master, sir; N. of the author of the Bhāva-prakāśa, (also called Miśra-bhāva and Bhāva-deva-miśra.) — *Bhāva-rāma-kṛishṇa, as,* m., N. of a man mentioned in the second part of the Prabodha-candrodaya. — *Bhāva-rūpa, as, ā, am,* 'consisting of reality,' actually being, really existing, real, actual; *(am),* n. (?), N. of a work. — *Bhāva-vaćana, 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-vāćaka* (?), an abstract noun. — *Bhāva-viveka, as,* m., N. of a Buddhist teacher. — *Bhāva-vṛitta, as, ā, am,* relating to creation, concerned with cosmogony; *(as),* m., N. of Brahmā. — *Bhāvavṛittīya, as, ā, am,* an adj. formed from *bhāva-vṛitta.* — *Bhāva-śataka, am,* n., N. of a work. — *Bhāva-śabala-tā,* f. or *bhāva-śabalā,* f. mixture or union of various emotions. — *Bhāva-śānti, is,* f. the allaying of any (transitory) emotion. — *Bhāva-śuddhi, is,* f. purity of mind. — *Bhāva-śūnya, as, ā, am,* void of affection or attachment. — *Bhāva-saṃśuddhi, 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 *bhautika).* — *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-snigdha, as, ā, am,* attached in heart or mind, affectionately disposed. — *Bhāvākūta* (*°va-ā°*), *am,* n. the thoughts of the heart or mind. — *Bhāvā-gaṇeśa-dīkshita, as,* m., N. of the author of several commentaries. — *Bhāvātmaka* (*°va-āt°*), *as, ā, am,* 'consisting of reality,' real, actual; [cf. *bhāva-rūpa.*] — *Bhāvātmaka-tā,* f. reality. — *Bhāvādvaita* (*°va-ad°*), *am,* n. natural cause; material cause (as thread of cloth). — *Bhāvānandī* (*°va-ān°*), f., N. of a commentary by Bhāvānanda Siddhānta-vāg-īśa on the Dīdhiti or Śiro-maṇi. — *Bhārānandī-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. *bhāvālīnā.*] — *Bhāvāntara* (*°va-an°*), *am,* n. another state, a different state or condition. — *Bhāvābhāsa* (*°va-ābh°*), *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 Gaurī-kānta Sārvabhauma Bhaṭṭāćārya on the Tarka-bhāshā; on the Vṛitta-ratnā-kara by Janārdana-vibudha; = *bhāgavata-bh°,* q. v. — *Bhāvālīnā* (*°va-āl°*), f. 'cleaving to an object,' a shadow; [cf. *bhāvānugā.*] — *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. *bhāvāṭa,* col. 2.]

2. *bhāvana, as, ī, 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 Śiva (= *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, bhavishya*); N. of a wood, (perhaps for 1. *bhā-vana,* q. v.) — *Bhāvanā-maya, as, ī, 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 Śiva. — *Bhāvanā-sāra-saṅgraha, as,* m., N. of a Vedānta work by Mudgala Bhaṭṭa.

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.

Bhāvayavya, 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, tṛi, 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.

Bhāvāṭa, 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 *bhāvitātman.* — *Bhāvita-vat, ān, atī, at,* one who has imagined or conceived or infused &c. — *Bhāvitātman* (*°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 Muhūrta.

Bhāvitaka, 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. *bhavitra.*]

Bhāvin, ī, inī, 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. *jñāna-vijñāna-bh°,* possessing sacred and profane knowledge); beautiful, illustrious; *(ī),* m. (according to the Vājasaneyi-prātiśākhya) 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 Plaksha-dvīpa; *(inī),* f. a distinguished or handsome woman; a lady, noble lady [cf. *bhārya*]; a wanton woman; N. of one of the Mātṛis attending on Skanda; of a daughter of a Gandharva; [cf. *a-niruddha-bh°.*] — *Bhāvi-tā,* f. the state of being or becoming, (*tad-bhāva-bhāvi-tā,* conforming one's self to the mode of thought of that person); futurity, predestination. — *Bhāvi-tva, am,* n. the state of being or becoming, the being obliged to take place, inevitableness, unavoidableness, necessity. — *Bhāry-upadha, as,* m., scil. *visarjanīya,* a Visarjanīya 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 *bhavishṇu* 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. *Pulaho bhāvyo maharshiḥ,* Pulaha is to be reckoned a great Ṛishi; 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) = *bhārayavya,* 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.*]

भावड *bhāvaḍa, as,* m., N. of a man.

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

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

भावला *bhāvalā,* f., N. of the wife of Bhāvaḍa.

भावाट *bhāvāṭa.* 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-μί* with *φαίνω*), cl. 1. A. *bhāshate* (ep. also P. *-ti*), *babhāshe, bhāshitum,* 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 vaćo muninā babhāshe,* he was addressed by the Muni in a speech): Caus. *bhāshayati, -yitum,* Aor. *ababhāshat* or *abibhashat,* to cause to speak or talk; to say or speak; to cause disquietude, disturb (?): Desid. *bibhāshishate:* Intens. *bābhāshyate, bābhāshṭi.*