preceded by intelligence; beginning with non-intelligence; (*am*), ind. ignorantly. — *Abuddhi-mat, ān, atī, at*, unwise, ignorant, foolish.

A-budh, bhut, t, t, or *a-budha, as, ā, am*, stupid, foolish; (*as*), m. a fool.

A-budhya, as, ā, am, Ved. not to be perceived; not to be awakened.

A-budhyamāna, as, ā, am, not being awake.

A-bodha, as, m. ignorance, stupidity; (*as, ā, am*), ignorant, stupid; puzzled, perplexed. — *A-bodha-gamya, as, ā, am*, incomprehensible.

A-bodhanīya, as, ā, am, unintelligible; not to be awakened or aroused.

अबुध्न *a-budhna, am*, n., Ved. 'having no bottom or root,' the air or intermediate region.

अब्ज *ab-ja, as, ā, am* (fr. *ap* and rt. *jan*), born in water; (*as*), m. the conch; the moon; the tree Barringtonia Acutangula; Dhanvantari, physician of the gods, produced at the churning of the ocean; N. of a son of Viśala; (*am*), n. a lotus; a large number of millions. — *Abja-ja, as*, m. an epithet of Brahmā (sprung at the creation from the lotus, which arose from the navel of Vishṇu). — *Abja-dṛiś, k, k, k*, or *abja-nayana, as, ā, am*, or *abja-netra, as, ā, am*, lotus-eyed, having large fine eyes. — *Abja-bāndhava, as*, m. the sun (friend of the lotus). — *Abja-bhava, as*, m. Brahmā, a Brāhman. — *Abja-bhoga, as*, m. the root of a lotus. — *Abja-yoni, is*, m. epithet of Brahmā [cf. *abja-ja*]. — *Abja-vāhana, as*, m. epithet of Śiva, 'carrying the moon' on his forehead. — *Abja-hasta, as*, m. the sun (represented as holding a lotus in one hand).

Ab-jā, ās, m., Ved. born in water.

Abjinī, f. a multitude of lotus flowers. — *Abjinī-pati, is*, m. the sun.

अब्जस् *abjas, as*, n. shape, beauty [cf. *apsas*].

अब्जित् *ab-jit, t, t; t* (fr. *ap* and rt. *ji*), Ved. conquering waters.

अब्द *ab-da, as, ā, am* (fr. *ap* and rt. *dā*), giving water; (*as*), m. a cloud; a year; the grass Cyperus Rotundus; N. of a mountain. — *Abda-tantra, am*, n., N. of an astronomical work. — *Abda-vāhana, as*, m., N. of Śiva (? borne on a cloud or bearing the clouds). — *Abda-śata, am*, n. a century. — *Abda-sahasra, am*, n. a thousand years. — *Abda-sāra, as*, m. a kind of camphor. — *Abdārdha* (°*da-ar*°), *am*, n. a half year.

Abdayā, ind., Ved. out of desire of giving water.

Ab-di, is, m., Ved. a cloud. — *Abdi-mat, ān, atī, at*, Ved. possessed of clouds, giving water, impregnating (?).

अब्दुर्ग *ab-durga, am*, n. (see *ap*), a fortress surrounded by a moat or lake.

अब्देवताक *ab-devatāka* or *ab-daivata, as, ā, am* (see *ap*), having the waters as divinities, praising the waters.

अब्धि *ab-dhi, is*, m. (fr. *ap* and rt. *dhā*), a pond, lake; the ocean; sometimes used to denote the numerals 4 or (?) 7. — *Abdhi-kapha, as*, m. cuttle fish bone, being considered as the froth of the sea. — *Abdhi-ja, as, ā, am*, born in the ocean; (*au*), m. the Aśvins; (*ā*), f. spirituous liquor. — *Abdhi-jhasha, as*, m. a sea-fish. — *Abdhi-dvīpā*, f. earth; an island surrounded by the ocean. — *Abdhi-nagarī*, f., N. of Dvārakā, the capital of Kṛishṇa. — *Abdhi-navanītaka, as*, m. the moon. — *Abdhi-phena, as*, m. cuttle fish bone. — *Abdhi-maṇḍūkī*, f. the pearl oyster. — *Abdhi-śayana, as*, m., N. of Vishṇu, sleeping on the ocean at the periods of the destruction and renovation of the world. — *Abdhi-sāra, as*, m. a gem. — *Abdhy-agni, is*, m. submarine fire.

