

giving or bringing in a dakshinā or present to the priest, RV. x, 61, 10, &c. — *tva*, n. awkwardness; not bringing in a dakshinā.

Adakshiniyā, mfn. not entitled to a dakshinā, ŚBr.

Adakshinyā, mfn. not fit to be used as a dakshinā, TS.

अदग्ध *a-dagdha*, mfn. not burnt.

अदण्ड *a-danda*, mfn. exempt from punishment; (*am*), n. impunity.

A-dandaniya, mfn. = *a-dandyā*.

A-dandyā, mfn. not deserving punishment, PBr.; Mn. &c.; exempt from it, ŚBr.; Mn. viii, 335.

अदन्त 2. *a-dāt* [RV.] or *adatkan* [ChUp.], mfn. toothless. (For 1. *adāt*, see above.)

अदत्त *á-datta*, mfn. not given; given unjustly; not given in marriage; one who has given nothing, AV.; (*ā*), f. an unmarried girl; (*am*), n. a donation which is null and void, Comm. on Yājñ.

A-dattvā, ind. not having given, AV. xii, 4, 19, &c.

A-datrayā, ind. not through a present, RV. v, 49, 3.

अदद्यच्च *adadry-añc*, *añ*, *icī*, *ak* (fr. *adas* + *añc*), inclining or going to that, L.

अदन *ádana*, *adanīya*. See *√ad*.

अदन 1. *a-danta*, mfn. toothless; (*as*), m. a leech, L.

A-dantāka [TS.] or **a-dántaka** [ŚBr.], mfn. toothless.

A-dantya, mfn. not suitable for the teeth; not dental; (*am*), n. toothlessness.

अदन 2. *ad-anta*, mfn. (in Gr.) ending in *at*, i. e. in the short inherent vowel *a*.

अदभ *á-dabha*, mfn. (*√dambh* or *dabh*), not deceived or tampered with, unimpaired, unbroken, pure, RV. — **dhīti** (*ádabha-*), mfn. whose works are unimpaired, RV. vi, 51, 3. — **vrata-pramati** (*ádabha-*), mfn. of unbroken observances and superior mind (or 'of superior mind from having unbroken observances'), RV. ii, 9, 1. **Adabdhāyu**, m. having unimpaired vigour (or 'leaving uninjured the man who sacrifices'), VS. **Adabdhāsu**, mfn. having a pure life, AV. v, 1, 1.

A-dābha, mfn. not injuring, benevolent, RV. v, 86, 5.

A-dabhra, mfn. not scanty, plentiful, RV. viii, 47, 6; strong.

A-dambha, mfn. free from deceit, straightforward; (*as*), m., N. of Śiva; absence of deceit; straightforwardness.

A-dambhi-tva, *am*, n. sincerity.

अदमुद्यच्च *adamudry-añc*, *añ*, *icī*, *ak*, going to that, L.

Adamuy-añc or **adamūy-añc**, id., L.

अदम्य *a-damyā*, mfn. untamable.

अदय *a-dayā*, mfn. (*√day*), merciless, unkind, RV. x, 103, 7; (*am*), ind. ardently.

A-dayālu, mfn. unkind.

अदर *a-dara*, mfn. not little, much.

Adaraka, *as*, m., N. of a man.

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

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

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

A-darsaniya, mfn. invisible; (*am*), n. invisible condition.

अदल *a-dala*, mfn. leafless; (*as*), m. the plant *Eugenia* (or *Barringtonia*) *Acutangula*; (*ā*), f. *Socotorine Aloe* (*Perfoliata* or *Indica*).

अदशन् *á-daśan*, *a*, not ten, ŚBr. **A-daśa-māsyā**, mfn. not ten months old, ŚBr.

अदस् *adás*, nom. m. f. *asaú* (voc. *ásau*, MaitrS.), n. *adás*, (opposed to *idám*, q. v.), that; a certain; (*adas*), ind. thus, so; there. **Adah-kṛitya**, having done that. **Ado-bhavati**, he becomes that. **Ado-māya**, mfn. made of that, containing that, ŚBr. xiv. **Ado-mūla**, mfn. rooted in that.

Adayīya, mf(ī)n. belonging to that or those, Naish.

Adasya, Nom. P. *adasyati*, to become that.

