

प्र pra, To request, Pañch. 255, 22; *prārthayāna* instead of *prārthayamāna*, Rām. 2, 25, 31; with inf. *kim idam prārthitaṁ kartum*, What is this which you intend to do? Nal. 19, 15; Par. Rām. 3, 40, 6; Pañch. 96, 5. *taiprārthita*, i.e. *tad-*, adj. Requested by him, Daçak. in Chr. 197, 8.—Pass. *prārthya*, To be desired, ib. 184, 17.—With **अभिप्र abhi-pra**, To wish, Rām. 2, 11, 3.—With **सम् sam-pra**, To request, MBh. 5, 18.—With **प्रति prati**, To challenge, Bhaṭṭ. 6, 25.—With **सम् sam** (rather a denom. derived from *samartha*), 1. To prepare, Rām. 4, 26, 25 (Par.); Chr. 55, 7. 2. To consider, Rām. 6, 101, 17. 3. To expect, Vikr. 20, 9. 4. To interpret, Çāk. d. 67. 5. To judge, Pañch. 185, 2. 6. To approve, Pañch. 71, 25 (Par.). 7. To determine, Rām. 2, 20, 26 Gorr.

अर्थ artha, i.e. *ṛi + tha*, m. 1. Desire; *vivāha*-, a marriage suit. 2. Aim; *siddha*-, one who has obtained his aim, Chr. 62, 60. 3. Advantage, Bhartṛ. 2, 40. 4. Business, Man. 2, 67. 5. Wealth, Pañch. i. d. 197; worldly prosperity, Man. 12, 38 (one of the three aims of men; the two others are *kāma*, pleasure, and *dharma*, virtue); money, Daçak. in Chr. 180, 19. 6. Cause, Man. 2, 213. 7. Thing, Man. 8, 170. 8. Meaning, Man. 3, 186; true sense, Man. 1, 3; thought, word, Çāk. d. 164. 9. In law: A suit, an action. 10. The acc. *artham* is used as an adverb, but almost always at the end of a compound word, implying, 'for,' 'on account of,' e.g. *yajña-siddhi-artham*, For the performance of sacrifices, Man. 1, 22. The dat. *arthāya*, and loc. *arthe*, may be also used at the end of a compound word, or may govern the genitive. Abl. *arthāt*, 'to wit,' 'namely,' Sch. Çāk. d. 41.—Comp. *Iti-artha + m*, adv. to this end, Brāhmaṇav. 3, 4. *Indriya*-, m. an object

of sense, Man. 4, 16. *Etad-artha + m*, therefore, Pañch. i. d. 330; in order, Rām. 2, 52, 24. *Kim*-, adj. with what aim, Chr. 57, 24. *Kim-artha + m*, adv. why, to what end, Nal. 22, 7. *Kṛita*-, adj. having attained one's end, satisfied, Rām. 4, 34, 22. *Griha*-, m. the business of the house, Man. 2, 67. *Tad-artha + m*, adv. therefore, Rām. 1, 73, 4. *Nirartha*, i.e. *nis*-, I. m. nonsense. II. adj. 1. purposeless. 2. poor. 3. unmeaning. *Niçchitārtha*, i.e. *nis-chita*-, (vb. *chi*), adj. completely resolved, Rām. 4, 42, 9. *Para*-, m. 1. great importance. 2. the interests of another. 3. sexual intercourse. *Parama*-, m. 1. the most sublime truth. 2. the whole truth. 3. reality. 4. earnest, Çāk. d. 51. *Purusha*-, m. 1. the object or aim of man. 2. human exertion. *Bhūta*-, m. an element of life. *Mahā*-, I. m. a principal object. II. adj. 1. significant. 2. dignified. *Yajña*-, adj. serving for a sacrifice, Bhag. 3, 9. *Yathā*-, adj. 1. according to the sense. 2. proper, right. *tham*, adv. suitably, properly. *A-yathā*-, adj. not true, Çāk. d. 54. *Yad-artha + m*, adv. for what reason, Chr. 3, 3. *Yāvadartha*, i.e. *yāvanta*-, I. adj. as much as may be useful, Man. 2, 182. II. adv. *tham*, as much as may be useful, ib. 2, 51. *Sva*-, I. adj. 1. having one's own object. 2. having a literal meaning. 3. pleonastic. II. m. 1. property. 2. own object. 3. own interest, Bhartṛ. 2, 69.

अर्थकर artha-kara, adj., f. *ri*, Useful, Hit. Pr. d. 18.

अर्थकृत् artha-kṛi + t, adj. Useful, Indr. 5, 56.

अर्थघ्न artha-ghna, adj., f. *nī*, Prodigal, Man. 9, 80.

अर्थज्ञान artha-jāta (vb. *jan*), n. 1. Money's worth, Daçak. in Chr. 192, 16. 2. Financial affairs, Çāk. 90, 13 (Prākṛ).