

प्र *pra*, To request, Pañch. 255, 22; *prârthayâna* instead of *prârthayamâna*, Râm. 2, 25, 31; with inf. *kim idam prârthitam kartum*, What is this which you intend to do? Nal. 19, 15; Par. Râm. 3, 40, 6; Pañch. 96, 5. *tatprârthita*, i.e. *tad-*, adj. Requested by him, Daçak. in Chr. 197, 8.—Pass. *prârthya*, To be desired, ib. 184, 17.—With **अभिप्र** *abhi-pra*, To wish, Râm. 2, 11, 3.—With **संप्र** *sam-pra*, To request, MBh. 5, 18.—With **प्रति** *prati*, To challenge, Bhattach. 6, 25.—With **सम्** *sam* (rather a denom. derived from *samartha*), **1.** To prepare, Râm. 4, 26, 25 (Par.); Chr. 55, 7. **2.** To consider, Râm. 6, 101, 17. **3.** To expect, Vikr. 20, 9. **4.** To interpret, Çâk. d. 67. **5.** To judge, Pañch. 185, 2. **6.** To approve, Pañch. 71, 25 (Par.). **7.** To determine, Râm. 2, 20, 26 Gorr.

अर्थ *artha*, i.e. *ṛi+tha*, m. **1.** Desire; *vivâha*-, a marriage suit. **2.** Aim; *siddha*-, one who has obtained his aim, Chr. 62, 60. **3.** Advantage, Bhartr. 2, 40. **4.** Business, Man. 2, 67. **5.** Wealth, Pañch. i. d. 197; worldly prosperity, Man. 12, 38 (one of the three aims of men; the two others are *kâma*, pleasure, and *dharma*, virtue); money, Daçak. in Chr. 180, 19. **6.** Cause, Man. 2, 213. **7.** Thing, Man. 8, 170. **8.** Meaning, Man. 3, 186; true sense, Man. 1, 3; thought, word, Çâk. d. 164. **9.** In law: A suit, an action. **10.** The acc. *artham* is used as an adverb, but almost always at the end of a compound word, implying, 'for,' 'on account of,' e.g. *yajña-siddhi-artham*, For the performance of sacrifices, Man. 1, 23. The dat. *arthâya*, and loc. *arthe*, may be also used at the end of a compound word, or may govern the genitive. Abl. *arthât*, 'to wit,' 'namely,' Sch. Çâk. d. 41.—**Comp.** *Iti-artha+m*, adv. to this end, Brâhmaṇav, 3, 4. *Indriya*-, m. an object

of sense, Man. 4, 16. *Etad-artha+m*, therefore, Pañch. i. d. 330; in order, Râm. 2, 52, 24. *Kim*-, adj. with what aim, Chr. 57, 24. *Kim-artha+m*, adv. why, to what end, Nal. 22, 7. *Kṛita*-, adj. having attained one's end, satisfied, Râm. 4, 34, 22. *Gṛiha*-, m. the business of the house, Man. 2, 67. *Tad-artha+m*, adv. therefore, Râm. 1, 73, 4. *Nirartha*, i.e. *nis*-, I. m. nonsense. II. adj. 1. purposeless. 2. poor. 3. unmeaning. *Niçhitârtha*, i.e. *nis-chita*-, (vb. *chi*), adj. completely resolved, Râm. 4, 42, 9. *Para*-, m. 1. great importance. 2. the interests of another. 3. sexual intercourse. *Parama*-, m. 1. the most sublime truth. 2. the whole truth. 3. reality. 4. earnest, Çâk. d. 51. *Purusha*-, m. 1. the object or aim of man. 2. human exertion. *Bhûta*-, m. an element of life. *Mahâ*-, I. m. a principal object. II. adj. 1. significant. 2. dignified. *Yajña*-, adj. serving for a sacrifice, Bhag. 3, 9. *Yathâ*-, adj. 1. according to the sense. 2. proper, right. *tham*, adv. suitably, properly. *A-yathâ*-, adj. not true, Çâk. d. 54. *Yad-artha+m*, adv. for what reason, Chr. 3, 3. *Yâvadartha*, i.e. *yâvant*-, I. adj. as much as may be useful, Man. 2, 182. II. adv. *tham*, as much as may be useful, ib. 2, 51. *Sva*-, I. adj. 1. having one's own object. 2. having a literal meaning. 3. pleonastic. II. m. 1. property. 2. own object. 3. own interest, Bhartr. 2, 59.

अर्थकर *artha-kara*, adj., f. *ṛi*, Useful, Hit. Pr. d. 18.

अर्थकृत् *artha-kṛi+t*, adj. Useful, Indr. 5, 56.

अर्थघ्न *artha-ghna*, adj., f. *nî*, Prodigal, Man. 9, 80.

अर्थज्ञान *artha-jâta* (vb. *jan*), n. **1.** Money's worth, Daçak. in Chr. 192, 16. **2.** Financial affairs, Çâk. 90, 13 (Prâkr).