(*ā*), f. an unmarried girl; (*am*), n. a donation which is null and void.

A-dattvā, ind. not having given, without having given.

A-datrayā, ind., Ved. not through a present.

अदद्यच् *adadry-aṅć, an, īćī, ak* (a word coined by grammarians, fr. *adas* + *aṅć*), inclining or going to that.

अदन *adana, adanīya.* See under *ad.*

अदन्त 1. *a-danta* or *a-dantaka, as, ā, am*, toothless; (*as*), m. a leech.

A-dantya, as, ā, am, not suitable for the teeth; not dental; injurious to the teeth; (*am*), n. toothlessness.

अदन्त 2. *ad-anta, as, ā, am*, (in gram.) ending in *at*, i. e. in the short inherent vowel *a*.

अदब्ध *a-dabdha, as, ā, am* (rt. *dambh* or *dabh*), Ved. not deceived or tampered with, unimpaired, unbroken, pure. — *Adabdha-dhīti, is, is, i*, Ved. whose works are unimpaired. — *Adabdha-vrata, as*, m., Ved. whose devotions or religious observances are unbroken. — *Adabdha-vrata-pramati, is*, m., Ved. of unbroken observances and superior mind; of superior mind from having unbroken observances. — *Adabdhāyu* (°*dha-āyu*), *us*, m., Ved. having unimpaired vigour or pure food; leaving uninjured the man who sacrifices. — *Adabdhāsu* (°*dha-asu*), *us, us, u*, Ved. having a pure life.

A-dabha, as, ā, am, Ved. free from deceit, unimpaired.

A-dabhra, as, ā, am, not scanty, plentiful.

A-dambha, as, ā, am, free from deceit, straightforward; (*as*), m. an epithet of Śiva; freedom from or absence of deceit; straightforwardness.

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

अदमुद्यच् *adamudry-aṅć, an, īćī, ak*, inclining or going to that. (Like *adadryaṅć*, coined by grammarians from *adas* + *aṅć*.)

Adamuy-aṅć or *adamūy-aṅć* = the preceding.

अदम्य *a-damya, as, ā, am*, untameable.

अदय *a-daya, as, ā, am* (rt. *day*), merciless, unkind; (*am*), ind. ardently.

A-dayālu, us, us, u, unkind.

अदर *a-dara, as, ā, am*, not little, much. — *Adaraka, as*, m., N. of a man.

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

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

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

A-darśanīya, as, ā, am, invisible; (*am*), n. invisible condition.

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

अदशन् *a-daśan, a*, not ten. — *A-daśa-māsya, as, ā, am*, not ten months old.

अदस् 1. *adas*, m. *asau*, f. *asau*, n. *adas*, pron. that; a certain. — *Adas*, ind. thus, so; ever. — *Adaḥ-kṛitya*, having done that. — *Ado-bhavati*, he becomes that. — *Ado-maya, as, ī, am*, made of that, containing that. — *Ado-mūla, as, ā, am*, rooted in that.

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

अदस् 2. *adas*, eating, (only at the close of compound words.)

अदाक्षिण्य *a-dākshiṇya, am*, n. unkindness, rudeness.

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

अदादि *ad-ādi, is, is, i*, having *ad* at the head, i. e. belonging to the second class of roots headed by *ad*.

अदान *a-dāna, am*, n. (rt. *dā*), not giving, act of withholding; (*as, ā, am*), not giving.

A-dānya, as, ā, am, not giving, miserly.

A-dāman, ā, ā, a, Ved. not liberal, miserly.

A-dāyin, ī, inī, i, not giving.

A-dāśu, us, us, u, Ved. or *a-dāśuri, is*, m. or *a-dāśvas, ān*, m. not giving, not sacrificing, impious.

1. *a-diti, is*, f., Ved. having nothing to give, destitution; for 2. *aditi*, 3. *a-diti*, see below.

अदान्त *a-dānta, as, ā, am*, unsubdued.

अदाभ्य *a-dābhya, as, ā, am*, Ved. free from deceit, trusty; not to be trifled with; (*as*), m., N. of a libation (*graha*) in the Jyotishṭoma sacrifice.

अदायाद *a-dāyāda, as, ā, am*, not entitled to be an heir; destitute of heirs.

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

अदार 1. *a-dāra, as*, m. having no wife.

अदार 2. *a-dāra, as*, m. (rt. *dṛī*), non-injuring. — *Adāra-sṛit, t, t, t*, Ved. escaping unhurt.

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

अदाह्य *a-dāhya, as, ā, am*, incombustible.

अदिक्क *a-dikka, as, ā, am*, Ved. having no share in the horizon, banished from beneath the sky.

अदिति 2. *aditi, is*, m. (fr. rt. *ad*), Ved. devourer, i. e. death; for 1. *a-ditī*, see above.

अदिति 3. *a-diti, is, is, i* (rt. 4. *dā* or *do, dyati*; for 1. *a-diti*, see above), not tied, free; boundless; unbroken, entire, unimpaired; happy; pious; (*is*), f. freedom, security, safety; boundlessness, immensity; inexhaustible abundance; unimpaired condition, perfection; creative power; *Aditi*, the mother of the Ādityas, or of the gods; a cow; a wife; milk; the earth; speech (as symbols of the above ideas). — *Aditī*, du., Ved. heaven and earth. — *Aditi-ja* or *aditi-nandana, as*, m. a son of Aditi, an Āditya, a divine being. — *Aditi-tva, am*, n. the condition of Aditi, or of freedom, unbrokenness, &c.

