

अचक्षु Tatpur. m. f. n. (-क्षु:-क्षु:-क्षु) Not timid, fearless. E. अ neg. and चक्षु.

अचास Bahuvr. m. f. n. (-स:-सा-सम्) Fearless. E. अ priv. and चास.

अत्रि m. (-त्रिः) ¹ Eater, devourer (in the Vedas especially as an epithet of Agni, the divinity of fire). ² The name of a Maharshi or a great Saint, who in the Vedas occurs especially in hymns composed for the praise of Agni, Indra, the Aświns and the Viśwadevas; and who in the epic period is considered as one of the ten Prajāpatis or lords of creation engendered by Manu for the purpose of creating the universe; at a later period he appears as a mindborn son of Brahmā and as one of the seven Ṛishis who preside over the reign of Swáyambhuva, the first, or according to others of Swárochisha, the second, or of Vaivaswata, the seventh Manu; he is married to Anasúyā, the daughter of Daksha and their son is Durváśas. Produced by a flash of light from his eye which was received by Space, the via lactea personified, or according to a more recent legend, by his penitence, is Soma or the moon. See अत्रिजात, अत्रिदृग्ज, अत्रिनेत्रज &c. As sons of his are also named the Manes Barhishads and Udamaya; a daughter of his is Apálā. The name of Atri occurs also as that of the author of several vaidik hymns, as that of an inspired legislator, of the author of an astronomical and medical work and, in astronomy, as one of the seven Ṛishis in the constellation of the great bear. — An Atri, son of Sānkhyā, but probably a different personage, is the author of a hymn in the Ṛigveda. — Amongst the authors of vaidik hymns we find as sons or descendants of Atri the following: Archanaṇa, Avasyu, Báhuvrīkta, Bhauma, Budha, Dvita, Gavishthira, Gaya, Gopavana, Isha, Paura, Pratibhānu, Pratiprabha, the Prayaswats, Purisha, Ratahavya, Sadáprīṇa, Saptavadhri, Śāśa, Satyaśravas, Śrutavid, Sutambhara, Śyáráśwa, Vasuśruta, the Vasúyus, Viśwasáman, Yajata; and as daughters of Atri, Apálā, Gátu, Viśwavarā. ³ m. pl. (अत्रयः) The descendants (see गोत्र) of Atri collectively. (The masc. plur. अत्रयः is considered as the plur. of the patronymic अत्रिय (q. v.) with luk of the taddh. aff. ढक्; the plural of the fem., however, remaining regular, viz. अत्रियः; but there is no necessity to adopt this artificial etymology which is given to connect the sense of the patronymic with that of the plur. of the original form.) E. See अत्रि.

अत्रिचतुरह Tatpur. m. (-हः) The name of a sacrifice, belonging to the class of those called अहीन q. v. E. अत्रि and चतुरह.

अत्रिजात Tatpur. m. (-तः) ¹ The moon. ² A man of the three first classes. E. ¹ अत्रि and जात. See for the meaning under अत्रि. ² अ neg., त्रि and जात 'not thrice born, i. e. born twice'; see द्विज.

अत्रिदृग्ज Tatpur. m. (-जः) ¹ The moon. ² (In arithmetic sometimes used to denote) the numeral one. E. अत्रि-दृग् (eye) and ज. See for the meaning of this word and of its synonymes under अत्रि.

अत्रिन् m. (-त्री) (ved.) A Rákshasa, a demon. (Literally: one who eats or devours.) E. See अत्रिन्.

अत्रिनेत्रज Tatpur. m. (-जः). See अत्रिदृग्ज. E. अत्रि-नेत्र and ज. अत्रिनेत्रप्रसूत Tatpur. m. (-तः). See अत्रिदृग्ज. E. अत्रि-नेत्र and प्रसूत.

अत्रिनेत्रभव Tatpur. m. (-वः). See अत्रिदृग्ज. E. अत्रि-नेत्र and भव.

अत्रिनेत्रभू Tatpur. m. (-भूः). See अत्रिदृग्ज. E. अत्रि-नेत्र and भू.

अत्रिनेत्रसूत Tatpur. m. (-तः). See अत्रिदृग्ज. E. अत्रि-नेत्र and सूत.

अत्रिभारद्वाजिका f. (-का) The marriage union of Atri and Bháradwájī. E. अत्रि and भारद्वाजी (as Dwandwa), taddh. aff. वुञ् implying in this and similar Dwandwa compounds condition or action. The more correct form of this word seems to be आत्रिभारद्वाजिका.

अत्रिवत् ind. Like Atri or like the descendants of Atri. E. अत्रि, taddh. aff. वति.

अत्रिसंहिता Tatpur. f. (-ता) The name of a law-book ascribed to Atri. E. अत्रि and संहिता.

अत्रिसृति Tatpur. f. (-तिः) The same as the preceding. E. अत्रि and सृति.

अत्ररा Tatpur. f. (-रा) Want of haste or precipitation. E. अ neg. and त्वरा.

अथ ind. An inceptive and auspicious particle. It serves to introduce the beginning of a work, a chapter, a sentence and with respect to the latter may imply doubt or interrogation or may serve as a conjunctive or disjunctive particle. It may be accompanied by those particles or words which themselves are used in the same sense, giving them greater emphasis, especially by उ, अतस्, अनन्तरम्, किम्, तु, पुनर्, वा, किम्, अपि. Without or with these particles अथ corresponds therefore with: ¹ Now (inceptive or pre-mising); in the same sense but with greater emphasis अथो (अथ and उ), अथातस्, अथानन्तरम्. ² Why? what? (interrogatively and doubtingly); (likewise अथवा.) ³ How else? certainly; (in the same sense अथकिम्.) ⁴ But, on the contrary; (in the same sense अथ तु, अथ पुनर्.) ⁵ Or, or rather; (likewise अथवा, अथवापि, अथापि वा &c.) ⁶ Moreover, so much the more, therefore, thus; (likewise अथच, अथापि, अथो अपि, अथ किम्.) In the Vedas there occurs also the protracted form अथा which seems to be the more original one; (cf. तथा and यथा). E. According to the native authorities from अर्थ, kṛit aff. ड with र् being dropped; but it is more probably derived from अ, the pron. theme which is considered as a substitute for इदम् (pointing to what follows), taddh. aff. थ.

अथकिम् ind. A particle of assent, how else, what else, assuredly. (Better to be considered as two words. See अथ.) E. अथ and किम्.

अथकिम् ind. So much the more. (Better to be considered as two separate words and also written अथ किम्. See अथ.) E. अथ and किम्.

अथच ind. Also, moreover. (Better to be considered as two words. See अथ.) E. अथ and च.

अथतु ind. But, on the contrary. (More properly to be considered as two distinct words and also written अथ तु. See अथ.) E. अथ and तु.