तत् 2. *tat, 2. tata.* See rt. 3. *tan*, p. 361.

तत 1. *tata, as,* m. (connected with *tāta*, said to be fr. rt. 3. *tan*), Ved. father (a familiar expression corresponding to *nanā*, mother). — *Tata-tata, as,* m. father of fathers. — *Tatā-maha, as,* m., Ved. a grandfather; [cf. *pra-tatāmaha.*]

ततत्व *tatatva, am,* n. slow time in music; [cf. *tattva.*]

ततनुष्टि *tatanushṭi, is, is, i* (fr. rt. 3. *tan?*), Ved. fond of ornaments.

ततम *tatama, as, ā, at* (fr. *tad*), that one (of many).
Tatara, as, ā, at, that one (of two).

ततस् *tatas,* ind. (fr. the pronom. base 2. *ta;* correlative of *yatas*, and often used for the abl. cases *tasmāt, tasyāḥ*, &c., of the pronoun *tad*, but oftener as an adverb), from that place, thence; in that place, there, thither (e. g. *tata ā-yāhi,* come from that place); thereupon, then, after that, afterwards (e. g. *tataḥ kim*, what happened then?); from that, in consequence of that; for that reason, therefore, consequently; beyond that, besides that, further, moreover. *Tatas-tatas*, from that and that place, here and there, hither and thither, from all sides, to every place, everywhere. *Tatas tatas*, (in dramatic poetry) what then? what took place after that? *yato-yatas—tatas-tatas*, from whatever place—to that place; wherever—there; *itas-tatas*, from this place and that, here and there, hither and thither, see s. v.; *yatas-tatas*, from which place soever, from any one whatever; *tataḥ kshaṇāt*, immediately afterwards; *tataḥ param*, thereupon, afterwards; *tataḥ paścāt*, after that; *tataḥ-prabhṛiti*, thenceforth, thenceforward, from that time forward; *tato 'nyatas*, to some other place, i. e. to another place than that; [cf. Gr. τότε, τόθεν; Slav. *ot-tudu.*] — *Tato-bhavat, ān,* m. His Highness from there, His Highness there, Your Honour there; [cf. *tatra-bhavat* and *atra-bhavat.*]
Tatastya, as, ā, am, coming from that, proceeding thence; of or belonging to that, &c.

तति 1. *tati* (fr. the pronom. base 2. *ta*), pl. (in nom. and acc. without termination), so many. (For 2. *tati* see p. 361, col. 2.)
Tatitha, as, ī, am (correlative of *yatitha*), so maniest, that one of a number; e. g. *tatithī samā*, that year (out of a number of years).
Tatidhā, ind., Ved. in so many parts, of such a number.

ततुरि *taturi, is, is, i* (fr. rt. *tṛī*), preserving, cherishing, conquering; an epithet of Agni and Indra.

ततृपि *tatṛipi* for *tātṛipi*, q. v.

तत्कर *tat-kara, tat-kāla, tat-kriya*, &c. These and other similar compounds will be found under *tad*, p. 360, col. 1.

