miserly, poor; irreligious, impious.

अदाभ्य *a.* Ved. 1 Faithful, trusty. –2 Uninjured, unhurt. –3 Pure, undefiled. –4 Unapproachable.

अदाय *a.* [नास्ति दायो यस्य] Not entitled to a share.

अदायाद *a.* 1 Not entitled to be an heir; **पुमान्दायादोऽदायादा स्त्री** Nir.; **कानीनश्च सहोढश्च क्रीतः पौनर्भवस्तथा। स्वयंदत्तश्च शौद्रश्च षडदायादबांधवाः॥** Ms. 9. 160. –2 Destitute of heirs.

अदायिक *a.* (की *f.*) [दायमर्हति दाय-ठक् न. ब.] 1 That which is not claimed by an heir; destitute of heirs; **अदायिकं धनं राजगामि** Kâty. –2 Not relating to inheritance.

अदारः [न. ब.] 1 One who has no wife, a widower or bachelor. –2 [न. त.] Not injuring or tearing.

अदासः A free man; Ms. 10. 32.

अदाह्य *a.* 1 Incombustible. –2 Not fit to be burnt on the funeral pile. –3 Not capable of being burnt, epithet of परमात्मन्.

अदिक् *a.* Ved. Having no direction or region of the world for oneself; banished from beneath the sky.

अदिति *a.* [न दीयते खंड्यते बध्यते बृहत्त्वात्; दो-क्तिच्] Free, not tied; boundless, unlimited, inexhaustible; entire, unbroken; happy, pious (mostly Ved. in all these senses). **–तिः** [अत्ति प्राणिजातं; अद्-इतिच्] 1 Devourer *i. e.* death; यद्देवासृजत तत्तदत्तुमभ्रियत, सर्वं वा अत्तीति तददितेरदितित्वं *Bri. Ar.* Up. –2 An epithet of God. **–तिः** *f.* [न दातुं शक्तिः] 1 Inability to give, poverty. –2 [दातुं छेत्तुं अयोग्या] (*a*) The earth. (*b*) The goddess Aditi, mother of the Adityas, in mythology represented as the mother of gods; see further on. (*c*) Freedom, security; boundlessness, immensity of space (opp. to the earth). (*d*) Inexhaustible abundance, perfection. (*e*) The lunar mansion called पुनर्वसु. (*f*) Speech; या प्राणेन संभवत्यदितिर्देवतामयी (शब्दादीनां अदनात् अदितिः *Sankara*). (*g*) A cow. (*h*) Milk; wife (?). **–ती** (*dual*) Heaven and earth. [अदिति literally means 'unbounded', 'the boundless Heaven,' or, according to others, 'the visible infinite, the endless expanse beyond the earth, beyond the clouds, beyond the sky.' According to Yáska आदितिरदीना देवमाता, and the verse beginning with अदितिर्द्यौः &c. Rv. 1. 89. 16 he interprets by taking अदिति to mean अदीन *i. e.* अनुपक्षीण, न द्यौर्यां क्षयोस्ति इति. In the *Rigveda* Aditi is frequently implored 'for blessings on children and cattle, for protection and for forgiveness'. She is called 'Devamata' being strangely enough represented both as mother and daughter of Daksha. She had 8 sons; she approached the gods with 7 and cast away the 8th (*Martanda*, the sun.) In another place Aditi is addressed as 'supporter of the sky, sustainer of the earth, sovereign of this world, wife of Vishnu', but in the *Mahabharata*, *Ramayana* and *Puranas*, Vishnu is said to be the son of Aditi, one of the several daughters of Daksha and given in marriage to Kasyapa by whom she was mother of Vishnu in his dwarf incarnation, and also of Indra, and she is called mother of gods and the gods her sons, 'aditinandanas'; See Daksha and Kasyapa also]. **–Comp. –जः,-नंदनः** a god, divine being.

अदीन *a.* Not low or depressed, high-spirited; mighty, not poor; rich, happy. **–Comp. –आत्मन्,–वृत्ति,–सत्त्व** *a.* not depressed in spirit, high-spirited, high-mettled.

अदीर्घ *a.* Not long. **–Comp. –सूत्र,–सूत्रिन्** *a.* [न दीर्घं सूत्रं सूत्रवत् विस्तारो यस्य] quick, prompt in action.

