

A-drishṭi, *is*, or *a-drishṭikā*, f. a displeased or malicious look, an evil eye.

अदेय *a-deya*, *as, ā, am*, improper or unfit to be given; (*am*), n. an object which, in law, it is either not right or not necessary to give or surrender. — *Adeya-dāna*, *am*, n. an illegal gift.

अदेव *a-deva*, *as, ā, am* (rt. *div*), not divine, not of divine origin, not referring to any deity; godless, impious; (*as*), m. one who is not a god. — *Adeva-mātrika*, *as, ā, am*, not having the gods as mothers, not suckled by any deity, i. e. not rained upon.

A-devaka, *as, ā, am*, not referring to or intended for any deity.

A-devatā, f. one who is not a deity.

A-devatra or *a-devatrā*, ind., Ved. not towards the gods.

A-devayat, *an, anti, at*, or *adevayu*, *us, us, u*, Ved. indifferently to the gods, irreligious.

A-dūva, *as, ā, am*, not referring to or connected with the gods or with their action; not predetermined by them or by fate.

अदेवृष्णी *a-devrī-ghnī*, f., Ved. not destructive to her brother-in-law.

अदेष *a-deśa*, *as, m.* (rt. *diś*), a wrong place, an improper place. — *A-deśa-kāla*, *am*, n. wrong place and time. — *A-deśa-ja*, *as, ā, am*, grown in a wrong place. — *A-deśa-stha*, *as, ā, am*, out of place, in the wrong place, one absent from his country, an absentee.

A-deśya, *as, ā, am*, improper or unfit to be ordered or advised or indicated; not on the spot, not present on the occasion referred to.

अदोमद *a-doma-da* or *a-doma-dha*, *as, ā, am*, Ved. not occasioning inconvenience.

अदोमय *ado-maya*, &c. See *adas*.

अदोह *a-doha*, *as, m.* (rt. *duh*), season when milking is impracticable.

A-doghri, *dhā, dhri, dhri* (not milking), not exacting; considerate.

अदग *adga*, *as, m.* (fr. rt. *ad*), a sacrificial cake, also called *puṛoḍāsa*; (according to others) an oblation of clarified butter.

अदट् *adṭ* or **अदड्** *add*. See s. v. *atṭ*.

अद्धा *ad-dhā*, ind. (fr. *ad* or *a*, this), Ved. in this way; manifestly; certainly, truly. — *Ad-dhā-tanām*, ind., Ved. most certainly. — *Ad-dhā-purusha*, *as, m.*, Ved. a veritable or true man. — *Ad-dhā-bodheya*, *ās*, m. pl. adherents of a particular Sākhā or recension of the white Yajur-veda.

Ad-dhāti, *is, m.*, Ved. a wise man, a seer.

अदालोहकणी *addhyā-loha-karṇa*, *as, ā* or *i, am*, Ved. having ears quite red (?).

अद्भुत *adbhuta*, *as, ā, am* (perhaps corrupted from *ati-bhūta*, 'exceeding that which is'; see I. *at*), transcendental, supernatural, prodigious, wonderful, marvellous; (*as*), m. the marvellous (in style); surprise; N. of the Indra of the ninth Manvantara; (*am*), n. a marvel, a wonder, a prodigy. — *Adbhuta-karman*, *ā, ā, a*, performing wonderful works; exhibiting wonderful workmanship. — *Adbhuta-kratu*, *us, us, u*, Ved. possessing wonderful intelligence. — *Adbhuta-gandha*, *as, ā, am*, having a wonderful smell. — *Adbhuta-tama*, *am*, n. an extraordinary wonder. — *Adbhuta-tva*, *am*, n. wonderfulness. — *Adbhuta-darśana*, *as, ā, am*, having a wonderful aspect. — *Adbhuta-dharma*, *as, m.* a system or series of marvels or prodigies. — *Adbhuta-brāhmaṇa*, *am*, title of a portion of a Brāhmaṇa belonging to the Sāma-veda. — *Adbhuta-bhīma-karman*, *ā, ā, a*, performing wonderful and fearful works. — *Adbhuta-rasa*, *as, m.* the marvellous style (of poetry). — *Adbhuta-rāmāyana*, *am*, n. title of a work ascribed to Vālmīki. — *Adbhuta-rūpa*, *as, ā*

or *i, am*, having a wonderful shape. — *Adbhuta-sānti*, *is, m.* or f. (?), N. of the sixty-seventh Parīśiṣṭa of the Atharva-veda. — *Adbhuta-sankāsa*, *as, ā, am*, resembling a wonder. — *Adbhuta-sāra*, *as, m.* the wonderful resin (of the Khadira tree, Mimosa Catechu); title of a book on the "Essence of Prodigies." — *Adbhuta-svana*, *as, m.* (having a wonderful sound or voice), a N. of Siva. — *Adbhutainas* (*ta-en*), *ās, ās, as*, Ved. one in whom no fault is visible. — *Adbhutottarakāṇḍa* (*ta-utt*), *am, n.*, N. of a work, an appendix to or rather an imitation of the Rāmāyana. — *Adbhutopama* (*ta-up*), *as, ā, am*, resembling a wonder.

