A-dṛishṭi, is, or *a-dṛishṭikā,* f. a displeased or malicious look, an evil eye.

अदेय *a-deya, as, ā, am,* improper or unfit to be given; (*am*), n. an object which, in law, it is either not right or not necessary to give or surrender. — *Adeya-dāna, am,* n. an illegal gift.

अदेव *a-deva, as, ā, am* (rt. *div*), not divine, not of divine origin, not referring to any deity; godless, impious; (*as*), m. one who is not a god. — *Adeva-mātṛika, as, ā, am,* not having the gods as mothers, not suckled by any deity, i. e. not rained upon.

A-devaka, as, ā, am, not referring to or intended for any deity.

A-devatā, f. one who is not a deity.

A-devatra or *a-devatrā,* ind., Ved. not towards the gods.

A-devayat, an, antī, at, or *adevayu, us, us, u,* Ved. indifferent to the gods, irreligious.

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

अदेवृघ्नी *a-devṛi-ghnī,* f., Ved. not destructive to her brother-in-law.

अदेश *a-deśa, as,* m. (rt. *diś*), a wrong place, an improper place. — *A-deśa-kāla, am,* n. wrong place and time. — *Adeśa-ja, as, ā, am,* grown in a wrong place. — *Adeśa-stha, as, ā, am,* out of place, in the wrong place, one absent from his country, an absentee.

A-deśya, as, ā, am, improper or unfit to be ordered or advised or indicated; not on the spot, not present on the occasion referred to.

अदोमद *a-doma-da* or *a-doma-dha, as, ā, am,* Ved. not occasioning inconvenience.

अदोमय *ado-maya,* &c. See *adas.*

अदोह *a-doha, as,* m. (rt. *duh*), season when milking is impracticable.

A-dogdhṛi, dhā, dhrī, dhṛi (not milking), not exacting; considerate.

अद्म *adga, as,* m. (fr. rt. *ad*), a sacrificial cake, also called *puroḍāśa;* (according to others) an oblation of clarified butter.

अद्‌ट् *adṭ* or **अद्‌ड्** *addṭ.* See s. v. *aṭṭ.*

अद्धा *ad-dhā,* ind. (fr. *ad* or *a,* this), Ved. in this way; manifestly; certainly, truly. — *Addhā-tamām,* ind., Ved. most certainly. — *Addhā-purusha, as,* m., Ved. a veritable or true man. — *Addhā-bodheya, ās,* m. pl. adherents of a particular Śākhā or recension of the white Yajur-veda.

Addhāti, is, m., Ved. a wise man, a seer.

अद्धालोहकर्ण *addhyā-loha-karṇa, as, ā* or *ī, am,* Ved. having ears quite red (?).

अद्भुत *adbhuta, as, ā, am* (perhaps corrupted from *ati-bhūta,* 'exceeding that which is;' see 1. *at*), transcendental, supernatural, prodigious, 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. — *Adbhuta-karman, ā, ā, a,* performing wonderful works; exhibiting wonderful workmanship. — *Adbhuta-kratu, us, us, u,* Ved. possessing wonderful intelligence. — *Adbhuta-gandha, as, ā, am,* having a wonderful smell. — *Adbhuta-tama, am,* n. an extraordinary wonder. — *Adbhuta-tva, am,* n. wonderfulness. — *Adbhuta-darśana, as, ā, am,* having a wonderful aspect. — *Adbhuta-dharma, as,* m. a system or series of marvels or prodigies. — *Adbhuta-brāhmaṇa, am,* title of a portion of a Brāhmaṇa belonging to the Sāma-veda. — *Adbhuta-bhīma-karman, ā, ā, a,* performing wonderful and fearful works. — *Adbhuta-rasa, as,* m. the marvellous style (of poetry). — *Adbhuta-rāmāyaṇa, am,* n. title of a work ascribed to Vālmīki. — *Adbhuta-rūpa, as, ā* or *ī, am,* having a wonderful shape. — *Adbhuta-śānti, is,* m. or f. (?), N. of the sixty-seventh Pariśishṭa of the Atharva-veda. — *Adbhuta-saṅkāśa, as, ā, am,* resembling a wonder. — *Adbhuta-sāra, as,* m. the wonderful resin (of the Khadira tree, Mimosa Catechu); title of a book on the "Essence of Prodigies." — *Adbhuta-svana, as,* m. (having a wonderful sound or voice), a N. of Śiva. — *Adbhutainas* (°*ta-en*°), *ās, ās, as,* Ved. one in whom no fault is visible. — *Adbhutottarakāṇḍa* (°*ta-utt*°), *am,* n., N. of a work, an appendix to or rather an imitation of the Rāmāyaṇa. — *Adbhutopama* (°*ta-up*°), *as, ā, am,* resembling a wonder.

