

lowing non-labial vowel, after अ or आ have become the representatives of ओ or औ — the native theory being that these latter vowels do not become अव् and आव् but अ and आ before a vowel in general. E. अन्तर and आगम.

अन्तरागार I. Tatpur. m. (-रः) The interior of a house.

II. Avyayibh. (-रम्) Within a house. E. अन्तर and आगार.

अन्तरात्मन् Tatpur. m. (-त्मा) <sup>1</sup>The Supreme Soul (comp. परमात्मन् and पुरुष) as residing in the interior of man, as the inward Spirit or individual Soul. In the Upanishads the words पुरुष, आत्मन् and अन्तरात्मन् are often used apparently as synonymes, but the term अन्तरात्मन् is, more especially, appropriated there to the notion of the Supreme Soul when it resides, according to their doctrine, in the interior of the heart, of a thumb's size ('अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः'); [a deviation, however, in this respect may be noticed in a passage of the same Katha-Upan. which contains also the preceding quotation (viz. अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति) where पुरुषः seems to have been considered as distinct from आत्मन् and not residing in the heart, although Śankara endeavours to effect a reconciliation with the general doctrine by interpreting आत्मन् in that passage by शरीर]. — In the Vedānta the notion of the अन्तरात्मन् has passed into that of the जीवात्मन् q. v. In the other philosophies the terms आत्मन् and पुरुष, in the sense they assume in these phil., have superseded the term अन्तरात्मन्. — Manu uses the word अन्तरात्मन् sometimes in the general sense of आत्मन्, sometimes in the special sense of जीवात्मन् (e.g. जीवसंज्ञोऽन्तरात्मान्यः सहजः सर्वदेहिनाम); Yājñavalkya, however, employs the terms आत्मन् and अन्तरात्मन् as synonymes to denote the Universal Soul, while he associates with पुरुष the idea of the manifested or individual Soul (अनादिरात्मा संभूतिर्विद्यते नान्तरात्मनः । समवायो तु पुरुषो मोहेच्छद्विषकर्मजः; comp. also मोहजालमपास्तेह पुरुषो दृश्यते हि यः सहस्रकरपत्रैः सूर्यवर्चाः सहस्रकः । स आत्मा &c.). <sup>2</sup>(In the non-philosophical literature.) Soul, mind, self; used in the same sense as आत्मन्. E. अन्तर and आत्मन्; or perhaps a Karmadh., अन्तर and आत्मन्; comp. e.g. वपुष्पादिभिः कोषैर्युक्तं युक्त्यवघाततः । आत्मानमन्तरं शुद्धं विविच्यात्तण्डुलं यथा ॥

अन्तराष्ट्रकम् Avyayibh. (In ritual liter.) Between one's own self and the bricks, i. e. between the pot (उखा) that contains the impurities of a sacrificer, symbolically representing his sins, and the sacrificial bricks consecrated to Nirriti, which are supposed to possess the power of removing them. E. अन्तर and the Dvandwa आत्मन्-इष्टका.

अन्तरापण I. Tatpur. m. (-णः) The interior part of a market-place.

II. Avyayibh. (-णम्) In the middle of a market-place (comm. आपणमध्ये). E. अन्तर and आपण.

अन्तरापत्या Bahuvr. f. (-त्या) A pregnant woman; comp. अन्तः-सत्त्वा. E. अन्तर and अपत्य.

अन्तराभक्त Tatpur. n. (-क्तम्) (In Medicine.) A medicament which should be taken between the two periods of eating; one of the ten kinds of medicaments classified according to the time of their application; for the others see s. v. अधो-भक्त. E. अन्तरा and भक्त; scil. औषध.

अन्तराभर Tatpur. m. (-रः) (ved.) Removing intervals, filling up chasms; an epithet of Indra. E. अन्तर and आभर (= आहर).

अन्तराभवदेह Tatpur. m. (-हः) A body (i. e. the soul) after death and previous to its being born again, corresponding, in some respect, to the western notion of ghosts; e. g. अन्तराभवदेहो हि नेष्यते विन्ध्यवासिना; also अन्तराभवसत्त्व and comp. यातनाशरीर. E. अन्तरा-भव and देह. The word may be considered also as a Bahuvr.

अन्तराभवसत्त्व Tatpur. n. (-त्त्वम्) (According to one comm. also taken as a Bahuvr. masc. -त्त्वः, viz. अन्तराभवसत्त्वो गुप्तप्राणीति.) The same as the preceding. E. अन्तरा-भव and सत्त्व.

अन्तराय Tatpur. m. (-यः) <sup>1</sup>Obstacle, impediment. Comp. अन्तरय, अन्तरयण. <sup>2</sup>(In the Śāṅkhya and Yoga philos.) A mental, moral or physical obstruction by which the mind is abstracted and the knowledge of the Transcendent prevented (चित्तविक्षेप, the reserve of चित्तप्रसादन); there are nine, viz. sickness, dullness, uncertainty, careless indifference, laziness, covetousness, erroneous apprehension, non-attainment of the ground of meditation and having obtained the latter not keeping it (compare व्याधि, स्थान, संशय, प्रमाद, आलस्य, अविरति, भ्रान्तिदर्शन, अलब्धभूमिकल, अनवस्थितत्व); they are accompanied by four kinds of pain, viz. fidget, trembling, sighing and farting (comp. दुःख, दीर्घमनस्य, अङ्गमेजयत्व, श्वास and प्रश्वास, the latter term thus explained: यत्कौच्छं वायुं निश्चारयति स प्रश्वासः). <sup>3</sup>(In the doctrine of the Jainas.) Obstruction offered to those engaged in seeking deliverance and consequent prevention of their accomplishment of it; one of the four categories of mischievous acts (for the others compare ज्ञानव-रणीय, दर्शनवरणीय and मोहनीय). E. अन्तर and आय (इ, kṛit aff. अण).

अन्तरायण. A bad reading for अन्तरापण.

अन्तराराम Bahuvr. m. (-मः) One who finds his pleasures in his soul or heart (not in worldly objects; comm. अन्तरिवारामः क्रीडा यस्य न वहिः); comp. अन्तःसुख. E. अन्तर and आराम.

अन्तराल Tatpur. n. (-लम्) <sup>1</sup>Intermediate space (e. g. between the cardinal points of the compass); comp. also सान्तराल. <sup>2</sup>Intermediate time, e. g. तदन्तरालानुपलब्धेरहेतुः 'this is no reason (for the eternity of sound) since (sound) is not perceived in the time between (the arrival of the pupil and the teaching of his Guru)'. <sup>3</sup>Middle, any thing between, e. g. सुखस्याप्यन्तरालनिष्यत्ते: 'because also pleasure arises amidst pains'. <sup>4</sup>(In Arithmetic.) The same as अन्तर. <sup>5</sup>(In Architecture.) The anti-temple, one of the three portions of a विमान (see besides गर्भगृह and अर्धमण्डप); of the four and a half or six parts into which the diameter of the whole length of the building, including the walls, is to be divided, the अन्तराल is to take up one and a half or two (acc. to Rām Rāz). E. अन्तरा and ल.

अन्तरालक n. (-कम्) The same as the preceding. E. अन्तराल, taddh. aff. कन्.

अन्तरावेदि Tatpur. f. (-दिः) A kind of open portico, a Veranda. Also अन्तरावेदी. E. अन्तरा and वेदि or वेदी.