

a temple attendant upon an idol (the priest subsisting by appropriating to himself offerings to deities for which future punishment is assigned), L. — **hanana**, n. suicide, L. — **hita**, mfn. beneficial to one's self; (*am*), n. one's own profit, L. — **hitāyana**, m. = *bhavāyana*, q. v., Hariv. 12608. **Ātmā-dishṭa**, m. 'self-dictated,' a treaty dictated by the party wishing it himself, L. **Ātmādhika**, mf(ā)n. 'more than one's self,' dearer than one's self, Kathās. **Ātmādhīna**, mfn. depending on one's own will, Āp.; Sārng.; one whose existence depends on the breath or on the principle of animal life, sentient, L.; (*as*), m. a son, L.; a wife's brother, L.; the jester in a play, L.; (cf. *ātma-vīra* and *ātmanīna*.) **Ātmānanda**, mfn. rejoicing in the soul or supreme spirit, NṛisUp. **Ātmānapeksha**, mfn. not regarding one's self, not selfish, Kathās. **Ātmāparādha**, m. one's own offence, personal transgression, R. v, 79, 5; Hit. **Ātmāpahāra**, m. 'taking away self,' concealing of self, dissimulation, see *apa-hāra*; —*ka*, mfn. self-concealing, dissembling, pretending to belong to a higher class than one's own, Mn. iv, 255. **Ātmāpahārin**, mfn. self-deceiving, self-concealing, dissembling, MBh. i, 3014 (= v, 1611). **Ātmābhīmāni-tā**, f. self-respect, MBh. iii, 17379. **Ātmābhilāsha**, m. the soul's desire, Megh. **Ātmāmisha**, m. a peace made after having sacrificed one's own army, Kām. **Ātmārāma**, mfn. rejoicing in one's self or in the supreme spirit, BhP. &c. **Ātmārtham**, ind. for the sake of one's self, Kathās. **Ātmārthe**, ind. id., MBh. **Ātmāsīn**, m. 'self-eater,' a fish (supposed to eat its young), L. **Ātmāsraya**, m. dependance on self or on the supreme spirit; *ātmāśrayōpanishad*, f., N. of an Upanishad. **Ātmēśvara**, m. master of one's self, Kum. iii, 40. **Ātmōdaya**, m. self-advantage or elevation, L. **Ātmōdbhava**, m. (= *ātma-sambhava*) a son, Ragh. xviii, 11; (*ā*), f. a daughter, L.; the plant Glycine Debilis Roxb., L. **Ātmōpajivin**, mfn. living by one's own labour, Mn. vii, 138; viii, 362 ['one who lives by his wife,' Comm.]; Gaut. **Ātmōpanishad**, f., N. of an Upanishad. **Ātmōpama**, mfn. like one's self. **Ātmāpamya**, n. 'likeness to self,' instr. *omyena*, by analogy to one's self, Hit. **Ātmaka**, mf(ikā)n. belonging to or forming the nature of (gen.), MBh. xv, 926; having or consisting of the nature or character of (in comp.), ChUp. [cf. *saṅkalpātma*]; consisting or composed of, Mn.; MBh. &c.; (cf. *pañcātma* &c.) **Ātmakīya**, mfn. one's own, MBh. i, 4712. **Ātmanā**, instr. of *ātman*, in comp. [but not in a Bahuvrihi] with ordinals, Pāṇ. vi, 3, 6; (cf. the Bahuvrihi compounds *ātma-caturtha* and *pañcama*.) — **trītiya**, mfn. 'third with one's self,' being one's self the third, Śak.; Kathās. — **daśama**, mfn. being one's self the tenth, Pat. — **dvītiya**, mfn. being one's self the second, i. e. together with some one else, Hit. — **pañcama**, mfn. being one's self the fifth, R. — **saptama**, mfn. being one's self the seventh, MBh. xvii, 25. **Ātmanīna**, mf(ā)n. (Pāṇ. v, 1, 9 & vi, 4, 169) appropriate or good or fit for one's self, Prab.; Bhaṭṭ.; (= *ātmādhīna*, q. v.) sentient, L.; (*as*), m. a son, L.; a wife's brother, L.; the jester in a play, L. **Ātmaniya**, mf(ā)n. one's own, Lalit. **Ātmane**, dat. in comp. for *ātman*, Pāṇ. vi, 3, 7 & 8. — **pada**, n. 'word to one's self,' form for one's self, i. e. that form of the verb which implies an action belonging or reverting to self, the terminations of the middle voice, Pāṇ. i, 4, 100 & 3, 12. — **padin**, mfn. taking the terminations of the middle voice, Pāṇ. Comm. — **bhāsha**, mfn. id., Pat.; (*ā*), f. = *pada*, q. v., Pāṇ. vi, 3, 7, Kāś. **Ātmanya**, mf(ā)n. being connected with one's self, TāṇḍyaBr. **Ātmī-√1. kṛi**, to make one's own, take possession of, Kād. **Ātmī-bhāva**, m. becoming part of the supreme spirit. **Ātmīya**, mf(ā)n. one's own, Yājñ. ii, 85; R. &c. **Ātmeyā**, ās, m. pl. a class of divinities also called *Ātmyā* (and named together with the *Āpyā*), MaitrS. **Ātmyā**, ās, m. pl. id., TBr.; (cf. *an-* and *etad-*.) **आत्यन्तिक** *ātyantika*, mf(ī)n. (fr. *aty-anta*), continual, uninterrupted, infinite, endless, Mn. ii, 242 seq.; Bhag. &c.; entire, universal (as the world's destruction &c.), BhP.; Sarvad. **आत्ययिक** *ātyayika*, mfn. (fr. *aty-aya*; *gaṇa*

