

अदेवृमी *á-devṛi-ghnī*, f. not killing her brother-in-law, AV. xiv, 2, 18.

अदेश *a-deśa*, as, m. a wrong place, an improper place. — *kāla*, n. wrong place and time. — *ja*, mfn. produced in a wrong place. — *stha*, mfn. out of place, in the wrong place; one absent from his country, an absentee.

*A-deśya*, mfn. not on the spot, not present on the occasion referred to, Mn. viii, 53 (v.l. *a-deśa*); not to be ordered or advised.

अदोमद *a-doma-dá* or *a-doma-dhá*, mfn. not occasioning inconvenience, AV.

अदोमय *ado-máya*, &c. See *adás*.

अदोह *a-doha*, as, m. ( $\sqrt{duh}$ ), the season when milking is impracticable, KātyŚr.

*A-dogdhṛi*, mfn. not milking; not exacting; not caring for, BhP.

अद्ग *ádga*, as, m. ( $\sqrt{ad}$ ), a sacrificial cake (*puroḍāśa*) made of rice, Uṇ.; a cane(?), AV. i, 27, 3.

अद्गा *ad-dhā*, ind. (fr. *ad* or *a*, this), Ved. in this way; manifestly; certainly, truly. — *tama*, mfn. quite manifest, AitĀr.; (*ám*), ind. most certainly, ŚBr. — *purusha*, m., see *an-addhāpurushá*. — *bo-dheya*, as, m. pl. adherents of a particular Śākhā or recension of the white Yajur-veda.

*Addhātī*, is, m. a sage, RV. x, 85, 16; AV.

अद्गालोहकर्ण *addhyā-loha-kárṇa*, mfn. having ears quite red, VS.; cf. *adhirūḍhā-kárṇa*.

अद्भुत *adbhuta* [once *adbhuta*, RV. i, 120, 4],

mfn. (see I. *at*), supernatural, 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. — *karman*, mfn. performing wonderful works; exhibiting wonderful workmanship. — *kratu* (*adbhuta*-), mfn. possessing wonderful intelligence, RV. — *gandha*, mfn. having a wonderful smell. — *tama*, n. an extraordinary wonder. — *tva*, n. wonderfulness. — *darśana*, mfn. having a wonderful aspect. — *dharma*, m. 'a system or series of marvels or prodigies,' N. of one of the nine āngas of the Buddhists. — *brāhmaṇa*, n., N. of a portion of a Brāhmaṇa belonging to the Sāma-veda. — *bhīma-karman*, mfn. performing wonderful and fearful works. — *rasa*, m. the marvellous style (of poetry). — *rāmāyaṇa*, n., N. of a work ascribed to Vālmiki. — *rūpa*, mfn. having a wonderful shape. — *śānti*, m. or f., N. of the sixty-seventh Parisiṣṭha of the Atharva-veda. — *samkāśa*, mfn. resembling a wonder. — *sāra*, m. 'wonderful resin' of the Khadira tree (*Mimosa Catechu*); N. of a book on the essence of prodigies. — *svana*, m. 'having a wonderful voice,' N. of Śiva. *Adbhutāinas*, mfn. one in whom no fault is visible, RV. *Adbhutōttarakānda*, n., N. of a work, an appendix to or imitation of the Rāmāyaṇa. *Adbhutōpama*, mfn. resembling a wonder.

अदमन् *ádmān*, a, n. ( $\sqrt{ad}$ ), eating, a meal, RV. i, 58, 2.

*Adma* (in comp. for *adman*). — *sād*, m. seated (with others) at a meal, companion at table, RV. — *sādya*, n. commensality, RV. viii, 43, 19. — *sādvān*, mfn. companion at a meal, RV. vi, 4, 4.

*Admani*, is, m. fire, Uṇ.

*Admara*, mfn. gluttonous, Pāṇ. iii, 2, 160.

I. *Adya*, mfn. fit or proper to be eaten; (*am*), ifc. (cf. *annūdyā*, *havir-adya*), n. food.

अद्य 2. *a-dyá* (Ved. *adyā*), ind. (fr. pronom. base *a*, this, with *dya* for *dyu*, q. v., Lat. *ho-die*), to-day; now-a-days; now. — *dina* or *-divasa*, m. n. the present day. — *pūrvam*, ind. before now. — *prabhṛiti*, ind. from and after to-day. — *śva*, mfn. comprising the present and the following day, PBr. — *śvina*, mfn. likely to happen to-day or (*śvas*) to-morrow, Pāṇ. v, 2, 13; (*ā*), f. a female near delivery, ib. — *sutyā*, f. preparation and consecration of the Soma on the same day, ŚBr. &c. *Adyāpi*, ind. even now, just now; to this day; down to the present time; henceforth. *Adyāvadhī*, mfn. beginning or ending to-day; from or till to-day. *Adyā-śvā*, n. the present and the following day, TS. *Adyāiva*, ind. this very day.

