

master, sir; N. of the author of the Bhāva-prakāśa, (also called Miśra-bhāva and Bhāva-deva-miśra). — *Bhāva-rāma-kṛṣṇa*, as, m., N. of a man mentioned in the second part of the Prabodha-śāndrodaya. — *Bhāva-rūpa*, as, ā, am, 'consisting of reality', actually being, really existing, real, actual; (am), n. (?), N. of a work. — *Bhāva-vācāna*, as, ā, am, (in gram.) signifying a state or action, denoting the abstract notion of a verb. — *Bhāva-vat*, ān, atī, at, being in a state or condition. — *Bhāva-vācaka* (?), an abstract noun. — *Bhāva-viveka*, as, m., N. of a Buddhist teacher. — *Bhāva-vṛtta*, as, ā, am, relating to creation, concerned with cosmogony; (as), m., N. of Brahmi. — *Bhāva-vṛttīya*, as, ā, am, an adj. formed from *bhāva-vṛtta*. — *Bhāva-sataka*, am, n., N. of a work. — *Bhāva-sābala-tā*, f. or *bhāva-sābalā*, f. mixture or union of various emotions. — *Bhāva-sānti*, is, f. the allaying of any (transitory) emotion. — *Bhāva-suddhi*, is, f. purity of mind. — *Bhāva-sūnya*, as, ā, am, void of affection or attachment. — *Bhāva-saṃsuddhi*, is, f. purification of the natural condition, purity of nature. — *Bhāva-sandhi*, is, m. union of emotions or feelings, co-existence of two emotions, a vacillating frame of mind between conflicting emotions and feelings. — *Bhāva-samāhita*, as, ā, am, fixed or collected in mind, abstracted, devout. — *Bhāva-sarga*, as, m. the intellectual creation (comprising the faculties of the human mind and their affections, as distinguished from the material creation, see *bhāvutika*). — *Bhāva-sāra-viveka*, as, m., N. of a work by Gaṅgā-dhara Mahāḍakara. — *Bhāva-stha*, as, ā, am, being in a state of love or affection, attached, enamoured. — *Bhāva-sniḡdha*, as, ā, am, attached in heart or mind, affectionately disposed. — *Bhāvākūta* ('*va-āk*'), am, n. the thoughts of the heart or mind. — *Bhāvā-gaṇeśa-dīkṣita*, as, m., N. of the author of several commentaries. — *Bhāvātma* ('*va-āt*'), as, ā, am, 'consisting of reality', real, actual; [cf. *bhāva-rūpa*]. — *Bhāvātma-tā*, f. reality. — *Bhāvādvaita* ('*va-ad*'), am, n. natural cause; material cause (as thread of cloth). — *Bhāvānandī* ('*va-an*'), f., N. of a commentary by Bhāvānanda Siddhānta-vāg-īśa on the Dīdhiti or Siro-mapi. — *Bhāvānandī-prakāśa*, as, m., N. of a commentary on the preceding by Mahā-deva Pandit. — *Bhāvānuga* ('*va-an*'), as, ā, am, 'following the object', natural, simple, not forced or assumed; (ā), f. a shadow; [cf. *bhāvālinā*]. — *Bhāvāntara* ('*va-an*'), am, n. another state, a different state or condition. — *Bhāvābhāsa* ('*va-abh*'), as, m. simulation of feeling or emotion. — *Bhāvārtha* ('*va-ar*'), as, m. the simple or inherent meaning (of words), the obvious purport (of a phrase &c.), subject-matter. — *Bhāvārtha-dīpikā*, f. 'light of the inherent meaning', N. of a metrical commentary by Gauṛi-kānta Sārvabhauma Bhāṭṭācārya on the Tarka-bhāṣā; on the Vṛttaratnā-kara by Janārḍana-vibudha; = *bhāgavata-bh*, q. v. — *Bhāvālinā* ('*va-āl*'), f. 'cleaving to an object', a shadow; [cf. *bhāvānuga*]. — *Bhāvodaya* ('*va-ud*'), as, m. the rising of emotion or passion.

*Bhāvaka*, as, ā, am (fr. the Caus.), causing to be, effecting; promoting any one's welfare; imagining, fancying; having a taste for the beautiful; having a poetical taste; (as), m. sentiment, feeling, affection, emotion; the external expression of amatory sentiments; [cf. *bhāvāta*, col. 2.]

