स्मर्तव्योऽस्मि सत्यर्थे Dk. 117 if it be necessary; Y.2. 46; M. 4. 6; oft. used in this sense as the last member of compounds and translated by 'for', 'intended for', 'for the sake of', 'on account of', 'on behalf of,' and used like an adj. to qualify nouns; अर्थेन तु नित्यसमासो विशेषणनिष्ठता च Vârt.; संतानार्थाय विधये R. 1. 34; तां देवतापितृतिथिक्रियार्थां (धेनुं) 2. 16; द्विजार्थां यवागूः Sk.; यज्ञार्थात्कर्मणोऽन्यत्र Bg. 3. 9. It mostly occurs in this sense as अर्थे, अर्थं or अर्थाय and has an adverbial force; (*a*) किमर्थं for what purpose, why; यदर्थं for whom or which; वेलोपलक्षणार्थं *S.* 4; तदर्शनादभूच्छंभोर्भूयान्दारार्थमादरः Ku. 6. 13; (*b*) परार्थे प्राज्ञ उत्सृजेत् H. 1. 44; गवार्थे ब्राह्मणार्थे च Pt. 1. 420; मदर्थे त्यक्तजीविताः Bg. 1. 9; (*c*) सुखार्थाय Pt. 4. 18; प्रत्याख्याता मया तत्र नलस्यार्थाय देवताः Nala. 13. 19; ऋतुपर्णस्य चार्थाय 23. 9. –**2** Cause, motive, reason, ground, means; अलुप्तश्च मुनेः क्रियार्थः R. 2. 55 means or cause; अतोऽर्थात् Ms. 2. 213. –**3** Meaning, sense, signification, import; अर्थ is of 3 kinds:– वाच्य or expressed, लक्ष्य or indicated (secondary), and व्यंग्य or suggested; तदर्दोषौ शब्दार्थौ K. P. 1; अर्थो वाच्यश्च लक्ष्यश्च व्यंग्यश्चेति त्रिधा मतः ॥ S. D. 2; वागर्थाविव R. 1. 1; अवेक्ष्य धातोर्गमनार्थमर्थवित् 3. 21. –**4** A thing, object, substance; अर्थो हि कन्या परकीय एव *S.* 4. 21; that which can be perceived by the senses, an object of sense; इंद्रिय° H. 1. 146; Ku. 7. 71; R. 2. 51; न निर्बद्धा उपसर्गा अर्थान्निराहुः Nir.; इंद्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः Kaṭh. (the objects of sense are five रूप, रस, गंध, स्पर्श and शब्द). –**5** (*a*) An affair, business, matter, work; प्राक् प्रतिपन्नोऽयमर्थोऽगराजाय Ve. 3; अर्थोऽयमर्थांतरभाव्य एव Ku. 3. 18; अर्थोऽर्थानुबंधी Dk. 67; संगीतार्थः Me. 56 business of singing, *i. e.* musical concert (apparatus of singing); संदेशार्थाः Me. 5 matters of message, *i. e.* messages; (*b*) Interest, object; स्वार्थसाधनतत्परः Ms. 4. 196; इयमेवार्थसाधनं R. 1. 19; 2. 21; दुरापेऽर्थे 1. 72; सर्वार्थचिंतकः Ms. 7. 121; मालविकायां न मे कश्चिदर्थः M. 3 I have no interest in M. (*c*) Subject-matter, contents (as of letters &c.); त्वामवगतार्थं करिष्यति Mu. 1 will acquaint you with the matter; उत्तरोऽयं लेखार्थः *ibid.*; तेन हि अस्य गृहीतार्था भवामि V. 2 if so I should know its contents; ननु परिगृहीतार्थोस्मि कृतो भवता V. 5; तया भवतोऽविनयमंतरेण परिगृहीतार्था कृता देवी M. 4 made acquainted with; त्वया गृहीतार्थया अत्रभवती कथं न वारिता 3; अगृहीतार्थे आवां *S.* 6; इति पौरान् गृहीतार्थान् कृत्वा *ibid.* –**6** Wealth, riches, property, money (said to be of 3 kinds :–शुक्ल honestly got; शबल got by more or less doubtful means, and कृष्ण dishonestly got;) त्यागाय संभृतार्थानां R. 1. 7; धिगर्थाः कष्टसंश्रयाः Pt. 1. 163; अर्थानामर्जने दुःखं *ibid.*; यस्यार्थास्तस्य मित्राणि 1. 3; तेषामर्थे नियुंजीत शूरान् दक्षान् कुलोद्गतान् Ms. 7. 62. –**7** Attainment of riches or worldly prosperity, regarded as one of the four ends of human existence, the other three being धर्म, काम and मोक्ष; with अर्थ and काम, धर्म forms the well-known triad; cf. Ku. 5. 38; अप्यर्थकामौ तस्यास्तां धर्म एव मनीषिणः R. 1. 25. –**8** (*a*) Use, advantage, profit, good; तथा हि सर्वे तस्यासन् परार्थैकफला गुणाः R. 1. 29 for the good of others; अर्थानर्थावुभौ बुद्ध्वा Ms. 8. 24 good and evil; क्षेत्रिणामर्थः 9. 