तत्त्व *tattva, am,* n. (fr. *tad*), the state of being that, true state, real state, truth, reality, opposed to what is illusory or fallacious; essential nature; the real nature of the human soul as being one and the same with the supreme spirit pervading the universe; (in philosophy) truth, reality, a true principle, first principle, (the number of these first principles varies according to the different systems; the Sāṅkhya phil. has twenty-five Tattvas, viz. A-vyakta or 'the undiscrete;' Buddhi, 'intellect;' Ahaṅkāra, 'individuality;' the five Tan-mātras or 'subtile elements;' the five Mahā-bhūtas or 'gross elements;' the eleven organs, including Manas or 'mind;' and, lastly, Purusha or 'soul:' hence *tattva* is sometimes a term for 'twenty-five.' The Māheśvaras admit only five Tattvas, viz. the five elements. In the Vedānta phil. *tattva* is regarded as made up of *tad* and *tvam*, 'this—thou,' and called *mahā-vākya*, 'the great word,' by which the identity of the whole world with the one eternal Brahma is expressed); an element or elementary property; the essence or substance of anything, sum and substance; slow time in music, a musical instrument; (*ena*), ind. according to the true state or nature of anything, in truth, truly, really, accurately. — *Tattva-kaumudī*, f. 'moonlight of the Tattvas,' or *sāṅkhya-tattvakaumudī*, title of a commentary on the Sāṅkhya-kārikā. — *Tattva-candra, as,* m. 'the moon of truth,' title of a commentary on the grammar Prakriyā-kaumudī. — *Tattva-cintāmaṇi, is,* m. title of a philosophical work by Gaṅgeśa. — *Tattva-jña, as, ā, am,* or *tattva-jñānin, ī, inī, i,* knowing the truth or true nature of anything; acquainted with the true principles of philosophy, understanding the principles of a science thoroughly; (*as*), m. a Brāhman. — *Tattva-jñāna, am,* n. knowledge of the truth; a thorough knowledge of the principles of a science, insight into the true principles of philosophy. — *Tattva-tas*, ind. truly, really, actually, accurately, according to the truth, fully. — *Tattva-tā*, f. truth, reality. — *Tattva-darśa, as,* m. 'perceiving truth,' N. of one of the seven Ṛishis under Manu Deva-sāvarṇi. — *Tattva-darśin, ī,* m. 'perceiving truth,' N. of one of the sons of Manu Raivata; N. of a Brāhman. — *Tattva-dīpana, am,* n. 'light of the Tattvas,' title of a work. — *Tattva-nikasha-grāvan, ā,* m. the touchstone of principle. — *Tattva-nyāsa, as,* m. 'the imposition of truth or of the true principles,' N. of a ceremony performed in honour of Vishṇu; it consists in the application of mystical letters and other marks to the different parts of the body while certain prayers are recited. — *Tattva-prakāśa, as,* m. 'light of the true principles,' title of a philosophical commentary. — *Tattva-bodhinī*, f. 'revealing truth,' title of a commentary on the Siddhānta-kaumudī by Jñānendra-sarasvatī. — *Tattva-bhāva, as,* m. true being or nature. — *Tattva-vat, ān, atī, at,* possessing truth or the reality of things. — *Tattva-vid, t, t, t,* knowing the truth or first principles, knowing things as they are. — *Tattva-vindu, us,* m. 'drop of truth,' title of a philosophical treatise. — *Tattva-vivitsā*, f. desire of knowing the truth or God. — *Tattva-viveka, as,* m. or *siddhānta-tattvaviveka*, 'sifting of established truths,' title of an astronomical work. — *Tattvaviveka-dīpana, am,* n. 'light of the investigation of truth,' title of a philosophical work. — *Tattva-saṅcaya, as,* m. 'collection of truths,' title of a Buddhist work. — *Tattva-satya-śāstra, am,* n. title of a work by Guṇa-prabha. — *Tattva-samāsa, as,* m. 'compendium of the Tattvas or principles,' the title of the Sāṅkhya-sūtras ascribed to Kapila. — *Tattvābhiyoga* (°*va-abh*°), *as,* m. a positive charge or declaration. — *Tattvārtha* (°*va-ar*°), *as,* m. the exact truth, reality, truth. — *Tattvārtha-kaumudī* (°*va-ar*°), f. the title of a commentary by Govindānanda on the Prāyaścitta-viveka. — *Tattvārtha-vid, t, t, t,* knowing the exact truth, knowing the reality. — *Tattvārtha-sūtra* (°*va-ar*°), *am,* n. title of a Jaina work. — *Tattvāvabodha* (°*va-av*°), *as,* m. perception of truth.

तत्र *tatra,* ind. (fr. the pronom. base 2. *ta;* correlative of *yatra*, and often used for the loc. cases *tasmin, tasyām*, &c., of the pronoun *tad*, but oftener as an adverb), in that place, there, yonder, thither, to that place; in that, therein; on that occasion, in that case, under those circumstances, then; therefore; *tatra tatra*, in that and that place, here and there, hither and thither, to every place; *yatra tatra*, indiscriminately; [cf. Goth. *thathrō.*] — *Tatra-bhavat, ān, atī, at*, 'Your Honour there,' venerable, respectable, reverend; a respectful title given in dramatic language to absent persons; [cf. *atra-bhavat.*] — *Tatra-stha, as, ā, am,* there standing, dwelling there, situated there, belonging to that place, a by-stander. — *Tatrāpi* (°*tra-api*), ind. there also, even there, nevertheless.
Tatratya, as, ā, am, produced there or in that place, relating to that place, of that place, being there.

तत्व *tatva*, a less correct form for *tattva*.

