

तत् 2. *tat*, 2. *tata*. See rt. 3. *tan*, p. 361.

तत् 1. *tata*, *as*, *m*. (connected with *tāta*, said to be fr. rt. 3. *tan*), Ved. father (a familiar expression corresponding to *nanā*, mother).—*Tata-tata*, *as*, *m*. father of fathers.—*Tatā-maha*, *as*, *m*., Ved. a grandfather; [cf. *pra-tatā-maha*.]

तत्त्व *tatava*, *am*, *n*. slow time in music; [cf. *tattva*.]

तत्तुष्टि *tatanuṣṭi*, *is*, *is*, *i* (fr. rt. 3. *tan*?), Ved. fond of ornaments.

तत्तम *tatama*, *as*, *ā*, *at* (fr. *tad*), that one (of many).

*Tatara*, *as*, *ā*, *at*, that one (of two).

तत्सु *tatas*, *ind*. (fr. the pronom. base 2. *ta*; correlative of *yatas*, and often used for the abl. cases *tasmāt*, *tasyāḥ*, &c., of the pronoun *tad*, but often as an adverb), from that place, thence; in that place, there, thither (e. g. *tata ā-yāhi*, 'come from that place'); thereupon, then, after that, afterwards (e. g. *tataḥ kim*, what happened then?); from that, in consequence of that; for that reason, therefore, consequently; beyond that, besides that, further, moreover. *Tatas-tatas*, from that and that place, here and there, hither and thither, from all sides, to every place, everywhere. *Tatas tatas*, (in dramatic poetry) what then? what took place after that? *yato-yatas—tatas-tatas*, from whatever place—to that place; wherever—there; *itas-tatas*, from this place and that, here and there, hither and thither, see s. v.; *yatas-tatas*, from which place soever, from any one whatever; *tataḥ kṣhaṇāt*, immediately afterwards; *tataḥ param*, thereupon, afterwards; *tataḥ parśāt*, after that; *tataḥ-prabhṛiti*, thenceforth, thenceforward, from that time forward; *tato 'nyatas*, to some other place, i. e. to another place than that; [cf. Gr. *τότε*, *τόθεν*; Slav. *ot-tādū*.]—*Tato-bhavat*, *ān*, *m*. His Highness from there, His Highness there, Your Honour there; [cf. *tatra-bhavat* and *atra-bhavat*.]

*Tatastyā*, *as*, *ā*, *am*, coming from that, proceeding thence; of or belonging to that, &c.

तति 1. *tati* (fr. the pronom. base 2. *ta*), pl. (in nom. and acc. without termination), so many. (For 2. *tati* see p. 361, col. 2.)

*Tatītha*, *as*, *i*, *am* (correlative of *yatītha*), so manifest, that one of a number; e. g. *tatīthi samā*, that year (out of a number of years).

*Tatīdhā*, *ind*., Ved. in so many parts, of such a number.

ततुरि *taturi*, *is*, *is*, *i* (fr. rt. *trī*), preserving, cherishing, conquering; an epithet of Agni and Indra.

ततृपि *tatṛipi* for *tāṛipi*, q. v.

तत्कर *tat-kara*, *tat-kāla*, *tat-kriya*, &c. These and other similar compounds will be found under *tad*, p. 360, col. 1.

तत्त्व *tatva*, *am*, *n*. (fr. *tad*), the state of being that, true state, real state, truth, reality, opposed to what is illusory or fallacious; essential nature; the real nature of the human soul as being one and the same with the supreme spirit pervading the universe; (in philosophy) truth, reality, a true principle, first principle, (the number of these first principles varies according to the different systems; the Sāṅkhya phil. has twenty-five *Tattvas*, viz. A-vyakta or 'the undiscrete'; Buddhi, 'intellect'; Ahankāra, 'individuality'; the five *Tan-mātras* or 'subtle elements'; the five *Mahā-bhūtas* or 'gross elements'; the eleven organs, including *Manas* or 'mind'; and, lastly, *Puruṣa* or 'soul'; hence *tatva* is sometimes a term for 'twenty-five'. The *Māheśvaras* admit only five *Tattvas*, viz. the five elements. In the *Vedānta* phil. *tatva* is regarded as made up of *tad* and *tvam*, 'this—thou', and called *mahā-vākya*, 'the great word', by which the identity of the whole world with the one eternal *Brahma* is expressed); an element or elementary property; the essence or substance of