अदित्सत् *a-ditsat, an, antī, at*, or *a-ditsu, us, us, u* (Desid. fr. rt. *dā*), not inclined to give.

अदिप्रभृति *adi-prabhṛiti, is*, m., *ad* &c., i. e. belonging to the second class of roots [cf. *ad-ādi*].

अदीक्षित *a-dīkshita, as, ā, am*, one who has not performed the consecrating ceremony (*dīkshā*) connected with the Soma sacrifice; one who is not concerned in that ceremony; one who has not received Brāhmanical consecration.

अदीन *a-dīna, as, ā, am*, not depressed; not low; noble-minded; rich, happy; (*as*), m., N. of a prince, also called Ahīna. — *Adīna-sattva, as, ā, am*, possessing undepressed (or unimpaired) goodness or mettle. — *Adīnātman* (°*na-ātman*), *ā, ā, a*, undepressed in spirit; high-spirited.

अदीपित *a-dīpita, as, ā, am*, not illuminated.

अदीर्घ *a-dīrgha, as, ā, am*, not long. — *Adīrgha-sūtra, as, ā, am*, not dilatory, not tedious, prompt.

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

अदुग्ध *a-dugdha, as, ā, am*, not milked out, not sucked out.

अदुच्छुन *a-duććhuna, as, ā, am*, Ved. free from evil, propitious.

अदुर्ग *a-durga, as, ā, am*, not difficult of access; destitute of a strong hold or fort. — *Adurga-vishaya, as*, m. an unfortified country.

अदुर्मख *a-durmakha, as, ā, am*, Ved. not reluctant, unremitting, cheerful.

अदुर्मङ्गल *a-durmangala, as, ā, am*, Ved. not inauspicious.

अदुर्वृत्त *a-durvṛitta, as, ā, am*, not of a bad character or disposition.

अदुष्ट *a-dushṭa, as, ā, am*, not vitiated, not bad, not guilty; innocent. — *Adushṭa-tva, am*, n. the being not vitiated; innocence.

अदू *a-dū, ūs, ūs, u*, Ved. dilatory, without zeal, not worshipping.

अदून *a-dūna, as, ā, am* (rt. *du*), uninjured, unimpaired.

अदूर *a-dūra, as, ā, am*, not distant, near; (*am*), n. vicinity. — *Adūre* or *adūrāt* or *adūratas*, ind. (with abl. or gen.) not far, near; soon. — *Adūra-bhava, as, ā, am*, situated at no great distance.

अदूषित *a-dūshita, as, ā, am*, unvitiated; unspotted, irreproachable. — *Adūshita-dhī, īs*, m. possessing an uncorrupted mind.

अदृढ *a-dṛiḍha, as, ā, am*, not firm; not decided, irresolute.

अदृपित *a-dṛipita, as, ā, am* (rt. *dṛip*), Ved. not treated haughtily (?), not thoughtless.

Adṛipta, as, a, am, Ved. not conceited, not vain. — *Adṛipta-kratu, us, us, u*, having not vain designs; sober-minded.

Adṛipyat, an, antī, at, Ved. not conceited.

अदृश् *a-dṛiś, k, k, k* (rt. *dṛiś*), sightless, blind.

A-dṛiśya, as, ā, am, invisible, latent; not fit to be seen. — *Adṛiśya-karaṇa, am*, n. act of rendering invisible; title of a part of a treatise on magic.

A-dṛiśyat, an, antī, at, invisible; (ī), f., N. of Vasishṭha's daughter-in-law.

A-dṛishṭa, as, ā, am, unseen, unforeseen; invisible; not experienced; unobserved, unknown; unsanctioned; (*as*), m., Ved., N. of some venomous substance or vermin; (*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 (such as a former birth), and the corresponding (apparently arbitrary) reward or punishment with which he is visited in another (which may be either the present life or a future birth); destiny, fate; luck, bad luck. — *Adṛishṭa-karman, ā, ā, a*, one who has not seen practice. — *Adṛishṭa-kāma, ās*, m. passionate attachment to an object that has never been seen. — *Adṛishṭa-ja, as, ā, am*, produced or resulting from fate. — *Adṛishṭa-nara* or *adṛishṭa-puruṣha, as*, m. (no third person or mediator being seen), a treaty concluded by the parties personally. — *Adṛishṭa-para-sāmarthya, as*, m. one who has not experienced the power of an enemy. — *Adṛishṭa-pūrva, as, ā, am*, never seen before. — *Adṛishṭa-phala, as, ā, am*, having consequences that are not yet visible; (*am*), n. result or consequence which is not yet visible, i. e. hidden in the future. — *Adṛishṭa-rūpa, as, ā, am*, having an invisible shape. — *Adṛishṭa-vat, ān, atī, at*, connected with or coming from destiny; lucky or unlucky; fortunate. — *Adṛishṭa-han, ā*, m., Ved. destroyer of venomous vermin. — *Adṛishṭārtha* (°*ṭa-ar*°), *as, ā, am*, having a transcendental object, metaphysical, having an object not evident to the senses (as a science). — *Adṛishṭāśruta-pūrvatva* (°*ṭa-aś*°), *am*, n. quality of never having been seen or heard before.