अदाक्षिण्य *a-dākshinya*, *am*, n. incivility.

अदातृ *a-dātṛi*, mfn. not giving; not liberal, miserly; not giving (a daughter) in marriage; not paying, not liable to payment.

अदान *á-dāna*, *am*, n. (*√I. dā*), not giving, act of withholding, AV. &c.; (mfn.), not giving.

A-dānyā, mfn. not giving, miserly, AV.

A-dāmān, mfn. not liberal, miserly, RV.

A-dāyin, mfn. not giving, Nir.

A-dāsu [RV. i, 174, 6] or **á-dāsuri** [RV. viii, 45, 15] or **á-dāsvas** [RV.]; Compar. *adāsūshṭara*, RV. viii, 81, 7], mfn. not worshipping the deities, impious.

1. **A-dīti**, *is*, f. having nothing to give, destitution, RV.; for 2. *adīti*, 3. *á-dīti*, see below.

अदान्त *a-dānta*, mfn. unsubdued.

अदाभ्य *á-dābhya* (3, 4), mfn. free from deceit, trusty; not to be trifled with, RV.; (*as*), m., N. of a libation (*graha*) in the Jyotishṭoma sacrifice.

अदायाद *a-dāyādā*, mf(ī), in later texts *ā*) n. not entitled to be an heir; destitute of heirs.

A-dāyika, mfn. unclaimed from want of persons entitled to inherit; not relating to inheritance.

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

अदारसृत् *á-dāra-sṛit*, mfn. not falling into a crack or rent, AV.; N. of a Sāman, PBr.

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

अदाहुक *á-dāhuka*, mfn. not consuming by fire, MaitrS.

A-dāhya, mfn. incombustible.

अदिक *a-dikka*, mfn. having no share in the horizon, banished from beneath the sky, ŚBr.

अदिति 2. *adīti*, *is*, m. (*√ad*), devourer, i. e. death, Br̥ArUp.

अदिति 3. *á-dīti*, mfn. (*√4. dā* or *do*, *dyati*; for 1. *á-dīti*, see above), not tied, free, RV. vii, 52, 1; boundless; unbroken, entire, unimpaired, happy, RV.; VS.; (*is*), f. freedom, security, safety; boundlessness, immensity; inexhaustible abundance; unimpaired condition, perfection; creative power; N. of one of the most ancient of the Indian goddesses ('Infinity' or the 'Eternal and Infinite Expanse,' often mentioned in RV., daughter of Daksha and wife of Kasyapa, mother of the Adityas and of the gods); a cow, milk, RV.; the earth, Naigh.; speech, Naigh. (cf. RV. viii, 101, 15); (*ī*), f. du. heaven and earth, Naigh. — **ja**, m. a son of Aditi, an Aditya, a divine being. — **tvā**, n. the condition of Aditi, or of freedom, unbrokenness, RV. vii, 51, 1; the state of the goddess Aditi, Br̥ArUp. — **nandana**, m. = *ja*, q. v.

अदित्तत् *á-ditsat* [RV. vi, 53, 3, &c.] or **á-ditsu**, mfn. (Desid. fr. *√I. dā*), not inclined to give.

अदिप्रभृति *adi-prabhṛiti* = *ad-ādi*. See *√ad*.

अदीक्षित *á-dīkshita*, mfn. one who has not performed the initiatory ceremony (*dīkshā*) connected with the Soma sacrifice; one who is not concerned in that ceremony; one who has not received Brāhmanical consecration.

अदीन *á-dīna*, mfn. not depressed; noble-minded; (*as*), m., N. of a prince (also called Ahina). — **sattva**, mfn. possessing unimpaired goodness. **Adīnātman**, mfn. undepressed in spirit.

अदीपित *a-dīpita*, mfn. unilluminated.

अदीर्घ *á-dīrgha*, mfn. not long. — **sūtra**, mfn. not tedious, prompt, L.

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

अदुग्ध *á-dugdha*, mfn. not milked out, RV. vii, 32, 22; not sucked out, Suśr.

अदुञ्जुन *a-ducchuná*, mfn. free from evil, propitious, RV. ix, 61, 17.

अदुर्ग *a-durga*, mfn. not difficult of access;

destitute of a strong hold or fort. — **vishaya**, m. an unfortified country.