anything, sum and substance; slow time in music, a musical instrument; (*ena*), *ind*. according to the true state or nature of anything, in truth, truly, really, accurately.—*Tattva-kaumudī*, f. 'moonlight of the *Tattvas*,' or *sāṅkhya-tattva-kaumudī*, title of a commentary on the Sāṅkhya-kārikā.—*Tattva-candra*, *as*, *m*. 'the moon of truth,' title of a commentary on the grammar *Prakriyā-kaumudī*.—*Tattva-śāntōmani*, *is*, *m*. title of a philosophical work by *Gaṅgeśa*.—*Tattva-jñā*, *as*, *ā*, *am*, or *tattva-jñānīn*, *i*, *inī*, *i*, knowing the truth or true nature of anything; acquainted with the true principles of philosophy, understanding the principles of a science thoroughly; (*as*), *m*. a Brāhman.—*Tattva-jñāna*, *am*, *n*. knowledge of the truth; a thorough knowledge of the principles of a science, insight into the true principles of philosophy.—*Tattva-tas*, *ind*. truly, really, actually, accurately, according to the truth, fully.—*Tattva-tā*, f. truth, reality.—*Tattva-darśa*, *as*, *m*. 'perceiving truth,' N. of one of the seven Rishis under *Manu Deva-savarni*.—*Tattva-darśin*, *i*, *m*. 'perceiving truth,' N. of one of the sons of *Manu Raivata*; N. of a Brāhman.—*Tattva-dīpana*, *am*, *n*. 'light of the *Tattvas*,' title of a work.—*Tattva-nikṣha-grāvan*, *ā*, *m*. the touchstone of principle.—*Tattva-nyāsa*, *as*, *m*. 'the imposition of truth or of the true principles,' N. of a ceremony performed in honour of *Viṣṇu*; it consists in the application of mystical letters and other marks to the different parts of the body while certain prayers are recited.—*Tattva-prakāśa*, *as*, *m*. 'light of the true principles,' title of a philosophical commentary.—*Tattva-bodhini*, f. 'revealing truth,' title of a commentary on the *Siddhānta-kaumudī* by *Jñānendra-sarasvatī*.—*Tattva-bhāva*, *as*, *m*. true being or nature.—*Tattva-va*, *ān*, *atī*, *at*, possessing truth or the reality of things.—*Tattva-vid*, *t*, *i*, *i*, knowing the truth or first principles, knowing things as they are.—*Tattva-vindu*, *us*, *m*. 'drop of truth,' title of a philosophical treatise.—*Tattva-vivṛita*, f. desire of knowing the truth or God.—*Tattva-viveka*, *as*, *m*. or *siddhānta-tattva-viveka*, 'sifting of established truths,' title of an astronomical work.—*Tattva-viveka-dīpana*, *am*, *n*. 'light of the investigation of truth,' title of a philosophical work.—*Tattva-saṅcaya*, *as*, *m*. 'collection of truths,' title of a Buddhist work.—*Tattva-sāhya-sāstra*, *am*, *n*. title of a work by *Guṇa-prabha*.—*Tattva-samāsa*, *as*, *m*. 'compendium of the *Tattvas* or principles,' the title of the Sāṅkhya-sūtras ascribed to *Kapila*.—*Tattvābhīyoga* ('*va-abh*'), *as*, *m*. a positive charge or declaration.—*Tattvārtha* ('*va-ar*'), *as*, *m*. the exact truth, reality, truth.—*Tattvārtha-kaumudī* ('*va-ar*'), f. the title of a commentary by *Govindānanda* on the *Prāyaścitta-viveka*.—*Tattvārtha-vid*, *t*, *i*, *i*, knowing the exact truth, knowing the reality.—*Tattvārtha-sūtra* ('*va-ar*'), *am*, *n*. title of a *Jaina* work.—*Tattvāvabodha* ('*va-av*'), *as*, *m*. perception of truth.

तत्र *tatra*, *ind*. (fr. the pronom. base 2. *ta*; correlative of *yatra*, and often used for the loc. cases *tasmīn*, *tasyām*, &c., of the pronoun *tad*, but often as an adverb), in that place, there, yonder, thither, in that place; in that, therein; on that occasion, in that case, under those circumstances, then; therefore; *tatra tatra*, in that and that place, here and there, hither and thither, to every place; *yatra tatra*, indiscriminately; [cf. Goth. *thathrō*.]—*Tatra-bhavat*, *ān*, *atī*, *at*, 'Your Honour there,' venerable, respectable, revered; a respectful title given in dramatic language to absent persons; [cf. *atra-bhavat*.]—*Tatra-stha*, *as*, *ā*, *am*, there standing, dwelling there, situated there, belonging to that place, a by-stander.—*Tatrāpi* ('*tra-api*'), *ind*. there also, even there, nevertheless.

*Tatratya*, *as*, *ā*, *am*, produced there or in that place, relating to that place, of that place, being there.

तत्र तत्त्वा, a less correct form for *tattva*.

तथा *tathā*, *ind*. (fr. the pronom. base 2. *ta*

and correlative of *yathā*), in that manner, so, thus, (the correlative standing in the preceding clause, e. g. *yathā priyam tathā 'stu*, as is agreeable so let it be; or in the subsequent clause, e. g. *tathā prayatnam ātishkṛhed yathā na pīdayed ātmānam*, he should so make effort as that he may not injure himself.) *Yathā-tathā*, in whatever way, in any way; by all means. *Yathā-yathā—tathā-tathā*, in whatever manner—so that manner; in whatever degree—in that degree; the more—the more, (*yathā yathā puruṣaḥ sāstraṃ samādhi-gacchati tathā tathā vi-jānāti*, the more a man studies a book the more he understands it.)

