

*Ātharvanika*, as, m. a Brāhman who has studied the *Ātharva-veda*.

*Ātharvaṇīya-rudropaniṣad* (°*ra-up*°), t, f, N. of an Upanishad.

**आद्** *ād* (*ā-ad*), cl. 2. P., Ved. *atti*, *attam*, to eat.

**आदंश** *ā-daṅś*, cl. 1. P. -*daṅśati*, -*daṅśtum*, to nibble, bite or peck at.

*Ā-daṅśa*, as, m. a bite, a wound caused by biting.

*Ā-daṅśta*, as, ā, am, nibbled, pecked at.

**आदम्** *ā-daghma*, as, ī, am (fr. *ās-d*°), Ved. reaching up to the mouth (as water).

**आदम्भ** *ā-dambh*, cl. 5. P., Ved. -*dabhnoti*, -*dambhitum*, to harm, hurt, injure, treat injuriously.

**आदर** *ā-dara*. See under *ā-dri*.

**आदरी** *ā-darśa*. See under *ā-driś*.

**आदह** *ā-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn, burn up: Caus. -*dāhayati*, -*yitum*, to cause to burn: Caus. Pass. -*dāhyate*, to be burnt.

*Ā-dahana*, am, n., Ved. a place where anything is burnt.

**आदा** 1. *ā-dā*, cl. 3. A. (Ved. sometimes P.) -*datte*, -*dadāti*, -*dātum*, to give to one's self, appropriate to one's self, take, receive, accept, seize, take away, separate; to carry off, to put on (as clothes), to perceive, comprehend; to agree to; to undertake, begin; to begin to speak; to repeat (with *punar*): Caus. -*dāpayati*, -*yitum*, to cause one to take: Desid. A. -*dātsate*, to desire to take, to be on the point of taking or seizing.

*Ā-da*, as, ā, am, (at the end of some compounds) taking, receiving.

*Ā-datta*, as, ā, am (sometimes contracted to *ātta*, q. v.), taken, seized, put on; agreed to, undertaken, begun.

*Ā-dadāna*, as, ā, am, taking, accepting, undertaking, beginning.

*Ā-dadī*, is, īs, ī, Ved. procuring, gaining; taking or carrying away or off.

*Ā-dātavya*, as, ā, am, to be taken or received.

*Ā-dātrī*, tā, m, a receiver.

1. *ā-dāna*, am, n. taking, seizing; receipt, acceptance; taking for one's self, drawing near to one's self; receiving; taking away or off; a symptom: (for 2. *ā-dāna* see below under 2. *ā-dā*.) -*Ā-dānarat*, ān, atī, at, one who receives something.

*Ā-dānī*, f, N. of a plant, commonly called *hastighoshā*.

*Ā-dāpana*, am, n. inviting or causing another to accept something.

1. *ā-dāya*, as, ā, am, receiving, taking.

2. *ā-dāya*, ind. having taken. -*Ā-dāya-para*, as, ā, am, one who goes away after having taken anything.

*Ā-dāyamāna*, as, ā, am (epic form for *ā-dadāna*), taking, seizing.

*Ā-dāyin*, ī, inī, ī, receiving, inclined to receive (gifts), taking gifts for one's self.

*Ā-dāya*, as, ā, am, to be taken or received, receiveable, leviabie.

**आदा** 2. *ā-dā*, cl. 2. 4. P. -*dāti*, -*dyati*, -*dātum*, to bind, fasten.

2. *ā-dāna*, am, n., Ved. binding, fettering; a horse's trappings. (For 1. *ā-dāna* see under 1. *ā-dā*.)

**आदादिक** *ādūdika*, as, ī, am (fr. *ad-ādi*), belonging to that class of roots of which the first is *ad*, i. e. to the second class.

**आदि** *ādi*, is, m. (fr. 1. *ā-dā*°), beginning, commencement; a firstling, first-fruits; first, prior, prime, pre-eminent; (very often at the end or in the middle of a compound in the sense) beginning with, et cetera, and so on (e. g. *Indrādīyāh sarāh*, the gods beginning with Indra, i. e. Indra &c.; *grihādīyukta*, possessed of houses, &c.; *evam-ādini vas-*

*tāni*, such and similar things; *śayyā khatvādih*, the word *śayyā* means a bed &c.); *ādau*, ind. in the commencement or beginning, at first; [with this word has been compared the Slav. *jedn*, 'one.']

-*Ādi-kara*, as, m. the creator; an epithet of Brāhmā. -*Ādi-karṭri*, tā, m. the creator; an epithet of Brāhmā, Kṛishna or Vishṇu. -*Ādi-karman*, a, n. (in gram.) the beginning or commencement of an action (as in the example *sūryah pradīyotitah*, 'the sun has begun to shine'; see Gram. 895. a).