2. *bhāvana*, as, ā, am (fr. the Caus.; for 1. *bhāvana* see p. 704, col. 1), causing to be, causing, forming, creating, framing, manifesting; promoting or effecting any one's welfare; imagining, fancying; teaching; (as), m. a creator, producer, efficient cause; N. of Siva (= *dhyātṛi*); N. of the twenty-second Kalpa; (ā, am), f. n. the act of causing to be or creating, manifesting, manifestation; promotion of any one's interests (= *vardhana*); the act of forming in the mind, conceiving, imagination, conception, fancy, thought, (*bhāvanayā*, in thought, in imagination); reflection, meditation, abstract meditation, contemplation; supposition, hypothesis, mental perception, recollection; observing, investigating; settling, fixing,

determining; (in law) proof, demonstration, argument, ascertainment; (in medicine) saturating any dry powder with fluid, steeping, infusion, drying an article by day and keeping it moist at night; (in arithmetic) finding by combination or composition [cf. *samāsa-bh*]; decorating with flowers and perfumes, scenting, anointing; (at the end of an adj. comp.) = nature, essence; (ā), f., N. of an Upanishad; a crow (= *kā-rava*); water; = *ambu*; (am), n. apprehension, perception; the fruit of the *Dillenia Speciosa* (= *bharya*, *bhavisya*); N. of a wood, (perhaps for 1. *bhāvana*, q. v.). — *Bhāvanā-maya*, as, ā, am, produced by imagination or fancy, imaginary. — *Bhāvanā-yukta*, as, ā, am, thoughtful, full of anxiety, anxious. — *Bhāvanā-viveka*, as, m., N. of a commentary on a metrical treatise on the nature of injunction according to the theory of Madhu. — *Bhāvanāśraya* ('*na-āś*'), as, m. 'the refuge of thought,' an epithet of Siva. — *Bhāvanā-sāra-saṅgraha*, as, m., N. of a Vedānta work by Mudgala Bhāṭṭa.

*Bhāvanikā*, f., N. of a woman. — *Bhāvanīya*, as, ā, am (fr. the Caus.), to be manifested, to be effected or accomplished; to be conceived or imagined, to be fancied; to be meditated on; to be proved, requiring demonstration; to be taught.

*Bhāvayat*, an, antī, at, fancying, imagining, calling to mind; reflecting on, meditating on. — *Bhāvayayu*, as, m. (fr. *bhāvayu*), Ved., N. of the author of the hymn Ṛig-veda I. 126, 6; a patronymic of Svana-ja.

*Bhāvayitavya*, as, ā, am (fr. the Caus.), Ved. to be cherished, to be protected or taken care of.

*Bhāvayitṛi*, tā, trī, Ved. causing to be; promoting the welfare (of any one), cherishing, taking care of, protecting; a cherisher, protector.

*Bhāvayu*, us, us, u, Ved. cherishing, taking care of, protecting.

*Bhāvāya*, as, m. = *bhāvaka*, affection, emotion, passion; the external expression or indication of amatory feeling; a pious or holy man; an amorous man; an actor; dress, decoration.

*Bhāvika*, as, ī, am, actually being or existing, real, natural, innate; full of feeling or sentiment, expressive, sentimental; future; (am), n. a description of an imaginary object so vivid that it actually appears to be present, describing the past or future as present; = *bhāvuka*, language full of feeling or passion; (as), m. an equation involving products of unknown quantities.

*Bhāvita*, as, ā, am (fr. the Caus.), caused to be, brought into being, produced, obtained, got; made to thrive, protected, cherished, fostered; made to become, transformed into; made to exist or appear, manifested, exhibited; made to exist in the mind, presented to the imagination, conceived, imagined, supposed, thought of; thought about, meditated on; fixed on (as the mind or thoughts); purified by meditation; known, recognised, acknowledged; proved, established; convicted; occupied with, pervaded by, filled with; inspired by, animated; mixed with (as an ingredient); soaked in, saturated with, steeped, infused; perfumed with, scented; (in arithmetic and algebra) involving a product of unknown quantities; (am), n. a product obtained by multiplication, a factum. — *Bhāvita-buddhi*, is, is, i, one who has purified his mind by meditation &c.; see *bhāvītātman*. — *Bhāvita-rat*, ān, atī, at, one who has imagined or conceived or infused &c. — *Bhāvītātman* ('*ta-āt*'), ā, ā, a, one whose soul is purified or who has purified it by meditating on the universal soul, one who has perceived or whose thoughts are fixed on the Supreme Spirit; thoughtful, meditative; intent upon, engaged in; a sage; (ā), m., N. of the thirteenth Mūhūrta.

*Bhāvītaka*, the product of a multiplication; [cf. *bhāvita* above.]

