

*Dhmānksha*, as, m. a crow, &c.; (wrong form for *dhvānksha*, q. v.)

**धामन्** *dhmāman*, ā, m. wrong reading for *dhyāman*, col. 2.

**धा** *dhyā*, *dhyāta*, *dhyāna*. See under rt. *dhyai* below.

**ध्याम** *dhyāma*, as, ā, am, dark-coloured, black; (*am*), n. a fragrant grass in general or a particular kind of it; the plant *Artemisia Indica* (= *damanaka*). — *Dhyāmi-karāṇa*, am, n. making dark-coloured, blackening. — *Dhyāmi-kṛita*, as, ā, am, made dark-coloured, blackened.

*Dhyāmaka*, am, n. a particular kind of grass (= *rohsha*).

**धुषिताश्व** *dhyushitāśva*, as, m., N. of a prince; (a various reading for *vyushitāśva*.)

**धै** *dhyai* [cf. the older form १. *dhi*], cl.

I. P. (ep. also A.) *dhyāyati* (ep. also *dhyāti*, 2nd sing. Impv. *dhyāhi*), Pot. *dhyāyet*, *dadhya*, *dhyātā*, *dhyāsyati*, *adhyaṣit*, *dhyātum*, to think of, have in mind, imagine, contemplate, ponder, meditate, think on, meditate on, reflect upon (with or without *manasā* or *manasi* or *detasā* or *dhyā*), to call to mind, recollect: Caus. *dhyāpayati*, -yitum: Desid. *dīdhyāṣati*: Intens. *dādhyāyate*, *dādhyāti*, *dādhyati*: [cf. Gr. *θεά*, *θεά-ο-μαι*, related to *dhyai*, as Lat. *vid-ere* to Sanskrit *vid*, 'to know'; or as Zend *būdh*, 'to see,' to Sanskrit *būdh*, 'to know'.]

*Dhyā*, ās, f. thinking, thought, meditation. *Dhyāta*, as, ā, am, thought of, meditated on. *Dhyātavya*, as, ā, am, to be thought of or reflected upon.

*Dhyātrī*, tā, trī, trī, one who reflects upon or meditates; a thinker, reflector.

*Dhyātva*, am, n. thought, reflection. *Dhyātvā*, ind. having thought of or reflected, having pondered or recollected, &c.

*Dhyāna*, am, n. meditation, thought, reflection, especially profound and abstract religious contemplation; divine intuition or discernment; mental representation of the personal attributes of a deity; (*as*), m., N. of the eleventh day in the light half in Brahmā's month. — *Dhyāna-guṇya*, as, ā, am, obtainable by meditation or reflection. — *Dhyāna-gocāra*, as, m., N. of a class of Buddhist deities; [cf. *dhyānāvācāra*.] — *Dhyāna-janya*, ās, m. pl., N. of a race. — *Dhyāna-tatpara*, as, ā, am, lost in thought, absorbed in meditation, reflecting, meditative. — *Dhyāna-dīpa*, as, m., 'the lamp of meditation', N. of a work. — *Dhyāna-dyuti*, is, m., N. of a man. — *Dhyāna-nishtha*, as, ā, am, engaged in meditation, contemplative, lost in thought. — *Dhyāna-para*, as, ā, am, = *dhyāna-tatpara*. — *Dhyāna-pāramitā*, f., see *pāramitā*. — *Dhyāna-phala*, am, n., 'the fruit of meditation', N. of a chapter of the *Purāna-sarva-sva* by Halāyudha. — *Dhyāna-bhanga*, as, m. interruption of thought or meditation.

— *Dhyāna-maya*, as, ī, am, consisting of reflection or meditation. — *Dhyāna-mātra*, am, n. mere reflection, thought alone. — *Dhyāna-mudrā*, f. the prescribed attitude in which to meditate on the deity. — *Dhyāna-yoga*, as, m. profound meditation, the performance of religious abstraction, (also explained as a *Dvandva*, meditation and abstraction); N. of a kind of magic mentioned in the *Yoga-ratna-mālā*, 'destroying one's enemies by images formed in the mind'. — *Dhyāna-lakṣhaṇa*, am, n. 'the mark of meditation', N. of a chapter of the *Purāna-sarva-sva*. — *Dhyāna-vat*, ān, atī, at, occupied in or intent on religious meditation. — *Dhyāna-vindūpanishad* ('*du-up*'), t, f, N. of an Upanishad belonging to the *Atharva-veda*. — *Dhyāna-stha*, as, ā, am, absorbed in meditation; lost in thought. — *Dhyānāvācāra* ('*na-av*'), ās, m. pl., N. of a class of Buddhist deities; [cf. *dhyāna-gocāra*.]

*Dhyānika*, as, ā, am, proceeding from religious meditation, sought or obtained by pious contemplation.

*Dhyānin*, ī, īmī, ī, contemplative, engaged in religious meditation, meditating.

