

(ā), f. an unmarried girl; (*am*), n. a donation which is null and void.

*A-dattvā*, ind. not having given, without having given.

*A-datrayā*, ind., Ved. not through a present.

अदद्याच्च *adadya-āc*, *an*, *īc*, *ak* (a word coined by grammarians, fr. *adas* + *āc*), inclining or going to that.

अदान *adana*, *adaniya*. See under *ad*.

अदान 1. *a-danta* or *a-dantaka*, *as*, *ā*, *am*, toothless; (*as*), m. a leech.

*A-dantya*, *as*, *ā*, *am*, not suitable for the teeth; not dental; injurious to the teeth; (*am*), n. toothlessness.

अदान 2. *ad-anta*, *as*, *ā*, *am*, (in gram.) ending in *at*, i. e. in the short inherent vowel *a*.

अदम्ब *a-dambha*, *as*, *ā*, *am* (rt. *dambh* or *labh*), Ved. not deceived or tampered with, unimpaired, unbroken, pure. — *Adabdhā-dhūti*, *is*, *is*, *i*, Ved. whose works are unimpaired. — *Adabdhā-vrata*, *as*, m., Ved. whose devotions or religious observances are unbroken. — *Adabdhā-vrata-prumati*, *is*, m., Ved. of unbroken observances and superior mind; of superior mind from having unbroken observances. — *Adabdhāyū* (*°dha-āyū*), *us*, m., Ved. having unimpaired vigour or pure food; leaving uninjured the man who sacrifices. — *Adabdhāsu* (*°dha-asu*), *us*, *us*, *u*, Ved. having a pure life.

*A-dabha*, *as*, *ā*, *am*, Ved. free from deceit, unimpaired.

*A-dabhra*, *as*, *ā*, *am*, not scanty, plentiful.

*A-dambha*, *as*, *ā*, *am*, free from deceit, straightforward; (*as*), m. an epithet of Śiva; freedom from or absence of deceit; straightforwardness.

*A-dambhī-tva*, *am*, n. sincerity.

अदम्यच्च *adamdry-āc*, *an*, *īc*, *ak*, inclining or going to that. (Like *Adadrya-āc*, coined by grammarians from *adas* + *āc*.)

*Adamuy-āc* or *adamūy-āc* = the preceding.

अदम्य *a-damyā*, *as*, *ā*, *am*, untameable.

अदम्य *a-daya*, *as*, *ā*, *am* (rt. *day*), merciless, unkind; (*am*), ind. ardently.

*A-dayātu*, *us*, *us*, *u*, unkind.

अदर *a-dara*, *as*, *ā*, *am*, not little, much. — *Adaraka*, *as*, m., N. of a man.

अदर्श 1. *a-darśa* (for *ā-darśa*), *as*, m. a mirror.

अदर्श 2. *a-darśa*, *as*, m. day of new moon.

*A-darśana*, *am*, n. non-vision, not seeing; disregard, neglect; non-appearance, latent condition, disappearance; (*as*, *ā*, *am*), invisible, latent. — *Adarśana-patha*, *am*, n. a path beyond the reach of vision.

*A-darśaniya*, *as*, *ā*, *am*, invisible; (*am*), n. invisible condition.

अदल *a-dala*, *as*, *ā*, *am*, leafless; (*as*), m. a plant, *Eugenia* (or *Barringtonia*) *Acutangula*; (*ā*), f. *Scotolinea* *Aloe*, a *Perfoliata* or *India*.

अदशान् *a-daśan*, *a*, not ten. — *A-daśa-māsyā*, *as*, *ā*, *am*, not ten months old.

अदस 1. *adas*, m. *asau*, f. *asau*, n. *adas*, pron. that; a certain. — *Adas*, ind. thus, so; ever. — *Adah-kṛitya*, having done that. — *Ado-bharatī*, he becomes that. — *Ado-mūta*, *as*, *ā*, *am*, made of that, containing that. — *Ado-mūta*, *as*, *ā*, *am*, rooted in that. *Adasya*, nom. P. *adasyati*, to become that.

अदस 2. *adas*, eating, (only at the close of compound words.)

अदाक्षिण्य *a-dākṣhiṇya*, *am*, n. unkindness, rudeness.

अदातु *a-dātri*, *tū*, *trī*, *trī*, not giving; not liberal, miserly; not giving (a daughter) in marriage; not paying, not liable to payment.

अदादि *ad-ādī*, *is*, *is*, *i*, having *ad* at the head, i. e. belonging to the second class of roots headed by *ad*.