*Adyatana*, mf(ā)n. extending over or referring to to-day; now-a-days, modern; (*as*), m. the period of a current day, either from midnight to midnight,

or from dawn to dark; (*ī*), f. (in Gr.) the aorist tense (from its relating what has occurred on the same day). — *bhūta*, m. the aorist.

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

अद्यु *á-dyu*, mfn. not burning or not sharp, RV. vii, 34, 12.

*A-dyūt*, mfn. destitute of brightness, RV. vi, 39, 3.

अद्युत *a-dyūtyā* (4), *am*, n. unlucky gambling, RV. i, 112, 24; (mfn.), not derived from gambling, honestly obtained.

अद्रव *a-drava*, mfn. not liquid.

अद्रव्य *a-dravya*, *am*, n. a nothing, a worthless thing; (mfn.), having no possessions.

अद्रि *ádri*, is, m. ( $\sqrt{ad}$ , Uṇ.), 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, L.; the sun, L.; N. of a measure; the number seven; N. of a grandson of Pṛithu.

— *karṇī*, f. the plant *Clitoria Ternatea* Lin. — *kilā*, f. the earth, L. — *kṛita-sthalī*, f., N. of an Apsaras.

— *ja*, mfn. produced from or found among rocks or mountains; (*ā*), f. the plant *Sainhalī*; N. of Pārvati or Durgā; (*am*), n. red chalk. — *jā*, mfn. produced from (the friction of) stones, RV. iv, 40, 5; N. of the soul, KāthUp. — *jūta* (*ádri*-), mfn. excited by (the friction of) stones, RV. iii, 58, 8. — *tanya*, f. 'mountain-daughter,' N. of Pārvati; N. of a metre (of four lines, each containing twenty-three syllables). — *dugdha* (*ádri*-), mfn. not pressed out or extracted with stones, RV. — *dvish*, m. the enemy of mountains or clouds, i. e. Indra, L. — *nandinī*, f., N. of Pārvati. — *pati*, m. 'lord of mountains,' the Himālaya. — *barhas* (*ádri*-), mfn. fast as a rock, RV. x, 63, 3; TBr. — *budhna* (*ádri*-), mfn. rooted in or produced on a rock or mountain, RV. x, 108, 7; VS. — *bhīd*, mfn. splitting mountains or clouds, RV. vi, 73, 1; (*t*), m., N. of Indra, L. — *bhū*, mfn. mountain-born, found or living among mountains; (*ūs*), f. the plant *Salvinia Cucullata*.

— *mātri* (*ádri*-), mfn. having a rock or mountain for a mother, RV. ix, 86, 3. — *mūrdhan*, m. the head or summit of a mountain. — *rāj* or *-rāja*, m. 'king of mountains,' the Himālaya. — *vat* (voc. *vas*), m. armed with stones or thunderbolts, RV. — *vahni*, m. fire on or in a mountain or rock. — *śayya*, m. 'having the mountain for a couch,' Śiva, L. — *śriṅga*, n. a mountain-peak. — *shuta* (*ádri*-), mfn. prepared with stones, RV. — *samhata* (*ádri*-), mfn. expressed with stones, RV. ix, 98, 6. — *sānu*, mfn. lingering on the mountains, RV. vi, 65, 5. — *sāra*, m. 'essence of stones,' iron. — *sāra-maya*, mfn. made of iron. *Adrindra* or *adrīśa*, m. 'lord of mountains,' the Himālaya.

*Adrikā*, f., N. of an Apsaras.

अद्रुह *a-drūh* (nom. *a-dhrūk*), mfn. free from malice or treachery, RV.

*A-druhāṇa* [RV. v, 70, 2] or *a-druhvan* [SV.], mfn. id.

*A-droghā*, mfn. free from falsehood, true, RV.; (*á-drogham*), ind. without falsehood, RV. viii, 60, 4. — *vāc* (*ádrogha*-), mfn. free from malice or treachery in speech, RV.; AV. *Ádroghāvita*, mfn. loving freedom from malice or treachery, AV.

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

*A-drohin*, mfn. free from malice or treachery.

अद्रेश्य *a-dreśya*, mfn. invisible, MuṇḍUp.

अद्वन् *advān*, mfn. ( $\sqrt{ad}$ ), ifc. (e. g. *agrā-dvān*), eating.

अद्वय *a-dvaya*, mfn. not two, without a second, only, unique; (*as*), m., N. of a Buddha; (*am*), n. non-duality, unity; identity (especially the identity of Brahma with the human soul or with the universe, or of spirit and matter); the ultimate truth. — *vādin*, m. one who teaches *advaya* or identity, a Buddha; a Jaina; (cf. *advaita-vādin*.) *Advayānanda*, m., N. of an author, and of a founder of the Vaishṇava sect in Bengal (who lived at the close of the fifteenth century).

*A-dvayat* [RV. iii, 29, 5] or *á-dvayas* [RV. i, 187, 3 & viii, 18, 6], mfn. free from duplicity.