*Dhyāni-buddha*, as, m. (probably fr. *dhyāni*, patronymic fr. *dhyāna*; cf. *mānushi-buddha*), a spiritual or mental Buddha, an incorporeal Buddha resulting from meditation, (their number is given as five or six or ten or more.)

*Dhyāni-bodhi-sattva*, as, m. (with Buddhists) an incorporeal son of a *Dhyāni-buddha*.

*Dhyāniya*, as, ā, am (according to *Vopa-deva* 26. 25, fut. pass. part.), to be meditated upon.

*Dhyāman*, ā, m. measure; light; (*a*), n. meditation.

*Dhyāyat*, an, anī, at, thinking of, considering, reflecting, meditating upon; supposing, imagining.

*Dhyāyamāna*, as, ā, am, being reflected on, being meditated upon.

*Dhyeya*, as, ā, am, to be meditated upon, to be pondered or contemplated; fit for meditation; to be imagined.

**ध** *dhra*, as, ī, am (fr. rt. *dhri*), = *dhara* (at the end of some comps., e. g. *ansa-dhri*, *mahī-dhra*, q. v.)

**ध्रज्** *dhraj* or *dhrañj*, cl. I. P. *dhrajati* or *dhrañjati* or *dhriñjati*, &c., Ved. to move, go, glide (as a bird &c.); [cf. rt. *dhri*, *dhrij*, *dhva*, *dhvaj*.]

*Dhrajās*, as, n. (?), Ved. = *dhrañj* below.

*Dhrajī*, is, f., Ved. the gliding course or motion of the wind, &c. — *Dhrajī-mat*, ān, atī, at, Ved. gliding, moving.

*Dhrajī*, is, f., Ved. the gliding course of the wind, &c.; impulse; whirlwind, gale.

**ध्रण्** *dhraṇ*, cl. I. P. *dhraṇati*, &c., to sound (as a drum or other instrument); [cf. rt. *dhra*, 2. *dhvan*, 3. *dhārā*; Gr. *θρή-ο-μαι*, *θρή-ο-ς*, *θρή-νο-ς*, *θρή-λο-ς*, *θρήλλος*, *θρή-βο-ς*, *τεν-θηρ-δών*, *ἀν-θηρ-δών*, *τον-θηρ-ς*, *τον-θηρ-ζω*; Goth. *drun-yu-s*, 'voice'; Angl. Sax. *dran*, 'a drone'; Mod. Germ. *drönen*.]

**ध्रस्** *dhraś*, cl. 9. and 10. P. *dhraśnāti*, *dhraśayati*, -yitum, to glean; to throw or toss up, cast upward; [cf. *ulhras*.]

**ध्रा** *dhra*, cl. 2. and I. P. *dhraṭi* or *dhraṭi*, *dhrayati*, &c., Ved. to go, (Naigh. II. 14.)

**ध्राख्** *dhraḥk*, cl. I. P. *dhraḥkati*, &c., to be dry or arid, &c., = rt. *drākh*.

**ध्राघ्** *dhraḡh*, cl. I. A. *dhraḡhate*, &c., to be able or competent, &c., = rt. *drāgh*.

**ध्राह्** *dhraḥksh* [cf. rt. *dhmānksh*, *dhvānksh*, *drānksh*], cl. I. P. *dhraḥkshati*, &c., to utter the sound of birds, to crow, caw, &c.; to desire.

**ध्राड्** *dhraḍ*, cl. I. A. *dhraḍate*, &c., to divide, split, &c., = rt. *drāḍ*.

*Dhraḍī*, is, m. gathering or plucking flowers.

**ध्रि** *dhri* (fr. rt. *dhri*) in *a-dhri*, q. v.

*Dhriyamāna*, as, ā, am, being held or sustained; being withheld or checked or suppressed, &c.

**ध्रिज्** *dhrij*, cl. I. P. *dhrejati*, &c., to go or move, &c., = rt. *dhraj*.

*Dhrija* in *a-dhrija*, as, ā, am, unrestrainable.

**ध्रु** I. *dhru* (connected with rt. *dhri*), cl. I. 6. P. *dhruvati*, *dhruvati*, *dudhrāva*, &c., to be firm or fixed, to stand firm; to go, move; to ascertain, know with certainty; to kill: Caus. *dhruvāyati*: Desid. *dudhrūshati*, *dudhrūvishati*: Intens. *dodhrūyate*; [cf. Lith. *drūtas*, 'firm'; Goth. *trava*, 'I trust,' = Caus.]

*Dhruṭi*, is, f., Ved. (Say.) fixed destiny, settled course of fate; (according to modern scholars) misleading, leading astray, corrupting, seduction, (fr. rt. *dhri*.)