अदान *a-dāna*, *am*, n. (rt. *dā*), not giving, act of withholding; (*as*, *ā*, *am*), not giving.

*A-dānya*, *as*, *ā*, *am*, not giving, miserly.

*A-dāman*, *ā*, *ā*, *a*, Ved. not liberal, miserly.

*A-dāytn*, *i*, *īnī*, *ī*, not giving.

*A-dāsu*, *us*, *us*, *u*, Ved. or *a-dāsuri*, *is*, m. or *a-dāsvas*, *ān*, m. not giving, not sacrificing, impious.

1. *a-diti*, *is*, f., Ved. having nothing to give, destitution; for 2. *aditi*, 3. *a-diti*, see below.

अदान *a-dānta*, *as*, *ā*, *am*, unsubdued.

अदाम्य *a-dābhyā*, *as*, *ā*, *am*, Ved. free from deceit, trusty; not to be trifled with; (*as*), m., N. of a libation (*graha*) in the Jyotishṭoma sacrifice.

अदायाद *a-dāyāda*, *as*, *ā*, *am*, not entitled to be an heir; destitute of heirs.

*A-dāyika*, *as*, *i*, *am*, unclaimed from want of persons entitled to inherit; not relating to inheritance.

अदार 1. *a-dāra*, *as*, m. having no wife.

अदार 2. *a-dāra*, *as*, m. (rt. *dāri*), non-injuring. — *Adāra-ṣṛit*, *t*, *t*, *t*, Ved. escaping unburnt.

अदास *a-dāsa*, *as*, m. (not a slave), a free man.

अदास्य *a-dāhya*, *as*, *ā*, *am*, incombustible.

अदिक *a-dikka*, *as*, *ā*, *am*, Ved. having no share in the horizon, banished from beneath the sky.

अदिति 2. *aditi*, *is*, m. (fr. rt. *ad*), Ved. devourer, i. e. death; for 1. *a-diti*, see above.

अदिति 3. *a-diti*, *is*, *is*, *i* (rt. 4. *dā* or *do*, *dyati*; for 1. *a-diti*, see above), not tied, free; boundless; unbroken, entire, unimpaired; happy; pious; (*is*), f. freedom, security, safety; boundlessness, immensity; inexhaustible abundance; unimpaired condition, perfection; creative power; *Aditi*, the mother of the *Ādityas*, or of the gods; a cow; a wife; milk; the earth; speech (as symbols of the above ideas). — *Aditi*, *du*, Ved. heaven and earth. — *Aditi-ja* or *aditi-nandana*, *as*, m. a son of *Aditi*, an *Āditya*, a divine being. — *Aditi-tva*, *am*, n. the condition of *Aditi*, or of freedom, unbrokenness, &c.

अदिसत् *a-ditsat*, *an*, *antī*, *at*, or *a-ditsu*, *us*, *us*, *u* (Desid. fr. rt. *dā*), not inclined to give.

अदिप्रभृति *adi-prabhṛiti*, *is*, m., *ad* &c., i. e. belonging to the second class of roots [cf. *ad-ādī*].

अदीक्षित *a-dikṣhita*, *as*, *ā*, *am*, one who has not performed the consecrating ceremony (*dikṣhā*) connected with the Soma sacrifice; one who is not concerned in that ceremony; one who has not received Brāhmanical consecration.

अदीन *a-dīna*, *as*, *ā*, *am*, not depressed; not low; noble-minded; rich, happy; (*as*), m., N. of a prince, also called *Ahīna*. — *Adīna-sattva*, *as*, *ā*, *am*, possessing undepressed (or unimpaired) goodness or mettle. — *Adīnātman* (*°na-āt*), *ā*, *ā*, *a*, undepressed in spirit; high-spirited.

अदीपित *a-dīpita*, *as*, *ā*, *am*, not illuminated, ated.

अदीर्घ *a-dīrgha*, *as*, *ā*, *am*, not long. — *Adīrgha-sūtra*, *as*, *ā*, *am*, not dilatory, not tedious, prompt.

अदुःख *a-duḥkha*, *as*, *ā*, *am* (free from evil or trouble), propitious. — *Aduḥkha-navamī*, f. the propitious ninth day in the first fortnight of Bhādra-pada, when the women worship *Devī* to avert evil for the ensuing year.

अदुग्ध *a-dugdha*, *as*, *ā*, *am*, not milked out, not sucked out.

अदुच्छुन *a-ducchuna*, *as*, *ā*, *am*, Ved. free from evil, propitious.