*Tathā* followed by *iti* is also used as a particle of assent, agreement, or promise, to express 'so be it,' 'yes,' 'so it shall be,' &c. (e. g. *tatheti ukṛtvā*, having said, 'so be it' or 'yes'; *tatheti prati-jñāya*, having promised, 'so it shall be'); also in forms of adjuration (e. g. *yathā 'ham anyam na cintāye tathā 'yam patatām kṣudrah parāsuḥ*, as surely as I do not think on any other man, so surely let this wretch fall dead).

*Tathā* is frequently used as a conjunction to express 'so also,' 'in like manner,' 'and also' (e. g. *sukhāṃ sved dūḥkham tathā*, let him make use of prosperity and also adversity). *Tathā hi*, for so, for thus (it has been said), for instance; *tathā ca*, and likewise; and so it has been said; (this and the preceding are often used in introducing quotations.) *Tathāpi* (*tathā-api*), even thus, even so, nevertheless, yet, still, notwithstanding; *yadyapi—tathāpi*, even if—yet; although—nevertheless. *Tathāiva* (*tathā-eva*), even so, even thus, exactly so, in like manner.—*Tathā-kṛta*, *as*, *ā*, *am*, thus done or made.—*Tathā-kṛta*, *us*, *us*, *u*, so intending, having such an aim.—*Tathā-gata*, *as*, *ā*, *am*, being in such a state or condition; of such a quality or nature; (*as*), *m*. a Buddha; a Jina; N. of a prince.—*Tathā-gata-kūpa*, *as*, *m*. 'the well of the *Tathā-gata*,' N. of a well.—*Tathā-gata-garbhā*, *as*, *m*. title of a Buddhist Sūtra work; N. of a *Bodhi-sattva*.—*Tathā-gata-guṇa-jñānābintya-vishayavatāra-nṛ-deśa* ('*na-abintya-vishaya-av*'), *as*, *m*. title of a Buddhist Sūtra work; direction (*nṛ-deśa*) how to attain (*ava-tāra*) to the inconceivable subject (*abintya-vishaya*) of the qualities (*guṇa*) and to the knowledge (*jñāna*) of a *Tathā-gata*.—*Tathā-gata-guṇa*, *as*, *m*, N. of a man; N. of a king.—*Tathā-gata-guhyaka*, *am*, *n*. 'the mystery of a *Tathā-gata*,' title of one of the nine works highly revered by the Buddhists of Nepal.—*Tathā-gata-bhādra*, *as*, *m*, N. of a pupil of *Nāgārjuna*.—*Tathā-guṇa*, *as*, *ā*, *am*, endowed with such qualities.—*Tathā-tā*, f. or *tathā-tva*, *am*, *n*. such a state of things, such a condition; true state of things, true nature; the being so; the ease or circumstances being admitted to be as stated.—*Tathā-prabhāva*, *as*, *ā*, *am*, having such power.—*Tathā-bhāvin*, *i*, *inī*, *i*, of such a nature; about to be so or of such a kind.—*Tathā-bhūta*, *as*, *ā*, *am*, of such qualities, of such a kind or nature.—*Tathā-mukha*, *as*, *i*, *am*, 'so-facing,' turning the face in the same direction.—*Tathāyata* ('*thā-ay*'), *as*, *ā*, *am*, 'so-directed,' turned towards the same point.—*Tathā-rāja*, *as*, *m*. a Buddha or Jina; [cf. *tathā-gata*.]—*Tathā-rūpa*, *as*, *ā*, *am*, or *tathā-rūpin*, *i*, *inī*, *i*, of such a form, thus shaped, so formed, looking thus.—*Tathā-vādin*, *i*, *inī*, *i*, professing to be so and so.—*Tathā-vidhā*, *as*, *ā*, *am*, of such a sort or kind, being in such a condition or state, of such qualities; (*am*), *ind*. thus, in this manner; likewise, equally.—*Tathā-videhya*, *as*, *ā*, *am*, relating to such a sort or kind, being of such a kind or nature.—*Tathā-vrata*, *as*, *ā*, *am*, observing such conduct or practices, so acting.—*Tathā-sīla*, *as*, *ā*, *am*, behaving or conducting one's self thus.—*Tathāstu* ('*thā-as*'), *ind*. so be it.—*Tathā-svara*, *as*, *ā*, *am*, uttered with the same accent.—*Tatheti*, see *tathā* followed by *iti* above.—*Tathāiva* ('*thā-eva*'), *ind*., see *tathā* above.—*Tathotsāha* ('*thā-ut*'), *as*, *ā*, *am*, making so great efforts.