing); संवे-शार्थाः Me. 5 matters of message, i. e. messages; (b) Interest, object; स्वायसाधनतत्परः Ms. 1. 196; द्वयमेवा-र्थसाधनं R. 1. 19; 2. 21; दुरापेऽर्थं 1. 72; सर्वार्थचित्तकः Ms. 7. 121; मालवि-कायां न मे कश्चिदर्थः M. 3 I have no interest in M. (c) Subject-matter, contents (as of letters &c.); स्वामव-गतार्थं करिष्यति Mu. 1 will acquaint you with the matter; उत्तरोऽर्थं लेखा-र्थः *ibid.*; तेन हि अस्य गृहीतार्था भवामि

V. 2 if so I should know its con- tents; ननु परिगृहीतार्थोऽस्मि कृतो भवता V. 5; तथा भवतोऽविनयमन्तरेण परिगृ-हीतार्था कृता देवी M. 4 made acquainted with; त्वया गृहीतार्थया अत्रभवती कथं न वारिता 3; अगृहीतार्थे आवां S. 6; इति पौरान् गृहीतार्थान् कृत्वा *ibid.* -6 Wealth, riches, property, money (said to be of 3 kinds :- शुद्ध honest-ly got; शक्ल got by more or less doubtful means, and कृष्ण dishonest-ly got;) त्यागाय संभृतार्थानां R. 1. 7; धिगार्थाः कष्टसंभ्रयाः Pt. 1. 163; अर्थ-नामर्जने दुःखं *ibid.*; यस्याथस्तस्य मित्राणि 1. 3; तेषामर्थं नियुजित शूरान् दक्षान् कुलोद्गतान् Ms. 7. 62. -7 Attainment of riches or worldly prosperity, re- garded as one of the four ends of human existence, the other three be- ing धर्म, काम and मोक्ष; with अर्थ and काम, धर्म forms the well-known triad; cf. Ku. 5. 38; अप्यर्थकानौ तस्या-स्तां धर्म एव मनीषिणः R. 1. 25. -8 (a) Use, advantage, profit, good; तथा हि सर्वे तस्यासन् परार्थकफला गुणाः R. 1. 29 for the good of others; अर्थान-यांनुभौ बुद्ध्या Ms. 8. 24 good and evil; क्षत्रिणामर्थः 9. 52; यावानर्थ उदपाने सर्व-तः संभ्रुतोदके Bg. 2. 46; also व्यर्थ, निर-र्थक q. v. (b) Use, want, need, con- cern, with instr.; कोऽर्थः पुत्रेण जातेन Pt. 1 what is the use of a son being born; कथं तेनार्थः Dk. 59; कोऽर्थस्तिर-श्वां गुणैः Pt. 2. 33 what do brutes care for merits, Bh. 2. 48; योग्येनार्थः कस्य न स्याज्जनेन Si. 18. 66; नैव तस्य कृतेनार्थो नाकृतेनैव कथन Bg. 3. 18; यदि प्रापेरिहार्थो वा निर्वर्तन्व्यं Rām. को नु मे जीवितेनार्थः Nala. 12. 65. -9 Asking, begging; request, suit, peti- tion. -10 Action, plaint (in law). -11 The actual state, fact of the matter; as in यथार्थ, अर्थतः, "तत्त्ववि-दुः -12 Manner, kind, sort. -13 Prevention, warding off; मशकार्थो धूमः; prohibition, abolition (this meaning may also be derived from 1 above). -14 Price (perhaps an in- correct form for अर्थ). -15 Fruit, result (कल). -16 N. of a son of धर्म. -17 The second place from the लग्नं (in astr.). -18 N. of Vishnu. Comp. -अधिकारः charge of money, office of treasurer 'रे न नियोक्तव्यौ H. 2. -अधिकारिन् m. a treasurer, one charged with financial duties, finance minister. -अन्वेषणं inquiry after a matter. -अन्तरं 1. another or

different meaning. -2. another cause or motive; अर्थायमर्थोतरभाव्य एव Ku. 3. 18. -3. a new matter or circum- stance, new affair. -4. opposite or antithetical meaning, difference of meaning. * न्यासः a figure of speech in which a general proposition is adduced to support a particular in- stance, or a particular instance, to support a general proposition; it is an inference from particular to general and *vice versa*; अकिरर्थोतरन्यासः स्यात् सामान्यविशेषयोः। (१) हनुमानश्चिन्मतर-द् दुष्करं किं महात्मनां॥ (२) गुणवद्वस्तुसं-सर्गायाति नीचेपि गौरवं। पुष्पमालानुपगोणं सुवं शिरसि धार्यते Kuval.; cf. also K. P. 10 and S. D. 709. (Instances of this figure abound in Sanskrit liter- ature, especially in the works of Ka- lidāsa, Māgha and Bhāravi). -अ-न्वित a. 1. rich, wealthy. -2. signi- ficant. -अधिन् a. one who longs for or strives to get wealth or gain any object. -अलंकारः a figure of speech determined by and depend- ent on the sense, and not on sound (opp. शब्दालंकार). -आगमः 1. acquisi- tion of wealth, income; गमाय स्यात् Pt. 1. -2. collection of property. -3. conveying of a sense; S. D. 737. -आपत्तिः f. [अर्थस्य अनुकारस्य आपत्तिः सिद्धिः] 1. an inference from circum- stances, presumption, implication, one of the five sources of know- ledge or modes of proof, according to the Mīmāṃsakas. It is 'deduc- tion of a matter from that which could not else be'; it is 'assump- tion of a thing, not itself perceiv- ed but necessarily implied by an- other which is seen, heard, or prov- ed'; it is an inference used to ac- count for an apparent inconsistency; as in the familiar instance पीनो देवदत्तौ दिवा न भुंक्ते the apparent inconsis- tency between 'fatness' and 'not eat- ing by day' is accounted for by the inference of his 'eating by night'; पीनत्वविशिष्टस्य देवदत्तस्य रात्रिभोजित्वरूपार्थ-स्य शब्दानुक्तस्यापि आपत्तिः. Strictly speaking it is no separate mode of proof; it is only a case of अनुमान and can be proved by a व्यतिरेकन्यासि; cf. Tarka K. 17 and S. D. 460. -2. a figure of speech (according to some rhetoricians) in which a re- levant assertion suggests an infer- ence not actually connected with