अब्भक्ष *ab-bhaksha, as, ā, am* (fr. *ap* and rt. *bhaksh*), living upon water; (*as*), m. a snake.

Ab-bhakshaṇa, am, n. living upon water, a kind of fasting.

अब्भ्र *ab-bhra.* See *abhra*, &c.

अब्रह्मचर्य *a-brahmacarya, as, ā, am*, unchaste.

A-brahma-caryaka, am, n. incontinence, coition.

अब्रह्मण्य *a-brahmaṇya, am*, n. act not proper for a Brāhman; an unbrahmanical or sacrilegious act; in theatrical language an exclamation, meaning 'help!' 'to the rescue!' 'a disgraceful deed is perpetrated!'

A-brahman, ā, ā, a, Ved. unaccompanied by devotion or devotional hymns, wanting in knowledge or divine wisdom; separated from the Brāhmans. — *Abrahma-tā*, f., Ved. want of devotion or true divine knowledge. — *A-brahma-vid, t, t, t*, not knowing Brahma or the supreme spirit.

A-brāhmaṇa, as, m. not a Brāhman; (*as, ā, am*), without Brāhmans.

A-brāhmaṇya, am, n. violation of sanctity, or of the duty of a Brāhman.

अब्रुवत् *a-bruvat, an, atī, at*, not speaking, silent.

अब्रूकृत *abrū-kṛita, am*, n. making (*abrū*) a growling; indistinctness of speech caused by shutting the lips.

अब्लिङ्ग *ab-linga, am*, n. (see *ap*), a *Sūkta* or verse addressed to the waters.

अब्विन्दु *ab-vindu, us*, m. (see *ap*), a tear.

अभ्भ् *abh.* See *ambh.*

अभक्त 1. *a-bhakta, as, ā, am*, unbelieving, not devoted, not worshipping; not attached to, detached, unconnected with; not accepted.

A-bhakti, is, f. want of devotion to, want of faith, unbelief, incredulity. — *Abhakti-mat, ān, atī, at*, undevoted to, unbelieving.

अभक्त 2. *a-bhakta, as, ā, am*, not eaten. — *A-bhakta-cchandas, as*, n. or *a-bhakta-ruc, k*, f. want of appetite.

अभक्ष *a-bhaksha, as*, m. or *a-bhakshaṇa, am*, n. not eating anything, fasting.

A-bhakshya, as, ā, am, not to be eaten. — *A-bhakshya-bhakshaṇa, am*, n. eating of prohibited food. — *Abhakshya-bhakshin, ī, iṇī, i*, eating forbidden food.

अभग *a-bhaga, as, ā, am*, without enjoyment, unfortunate.

अभग्न *a-bhagna, as, ā, am*, unbroken, entire; uninterrupted.

A-bhangura, as, ā, am, unbroken; firm; undisturbed.

A-bhajyamāna, as, ā, am, not being detached, associated, attended with.

अभद्र *a-bhadra, as, ā, am*, not good, bad, wicked; (*am*), n. badness, sin, wickedness.

अभय *a-bhaya, as, ā, am*, unfearful, not dangerous, secure; fearless, undaunted; (*as*), m., N. of Śiva; a son of Dharma; (*ā*), f. a plant, Terminalia Citrina; (*am*), n. absence or removal of fear, peace, safety, security; N. of a sacrificial hymn; the root of a fragrant grass, Andropogon Muricatum. — *Abhaya-giri-vāsin, ī*, m. dwelling on the mountain of safety; N. of a division of Kātyāyana's pupils. — *Abhaya-giri-vihāra, as*, m. Buddhist monastery on the Abhayagiri. — *Abhayan-kara, as, ā, am*, or *abhayan-krit, t, t, t*, causing peace or safety. — *Abhaya-jāta, as*, m., N. of a man. — *Abhaya-ḍiṇḍima, as*, m. a war-drum. — *A-bhaya-da* or *abhayan-dada* or *abhayam-prada, as, ā, am*, giving fearlessness or safety; (*as*), m. an Arhat of the Jainas; N. of a king, the son of Manasyu and father of Su-dhanvan. — *Abhaya-dakshiṇā*, f. promise or present of protection from danger; a gift to a Brāhman, which he may receive even from a Śūdra. — *Abhaya-dāna* or *abhaya-pradāna, am*, n. giving assurance of safety or protection. — *Abhaya-pattra, am*, n. (a modern term), a written document or paper granting assurance of safety, a safe conduct. — *Abhaya-vacana, am*, n. or *abhaya-vāc, k*, f. assurance of safety, encouragement. — *Abhaya-sani, is, is, i*, Ved. giving safety. — *Abhayānanda* (°*ya-ān*°), *as*, m., N. of a man.

