sign of auspiciousness, and translated by 'here,' 'now' (begins) (मंगल, आरंभ, अधिकार). (Properly speaking 'auspiciousness' or मंगल is not the sense of अथ, but the very utterance or hearing of the word is considered to be indicative of auspiciousness, as the word is suppossed to have emanated from the throat of Brahmâ: ओंकारश्चाथ शब्दश्च द्वावेतौ ब्रह्मणः पुरा । कंठं भित्त्वा विनिर्यातौ तेन मांगलिकावुभौ ॥ and therefore we find in *S*ankara Bhâshya अर्थांतरप्रयुक्त : अथशब्दः श्रुत्या मंगलमारचयति); **अथ निर्वचनं**; **अथ योगानुशासनं**; **अथेदं प्रारभ्यते द्वितीयं तंत्रं** Pt. 2. (usually followed by इति at the end, इति प्रथमोंकः here ends&c.). **-2** Then, afterwards (आनंतर्य) **अथ प्रजानामधिपः प्रभाते वनाय धेनुं मुमोच** R. 2. 1; often as a correlative of **यदि** or **चेत्**; **न चेन्मुनिकुमारोयं अथ कोस्य व्यपदेशः** *S*. 7; **मुहूर्तादुपरि उपाध्यायश्चेदागच्छेत् अथ स्वं छंदो ऽधीष्व** P. III. 3. 9. Sk. **-3** If, supposing, now if, in case, but if (पक्षांतर); **अथ कौतुकमावेद्यामि** K. 144, *S*. 5. 27; **अथ मरणमवश्यमेव जंतोः किमिति सुधा मलिनं यशः कुरुध्वे** Ve. 3.4; **अथ गृह्णाति** *S*. 7; Ku. 5.45; Mu.3.25; Ki. 1. 44; **अथ चास्तमिता त्वमात्मना** R. 8. 51 while, but, on the other hand; oft. followed by **ततः** or **तथापि**, Bg. 12. 9, 11; 2. 26; **अथ चेत्** but if Bg. 2. 33; 18. 58. **-4** And, so also, as also, likewise (समुच्चय); **गणितमथ कलां वैशिकीं** Mk. 1. 3; Ms. 2. 1.31; **भीमोऽथार्जुनः** G.M. **-5** Used in asking or introducing questions (प्रश्न), oft. with the interrogative word itself; **अथ सा तत्रभवती किमाख्यस्य राजर्षेः पत्नी** *S*. 7; **अर्थवान् खलु मे राजशब्दः। अथ भगवाँल्लोकानुग्रहाय कुशली काश्यपः** *S*. 5; **अथ शक्नोषि भोक्तुं** G. M.; **अथात्रभवती कथमित्थंभूता** M. 5; Bg. 3. 36; **अथ भवंतमंतरेण कीदृशो ऽस्या वृष्टिरागः** *S*. 2; **अथ माठव्यं प्रति किमेवं प्रयुक्तं** *S*.6 (अथ may in these two sentences mean 'but'). **-6** Totality, entirety (कात्स्न्यं); **अथ धर्मं व्याख्यास्यामः** G. M. we shall explain the whole धर्म (धर्म in all its details.). **-7** Doubt, uncertainty (संशय, विकल्प); **शब्दो नित्यो ऽथानित्यः** G.M. The senses of अथ usually given by lexicographers are:—अथोथ स्यातां समुच्चये । मंगले संशयारंभाधिकारानंतरेषु च । अन्वादेशे प्रतिज्ञायां प्रश्नसाकल्ययोरपि ॥ Some of these senses are indentical with those in(1), while some are not in general use. **-Comp.** **—अपि** moreover, and again &c. (=अथ in most cases); **°च** likewise, also. **—किं** what else, yes, exactly so, quite so, certainly; **सर्वथा अप्सरःसंभवैषा। अथ किं** *S*.1; **अपि वृषलमनुरक्ताः प्रकृतयः अथ किं** Mu. 1. **—वा** 1. or (used like the English disjunctive conjunction '*or*' and occupying the same place); **व्यवहारं परिज्ञाय वक्ष्यः पूज्योऽथवा भवेत्** H. 1. 58; **समस्तैरथवा पृथक्** Ms. 7. 198; **अथवा-अथवा** either-or; **वाथ** is often used in the same sense with **वा**; **कार्तिके वाथ चैत्रे वा** Pt. 3. 38; Ms.7. 182; **अथापि वा** also used in the same sense; **एतदेव व्रतं कुर्युश्चांद्रायणमथापि वा** 11. 118; 8. 287. 2. or rather, or why, or perhaps, is it not so (correcting or modifying a previous statement); why should there be any thought or hesitation about it, or it is no wonder; **अपि नाम कुलपतेरियमसवर्णक्षेत्रसंभवा स्यात्। अथवा कृतं संदेहेन** *S*. 1., 1. 16; **गमिष्याम्युपहास्यतां.... अथवा कृतवाग्द्वारे वंशे ऽस्मिन्** R. 1. 3-4; **अथवा मृदुवस्तु हिंसितुं** 8.45; **दीर्घे किं न सहस्रधाहमथवा रामेण किं दुष्करं** U. 6. 40; **अधोधो गंगेयं पदमुपगता स्तोकमथवा। विवेकभ्रष्टानां भवति विनिपातः शतमुखः** Bh.2.10.