अदुर्ग *a-durga*, *as*, *ā*, *am*, not difficult of access; destitute of a strong hold or fort. — *Adurgavīshaya*, *as*, m. an unfortified country.

अदुर्मेख *a-durmakha*, *as*, *ā*, *am*, Ved. not reluctant, unremitting, cheerful.

अदुर्मङ्गल *a-durmangala*, *as*, *ā*, *am*, Ved. not inauspicious.

अदुर्वृत्त *a-durvṛitta*, *as*, *ā*, *am*, not of a bad character or disposition.

अदुष्ट *a-duṣṭa*, *as*, *ā*, *am*, not vitiated, not bad, not guilty; innocent. — *Aduṣṭa-tva*, *am*, n. the being not vitiated; innocence.

अदु *a-dū*, *ūs*, *ūs*, *u*, Ved. dilatory, without zeal, not worshipping.

अदून *a-dūna*, *as*, *ā*, *am* (rt. *du*), uninjured, unimpaired.

अदूर *a-dūra*, *as*, *ā*, *am*, not distant, near; (*am*), n. vicinity. — *Adūre* or *adūrāt* or *adūratas*, ind. (with abl. or gen.) not far, near; soon. — *Adūra-bhava*, *as*, *ā*, *am*, situated at no great distance.

अदूषित *a-dūṣhita*, *as*, *ā*, *am*, unvitiating; unspotted, irreproachable. — *Adūṣhita-dhī*, *is*, m. possessing an uncorrupted mind.

अदृढ *a-dṛiḥa*, *as*, *ā*, *am*, not firm; not decided, irresolute.

अदृपित *a-dṛipita*, *as*, *ā*, *am* (rt. *dṛip*), Ved. not treated haughtily (?), not thoughtless.

*Adṛipta*, *as*, *a*, *am*, Ved. not conceited, not vain. — *Adṛipta-kratu*, *us*, *us*, *u*, having not vain designs; sober-minded.

*Adṛipyat*, *an*, *antī*, *at*, Ved. not conceited.

अदृग् *a-dṛiṣ*, *k*, *k*, *k* (rt. *dṛiṣ*), sightless, blind.

*A-dṛiṣya*, *as*, *ā*, *am*, invisible, latent; not fit to be seen. — *Adṛiṣya-karana*, *am*, n. act of rendering invisible; title of a part of a treatise on magic.

*A-dṛiṣyat*, *am*, *antī*, *at*, invisible; (ṛ), f., N. of *Vasiṣṭha*'s daughter-in-law.

*A-dṛiṣṭa*, *as*, *ā*, *am*, unseen, unforeseen; invisible; not experienced; unobserved, unknown; unactioned; (*as*), m., Ved., N. of some venomous substance or vermin; (*am*), n. unforeseen danger or calamity; that which is beyond the reach of observation or consciousness; especially the merit or demerit attaching to a man's conduct in one state of existence (such as a former birth), and the corresponding (apparently arbitrary) reward or punishment with which he is visited in another (which may be either the present life or a future birth); destiny, fate; luck, bad luck. — *Adṛiṣṭa-karman*, *ā*, *ā*, *a*, one who has not seen practice.

— *Adṛiṣṭa-kāma*, *as*, m. passionate attachment to an object that has never been seen. — *Adṛiṣṭa-ja*, *as*, *ā*, *am*, produced or resulting from fate. — *Adṛiṣṭa-nara* or *adrishṭa-puruṣha*, *as*, m. (no third person or mediator being seen), a treaty concluded by the parties personally. — *Adṛiṣṭa-para-sāmarthyā*, *as*, m. one who has not experienced the power of an enemy. — *Adṛiṣṭa-pūrva*, *as*, *ā*, *am*, never seen before. — *Adṛiṣṭa-phala*, *as*, *ā*, *am*, having consequences that are not yet visible; (*am*), n. result or consequence which is not yet visible, i. e. hidden in the future. — *Adṛiṣṭa-rūpa*, *as*, *ā*, *am*, having an invisible shape. — *Adṛiṣṭa-vat*, *ān*, *atī*, *at*, connected with or coming from destiny; lucky or unlucky; fortunate. — *Adṛiṣṭa-han*, *ā*, m., Ved. destroyer of venomous vermin. — *Adṛiṣṭārtha* (*°ta-ar*), *as*, *ā*, *am*, having a transcendental object, metaphysical, having an object not evident to the senses (a science). — *Adṛiṣṭāśruta-pūrvatva* (*°ta-aś*), *am*, n. quality of never having been seen or heard before.