vinayādi, q. v.), 'having a rapid course,' not suffering delay, urgent, Mn. vii, 165; MBh. &c.; requiring immediate help (as a disease), Suśr.

आत्र *ātra*, am, n. (fr. *ātri*), N. of different Sāmans.

Ātreya, as, m. (Pāṇ. iv, 1, 122, Comm.) a descendant of Atri, ŚBr. xiv, &c.; N. of a physician, Bhpr.; a priest who is closely related to the Sadasya (perhaps because this office was generally held by a descendant of Atri), ŚBr. iv; AitBr.; N. of Śiva, L.; chyle, L.; (*ī*), f. a female descendant of Atri, Pāṇ. ii, 4, 65; (with *śākhā*) the Śākhā of the Ātreyas; a woman who has bathed after her courses, ŚBr. i; Mn. xi, 87; Yājñ. iii, 251; N. of a river in the north of Bengal (otherwise called Tistā), MBh. ii, 374; (*am*), n., N. of two Sāmans, ĀsvGr. &c.; (*ās*), m. pl., N. of a tribe, MBh. vi, 376; (for *atrayas*, m. pl. of *atri*, q. v.) the descendants of Atri, MBh. iii, 971. **Ātreya-pūtra**, m., N. of a teacher, ŚBr. xiv.

Ātreyaṇa, as, m. a descendant of an Ātreya, (*gaṇa āsvādi*, q. v.)

Ātreyaikā, f. a woman in her courses, L. **Ātreya**, mfn. fr. *ātreya*, Pāṇ. iv, 1, 89, Kāś.

आथर्वण *ātharvaṇā*, mf(ī)n. (Pāṇ. iv, 3, 133) originating from or belonging or relating to Atharvan or the Atharvans, AV.; Āp. &c.; (*ās*), m. a descendant of Atharvan or the Atharvans (as Dadhya), RV.; AV.; TS. v, &c.; a priest or Brahman whose ritual is comprised in the Atharva-veda, a conjurer, MBh. v, 1391, &c.; the Atharva-veda, ChUp. &c.; N. of a text belonging to the Atharva-veda, Comm. on KātyŚr.; (*am*), n., N. of different Sāmans; = *ātharvaṇām samūhaḥ*, (*gaṇa bhikshādi*, q. v.); an apartment (in which the sacrificer is informed by the officiating Brāhman of the happy termination of the sacrifice), L. — **rahasya**, n., N. of a work. — **siras**, n., N. of an Upanishad (belonging to the Atharva-veda).

Ātharvaṇika, mf(ī)n. belonging or relating to the Atharva-veda, Daś. &c.; (*as*), m. (Pāṇ. iv, 3, 133; vi, 4, 174; *gaṇa vasantādi*, q. v.) a Brāhman versed in the Atharva-veda.

