Tathya, as, ā, am, 'being really so,' true, real, genuine; (*am*), n. truth, reality; *tathyena* or *tathyatas*, ind. according to truth. — *Tathya-vādin, ī, inī, i*, speaking the truth.

तथ्य *tathya.* See above.

तद् *tad, sas, sā, tad* or *tat,* (the actual base of this pronoun in all the cases except the nom. sing. m. and f. is *ta*, but the neut. *tad* represents the base in compounds and in the derivative *tadīya*. In the Veda the nom. and acc. du. m. may be *tā* as well as *tau*, the nom. plur. n. *tā* as well as *tāni*, and the inst. plur. m. or n. *tebhis* as well as *tais*), he, she, it, that, this, (often occurring as a correlative of the relative pronoun *ya*, 'who, which,' the relative generally standing in the preceding clause, e. g. *yasya buddhiḥ sa balavān*, of whom there is intellect he is strong, see Gram. 799.)

Tad is sometimes used, for the sake of emphasis, in connection with the first and second personal pronouns, with other demonstratives and with relatives like the Lat. *ille* (e. g. *so 'ham*, I that very person, I myself; *te vayam*, we those very persons; *tāv imau*, those very two; *tad etad*, that very thing; *yat tat kāraṇam*, that very reason which; *yā sā śrīḥ*, that very fortune which).

Tad is repeated in the sense of 'this and that,' 'this or that,' 'various,' 'different' (e. g. *taṃ taṃ deśaṃ jagāma*, he went to this and that place; *tāsu tāsu yonishu*, in different or various birth-places).

Tad is used in connection with a relative pronoun in the sense of 'whosoever,' 'whichsoever,' 'every' (e. g. *yasmiṃs tasmin kule*, in any family whatever). Sometimes both the demonstrative and the relative are repeated (e. g. *yadyat karma para-vaśaṃ tat-tad varjayet*, whatever action depends on another, that he should avoid).

Tad, n., may be used to signify 'this world' [cf. *idam*]; also to denote 'the supreme spirit or Brahma' (opposed to *tvam*).