*A-dvayāvin* [RV.] or *á-dvayu* [RV. viii, 18, 15], mfn. free from double-dealing or duplicity.

अद्वार *á-dvār*, f. not a door, ŚBr.; MBh.

*A-dvāra*, *am*, n. a place without a door; an entrance which is not the proper door, ŚBr. xiv, &c.

अद्विज *a-dvija*, mfn. destitute of Brāhmans, Mn. viii, 22.

अद्वितीय *a-dvitiya*, mfn. without a second, sole, unique; matchless.

अद्विषेय *a-dviṣeṇyā* (5), mfn. ( $\sqrt{dviṣh}$ ), not malevolent, RV.

*A-dveshā*, mfn. not malevolent (nom. du. f. °*ḷ*), RV. viii, 68, 10 & x, 45, 12. — *rāgin*, mfn. free from malevolence and passionate desire.

*Adveshās*, ind. without malevolence, RV.

*Adveshin*, mfn. free from malevolence.

*Adveshṭṛi*, *ṭā*, m. not an enemy, a friend.

अद्वैत *á-dvaita*, mfn. destitute of duality, having no duplicate, ŚBr. xiv, &c.; peerless; sole, unique; epithet of Viṣṇu; (*am*), n. non-duality; identity of Brahmā or of the Paramātmān or supreme soul with the Jīvātman or human soul; identity of spirit and matter; the ultimate truth; title of an Upanishad; (*ena*), ind. solely. — *vādin*, *ī*, m. one who asserts the doctrine of non-duality. *Advaitānanda*, m. = *advayānanda*, q. v. *Advaitōpanishad*, f., N. of an Upanishad.

*A-dvaidha*, mfn. not divided into two parts, not shared; not disunited; free from malice, straightforward.

अध *ádha* or *ádhā*, ind., Ved. (= *átha*; used chiefly as an inceptive particle), now; then, therefore; moreover, so much the more; and, partly.

*Adha-ádha*, as well as, partly partly. *Adha-priya*, mfn. (you who are) now pleased (voc. du. °*yā*), RV. viii, 8, 4.

अधः *adhah*, &c. See *अधस्*.

अधन *a-dhana*, mfn. destitute of wealth.

*A-dhanya*, mfn. not richly supplied with corn or other produce; not prosperous; unhappy.

अधम *adhamá*, mfn. (see *ádharma*), lowest, vilest, worst; very low or vile or bad (often ifc., as in *narádhama*, the vilest or worst of men); (*as*), m. an unblushing paramour; (*ā*), f. a low or bad mistress [cf. Lat. *infimus*]. — *bhṛita* or *-bhṛitaka*, m. a servant of the lowest class, a porter. — *rṇa* (*ri*) or *-rṇika* (*ri*), m. one reduced to inferiority by debt, a debtor. — *śākha* (?), N. of a region, (gaṇa *gahādi*, q. v.) *Adhamāṅga*, n. 'the lowest member,' the foot. *Adhamācāra*, mfn. guilty of vile conduct. *Adhamārdha*, n. the lower half, the lower part. *Adhamārdhya*, mfn. connected with or referring to the lower part, Pāṇ. iv, 3, 5.

अधमर्षी *adhama-rṇa*, &c. See *adhamá*.

अधर *ádharma*, mfn. (connected with *adhás*), lower, inferior; tending downwards; low, vile; worsted, silenced; (*as*), m. the lower lip, the lip; (*āt*), abl. ind., see s. v. below; (*asmāt*), abl. ind. below, L.; (*ā*), f. the lower region, nadir; (*am*), n. the lower part; a reply; Pudendum Muliebre, L. [Lat. *inferus*]. — *kaṇṭhā*, m. n. the lower neck, lower part of the throat, VS. — *kāya*, m. the lower part of the body. — *tas*, ind. below, Pāṇ. v, 3, 35, Sch. — *pāna*, n. 'drinking the lip,' kissing. — *madhu*, n. the moisture of the lips. — *sapatna* (*ádharma*-), mfn. whose enemies are worsted or silenced, MaitrS. — *svastika*, n. the nadir. — *hanú*, f. the lower jaw-bone, AV. *Adharāmrīta*, n. the nectar of the lips. *Adharāraṇī*, f. the lower of the two pieces of wood used in producing fire by friction, ŚBr. &c. *Adharāvalopa*, m. biting the lip. *Adhari-kṛita*, mfn. worsted, eclipsed, excelled, Śāk. (v. l.) *Adhari-bhūta*, mfn. worsted (as in a process), Yājñ. ii, 17. *Adhare-dyus*, ind. the day before yesterday, Pāṇ. v, 3, 22. *Adharōttara*, mfn. lower and higher; worse and better; question and answer; nearer and further; sooner and later; upside down, topsy-turvy. *Adhar-oshṭha* or *adharāushṭha*, m. the lower lip; (*am*), n. the lower and upper lip.

*Adharaya*, Nom. P. *adharayati*, to make inferior, put under; eclipse, excel.

*Adharastāt*, ind. below, L.