Ātharvaṇīya-rudrōpanishad, t, f., N. of an Upanishad.

Ātharvika, mfn. relating to the Atharva-veda, VāyuP. ii.

आद *ā-da*. See *ā-√1. dā*.

आदंश *ā-√daṅś* (impf. *ādaśat*) to bite (as one's lips), BhP.

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

Ā-daśṭa, mfn. nibbled, pecked at, MBh. ii, 704; xi, 638.

आदघ *ā-√dagh*, P. (Subj. *-daghat*; aor. Subj. 2. sg. *-dhak*) to hurt, injure, RV. vi, 61, 14; TS. i; to frustrate (a wish), RV. i, 178, 1; (aor. Subj. 3. sg. *-dhak*) to happen to, befall any one (loc., as misfortune), RV. vii, 1, 21.

आदघ्न *ā-daghnā*, mfn. (for *ās-d°*) reaching up to the mouth (as water), RV. x, 71, 7.

आदत् *ādat*, impf. fr. *ā-√1. dā*, q. v.

Ā-dadī. See ib.

आदभ *ā-√dabh*, P. (Subj. *-dabhat*; 3. pl. *-dabhnuvanti*, Subj. *-dabhan* and aor. *-dabhūh*; Ved. Inf. *-dabhe*, RV. viii, 21, 16) to harm, hurt, injure, RV.

आदम् *ā-√dam*. See *dānsu-patnī*.

आदर *ā-dara*, °raṇa, &c. See *ā-√dri*.

आदरि *ā-dardirā*. See *ā-√dri*.

आदर्श *ā-darśā*, &c. See *ā-√driś*.

आदशस्य *ā-dasasya*, Nom. P. (Impv. 2. sg. *-dasasya*, 2. pl. °*syata*) to honour, be favourable to (acc.), RV. v, 50, 3; vii, 43, 5; (Pot. 2. sg. °*syas*) to present any one with (gen.), RV. vii, 37, 5; viii, 97, 15.

आदह *ā-√dah*, Caus. Pass. (Pot. *-dāhyeta*) to be burnt, ChUp.

Ā-dāhana, am, n. a place where anything is burnt, AV. xii, 5, 48; ĀsvGr.; Kauś.

आदा *ā-√1. dā*, Ā. *-datte* (Pāṇ. i, 3, 20), ep. also rarely P. (e. g. 1. sg. *-dadmi* or *-dadāmi*), Ved.

generally Ā. [Pot. 1. pl. *-dadīmahi*; impf. 3. sg. *ādatta*; perf. 1. & 3. sg. *-dade*; perf. p. *-dadānā*, RV. iv, 19, 9, or *-dadāna*, RV. x, 18, 9; AV.], but also P. (impf. sg. *ādam*, *ādas*, *ādat*, and 1. pl. *ādāma*, aor. 3. du. *āttām*, VS. xxi, 43) 'to give to one's self,' take, accept, receive from (loc., instr. or abl.), RV. &c.; to seize, take away, carry off, rob, ib.; to take back, reclaim, Mn. viii, 222 seq.; to take off or out from (abl.), separate from (abl.), RV. i, 139, 2, &c.; to take or carry away with one's self, KenaUp. (Pot. P. 1. sg. *-dadīyam*!); Mn. ix, 92; MBh.; to seize, grasp, take or catch hold of, RV. &c.; to put on (clothes), RV. ix, 96, 1; ŚvetUp.; to take as food or drink (with gen.), RV. viii, 72, 17 & (perf. Pass. 3. sg. *-dade*) 19, 31; (with acc.) Ragh. ii, 6; to undertake, begin, BhP. &c.; to choose (a path), R.; Ragh. iii, 46; (with *vacanam* &c.) to begin to speak, MBh. &c.; to begin to speak or to recite, TāṇḍyaBr.; Lāṭy. (cf. *punar-ādāyam*); to offer (as oblations), MuṇḍUp. (irreg. pr. p. *-dadāyat*); to perceive, notice, feel, MBh.; Rajat.; to keep in mind, N.; to accept, approve of, MBh. v, 7324; R.; Mālav.; Caus. (ind. p. *-dāpya*) to cause one to take, ŚāṅkhŚr.; Desid. Ā. (impf. 3. pl. *ādī-santa*) to be on the point of taking or carrying away from (gen.), TS. i; to be on the point of taking (the hand of), Daś.; to be about to take to one's self, Hcar.