अदुर्मख *á-durmakha*, mfn. not reluctant, unremitting, cheerful, RV. viii, 75, 14.

अदुर्मङ्गल *á-durmaṅgala*, mf(nom. *īh*)n. not inauspicious, RV. x, 85, 43.

अदुर्वृत्त *a-durvṛitta*, mfn. not of a bad character or disposition.

अदुष्कृत *á-dush-kṛit*, mfn. not doing evil, RV. iii, 33, 13.

अदुष्ट *a-dushta*, mfn. not vitiated, not bad, not guilty, Mn. viii, 388; innocent. — **tva**, n. the being not vitiated; innocence.

अदू *á-dū*, mfn. dilatory, without zeal, not worshipping, RV. vii, 4, 6.

अदून *á-dūna*, mfn. (*√2. du*), uninjured.

अदूर *a-dūra*, mfn. not distant, near; (*am*), n. vicinity; (*e*), (*āt*), (*atas*), ind. (with abl. or gen.) not far, near; soon. — **bhava**, mfn. situated at no great distance.

अदूषित *a-dūshita*, mfn. unvitiated; unspotted, irreproachable. — **dhī**, mfn. possessing an uncorrupted mind.

अदृढ *a-dṛiḍha*, mfn. not firm; not decided.

अदृपित *á-dṛipita*, mfn. not infatuated, not vain, RV.

A-dṛipta, mfn. id., RV. — **kratu** (*adṛipta-*), mfn. sober-minded, RV.

Adṛipyat, mfn. not being infatuated, RV. i, 151, 8.

अदृश् *a-dṛiś*, mfn. (*√dṛiś*), blind, L.

A-dṛīśya, mfn. invisible, latent; not fit to be seen; (cf. *a-dreśya*). — **karana**, n. act of rendering invisible; N. of a part of a treatise on magic.

A-dṛīśyat, mfn. invisible, L.; (*atī*), f., N. of Vasishṭha's daughter-in-law.

A-dṛiṣṭa or **á-dṛiṣṭa** [ŚBr.], mfn. unseen, unforeseen; invisible; not experienced; unobserved, unknown; unsanctioned; (*as*), m., N. of a particular venomous substance or of a species of vermin, AV.; (*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 and the corresponding reward or punishment with which he is visited in another); destiny, fate: luck, bad luck. — **karman**, mfn. one who has not seen practice.

— **kāma**, m. passionate attachment to an object that has never been seen. — **ja**, mfn. produced or resulting from fate. — **nara** or **-purusha**, m. a treaty concluded by the parties personally (in which no third mediator is seen). — **para-sāmarthya**, m. one who has not experienced the power of an enemy. — **pūrva**, mfn. never seen before. — **phala**, mfn. having consequences that are not yet visible; (*am*), n. a result or consequence which is not yet visible or hidden in the future. — **rūpa**, mfn. having an invisible shape. — **vat**, mfn. connected with or arising from destiny; lucky or unlucky; fortunate. — **hān**, m. destroyer of venomous vermin, RV. i, 191, 8 & 9. **Adṛiṣṭārtha**, mfn. having an object not evident to the senses (as a science), transcendental. **Adṛiṣṭāsrutapūrvatva**, n. the state of never having been seen or heard before.

A-dṛiṣṭī, *is*, or **a-dṛiṣṭikā**, f. a displeased or malicious look, an evil eye, L.

अदेय *a-deya*, mfn. improper or unfit to be given; (*am*) or **-dāna**, n. an illegal gift.

अदैव *á-deva*, mfn. not divine, not of divine origin, not referring to any deity, RV.; godless, impious, RV.; (*as*), m. one who is not a god, ŚBr. xiv; Mn. — **mātrika**, mfn. 'not having the gods or clouds as mothers, not suckled by any deity,' not rained upon.

A-dévaka, mf(ī)n. not referring to or intended for any deity, ŚBr.

A-devatā, f. one who is not a deity, Nir.

A-devatra, mfn. not devoted to the gods, RV. v, 61, 6.

A-devayat [RV. ii, 26, 1] or **ádevayu** [RV.], mfn. indifferent to the gods, irreligious.

A-daiva, mfn. not referring to or connected with the gods or with their action; not predetermined by them or by fate.