अदुःख *a.* [न. ब.] Free from evil, propitious. **–Comp. –नवमी** the propitious 9th day in the bright half of भाद्रपद when women worship Devi to avert evil for the ensuing year.

अदुच्छुन *a.* Ved. Free from evil, propitious.

अदुर्ग *a.* 1 Not inaccessible, not difficult of access. –2 Destitute of forts; °**विषय**: an unfortified country.

अदुर्मुख *a.* Ved. Unremitting, zealous, cheerful.

अदू *a.* Ved. Not zealous, dilatory; not worshipping.

अदूर *a.* Not distant, near (in time or space); °**वर्तिनीं सिद्धिं राजन् विगणयात्मनः** R. 1. 87; °**उज्झितवर्त्मसु मृगद्वंद्वेषु** 1. 40; °**त्रिंशाः** Sk. not far from 30, i. e. nearly 30; °**कोपा हि सुनिजनप्रकृतिः** K. 142 easily provoked, irascible. **–रं** Proximity, vicinity; **वसन्नदूरे किल चंद्रमौलेः** R. 6. 34; **त्रिंशतोऽदूरे वर्तते इति अदूरत्रिंशाः** Sk.; **अदूरे,-रं,-रेण,-रतः-रात्** (with gen. or abl.) not far from, at no great distance from; **अदूरे प्रियासमागमं ते प्रेक्षे** V. 3 not far distant, very near.

अदूषित *a.* Not vitiated, uncorrupted, unspotted, irreproachable; °**धी** possessing an uncorrupted soul.

अदृप्त *a.* Not proud, not vain; °**ऋतु** not proud-minded, sober, calm.

अदृश् *a.* [न. ब.] 1 Sightless, blind. –2 Not seeing, not perceiving.

अदृश्य *a.* 1 Invisible; **किमपि भूतमदृश्यरूपं** Ku. 4. 45. –2 Not capable of being seen, epithet of परमेश्वर. **–Comp. –करणं** rendering invisible, a part of a conjurer's legerdemain.

अदृष्ट *a.* 1 Invisible, not seen; °**पूर्व** not seen before. –2 Not known or experienced, not felt; °**विरहव्यथं** H. 1. 145. –3 Unforeseen, not observed or thought of; unknown, unobserved. –4 Not permitted or sanctioned, illegal; **न चादृष्टां (वृद्धिं) पुनर्हरेत्** Ms. 8. 153. **–ष्टः** N. of some venomous substance or vermin. **–ष्टं** 1 The invisible one. –2 Destiny, fate, luck (good or bad); **दैवमिति यदपि कथयसि पुरुषगुणः सोप्यदृष्टाख्यः** Pt. 5. 30. –3 Virtue or vice as the eventual cause of pleasure or pain. (Fate is supposed to be the result of good or bad actions done in one state of existence and experienced in another, the performance of good deeds being rewarded with residence in Heaven, and of bad deeds, visited with condemnation to Hell; **धर्माधर्मावदृष्टं स्यात् धर्मः स्वर्गादिसाधनम्... अधर्मो नरकादीनां हेतुर्नैदितकर्मजः** Bhâshâ. P. 161-2. The Vedântins do not recognize अदृष्ट or luck; **तैर्हि कर्मणः सूक्ष्मावस्थापन्नसंस्कारविशेष एव अदृष्टस्थानीयत्वेनांगीक्रियते; अदृष्टं आत्मधर्म इति नैयायिका वैशेषिकादयश्च, सांख्यपातंजलास्तु बुद्धिधर्म इत्यभ्युपगच्छंति** Tv.). –4 An unforeseen calamity or danger (such as from fire, water &c.). **–Comp. – अर्थ** *a.* [ब.] having a metaphysical or occult meaning, metaphysical; having an object not evident to the senses. **–कर्मन्** *a.* one who has had no practice or practical experience, not practical, inexperienced; **कर्मस्वदृष्टकर्मा यःशास्त्रज्ञोपि विमुह्यति** H. 3. 54. **–नरः,–पुरुषः** one of the 20 ways of peace-making, in which no third person is seen, said of a treaty concluded by the parties themselves without a mediator H. 4. 119. **–फल** *a.* [ब.] that of which the consequences are not yet visible. (**–लं**) the (future) result of good or bad actions; the