*Bhāvitra*, am, n. the three worlds (viz. earth, heaven, and the lower regions or the atmosphere), the universe; [cf. *bhāvitra*.]

*Bhāvin*, ī, imī, i, becoming, being, existing [cf. *bhṛitya-bh*, *pūrva-bh*]; about to be, about to come to pass, future; predestined; what ought to be; what will fall to the share of (any one); attached to, (*Hari-bhāvin*, attached to Hari); being possessed of, (at the end of a comp., e. g. *jūana-rvijūana-bh*), possessing sacred and profane knowledge; beautiful, illustrious; (ī), m. (according to the Vājasaneyi-prātisākhya) every vowel except *a* and *ā* (perhaps so called as liable to become changed into the corresponding semivowels); N. of the caste of Śūdras in Plakṣa-dvīpa; (*imī*), f. a distinguished or handsome woman; a lady, noble lady [cf. *bhāvya*]; a wanton woman; N. of one of the Mātṛis attending on Skanda; a daughter of a Gandharva; [cf. *a-niruddha-bh*]. — *Bhāvī-tā*, f. the state of being or becoming, (*taḍ-bhāva-bhāvī-tā*, conforming one's self to the mode of thought of that person); futurity, predestination. — *Bhāvī-tva*, am, n. the state of being or becoming, the being obliged to take place, inevitableness, unavoidableness, necessity. — *Bhāvī-upadha*, as, m., scil. *visarjaniya*, a Visarjaniya following in the Pada-pāṭha after any vowel except the vowel *a* or *ā*.

*Bhāvuka*, as, ā, am, being, disposed to be, about to be, becoming, (sometimes used like *bhāvishyū* at the end of a comp. after an adv. in *am*, cf. *ādhyam-bh*, *andham-bh*, *dūram-bh*, *nagnam-bh*, *palitam-bh*, *priyam-bh*): happy, well, auspicious, prosperous; having a taste for the beautiful, having a poetical taste; (as), m. (in theatrical language) a sister's husband; (am), n. language full of feeling or passion; happiness, auspiciousness, welfare.

*Bhāvya*, as, ā, am (fr. rt. 1. *bhū* or its Caus.), being, existing at the present time (Ved., cf. *bharya*); about to be or happen, future, to be become, what must or ought to be or become, (sometimes used for the future tense of the verb, e. g. *Pulaha bhāvya maharshih*, Pulaha is to be reckoned a great Rishi; and often impersonally, e. g. *bhāvyaṃ tayā*, it is to be become by her, i. e. she must become); to be effected or accomplished, to be performed; to be apprehended or perceived; to be imagined or conceived [cf. *dur-bh*]; to be convinced; to be argued or proved or demonstrated; to be investigated or determined; (according to Vedic commentators) = *bhāvayavya*, to be honoured or worshipped? (as), m., N. of a king (= *bhāvya-ratha* or *bhānu-ratha*). — *Bhāvya-tā*, f. or *bhāvya-tva*, am, n. the state of being about to happen, futurity. — *Bhāvya-ratha*, as, m., N. of a king; [cf. *bhāvya*.]

भावइ bhāvāḍa, as, m., N. of a man.

भावत bhāvata, as, ī, am (fr. 2. *bhavat*), your honour's, your, thy (respectfully).

भावतका, as, ī, am, your honour's, your, thy, thine.

भावला bhāvalā, f., N. of the wife of Bhāvāḍa.

भावाद bhāvāḍa. See col. 2.

भावाव bhāvāva, as, ā, am (said to be fr. *bhāva + ava* fr. rt. av), delicate, tender, compassionate.

भाष् 1. bhāsh (connected with rt. 1. *bhā* as Gr. *φη-μι* with *φαίω*), cl. 1. A. *bhāshate* (ep. also P. -ti), *bābhāshe*, *bhāshātum*, to speak, talk, say; to speak to, address (with acc. of the person or sometimes with acc. of the person and thing); to tell or announce (anything) to (any one); to speak of or about; to reply, to call or name; to use or employ in speaking; to describe: Pass. *bhāshyate*, to be spoken, to be addressed or spoken to (sometimes with acc., e. g. *sa vaśo munīnā bābhāshe*, he was addressed by the Muni in a speech): Caus. *bhāshayati*, -yitum, Aor. *ababhāshat* or *abibhāshat*, to cause to speak or talk; to say or speak; to cause disquietude, disturb (?): Desid. *bībhāshishate*: Intens. *bābhāshyate*, *bābhāshāti*.