तथा *tathā,* ind. (fr. the pronom. base 2. *ta* and correlative of *yathā*), in that manner, so, thus, (the correlative standing in the preceding clause, e. g. *yathā priyaṃ tathā 'stu*, as is agreeable so let it be; or in the subsequent clause, e. g. *tathā prayatnam ātishṭhed yathā na pīḍayed ātmānam*, he should so make effort as that he may not injure himself.) *Yathā-tathā*, in whatever way, in any way; by all means. *Yathā-yathā—tathā-tathā*, in whatever manner—in that manner; in whatever degree—in that degree; the more—the more, (*yathā yathā purushaḥ śāstraṃ samadhi-gaććhati tathā tathā vi-jānāti*, the more a man studies a book the more he understands it.)
Tathā followed by *iti* is also used as a particle of assent, agreement, or promise, to express 'so be it,' 'yes,' 'so it shall be,' &c. (e. g. *tathety uktvā*, having said, 'so be it' or 'yes;' *tatheti prati-jñāya*, having promised, 'so it shall be'); also in forms of adjuration (e. g. *yathā 'ham anyaṃ na ćintaye tathā 'yam patatāṃ kshudraḥ parāsuḥ*, as surely as I do not think on any other man, so surely let this wretch fall dead).
Tathā is frequently used as a conjunction to express 'so also,' 'in like manner,' 'and also' (e. g. *sukhaṃ seved duḥkhaṃ tathā*, let him make use of prosperity and also adversity). *Tathā hi*, for so, for thus (it has been said), for instance; *tathā ća*, and likewise; and so it has been said; (this and the preceding are often used in introducing quotations.) *Tathāpi* (*tathā-api*), even thus, even so, nevertheless, yet, still, notwithstanding; *yadyapi—tathāpi*, even if—yet; although—nevertheless. *Tathaiva* (*tathā-eva*), even so, even thus, exactly so, in like manner. — *Tathā-kṛita, as, ā, am*, thus done or made. — *Tathā-kratu, us, us, u*, so intending, having such an aim. — *Tathā-gata, as, ā, am*, being in such a state or condition; of such a quality or nature; (*as*), m. a Buddha; a Jina; N. of a prince. — *Tathāgata-kūpa, as,* m. 'the well of the Tathā-gata,' N. of a well. — *Tathāgata-garbha, as,* m. title of a Buddhist Sūtra work; N. of a Bodhi-sattva. — *Tathāgata-guṇa-jñānācintya-vishayāvatāra-nirdeśa* (°*na-ać*°), *as,* m. title of a Buddhist Sūtra work; direction (*nir-deśa*) how to attain (*ava-tāra*) to the inconceivable subject (*ać-intya-vishaya*) of the qualities (*guṇa*) and to the knowledge (*jñāna*) of a Tathā-gata. — *Tathāgata-gupta, as,* m., N. of a man; N. of a king. — *Tathāgata-guhyaka, am,* n. 'the mystery of a Tathā-gata,' title of one of the nine works highly revered by the Buddhists of Nepal. — *Tathāgata-bhadra, as,* m., N. of a pupil of Nāgārjuna. — *Tathā-guṇa, as, ā, am*, endowed with such qualities. — *Tathā-tā*, f. or *tathā-tva, am,* n. such a state of things, such a condition; true state of things, true nature; the being so; the case or circumstances being admitted to be as stated. — *Tathā-prabhāva, as, ā, am*, having such power. — *Tathā-bhāvin, ī, inī, i*, of such a nature; about to be so or of such a kind. — *Tathā-bhūta, as, ā, am*, of such qualities, of such a kind or nature. — *Tathā-mukha, as, ī, am*, 'so-facing,' turning the face in the same direction. — *Tathāyata* (°*thā-āy*°), *as, ā, am*, 'so-directed,' turned towards the same point. — *Tathā-rāja, as,* m. a Buddha or Jina; [cf. *tathā-gata.*] — *Tathā-rūpa, as, ā, am*, or *tathā-rūpin, ī, iṇī, i*, of such a form, thus shaped, so formed, looking thus. — *Tathā-vādin, ī, inī, i*, professing to be so and so. — *Tathā-vidha, as, ā, am*, of such a sort or kind, being in such a condition or state, of such qualities; (*am*), ind. thus, in this manner; likewise, equally. — *Tathā-vidheya, as, ā, am*, relating to such a sort or kind, being of such a kind or nature. — *Tathā-vrata, as, ā, am*, observing such conduct or practices, so acting. — *Tathā-śīla, as, ā, am*, behaving or conducting one's self thus. — *Tathāstu* (°*thā-as*°), ind. so be it. — *Tathā-svara, as, ā, am*, uttered with the same accent. — *Tatheti*, see *tathā* followed by *iti* above. — *Tathaiva* (°*thā-eva*), ind., see *tathā* above. — *Tathotsāha* (°*thā-ut*°), *as, ā, am*, making so great efforts.