*Dhruva*, as, ā, am, fixed, firm, remaining fixed in one place, firmly fixed, fast, immovable, stable,

enduring, constant, lasting, permanent, continual, perpetual, eternal, invariable, unchangeable, inevitable; certain, sure, well-ascertained; firm, strong, fixed, settled (as a day); fixed (in astrology, as a *karāṇa*, q. v.; the fixed *Karāṇas* are four, viz. *Sakuni*, *Nāga*, *Catuspada*, and *Kintughna* or *Kintu-ghna* (?): the seven *A-dhruvāni* are given under *karāṇa*: some of the *Nakshatras* are also called *Dhruvāni*, see *nakshatra*); fixed (in anatomy, as certain members or organs of the body which cannot be severed without causing death, those which are separable being called *a-dhruva*, q. v.); tenacious, retentive (e. g. *dhruvā smṛtiḥ*, a retentive memory); (*as*), m. the polar star or the north pole itself (personified in mythology as son of *Uttāna-pāda* and grandson of the first *Manu*); the pole of any great circle (especially either of the celestial poles); polar longitude, the distance of a planet from the beginning of the sidereal zodiac; a constant arc; N. of one of the twenty-seven astronomical *Yogas* or the *Yoga* star of the twelfth lunar asterism (supposed to =  $\beta$  Leonis ?); a knot (?); the trunk of a lopped tree or pollard, a post, stake; the Indian fig-tree; the tip or point of the nose (?); a sort of bird, = *śarāri*, (perhaps incorrectly for *śmarāri*, meaning *Siva*); the introductory stanza of a poem or song ('the constantly recurring verse,' which is repeated as a kind of burden or chorus); time, epoch, any fixed period from which dates are computed; an epithet of *Brahmā*; of *Vishnu* [cf. *dhruvākshara*]; of *Siva*; N. of one of the serpents supporting the earth; N. of one of the *Vasus*; of a son of *Vasu-deva* and *Rohiṇī*; of an *Āngirasa*, supposed to be the author of a *Rig-veda* hymn (*Rig-veda* X. 173); of a son of *Nahusha*; of a hero on the side of the *Pāṇḍus*; of a son of *Ranti-nāra* (or *Ranti-bhāra*); (*ā*), f. the largest of the three sacrificial ladles (made in the shape of the Indian fig-leaf and of the wood of the *Flacourtia Sapida* ?); the plant *Desmodium Gangeticum*; the plant *Sansevieria Zeylanica*, a small tree from the fibres of which bowstrings are made (= *mūrā*); a virtuous woman; a cow which stands quiet when milked; scil. *dis*, the point of the heavens directly under the feet, the point of the lower hemisphere directly opposite to the zenith; (*am*), n. 'the enduring sound,' a sound heard or supposed to be heard after the *Abhinidhāna*, probably the mere prolongation of the preceding sound; heaven, sky, atmosphere; (*am*), ind. certainly, surely, assuredly; eternally; (*āya*), ind. for ever. (According to grammarians, *dhruva* at the end of a comp. may give a bad sense to the word with which it is compounded, Pañ. II. r. 53); [cf. Hib. *dearbh*, 'sure, true'; Goth. *triggus*; Angl. Sax. *treowe*, for-*truwjan*; Old Germ. *triu*, *triuwi*, *ga-triu*, *ga-triuwi*, *ga-triwi*, = Mod. Germ. *triu*, *triu*, *treue*, *ge-treu*, = Eng. *true*, *trusty*.] — *Dhruva-keṭu*, us, m. a kind of meteor. — *Dhruva-kṣit*, t, t, t, Ved. resting firmly, abiding fixedly; abiding in the fixed (sacrifice). — *Dhruva-kṣitī*, is, is, i, Ved. having a firm position or abode. — *Dhruva-kṣema*, as, ā, am, Ved. abiding in fixed habitations, having enduring mansions; firmly fixed. — *Dhruva-gati*, is, f. a firm position; (*is*, *is*, *i*), going firmly. — *Dhruva-carita*, am, n., N. of the twelfth and thirteenth chapters of the *Svarga-khaṇḍa* or third part of the *Padma-Purāna*; N. of the sixty-second chapter of the *Linga-Purāna*; of a chapter of the *Purāna-sarva-sva*. — *Dhruva-ḥyut*, t, t, t, Ved. causing to fall or shaking the immovable (mountains); — *Dhruva-tārā*, f. or *dhruva-tāraka*, am, n. the polar star. — *Dhruva-ṣaṭu*, us, m., N. of a king of *Vallabhi* or *Ballabhi*; [cf. *dhruva-sena*.] — *Dhruva-yanti*, is, is, i, Ved. having a firm resting-place. — *Dhruva-ratnā*, f., N. of one of the *Mātrīs* attending on *Skanda*. — *Dhruva-lakṣhaṇa*, am, n. 'the mark of recurring stanzas,' N. of a chapter of the *Purāna-sarva-sva*. — *Dhruva-sad*, t, t, t, Ved. resting on firm ground, abiding in a firm place. — *Dhruva-sandhi*, is, m., N. of a prince, son of *Su-sandhi* or *Su-shandhi* and father of *Bharata*. — *Dhruva-siddhi*, is, m. 'through whom conva-