Ā-tta, mfn. (Pāṇ. vii, 4, 47) taken, obtained, ChUp.; Kathās.; taken away or off, withdrawn from, ŚBr.; AitBr. &c.; seized, grasped, ChUp.; Lāṭy. &c.; perceived, felt, Mālav.; undertaken, begun, MBh. xiii, 3567. — **gandha**, mfn. having the pride taken down (according to some = *ūrta-kaṅṭha*), Śak.; Ragh. xiii, 7. — **garva**, mfn. whose pride has been taken down, humiliated, L. — **manas** or **manas-ka**, mfn. whose mind is transported (with joy), Buddh. — **lakshmi**, mfn. stripped of wealth, MBh. iii, 15671. — **vacas** (*ātta*), mfn. destitute of speech, ŚBr. iii.

Ā-dā, mfn. ifc. taking, receiving; (cf. *dāyādd*.)

Ā-datta, mfn. = *ā-tta*, q. v., Hariv. 11811.

Ā-dadī, mfn. procuring, RV. viii, 46, 8; obtaining, recovering, RV. i, 127, 6; ii, 24, 13.

Ā-dātavya, mfn. seizable; to be taken.

Ā-dātri, tā, m. a receiver, Mn.; Yājñ.

1. **Ā-dāna**, am, n. taking, seizing; receipt, Hit. iv, 94, &c.; receiving, taking for one's self, drawing near to one's self, Ragh. iv, 86; taking away or off; a cause of disease, L.; (for 2. *ā-dāna* see below.) — **vat**, mfn. receiving, obtaining, MBh. — **samiti**, f. a method of (cautious) seizing (so that no creature be hurt), Jain.

Ā-dāni, f., N. of a cucurbitaceous plant, L.

Ā-dāpana, am, n. causing to seize, KātyŚr.; ĀsvŚr.

1. **Ā-dāya**, mfn. ifc. taking, seizing.

2. **Ā-dāya**, ind. p. having taken; with, along with, AV. &c. — **cara**, mf(ī)n. one who goes away after having taken, Pāṇ. iii, 2, 17.

1. **Ā-dāyamāna** (= *ā-dadāna*), mfn. taking, seizing, MBh.; (for 2. see *ā-√dai*.)

Ā-dāyin, mfn. a receiver, inclined to receive, AitBr.; (ifc.) Mn.; v. l. *ā-dhāyin*, q. v.

Ā-ditsā, f. (fr. Desid.) the wish to take.

Ā-ditsu, mfn. (fr. id.) wishing to take or obtain; greedy of gain, Kād.; Hit.; Kum. &c.

Ā-deya, mfn. to be appropriated; to be received; to be taken away; v. l. for *ā-dheya*, q. v.

आदा *ā-√4. dā*, P. *ā-dyati*, to bind on, fasten to, AV.

2. **Ā-dāna**, am, n. binding on or to, fettering, AV.; horse-trappings, L.; (for 3. *ā-dāna* see below under *ā-√do*.)

आदादिक *ādādika*, mfn. belonging to the *gaṇa ad-ādi* of the Dhātupāṭha, or to the second class of roots of which the first is *√ad*.

आदि 1. *ādi*, is, m. beginning, commencement; a firstling, first-fruits; ifc. beginning with, et cætera, and so on (e. g. *indrādayaḥ surāḥ*, the gods beginning with Indra, i. e. Indra &c.; *grihādī-yukta*, possessed of houses &c.; *evamādīni vastūni*, such things and others of the same kind; *śayyā khatvādiḥ* [Comm. on Pāṇ. iii, 3, 99], *śayyā* means a bed &c.; often with *-ka* at the end, e. g. *dānadharmādīkam* [Hit.], liberality, justice, &c.); *ādau*, ind. in the beginning, at first. — **kara**, m. the first maker, the creator; N. of Brahman, L. — **karṇi**, f. a species of plant, L. — **kartri**, m. (cf. *-kara*) the creator, Bhag.; R. — **karman**, n. the