-*Ādi-kavi*, is, m. the first poet; an epithet of Brāhmā, or of Vālmiki. -*Ādi-kānda*, am, n. first part or chapter; title of the first book of the Rāmāyana. -*Ādi-kāraṇa*, am, n. a primary cause; analysis, algebra. -*Ādi-kāla*, as, m. primitive time, remote antiquity. -*Ādi-kāvya*, am, n. the first poem, an epithet of the Rāmāyana. -*Ādi-kṛit*, t, m. the creator; see *ādi-karṭri* above. -*Ādi-keśava*, as, m. the first keśava, an epithet of Vishṇu. -*Ādi-tas*, ind. from the beginning, from the first, in the beginning, at first, at the head of (with gen.). -*Ādi-tā*, f. or *ādi-tva*, am, n. priority, precedence.

-*Ādi-deva*, as, m. the first god, the creator; N. of Brāhmā, Vishṇu or Kṛishna, or Nārāyana; the sun. -*Ādi-dāitya*, as, m. epithet of Hiranyakāśipu. -*Ādi-nātha*, as, m., N. of Ādi-buddha; N. of an author. -*Ādi-parvan*, a, n. first section or chapter, title of the first book of the Mahā-bhārata. -*Ādi-purāna*, am, n. the primitive Purāna, N. of the Brahma-Purāna. -*Ādi-purusha* or *ādi-purusha*, as, m. the first male or progenitor, usually applied to Vishṇu; the primeval spirit. -*Ādi-bala*, am, n. generative power (first vigour). -*Ādi-buddha*, as, ā, am, perceived in the beginning; (as), m. the primitive Buddha, the chief deity of the northern Buddhists. -*Ādi-bhava*, as, ā, am, produced at first; (as), m. epithet of Brāhmā. -*Ādi-bhūta*, as, ā, am, first-born or existent; (as), m., a N. of Brāhmā. -*Ādi-mat*, ān, atī, at, having a beginning. -*Ādi-mūla*, am, n. primitive foundation, primeval cause. -*Ādi-yogācārya* (°*ga-āc*°), as, m. primitive teacher of devotion; an epithet of Siva. -*Ādi-rasa*, as, m. the first or chief of the eight rasas, the principal sentiment or emotion, i. e. spingāra or love. -*Ādirasa-sloka*, as, m., N. of a poem supposed to be written by Kālidāsa. -*Ādi-rāja*, as, m. the first king; an epithet of Manu; of a son of Kuru; of Pṛithu. -*Ādi-vaṅśa*, as, m. primeval race, primitive family. -*Ādi-varāha*, as, m. the first boar; N. of Vishṇu, alluding to his incarnation in that form. -*Ādivārāta*, as, ī, am, relating to the first boar. -*Ādi-vipulā*, f, N. of a metre. -*Ādi-sarira*, am, n. the primitive body. -*Ādi-sarga*, as, m. primitive creation. -*Ādi-sūra*, as, m., N. of a prince. -*Ādi-svara* (°*dī-īs*°), as, m., N. of a prince. -*Ādy-anta*, as, ā, am, having beginning and end; from the beginning to the end; (am), n. beginning and end, first and last. -*Ādyanta-rat*, ān, atī, at, having beginning and end, finite. -*Ādy-antāntara-vartin*, ī, inī, ī, containing beginning, end, and middle; being all in all. -*Ādy-udātta*, as, ā, am, having the acute accent on the first syllable. -*Ādyudāt-ta-tva*, am, n. the condition of having the acute accent on the first syllable. -*Ādyopāntam* (°*dyu-up*°), ind. from first to last.

*Ādika*, as, ā, am, (used like *ādi*, q. v., at the end of compounds) beginning with, et cetera, and so on.

*Ādima*, as, ā, am, first, prior, primitive, original.

1. *ādyā*, as, ā, am, being at the beginning, first, primitive; beginning with (used in this sense like *ādi*; e. g. *Indrādīyāh sarāh*, the gods beginning with Indra, i. e. Indra &c.); immediately preceding (e. g. *ekādāśādya*, immediately before the eleventh, i. e. the tenth; *śanyuktādya*, immediately preceding a tenth consonant); being at the head, unparalleled, unprecedented, excellent; (am), n. the beginning; *ādya*, in the beginning; (*ās*), m. pl., N. of a class of deities; (*ā*), f. an epithet of Durgā. -*Ādyā-kavi*, is, m. the first poet, a N. of Vālmiki, the author of the Rāmāyana. -*Ādyā-māshaka*, as, m. a māsha, a weight equal to five guṇja or retti

seeds, about 17½ grains troy. -*Ādyā-vīja*, am, n. a primary cause.