Tad, ind. there, thither, in that place, to that spot (e. g. *tamāṃsi yatra gaćchanti tat kravyādo ajīgamam*, where dark shades prevail there I caused the flesh-eaters to go); then, at that time, in that case (e. g. *yadi mām na vihātum iććhasi tat kim-artham panthāḥ samupa-diśyate*, if thou dost not wish to leave me why is the road pointed out?); thus, in this manner, with regard to that, in connection with that (often so used in the Brāhmaṇas, e. g. *tad etau ślokau bhavataḥ*, with reference to that there are these two verses); on that account, for that reason, therefore, consequently (in this sense commonly used in classical Sanskṛit, e. g. *yad—tad* or *yena—tad*, because—therefore); now, so also, equally, in like manner (often connecting two sentences or clauses in the Brāhmaṇas). *Tad api*, and also, and equally; nevertheless, notwithstanding (*yady api—tad api*, even if—nevertheless); *tad yathā*, in such a manner as follows, as here follows, namely; *taććāpi*, and also, and likewise; [cf. Lith. *tas, ta*, 'this;' Goth. *tha* (the base of the article), masc. *sa*, fem. *sō;* Gr. *ὁ, ἡ, τό;* Slav. *t', ta, to;* Lat. *is-te, is-ta, is-tud, tam, tum, tunc;* Hib. *so* 'this,' *se* 'he,' *si* 'she.'] — *Taććhīla* (*tad-śī°*), *as, ā, am*, having an inclination for that, accustomed to that; [cf. *tāććhīlika* and *tāććhīlya*.] — *Taj-ja* (*tad-ja*), *as, ā, am*, 'produced at that moment,' immediate, instantaneous. — *Taj-jaya* (*tad-ja°*), *as*, m. the conquest of that. — *Taj-ja-lān* (*tad-ja-la-an*), *n, n, n*, produced, absorbed, and breathing in that. — *Taj-jña* (*tad-jña*), *as, ā, am*, knowing that, knowing, experienced in or familiar with; (*as*), m. a knowing or intelligent man, (in this and other compounds *tad* often loses its meaning and becomes redundant; cf. *tat-para, tad-bhāva*, &c.) — *Tat-kara, as, ā, am*, performing a particular work or service, serving, obeying, a servant. — *Tat-kartavya, as, ā, am*, proper or necessary to be done with reference to present circumstances; [cf. *iti-kartavya*.] — *Tat-kāla, as*, m. that time (opposed to *etat-kāla*, this time); present time, time being, the time referred to or spoken of, the same time, the time when an act occurs; (*am*), ind. at that time, at a certain time; directly, immediately; (*as, ā, am*), happening at the same time or immediately; [cf. *tātkālika*.] — *Tatkāla-dhī, īs, īs, i*, wise or intelligent for the time being, having presence of mind, &c. — *Tatkāla-lavaṇa, am*, n. a kind of salt prepared artificially, = *vid-lavaṇa*. — *Tatkālot-panna-dhī* (*°la-ut°*), *īs, īs, i*, possessed of presence of mind. — *Tat-kulīna, as, ā, am*, belonging to that family or caste. — *Tat-kriya, as, ā, am*, performing a particular work or service; working without hire or wages. — *Tat-kshaṇa, as*, m. time present, time being; the same moment; a measure of time, = 120 Kshaṇas, = $\frac{1}{60}$ Lava; (*am* or *āt*), ind. at the same moment, immediately, directly. — *Tatkshaṇa-bhaṅgura, as, ā, am*, vanishing immediately, transient. — *Tat-tṛitīya, as, ā, am*, doing that for the third time. — *Tat-pada, am*, n. the place or position of that; the word *tad;* (*as*), m. the tree Ficus Religiosa. — *Tat-para, as, ā, am*, following that or thereupon, coming after, inferior; having that as one's highest object or aim, totally devoted or addicted to anything, attending to anything closely, eagerly engaged in (with loc. or in composition); diligent; (*as*), m. the thirtieth part of the twinkling of the eye; (with reference to the redundant use of *tad* cf. *taj-jña, tad-gata, tad-bhāva, tātparya*.) — *Tatpara-tā*, f. or *tatpara-tva, am*, n. entire devotion or addiction to; the state of following after or behind, inferiority. — *Tat-parāyaṇa, as, ā, am*, attached or addicted to any particular thing or person. — *Tat-purusha, as*, m. the original or supreme spirit; the servant or attendant of him; a class of compounds in which the last member is defined or qualified by the first without losing its original independance, i. e. continues the principal member of the compound and preserves its original grammatical character whether as a noun, adjective, or participle, whereas in a Bahu-vrīhi compound the last member loses its independance as well as its original grammatical character and serves together with the first member only to qualify or define *another word;* the Karmadhāraya and Dvigu compounds are considered as subdivisions of the Tat-purusha class. The word *tat-purusha*, 'his servant,' is itself an example of this class of compounds. The stock example is *divya-kusumam*, 'heavenly flower,' which belongs to the Karma-dhāraya subdivision. — *Tat-pūrva, as, ā, am*, occurring or happening for the first time; prior, former. — *Tatpūrva-saṅga, as, ā, am*, then first restrained. — *Tat-prakāra, as, ā, am*, of that kind, of that sort. — *Tat-prathama, as, ā, am*, doing that for the first time. — *Tat-prabhāte*, ind. early on the next morning. — *Tat-phala, as, ā, am*, having that as a fruit or reward; having as a result or consequence; (*as*), m. the white water-lily; a kind of medicinal plant (*kushṭha*); a kind of perfume (= *ćaura*). — *Tat-samanantaram*, ind. immediately upon that or afterwards; [cf. *tad-anantaram*.] — *Tat-sādhu-kārin, ī, iṇī, i*, accomplishing