अद्भन् *adman*, *a, n.* (fr. rt. *ad*), Ved. eating; a meal; a house. — *Adma-sad*, *t, m.*, Ved. seated (with others) at a meal (?); seated at or busy in the preparation of a meal (?); a cook (?); a mother (?). — *Admasadya*, *am, n.*, Ved. the condition of an *admasad*. — *Admasadvan*, *ā, ā, a*, Ved. fit to be a companion at a meal.

Admani, *is, m.* fire.

Admara, *as, ā, am*, gluttonous.

1. *adya*, *as, ā, am*, fit or proper to be eaten; (*am*), n. food, anything eatable.

अद्य 2. *a-dya* or Ved. *adyā*, ind. (fr. pronom. base *a*, this, with *dya* for *dya*, Lat. *ho-die*), to-day; now-a-days; now. — *Adya-dina* or *adya-dīvasa*, *as, am, m.* n. the present day. — *Adya-pūrvam*, ind. before now. — *Adya-prabhṛiti*, ind. from and after to-day. — *Adya-svina*, *as, ā, am*, likely to happen to-day or (*svas*) to-morrow; (*ā*), f. a female near delivery. — *Adya-sutyā*, f. preparation and consecration of the Soma on the same day. — *Adyāpi* (*ya-apti*), ind. even now, just now; to this day; down to the present time; henceforth. — *Adyāvadhī* (*ya-av*), *is, is, i*, beginning or ending to-day; from or till to-day. — *Adyatva* (*adya-eva*), ind. this very day.

Adyatana, *as, i, am*, extending over or referring to to-day; occurring or current to-day or now-a-days, modern; (*as*), m. the period of a current day, either from midnight to midnight, or from dawn to dark; (*i*), f. (in gram.) the aorist tense from its relating what has occurred on the same day. — *Adyatana-bhūta*, *as, m.* the aorist.

Adyataniya, *as, ā, am*, extending over or referring to to-day; current now-a-days.

अद्यु *a-dyu*, *us, us, u*, Ved. blunt.

अद्युत *a-dyut*, *t, t, t*, Ved. destitute of brightness.

अद्युय *a-dyūtya*, *am, n.*, Ved. unlucky gambling; (according to others) the watch just before the dawn; (*as, ā, am*), not derived from gambling, honestly obtained.

अद्रव *a-drava*, *as, ā, am*, not liquid.

अद्रव्य *a-dravya*, *am, n.* a nothing, a worthless thing.

अद्रि *adri*, *is, m.* (said to be fr. rt. *ad*, but perhaps from *a*, not, and *drī*, to split, not liable to be split), a stone, a rock, a mountain; a stone for pounding Soma with or grinding it on; a stone for a sling, a thunderbolt; a mountain-shaped mass of clouds; a cloud (the mountains are the clouds personified, and regarded as the enemies of Indra); a tree; the sun; N. of a measure; the number seven; N. of a grandson of Pṛithu. — *Adri-karṇī*, f. a plant, Clitoria Tematea Lin. — *Adri-kīlā*, f. the earth. — *Adri-kṛtā-sthātī*, f., N. of an Apsaras. — *Adri-ja*, *as, ā, am*, produced from or found among rocks or mountains; (*ā*), f., N. of a plant, Saighali; N. of Pārvatī or Durgā; (*am*), n. red chalk. — *Adri-jā*, *ās, m.*, Ved. produced from the friction of stones. — *Adri-jūta*, *as, ā, am*, Ved. excited by the friction of stones. — *Adri-tanayā*, f. the mountain-daughter, i. e. Pārvatī; N. of a metre of four lines, each containing twenty-three syllables. — *Adri-dugdha*, *as, ā, am*, Ved. milked,

