

67, Bg. iv. 10; **3** being, existence, नास्तौ विद्यते भावः Bg. ii. 16; **4** manner, mode; **5** true condition, truth, Bg. x. 8; **6** temperament, disposition, temper; **7** affection, sentiment, emotion, feeling; (they are either स्थायिनः or व्यभिचारिणः; the former are eight or nine in number; they are developed in the course of a composition and give rise to *rasas*; the latter are thirty-three or thirty-four in number; they rise and vanish in the course of a composition often strengthening the prevailing sentiment; for an enumeration of these See K. Pr. iv.); See अनुभाव, विभाव, रस; **8** love, attachment, कुमुदती भानु-मतीव भावम् R. vi. 36, K. S. v. 58; **9** inclination or disposition of the mind, भावमंतर्गतं नृणाम् M. viii. 25; **10** idea, thought, opinion, supposition, M. iv. 65; **11** resolution, intention; **12** contemplation, abstract meditation; **13** purport, gist, scope, substance; (the expression इति भावः is often used in exegetical works), Bg. vii. 12; **14** the heart, the soul, the mind, Bg. xviii. 16; **15** a being, a creature; **16** a thing, a substance, जगति जयिनस्ते ते भावा नवेदुःकलादयः M. M. i., R. ii. 41; **17** conduct, movement; **18** amorous gestures, wanton sport, dalliance; **19** birth; **20** the womb; **21** the world, the universe; **22** superhuman power; **23** advice, instruction; **24** will, intention; **25** incident, occurrence; **26** a venerable or learned man, (a term of

address in theatrical language), कामदम्ब्याः प्रथमां भूमि-कां भाव एवाधीते M. M. i.; **27** a term for an impersonal verb (in gram.). COMP. —अनुग a. natural, not forced or assumed. —अनुग f. a shadow. —अंतर n. a different state or condition. —अये m. the obvious purport, the subject matter. —आकृत n. the thoughts of the heart, भावाकृतं वमद्विरिवेक्षणैः Am. S. 4. —आत्मक a. real, actual. —आभास m. simulation of a feeling, a false feeling, (in rhetoric). —आलीना f. a shadow. —गंभीरम् ind. **1** from the bottom of the heart; **2** deeply, gravely. —माहिन a. apprehending the sense, appreciating the sentiment. —ज m. the god of love. —वशिन् m. a servant attentive to the wishes of his master. —बंधन a. fettering the heart, joining the hearts, R. iii. 24. —बोधक a. revealing any sentiment, indicating any feeling. —विश्र m. a man of degree or consequence (in theatrical language). —रूप a. real, actual. —वचन a. denoting the abstract notion of a verb (in gram.). —वाचक n. an abstract noun. —शबलत्व n. a mixture of various emotions; for an illustration See Bh. V. ii. 63, and our note thereon. —शून्य a. void of affection. —शुद्धि f. purity of mind. —संधि m. co-existence of two emotions; for an illustration See Bh. V. ii. 37. —समाहित a. collected in mind, abstracted. —सर्ग m. the intellectual creation, the creation of the faculties and affections of the human mind (as *op.* to material crea-

tion). —रिग्ध a. affectionately disposed.

भावक I a. (f. का) **1** Effecting; **2** promoting any one's welfare; **3** imagining, fancying; **4** having a poetical taste. II m. **1** Sentiment, feeling; **2** the external expression of sentiments.

भावन I a. (f. नी) See भावक (I). II m. **1** An efficient cause; **2** an epithet of S'iva. III n. **1** Creating, manifesting; **2** promotion of any one's interests; **3** imagination, conception, fancy; **4** reflection, abstract meditation; **5** direct knowledge, perception, direct cognition (in logic); **6** supposition, hypothesis; **7** observing, investigating; **8** settling, determining; **9** remembering; **10** proof, argumentation; **11** saturating any dry powder with fluid, (in medicine); **12** decoration with flowers and perfumes.

भावना f. The same as भावन (III) q. v. [(3) भावनया त्वयि लीना Git. G. iv.; (5) भावनाभावजयं ज्ञानं स्मृतिः T. S.; (8) विभागभावना ज्ञेया Yaj. ii. 149].

भावद m. **1** Passion, emotion; **2** manifestation of the feeling of love; **3** a pious man; **4** an amorous man; **5** an actor; **6** dress, decoration.

भाविक I a. (f. की) **1** Real, natural, innate; **2** full of feeling, sentimental; **3** future. II n **1** A figure of speech in which the past or future is described as actually present, (प्रत्यक्षा इव यद्भावाः क्रियन्ते भूत-भाविनः । तद्भाषिकम् K. Pr. x.); **2** language full of passion. भावित I a. (f. वा) **1** Pro-