52.; यावानर्थ उदपाने सर्वतः संप्लुतोदके Bg. 2. 46; also व्यर्थ, निरर्थक q. v. (*b*) Use, want, need, concern, with instr.; कोऽर्थः पुत्रेण जातेन Pt. 1 what is the use of a son being born; कश्च तेनार्थः Dk. 59; कोऽर्थस्तिरश्चां गुणैः Pt. 2. 33 what do brutes care for merits; Bh. 2. 48; योग्येनार्थः कस्य न स्याज्जनेन *Si.* 18. 66; नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन Bg. 3. 18; यदि प्राणैरिहार्थो वो निवर्तध्वं Rám. को नु मे जीवितेनार्थः Nala. 12. 65. –**9** Asking, begging; request, suit, petition. –**10** Action, plaint (in law). –**11** The actual state, fact of the matter; as in यथार्थ, अर्थतः, ° तत्त्वविद्. –**12** Manner, kind, sort. –**13** Prevention, warding off; मशकार्थो धूमः; prohibition, abolition (this meaning may also be derived from 1 above). –**14** Price (perhaps an incorrect form for अर्घ). –**15** Fruit, result (फलं). –**16** N. of a son of धर्म. –**17** The second place from the लग्न (in astr.). –**18** N. of Vishṇu.

Comp. –**अधिकारः** charge of money, office of treasurer °रे न नियोक्तव्यौ H. 2. –**अधिकारिन्** *m.* a treasurer, one charged with financial duties, finance minister. –**अन्वेषणं** inquiry after a matter. –**अंतरं** 1. another or different meaning. –2. another cause or motive; अर्थोऽयमर्थांतरभाव्य एव Ku. 3. 18. –3. a new matter or circumstance, new affair. –4. opposite or antithetical meaning, difference of meaning. ° **न्यासः** a figure of speech in which a general proposition is adduced to support a particular instance, or a particular instance, to support a general proposition; it is an inference from particular to general and *vice versa;* उक्तिरर्थांतरन्यासः स्यात् सामान्यविशेषयोः। (१) हनुमानब्धिमतरद् दुष्करं किं महात्मनां ॥ (२) गुणवद्वस्तुसंसर्गाद्याति नीचोऽपि गौरवं । पुष्पमालानुषंगेण सूत्रं शिरसि धार्यते Kuval.; cf. also K. P. 10 and S. D. 709. (Instances of this figure abound in Sanskrit literature, especially in the works of Kâlidâsa, Mâgha and Bhâravi). –**अन्वित** *a.* 1. rich, wealthy. –2. significant. –**अर्थिन्** *a.* one who longs for or strives to get wealth or gain any object. –**अलंकारः** a figure of speech determined by and dependent on the sense, and not on sound (opp. शब्दालंकार). –**आगमः** 1. acquisition of wealth, income; °गमाय स्यात् Pt. 1. –2. collection of property. –3. conveying of a sense; S. D. 737. –**आपत्तिः** *f.* [अर्थस्य अनुक्तार्थस्य आपत्तिः सिद्धिः] 1. an inference from circumstances, presumption, implication, one of the five sources of knowledge or modes of proof, according to the Mîmâmsakas. It is 'deduction of a matter from that which could not else be'; it is 'assumption of a thing, not itself perceived but necessarily implied by another which is seen, heard, or proved'; it is an inference used to account for an apparent inconsistency; as in the familiar instance पीनो देवदत्तो दिवा न भुंक्ते the apparent inconsistency between 'fatness' and 'not eating by day' is accounted for by the inference of his 'eating by night'; पीनत्वविशिष्टस्य देवदत्तस्य रात्रिभोजित्वरूपार्थस्य शब्दानुक्तस्यापि आपत्तिः. Strictly speaking it is no separate mode of proof; it is only a case of अनुमान and can be proved by a व्यतिरेकव्याप्ति; cf. Tarka K. 17 and S. D. 460. –2. a figure of speech (according to some rhetoricians) in which a relevant assertion suggests an inference not actually connected with