अद्मन् *adman, a,* n. (fr. rt. *ad*), Ved. eating; a meal; a house. — *Adma-sad, t,* m., Ved. seated (with others) at a meal (?); seated at or busy in the preparation of a meal (?); a cook (?); a mother (?). — *Admasadya, am,* n., Ved. the condition of an *admasad.* — *Admasadvan, ā, ā, a,* Ved. fit to be a companion at a meal.

Admani, is, m. fire.

Admara, as, ā, am, gluttonous.

1. *adya, as, ā, am,* fit or proper to be eaten; (*am*), n. food, anything eatable.

अद्य 2. *a-dya* or Ved. *adyā,* ind. (fr. pronom. base *a,* this, with *dya* for *dyu,* Lat. *ho-die*), to-day; now-a-days; now. — *Adya-dina* or *adya-divasa, as, am,* m. n. the present day. — *Adya-pūrvam,* ind. before now. — *Adya-prabhṛiti,* ind. from and after to-day. — *Adya-śvīna, as, ā, am,* likely to happen to-day or (*śvas*) to-morrow; (*ā*), f. a female near delivery. — *Adya-sutyā,* f. preparation and consecration of the Soma on the same day. — *Adyāpi* (°*ya-api*), ind. even now, just now; to this day; down to the present time; henceforth. — *Adyāvadhi* (°*ya-av*°), *is, is, i,* beginning or ending to-day; from or till to-day. — *Adyaiva* (*adya-eva*), ind. this very day.

Adyatana, as, ī, am, extending over or referring to to-day; occurring or current to-day or 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 gram.) the aorist tense from its relating what has occurred on the same day. — *Adyatana-bhūta, as,* m. the aorist.

Adyatanīya, as, ā, am, extending over or referring to to-day; current now-a-days.

अद्यु *a-dyu, us, us, u,* Ved. blunt.

अद्युत् *a-dyut, t, t, t,* Ved. destitute of brightness.

अद्यूत्य *a-dyūtya, am,* n., Ved. unlucky gambling; (according to others) the watch just before the dawn; (*as, ā, am*), not derived from gambling, honestly obtained.

अद्रव *a-drava, as, ā, am,* not liquid.

अद्रव्य *a-dravya, am,* n. a nothing, a worthless thing.