अभर्तृका *a-bhartṛikā*, f. an unmarried woman; a widow.

अभव *a-bhava, as*, m. non-existence; destruction, end of the world.

A-bhavanīya or *a-bharitavya, as, ā, am*, what is not to be, what will not be.

A-bhavan-mata-yoga or *a-bhavan-mata-sambandha, as*, m. (in rhetoric) a defect in composition; want of harmony between the ideas, which are to be expressed, and the words by which they are expressed.

A-bhavya, as, ā, am, not to be, not predestined; what ought not to be, improper, inauspicious.

अभस्त्र *a-bhastra, as, ā, am*, without bellows.

A-bhastrakā or *a-bhastrikā* or *a-bhastrākā*, f. a badly made or inferior pair of bellows. The former two are said to mean also, 'a small woman who has no bellows.'

अभाग *a-bhāga, as, ā, am*, or *a-bhāgin, ī, inī, i*, not sharing or dividing.

A-bhāgya, as, ā, am, unfortunate, wretched.

अभाव *a-bhāva, as*, m. non-existence, absence; non-entity, negation, nullity, the seventh category in Kaṇāda's system; annihilation, death.

A-bhāvanā, am, f. n. absence of judgment or right perception; absence of religious meditation or contemplation.

A-bhāvanīya, as, ā, am, not to be inferred or contemplated, inconceivable.

A-bhāvayitṛi, tā, trī, tṛi, not perceiving, not inferring, not comprehending.

A-bhāvin, ī, inī, i, or *a-bhāvya, as, ā, am*, what is not to be or will not be, not destined to be.

अभाषण *a-bhāshaṇa, am*, n. not speaking, silence.

अभि *abhi*, ind. (a prefix to verbs and nouns, expressing) to, towards, into, over, upon.

(As a prefix to verbs of motion) it expresses the notion of moving or going towards, approaching, &c.

(As a prefix to nouns not derived from verbs) it expresses superiority, intensity, &c.; e. g. *abhi-tāmra, abhi-nava*, q. v.

(As a separable adverb or preposition) it expresses (with acc.) to, towards, in the direction of, against; in, into, to; for, for the sake of; on account of; on, upon, with regard to; by, before, in front of; over. It may even express one after the other, severally; e. g. *vṛikśham vṛikśham abhi*, tree after tree [cf. Gr. ἀμφί; Lat. *ob*; Zend *aibi*; Goth. *bi*; Old High Germ. *bī*].

Abhika, as, ā, am, lustful, libidinous; (*as*), m. a lover, a husband. Some regard this as derived from *abhi-kam* [cf. *anuka*].

Abhi-tarām, abhi-tas. See s. v.

अभिकम् *abhi-kam*, perf. *-ćakame, -kamitum*, to desire, love.

Abhi-kāma, as, m. affection, desire; (*as, ā, am*), affectionate, loving, desirous, with obj. in acc. or gen.; (*am*), ind. with desire.

Abhi-kāmika, as, ā, am, voluntary.

अभिकम्प् *abhi-kamp*, cl. 1. A. *-kampate, -pitum*, to tremble vehemently, to shake: Caus. *-kampayati, -yitum*, to stir, allure.

अभिकाङ्क्ष *abhi-kāṅksh*, cl. 1. P. *-kāṅkshati, -shitum*, to ask, request, long for, desire; to strive.

Abhi-kāṅkshā, f. longing, wish, desire.

Abhi-kāṅkshita, as, ā, am, longed for, wished, desired.