i. e. expressed with stones. — *Adri-dvish*, *t, m.* the enemy of mountains or clouds, i. e. Indra. — *Adri-nandinī*, f., N. of Pārvatī. — *Adri-pati*, *is, m.* the Himalāya as the lord of mountains. — *Adri-barhas*, *ās, ās, as*, Ved. mountain-high. — *Adri-budhna*, *as, ā, am*, Ved. rooted in or produced on a rock or mountain. — *Adri-bhīd*, *t, t, t*, Ved. splitting mountains or clouds; (*t*), m., N. of Indra. — *Adri-bhū*, *ūs, ūs, u*, mountain-bom, found or living among mountains; (*ūs*), f. a plant, probably *Salvinia Cucullata*. — *Adri-mātri*, *tā, trī, trī*, Ved. having a rock or mountain for a mother. — *Adri-mūrdhan*, *ā, m.* the head or summit of a mountain. — *Adri-rāj*, *t, or adri-rāja*, *as, m.* Himālaya as the king of mountains. — *Adri-vat*, *ān*, voc. *as, m.*, Ved. armed with stones or thunderbolts. — *Adri-vahni*, *is, m.* fire on or in a mountain or rock. — *Adri-sayya*, *as, m.* having the mountain for his couch, i. e. Siva. — *Adri-sringa*, *am, n.* a mountain-peak. — *Adri-shuta*, *as, ā, am*, Ved. prepared with stones. — *Adri-samhata*, *as, ā, am*, Ved. expressed with stones. — *Adri-sānu*, *us, us, u*, Ved. lingering on the mountains. — *Adri-sāra*, *as, m.* essence of stones, i. e. iron. — *Adri-sāra-maya*, *as, i, am*, made of iron. — *Adri-dra* (*dri-in*) or *adrisa* (*dri-is*), *as, m.* the lord of mountains, i. e. Himālaya.

Adrikā, f., N. of an Apsaras.

अद्रुह *a-druh*, *dhruk, k, k*, or *adruhvan*, *ā, ā, a* (rt. *druh*), Ved. free from malice or treachery. — *Adrogha*, *as, ā, am*, Ved. free from falsehood, true; (*am*), ind. without falsehood. — *Adrogha-vāc*, *k, k, k*, Ved. free from malice or treachery in speech. — *Adroghāvita* (*gha-av*), *as, ā, am*, Ved. loving freedom from malice or treachery.

A-droha, *as, m.* freedom from malice or treachery. — *Adroha-vṛitti*, *is, f.* conduct free from malice or treachery.

A-drohin, *i, inī, i*, free from malice or treachery.

अद्रन् *adran*, *ā, ā, a* (fr. rt. *ad*), eating; (used at the end of compound words.)

अद्रव्य *a-dvaya*, *as, ā, am*, not two, but without a second, only, unique; (*as*), m., N. of Buddha; (*am*), n. non-duality, unity; identity, especially the identity of Brahma with the universe or with the soul, or of spirit and matter; the ultimate truth. — *Advaya-vādin* or *advaita-vādin*, *i, m.* Buddha; a Jaina; one who teaches *advaya* or identity. — *Advayānanda* (*ya-ān*), *as, m.*, N. of an author, and of a founder of the Vaiṣṇava sect in Bengal, who lived at the close of the fifteenth century. — *Advayat*, *an*, or *a-dvayas*, *ās, m.*, Ved. free from duplicity.

A-dvayāvin, *i, or a-dvayu*, *us, m.*, Ved. free from double dealing or duplicity.

अद्वार *a-dvāra*, *am, n.* a place without a door; an entrance which is not the proper door.

अद्विज *a-dvija*, *as, ā, am*, destitute of Brāhmins.

अद्वितीय *a-dvītiya*, *as, ā, am*, without a second, sole, unique; matchless.

अद्विष्य *a-dviṣhya*, *as, ā, am* (rt. *dviṣ*), Ved. not to be disliked; not malevolent.

A-dvesha, *as, ā, am*, Ved. not malevolent. — *A-dvesha-rāgin*, *i, inī, t*, free from malevolence and passionate desire.

Adveshas, ind., Ved. without malevolence, without opposition.

Adveshān, *i, inī, i*, free from malevolence.

Adveshṭri, *ā, m.* not an enemy; a friend.

अद्वैत *a-dvāita*, *as, ā, am*, destitute of duality, having no duplicate; peerless; sole, unique; epithet of Viṣṇu; (*am*), n. non-duality; identity, especially the identity of Brahma with the universe or with the soul, or of spirit and matter; the ultimate truth; title of an Upanishad. — *Advaitena*, ind. solely. — *Advaitānanda* (*ta-ān*), *as, m.* =