अथो= अथ in most senses; **अथो वयस्यां परिपार्श्ववर्तिनीं.. ऐक्षत** Ku. 5. 51; **स्त्रियो रत्नान्यथो विद्या** Ms. 2. 240, 3. 202, Bg. 4. 35, Ki. 5. 16, 6. 1.

अथरिः-री Ved. *m*. *f*. A finger; finger-like or pointed flame (?)

अथर्यति Den.P. To go constantly.

अथर्य-र्यु *a*. Ved. Moving constantly, tremulous (गमनशील) Rv.7. 1. 1; pointed like a lance, lambent (?)

अथर्वः =अथर्वन् below.

अथर्वणः [अथर्वा तदुक्तविद्या अस्त्यस्य ज्ञातृत्वात् अच् न टिलोपः] **1** *S*iva. **-2** N. of the Atharvaveda, See below.

अथर्वन् *m*. [अथ-क्र- वनिप् शकंध्वादि० Tv.; probably connected with some word like *athar* fire] **1** A priest who has to worship fire and Soma. **-2** A Brâhmaṇa. **-3** N. of the priest who is said to have first brought down fire from the heaven, offered Soma and recited prayers. [He is represented as the eldest son of Brahma, sprung from his mouth; as a Prajapati appointed by Brahma to create and protect subordinate beings, who first learnt from Brahma and then taught the Brahma-vidya and is considered to be the author of the Veda called after him. His wife was *S*anti, daughter of Kardama Prajapati. He had also another wife called Chitti; he is also considered identical with Angiras and father of Agni.] **-4** Epithet of *S*iva, Vasishṭha. **—** (pl.) Descendants of Atharvan; hymns of this Veda; **जिष्णुं जैत्ररथर्वभिः** R. 17.13. **—र्वा-र्वं** *m*. *n*., **°वेदः** The Atharvaveda, regarded as the fourth Veda. [It contains many forms of imprecations for the destruction of enemies and also contains a great number of prayers for safety and averting mishaps, evils, sins or calamities, and a number of hymns, as in the other Vedas, addressed to the gods with prayers to be used at religious and solemn rites; cf. Mv. 2.24 **मूर्तिमभिरामघोरां विश्रदिवाथर्वणो निगमः**. It has nine *S*akhas and five Kalpas, and is comprised in 20 *K*andas. The most important Brahmaṇa belonging to this Veda is the Gopatha-Brahmaṇa, and the Upanishads pertaining to it are stated to be 52, or, according to another account, 31.] [cf. Zend *atharvan*, Pers. *âturbân*.] **-Comp.** **—अधिपः** N. of बुध Mercury (सामवेदाधिपो भौमः शशिजो ऽथर्ववेदराट्). **—निधिः, -विद्** *m*. receptacle of the (knowledge of) Atharvaveda, or conversant with it; **गुरुणाऽथर्वविदा कृतक्रियः** R. 8. 4, 1.59; (अथर्ववैविधिपदेन दुरितोपशमननिमित्तशांतिकपौष्टिकप्रधानत्वं पौरोहित्योचितत्वं द्योत्यते Malli.) **—भूताः** (pl.) those who have become Atharvans, N. of the 12 Maharshis. **—शिखा, -शिरस्** *n*. (अथर्ववेदो वेदस्य शिखा शिर इव वा ब्रह्मविद्याप्रतिपादकत्वेन श्रेष्ठत्वात्] N. of an Upanishad dealing with Brahmavidyâ.

अथर्वणिः [अथर्वणि तदुक्तशांत्यादौ वा कुशलः, इस् सित्त्वेन भत्वाभावात् न टिलोपः Tv.]. **1** A Brâhmaṇa versed in this Veda; or skilled in the performance of the rites enjoined by it. **-2.** A family priest (पुरोधस्).

अथर्वांगिरस् *m*. A member of the class of this name. **—** (pl.) **1** Descendants of Atharvan and of Angiras. **-2** N. of the hymns of the Atharvaveda; **दंडनीत्यां च कुशलमथर्वांगिरसे तथा** Y. 1, 312.

अथर्वांगिरस *a*. (सी *f*.) Connected with अथर्वांगिरस्. **—सं** Office of this person. **—सा**: Hymns of this Veda.

अथर्वाणं Ritual of the Atharvaveda. **—णः, -विद्** One studying or versed in this Veda or the ritual.

अथर्वी *a*. Ved. [न थुर्व्-अच्, पृषो० डलोपः गौरा०- ङीष् Tv.] Not injuring or hurting, not destructive; pierced by a lance(?).

अथवा, अथो See under अथ.