अद्रि *adri, is,* m. (said to be fr. rt. *ad,* but perhaps from *a,* not, and *dṛī,* to split, not liable to be split), 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; the sun; N. of a measure; the number seven; N. of a grandson of Pṛithu. — *Adri-karṇī,* f. a plant, Clitoria Ternatea Lin. — *Adri-kīlā,* f. the earth. — *Adri-kṛita-sthalī,* f., N. of an Apsaras. — *Adri-ja, as, ā, am,* produced from or found among rocks or mountains; (*ā*), f., N. of a plant, Saiṇhalī; N. of Pārvatī or Durgā; (*am*), n. red chalk. — *Adri-jā, ās,* m., Ved. produced from (the friction of) stones. — *Adri-jūta, as, ā, am,* Ved. excited by (the friction of) stones. — *Adri-tanayā,* f. the mountain-daughter, i. e. Pārvatī; N. of a metre of four lines, each containing twenty-three syllables. — *Adri-dugdha, as, ā, am,* Ved. milked, i. e. expressed with stones. — *Adri-dvish, t,* m. the enemy of mountains or clouds, i. e. Indra. — *Adri-nandinī,* f., N. of Pārvatī. — *Adri-pati, is,* m. the Himālaya as the lord of mountains. — *Adri-barhas, ās, ās, as,* Ved. mountain-high. — *Adri-budhna, as, ā, am,* Ved. rooted in or produced on a rock or mountain. — *Adri-bhid, t, t, t,* Ved. splitting mountains or clouds; (*t*), m., N. of Indra. — *Adri-bhū, ūs, ūs, u,* mountain-born, found or living among mountains; (*ūs*), f. a plant, probably Salvinia Cucullata. — *Adri-mātṛi, tā, tri, tṛi,* Ved. having a rock or mountain for a mother. — *Adri-mūrdhan, ā,* m. the head or summit of a mountain. — *Adri-rāj, t,* or *adri-rāja, as,* m. Himālaya as the king of mountains. — *Adri-vat, ān,* voc. *as,* m., Ved. armed with stones or thunderbolts. — *Adri-vahni, is,* m. fire on or in a mountain or rock. — *Adri-śayya, as,* m. having the mountain for his couch, i. e. Śiva. — *Adri-śṛinga, am,* n. a mountain-peak. — *Adri-shuta, as, ā, am,* Ved. prepared with stones. — *Adri-saṃhata, as, ā, am,* Ved. expressed with stones. — *Adri-sānu, us, us, u,* Ved. lingering on the mountains. — *Adri-sāra, as,* m. essence of stones, i. e. iron. — *Adri-sāra-maya, as, ī, am,* made of iron. — *Adrīndra* (°*dri-in*°) or *adrīsa* (°*dri-īś*°), *as,* m. the lord of mountains, i. e. Himālaya.

Adrikā, f., N. of an Apsaras.

अद्रुह् *a-druh, dhruk, k, k,* or *adruhvan, ā, ā, a* (rt. *druh*), Ved. free from malice or treachery.

A-drogha, as, ā, am, Ved. free from falsehood, true; (*am*), ind. without falsehood. — *Adrogha-vāć, k, k, k,* Ved. free from malice or treachery in speech. — *Adroghāvita* (°*gha-av*°), *as, ā, am,* Ved. loving freedom from malice or treachery.

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

A-drohin, ī, iṇī, i, free from malice or treachery.

अद्वन् *advan, ā, ā, a* (fr. rt. *ad*), eating; (used at the end of compound words.)

अद्वय *a-dvaya, as, ā, am,* not two, without a second, only, unique; (*as*), m., N. of Buddha; (*am*), n. non-duality, unity; identity, especially the identity of Brahma with the universe or with the soul, or of spirit and matter; the ultimate truth. — *Advaya-vādin* or *advaita-vādin, ī,* m. Buddha; a Jaina; one who teaches *advaya* or identity. — *Advayānanda* (°*ya-ān*°), *as,* 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, an, or *a-dvayas, ās,* m., Ved. free from duplicity.

A-dvayāvin, ī, or *a-dvayu, us,* m., Ved. free from double dealing or duplicity.

अद्वार *a-dvāra, am,* n. a place without a door; an entrance which is not the proper door.

अद्विज *a-dvija, as, ā, am,* destitute of Brāhmans.

अद्वितीय *a-dvitīya, as, ā, am,* without a second, sole, unique; matchless.

अद्विषेण्य *a-dviṣheṇya, as, ā, am* (rt. *dvish*), Ved. not to be disliked; not malevolent.

A-dvesha, as, ā, am, Ved. not malevolent. — *A-dvesha-rāgin, ī, iṇī, i,* free from malevolence and passionate desire.

Adveshas, ind., Ved. without malevolence, without opposition.

Adveshin, ī, iṇī, i, free from malevolence.

Adveshṭṛi, ā, m. not an enemy; a friend.

अद्वैत *a-dvaita, as, ā, am,* destitute of duality, having no duplicate; peerless; sole, unique; epithet of Viṣhṇu; (*am*), n. non-duality; identity, especially the identity of Brahma with the universe or with the soul, or of spirit and matter; the ultimate truth; title of an Upanishad. — *Advaitena,* ind. solely. — *Advaitānanda* (°*ta-ān*°), *as,* m. =