

and as चित्त or 'logical combination' is involved by the activity of बुद्धि, and अहङ्कार or 'self-consciousness' is involved by मनस्, the activity of the अन्तःकरण is fourfold, viz. as that of बुद्धि, मनस्, चित्त and अहङ्कार. Śāṅkara in his commentary on the Vedānta Sūtras varies slightly in this respect by substituting विज्ञान for अहङ्कार; the difference however is merely apparent, विज्ञान, worldly knowledge, being also one of the attributes of मनस् (Śāṅkara: 'अन्तःकरणं मनो बुद्धिर्विज्ञानं चित्तमिति चानेकधा तच्च तच्चाभिलष्यते'). ¹ (In the Śāṅkhya it is not the substratum of पुरुष or Soul but) the generic name and characteristic of three successive productions of प्रकृति or Matter, viz. of बुद्धि 'ascertainment or positive conclusion', of its product अहङ्कार self-consciousness' and of the product of Ahankāra, viz. मनस् which in this philosophy means 'an organ both of sensation and of action' (see बुद्धीन्द्रिय and कर्मेन्द्रिय), 'the organ of volition' (see सङ्कल्प). 'The ten external organs (viz the five organs of sensation and the five of action) supply the objects for the 'interior sense', their time is the present time, while the interior sense embraces the past, present and future time'. ² (In the non-philosophical literature where philosophical terms are usually employed in a vague manner, this word means) Mind, heart, feeling, a synonyme of मनस् in its vague, unphilosophical sense; e. g. (in a verse of the Mālatīmādhava where an apparent show is made of philosophical accuracy) प्रेमाद्रीः प्रणयस्युशः चेष्टा भवेयुर्मयि । यास्वन्तःकरणस्य बाह्यकरणव्यापारोधीक्षणादाशंसापरिकल्पितास्वपि भवत्वानन्दसान्द्रोदयः (var. lect. °सान्द्रो लयः) — E. अन्तर and करण.

अन्तःकरणवृत्ति Tatpur. f. (-त्तिः) The activity of the अन्तःकरण q. v. E. अन्तःकरण and वृत्ति.

अन्तःकल्प Tatpur. m. (-ल्पः) A cycle of the Buddhistic era. 'From the time that man's age increases from ten years to an Asankhya and again decreases from an Asankhya to ten years, is an Antaḥkalpa. Were the surface of the earth to increase in elevation at the rate of one inch in a 1000 years and the process to continue in the same proportion, the elevation would extend to 28 miles before the Antaḥkalpa would be concluded. Twenty Antaḥkalpas make an Asankhyakalpa. Four Asankhyakalpas make a Mahākalpa.' (Hardy, Manual of Buddhism.) E. अन्तर and कल्प.

अन्तःकुटिल Tatpur. 1. m. f. n. (-लः-ला-लम्) Crooked-minded, fraudulent, dishonest.

2. m. (-लः) A conch shell. (See शङ्खः) E. अन्तर and कुटिल.

अन्तःछमि Tatpur. m. (-मिः) (In Medicine.) Worms in the body (a disease). E. अन्तर and छमि.

अन्तःकोटरपुष्पी Bahuvr. f. (-ष्पी) A plant. See अण्डकोटरपुष्पी. E. अन्तर-कोटर and पुष्प, fem. aff. डीष्.

अन्तःकोण Tatpur. m. (-णः) The inner corner (of a wall &c.). E. अन्तर and कोण.

अन्तःकोप Tatpur. m. (-पः) Inward anger. E. अन्तर and कोप.

अन्तःक्रुध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Inwardly vexed, inwardly angry. E. अन्तर and क्रुध.

अन्तःपट Tatpur. m. n. (-टः-टम्) A screen of silk or cloth hold up between the bride and bridegroom, or between the

student who is to receive the sacred cord and the spiritual teacher, until the moment deemed auspicious by the astrologer arrives for the parties to see each other in the one case, and in the other of reciting the mystical initiatory words. E. अन्तर and पट.

अन्तःपदम् Avyayibh. (In Grammar.) In the middle of an inflected word (see पद). E. अन्तर and पद.

अन्तःपदविकृत Tatpur. m. f. n. (-तः-ता-तम्) (In Grammar.) Changed or altered in the middle of an inflected word (see पद). E. अन्तःपद(म्) and विकृत.

अन्तःपदविवृत्ति Tatpur. f. (-त्तिः) (In Grammar.) The hiatus in the middle of an inflected word (see पद); a technical name for the hiatus in the vaidik words पुरस्ता, तितउना, प्रउगम् and नमउक्तिभिः. — E. अन्तःपदम् and विवृत्ति.

अन्तःपदस्थ Tatpur. m. f. m. (-स्थः-स्था-स्थम्) (In Grammar.) Being in the middle of an inflected word (see पद). E. अन्तःपद(म्) and स्थ.

अन्तःपरिधान Tatpur. n. (-नम्) A lower garment; of three or four garments either of the two which are nearest the body. Compare अन्तर. E. अन्तर and परिधान.

अन्तःपरिधि Avyayibh. Within the enclosure &c. See परिधि. अन्तर and परिधि.

अन्तःपर्श्व m. f. n. (-व्यः-व्या-व्यम्) Being between the ribs (as the flesh); comp. अन्तःपार्श्व. E. अन्तर-पर्श्व, taddh. aff. यत्.

अन्तःपात Tatpur. m. (-तः) ¹(In ritual literature.) A pale which is fixed three steps eastward from a large post that stands before the आहवनीय (q. v.) fire in the fore part of the प्राचीनवंश (q. v.), and which thus comes to be placed in the middle between the ऐष्टिकवेदि q. v. and the महावेदि.

²(In vaidik grammar.) A technical name for that Sandhi, which, according to some grammarians requires, the insertion of a क् between a final इ of one word and an initial sibilant of a following one (as in अर्वाङ्कश्चत्तमम् instead of अर्वाङ् श्चत्तमम् or प्रत्यङ्कस instead of प्रत्यङ्क स), of a त् between a final ट् or न् and an initial स् (as in the अम्राट्स instead of अम्राट् स or in तान्त्सम् instead of तान्सम्), and of a च् between a final ज् and an initial श् (as in वज्रिञ्चक्चिहि instead of वज्रिञ्चचिहि). E. अन्तर and पात.

अन्तःपातित Tatpur. m. f. n. (-तः-ता-तम्) Involved in, included by or in. E. अन्तर and पातित.

अन्तःपातिन् Tatpur. m. f. n. (-ती-तिनी-ति) Involved in, included by or in; e. g. न सूतकान्तःपातिनः शावाशौचस्य पूर्वशेषेण सुद्धिः किन्तु शावान्तःपातिन एव सूतकस्य. E. अन्तर and पातिन्.

अन्तःपात्य Tatpur. m. (-त्यः) The same as अन्तःपात 14 q. v. E. अन्त and पात्य.

अन्तःपादम् Avyayibh. (In Grammar.) In the middle of a पाद q. v. E. अन्तर and पाद.

अन्तःपार्श्व m. f. n. (-र्श्वः-र्श्वी-र्श्वम्) Being between the ribs (as the flesh); comp. अन्तःपर्श्व. E. अन्तर-पार्श्व, taddh. aff. यत्.

अन्तःपाल Tatpur. m. (-लः) The overseer of a harem (?). E. अन्तर and पाल.

अन्तःपुर Tatpur. n. (-रम्) ¹The inner or female apartments, the gynæceum, espec. of a king. (Comp. अन्तरा