**आदिग** *ā-digdha*, as, ā, am (rt. *dih*), be-misread.

**आदिनेय** *āditeya*, as, m. (fr. *aditi*), an son of Aditi; a god, a deity, a divinity.

*Āditya*, as, ā, am, belonging or devoted to, or originating from Aditi; belonging or relating to, or originating from the Ādityas; (as), m. a son of Aditi. In the earliest times this is the N. of seven deities of the heavenly sphere, of whom Varuṇa is the chief and to whom therefore especially belongs the title Āditya. The names of six of the seven are Varuṇa, Mitra, Aryaman, Bhaga, Daksha, and Aṅśa; that of the seventh is not clearly ascertained. Sometimes their number is supposed to be eight; and in the period of the Brāhmanas twelve, as representing the sun in the twelve months of the year. The name Āditya was afterwards applied to any god, though especially applicable to Sūrya, the sun; N. of Vishṇu in his Vāmana or dwarf avatār, as son of Kāśyapa and Aditi and younger brother of Indra; the plant Calotropis Gigantea; N. of a man; (au), m. du., N. of a constellation, the seventh lunar mansion. -*Āditya-keṭu*, us, m., N. of a son of Dhṛita-rāshṭra. -*Āditya-garbha*, as, m., N. of a Bodhi-sattva. -*Āditya-candraw*, m. du. sun and moon. -*Āditya-dāsa*, as, m., N. of a man. -*Āditya-pattra*, as, m. a plant = *arka-pattra*. -*Āditya-parvīni*, f. a creeping plant with gold-coloured flowers, growing near the banks of water. -*Āditya-purāna*, am, n., N. of an Upanishad. -*Āditya-pushpikā*, f. red swallow wort. -*Āditya-prabha*, as, m., N. of a king. -*Āditya-bhaktā*, f. = *arka-bhaktā*, q. v. -*Āditya-maṅḡala*, am, n. the disc or orb of the sun. -*Āditya-vaṭ*, ān, atī, at, surrounded by the Ādityas. -*Āditya-vaṅī*, is, īs, ī, Ved. winning (the favour of the) Ādityas. -*Āditya-varṇa*, as, ā, am, having the colour of the sun; (as), m., N. of a man. -*Āditya-varman*, ā, m., N. of a king. -*Āditya-vrata*, am, n. = *arka-vrata*, q. v. -*Āditya-sadṛīśa*, as, ī, am, like the sun. -*Āditya-sūnu*, us, m., son of the sun; N. of Sugṛiva, the monkey-king; of Yama, Saturn, Sāvarni Mann, and Vaivasvata Mann. -*Āditya-sena*, as, m., N. of a king of Ujjayini. -*Ādityācārya* (°*tya-āc*°), as, m., N. of an author.

**आदित्सा** *ā-ditsā*, f. (fr. Desid. of 1. *ā-dā*), desire to seize or take.

*Ā-ditsu*, us, us, u, wishing to take or have (with acc.).

**आदिन्** *ādin*, ī, inī, ī (rt. *ad*), eating (used at the end of compounds; cf. *annādin* &c.).

**आदिनव** *ādinava*, am, n. (?), Ved. misfortune, hindrance, want of luck (in dice); see *ādinava*.

*Ādinava-darśa*, as, ā, am, Ved. having evil designs towards a fellow-player at dice.

**आदिश** 1. *ā-diś*, cl. 6. P. A. -*diśati*, -*te*, -*deshṭum*, to aim at, to assign; to point out, indicate, report, announce, teach, determine, specify, foretell; to order, direct, command; to provoke, challenge; to undertake, try; to profess as one's purpose or duty: Caus. -*deśayati*, -*yitum*, to indicate, announce.

2. *ā-diś*, k, f., Ved. aiming at, design, intention; project, proposition; proposal, declaration; region, quarter; (Sāy.) a sacrifice offered or assigned (to a particular deity).

*Ā-diśya*, ind. announcing, apprising, aiming at.

*Ā-diśṭa*, as, ā, am, advised, enjoined; directed, commanded; said; (am), n. command, order; fragments or leavings of a meal.

*Ā-diśṭin*, ī, inī, ī, or (ī), m. one who receives instruction, a pupil, a student, a Brāhman in the first order or quarter of his life; a penitent, one engaged in any expiatory rite.

*Ā-deśa*, as, m. account, information; advice, instruction, precept, rule; an order, command; foretelling; (in gram.) a substitute, substituted form or

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