or performing that. — *Tat-stha, as, ā, am*, being on or in that, connected with that; (*as*), m. a particular mode of multiplication. — *Tad-atipāta, as, ā, am*, transgressing that, going beyond the bounds. — *Tad-anantara, as, ā, am*, nearest or next to that; (*am*), ind. immediately upon that, thereupon, then (*prāk—tad-anantaram*, first—afterwards; *prathamam—tad-anantaram—tṛitīyam—ataḥ param*, first—afterwards—thirdly—further; [cf. *tat-samanantaram*.] — *Tad-anu*, ind. after that, afterwards. — *Tad-anusaraṇa-krameṇa*, ind. in a manner conformably to that, subsequently to that. — *Tad-antá, as, ā, am*, coming to an end or perishing in that, ending thus, thus terminating. — *Tad-anna, as, ā, am*, Ved. accustomed to that food. — *Tad-anyat*, ind. other than that, different from that. — *Tad-apas, ās, ās, as*, Ved. doing that work, having that occupation, accustomed to do that; (*as*), ind. in the usual way. — *Tad-artha, as, ā, am*, destined or intended for that, on that account, with that object; having that meaning; (*am*), ind. on that account, with that object, for that end, therefore; [cf. *tādarthya*.] — *Tad-arthīya, as, ā, am*, destined or intended for that, undertaken for that end. — *Tad-arpaṇa, am*, n. delivery of that, delivering or returning any article. — *Tad-arha, as, ā, am*, meriting that. — *Tad-avadhi, is*, m. that limit, that period; (*i*), ind. so far, up to that period; from that time. — *Tad-avastha, as, ā, am*, so situated, thus circumstanced, in that condition. — *Tad-ākāra, as, ā, am*, having that appearance or aspect. — *Tad-āmukha, am*, n. commencement, beginning. — *Tad-id-artha, as, ā, am*, Ved. intent on that particular object. — *Tad-ekaćitta, as, ā, am*, having all the thoughts fixed on that (person or thing). — *Tadevopanishad* (*tad-eva-up°*), *t*, f. title of an Upanishad beginning with the words *tad eva*. — *Tad-okas, ās, ās, as*, Ved. rejoicing or delighting in that, at home in it; (Sāy.) having that as one's dwelling-place. — *Tad-ojas, ās, ās, as*, Ved. endowed with such strength. — *Tad-gata, as, ā, am*, gone to that, directed towards that, devoted to, intent on; (*as*), m.(?) the continued multiplication of four or more like quantities; [cf. *taj-jña, tat-para, tad-bhāva*.] — *Tad-guṇa, as*, m. the quality of that (person or thing), quality or virtue of anything; (*as, ā, am*), possessing these qualities; (*as*), m. a figure of speech in rhetoric, transferring the qualities of one thing to another. — *Tadguṇa-saṃvijñāna, as, ā, am*, a term applied to those Bahu-vrīhi compounds in which the qualities implied in the name are perceived along with the thing itself (e. g. *Dīrgha-karṇam ā-naya*, bring *Dirgha-karṇa*, 'long-ear,' where the long ears accompany and mark the individual. An example of the *a-tadguṇa-saṃvijñāna* would be *dṛishṭa-sāgaram ā-naya*, bring the man who has seen the ocean). — *Tad-dina, am*, n. that day; (*am*), ind. during the day, every day, day by day, on a certain day. — *Tad-duḥkha, am*, n. that grief, grief for that or of that. — *Tad-dvitīya, as, ā, am*, doing that for the second time. — *Tad-dhana, as, ā, am*, miserly, niggardly. — *Tad-dharman, ā, ā, a*, having that business, accomplishing that business; [cf. *tāddharmya*.] — *Tad-dharmin, ī, iṇī, i*, obeying the laws of him or that. — *Tad-dhita, as, ā, am* (fr. *tad-hita*), good for that, salutary; (*am*), n. the welfare of any one; (*as*), m., scil. *pratyayaḥ*, an affix which forms nouns from other nouns, (whereas a Kṛit affix forms nouns from roots); a noun formed by a Taddhita affix, a derivative noun. — *Tad-bala, as, ā*, m. f. a kind of arrow. — *Tad-bhāva, as*, m. the becoming that, becoming (in general), e. g. *abhūta-tadbhāva*, the becoming what one was not formerly. — *Tad-bhinna, as, ā, am*, different or distinct from that. — *Tad-rasa, as*, m. the spirit thereof. — *Tad-rāja, as*, m., scil. *pratyayaḥ*, an affix added to a proper name to form from it the name of a king or chief (e. g. fr. *aṅga* is formed *āṅga*, 'king of the Aṅgas,' by the Tad-rāja affix *aṅ*). — *Tad-rūpa, as, ā, am*, thus shaped, so formed. — *Tadryañć, añ, dṛiśī, ak* (fr. *tad*, with *adri* substituted for *ad*, and rt. *añć*), extending thither; [cf. *devadryañć*, &c.] — *Tad-vaćaḥ-pratīta, as, ā, am*, believing his words. — *Tad-vat, ān, atī, at*, having or containing that, possessed of that; (*vat*), ind. like that, in that manner, thus; in like manner, equally, likewise, also; (*yadvat—tadvat* or *yathā—tadvat*, as—so.) — *Tadvat-tā*, f. conformity, agreement. — *Tad-vaśa, as, ā, am*, Ved. longing for or desiring that. — *Tad-vāćaka, as, ikā, am*, signifying that. — *Tad-vid, t, t, t*, knowing that, familiar with that; knowing the truth, a knowing man. — *Tad-vidya, as, ā, am*, possessing a knowledge of that. — *Tad-vidha, as, ā, am*, of that kind, corresponding to that, conformable to that. — *Tadvidha-tva, am*, n. correspondence or conformity with that. — *Tad-vishaya* or *tad-vishayaka, as, ā, am*, having that for its object, attending to that business, relating to that. — *Tan-na*, ind. not that, not so. — *Tan-nāśa, as*, m. destruction of that. — *Tan-madhya-stha, as, ā, am*, situated in the midst of that. — *Tan-madhyāt*, ind. from the midst thereof,