

bought for &c. one Suvarṇa (q. v.) and a half. E. अध्यर्ध and सुवर्ण; in the meaning II. the taddh. aff. ठक् is considered as dropped. See also the following.

अध्यर्धसौवर्णिक m. f. n. (-कः-की-कम्) Weighing, produced from, worth, bought for &c. one Suvarṇa (q. v.) and a half. See also the preceding. E. अध्यर्धसुवर्ण (I.), taddh. aff. ठक्, with Vṛiddhi in the latter part of the compound.

अध्यर्बुद Tatpur. n. (-दम्) An indolent swelling, the growth of which begins in the embryo and which is considered incurable. According to the native commentaries it is a hereditary disease and in so far always also द्विरर्बुद (q. v.), though the latter is distinct from it in some respects. E. अधि and अर्बुद; 'an Arbuda or indolent swelling which reaches beyond (scil.) birth', i. e. which takes place prior to birth.

अध्यवसान Tatpur. n. (-नम्) ¹Determining, ascertaining. ²Effort, energy. ³(In rhetoric.) The simple enuntiation of elliptic or figurative speech without qualifying it by epithets &c., as it were, leaving it on its own effort; such sentences as श्वेतो धावति 'the white (horse) gallops', कुन्ताः प्रविशन्ति 'men with lances enter' (see also under अजहत्स्वार्था), or कलिङ्गः साहसिकः 'the (inhabitant of) Kalinga is impetuous' (see also under अजहत्स्वार्था) would be lakṣaṇās or elliptic expressions by अध्यवसान, while अश्वः श्वेतो धावति the white horse gallops, एते कुन्ताः प्रविशन्ति these (men with) lances enter, कलिङ्गः पुरुषो युध्यते the man (inhabitant of) Kalinga fights would be qualified or lakṣaṇās by आरोप q. v. (See also under लक्षणा.) Or मुखं द्वितीयचन्द्रः, (her) face is another moon, would be an अतिशयोक्ति (q. v.) or hyperbole in virtue of अध्यवसान, the comparison as it were resting on its own merit. E. सो with अव and अधि, kṛit aff. ल्यट्.

अध्यवसाय Tatpur. m. (-यः) ¹Ascertainment, determining. ²Assiduous application, effort, energy. ³(In philosophy.) The specific function of बुद्धि or intellect (q. v.), apprehension by intellect, its taking hold of an object either by ascertainment or volition. ⁴(In rhetoric.) The same as अध्यवसान. E. सो with अव and अधि, kṛit aff. ण and āgama युक्.

अध्यवसायित Tatpur. m. f. n. (-तः-ता-तम्) Undertaken, attempted as a difficult task. E. सो with अव and अधि, in the caus., kṛit aff. क्त.

अध्यवसायिन् m. f. n. (-यी-यिनी-यि) Resolute, determined. E. अध्यवसाय, taddh. aff. इनि.

अध्यवसित Tatpur. m. f. n. (-तः-ता-तम्) ¹Determined, ascertained. ²Apprehended by intellect. See अध्यवसाय. E. सो with अव and अधि, kṛit aff. क्त.

अध्यश्न Tatpur. n. (-नम्) Eating too often, taking food before that previously eaten is digested. E. अधि and अश्न.

अध्यस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) ¹Placed over. ²Substituted, supposed erroneously, misconceived: as a snake when that so perceived is actually a piece of rope. E. अस् with अधि, kṛit aff. क्त.

अध्यस्त्रि Tatpur. n. (-स्त्रि) A bone grown over another bone. E. अधि and अस्त्रि.

अध्यात्म I. Tatpur. n. (-त्मम्) The supreme soul or आत्मन्

(q. v.), sometimes considered as identical with प्राण (q. v.) and, in the sectarian doctrine, especially with Nārāyaṇa or Viṣṇu.

II. Avyayibh. (-त्मम्) Concerning or relating to soul, life &c.; see आत्मन्. A chapter in the Upan. treating thereon contains the following subjects: the lower jaw, the upper jaw, speech and tongue; another passage comprises under this topic ¹the vital airs: prāṇa, apāna, vyāna, udāna, samāna, ²the organs of sensation: eyes, ears, manas, speech, skin (tvach) and ³the elementary parts of the body: skin (charman), flesh, tendons, bones, marrow. E. अधि and आत्मन्, samāsānta aff. टच्.

अध्यात्मज्ञान Tatpur. n. (-नम्) The knowledge of the supreme spirit or of the nature of ātman or soul. E. अध्यात्म (I. or II.) and ज्ञान.

अध्यात्मदृश Tatpur. m. (-दृक्) A holy sage, one who knows the nature of or what concerns ātman or the soul. E.

अध्यात्म (II.) and दृश्.

अध्यात्मरति Bahuvr. m. (-तिः) An anchorite, one who delights in meditating on the nature of or what concerns ātman or the soul. E. अध्यात्म (II.) and रति.

अध्यात्मविद् Tatpur. m. (-त्) One who knows the supreme spirit or the nature of ātman or soul. E. अध्यात्म (I. or II.) and विद्.

अध्यात्मविद्या Tatpur. f. (-द्या). The same as अध्यात्मज्ञान. E. अध्यात्म and विद्या.

अध्यात्मिक m. f. n. (-कः-की-कम्). See आध्यात्मिक which is the more correct form of this word.

अध्यापक Tatpur. m. (-कः) ¹A teacher, esp. one who instructs in the sacred books. ²(According to a legend in the Calcutta edition of the Harivaṇśa.) One of the sixteen Ṛitvijs (q. v.) or priests, who was produced together with the Neshṭri from the thighs of Purushottama. The reading of the commentary, however, is अच्छावाक (q. v.) and the list of priests mentioned there is differently given in the manuscripts; अध्यापक does not usually occur as the name of a Ṛitvij. (In the first meaning अध्यापक may be the latter part of Tatpur. compounds, the former of which stands in the sense of the genitive (f. i. ब्राह्मणाध्यापक one who instructs a Brāhmaṇa) and as the latter part of several Karmadh. compounds; see f. i. कुमारध्यापक, कठाध्यापक.) E. इ (इङ्) with अधि, in the caus., kṛit aff. ल्युल्.

अध्यापकोदित Karmadh. m. (-तः) One who is called or spoken of as a teacher. E. अध्यापक and उदित.

अध्यापन Tatpur. n. (-नम्) Instructing, teaching the sacred books, one of the six duties of a Brahman. E. इ (इङ्) with अधि; in the caus., kṛit aff. ल्युट्.

अध्यापयितु Tatpur. m. (-ता). The same as अध्यापक. E. इ (इङ्) with अधि, kṛit aff. तुच्.

अध्याप्य Tatpur. m. f. n. (-यः-या-यम्) Fit to, capable of being instructed (esp. in the sacred writings). E. इ (इङ्) with अधि, in the caus., kṛitya aff. यत्.

अध्याय Tatpur. m. (-यः) I. ¹A section of a book (f. i. of the Rīgveda, Yajurveda, Aitareyabrāhmaṇa, Pāṇinī's grammar &c.). ²Reading, studying. E. इ (इङ्) with अधि, kṛit aff. घञ्. II. One who reads or studies (in this sense only as the