Pra-davya or *pra-dāvya*, *as*, m., Ved., scil. *agni*, a forest fire (= *dāvāgni*).

प्रदुष् *pra-dush*, cl. 4. P. *-dushyati, -doshṭum*, to become worse, deteriorate; to be defiled or polluted; to do amiss, act improperly, fall (morally); to commit an offence against (with acc.): Caus. *-dūshayati, -yitum*, to spoil, deprave, corrupt; to defile, pollute, contaminate, vitiate, damage; to speak ill of, abuse, blame, censure.

Pra-dushṭa, *as*, *ā*, *am*, corrupt, wicked, bad, wrong, sinful; licentious, wanton, infamous.

Pra-dūshaṇa, *as*, *ī*, *am*, corrupting, spoiling; defiling, contaminating.

Pra-dūshita, *as*, *ā*, *am*, corrupted, spoilt; depraved, vitiated; defiled, polluted.

Pra-dosha, *as*, *ā*, *am*, corrupt, bad, wicked; (*as*), m. defect, fault, offence, sin, transgression, guilt; a disordered condition (of the body or of the state), mutiny, insurrection, rebellion; the first part of the night, evening twilight, evening, nightfall; Evening personified (and associated with Niśitha and Vyushṭa as a son of Doshā); (*am*), ind., Ved. in the evening, in the dark. — *Pradosha-kāla*, *as*, m. evening tide. — *Pradosha-timira*, *am*, n. evening darkness, the dusk of early night. — *Pradosha-pūjā-vidhi*, *is*, m. and *pradosha-śiva-pūjā*, f., N. of two works. — *Pradosha-ramaṇīya*, *as*, *ā*, *am*, pleasant or delightful in the evenings. — *Pradoshāgama* (°*sha-āg*°), *as*, m. the coming on of evening, nightfall.

Pradoshaka, *as*, *ā*, *am*, born in the evening; (according to a Scholiast) a proper N.

प्रदुह् 1. *pra-duh*, cl. 2. P. A. *-dogdhi, -dugdhe, -doḍhum*, to milk; to yield milk or any desired object.

2. *pra-duh, -dhuk, k, k*, milking, milking well.

Pra-doha, *as*, m. milking.

Pra-dohana, *as*, m., N. of a man.

प्रदृप्ति *pra-dṛipti*. See *pra-darpa*, p. 630.

प्रदृश् *pra-dṛiś*, cl. 1. P. *-paśyati, -drashṭum*, to look forward, see in front, foresee; to see, behold, view; to perceive, observe, discern, distinguish, learn; to look at, look upon; to regard, judge; to have a view or opinion; to be intelligent: Pass. *-dṛiśyate*, to become visible, to be seen or observed; to look, appear: Caus. *-darśayati, -yitum*, to foreshow, show forth, bring to light, make visible, display, exhibit; to describe; to make clear, explain, teach: Desid. *-didṛikshati*, to wish to see.

Pra-darśa, *as*, m. looking, look, appearance; direction, injunction.

Pra-darśaka, *as*, *ikā*, *am*, foreshowing, foretelling, presaging; a prophet; showing, exhibiting, displaying; presenting; proclaiming, announcing; propounding, teaching, instructing; a teacher, instructor, expounder; a doctrine, principle.

Pra-darśana, *am*, n. foreshowing, prophesying; look, appearance, aspect, (often at the end of comps., e. g. *ghora-p*°, of terrible aspect); showing, pointing out, manifesting, displaying, bringing to light, indicating; explaining, specifying, teaching; an example; (*ās*), m. pl. a class of deities under Manu Auttami.

Pra-darśita, *as*, *ā*, *am*, foreshown, prophesied; shown forth, shown, brought to light, manifested, exhibited, evinced; made known, signified; rendered clear, taught; mentioned, declared, specified.

Pra-darśin, *ī*, *inī*, *i*, seeing, viewing; pointing out, showing, indicating.

Pra-darśya, ind. having exhibited or shown.

Pra-paśyat, *an*, *antī*, *at*, foreseeing, looking.

प्रदृ *pra-dṛī*, cl. 9. P. *-dṛiṇāti, -daritum, -dārītum*, to break or tear to pieces (Ved.): Pass. *-dīryate*, to cleave asunder, split open (intrans.); to be dispersed or scattered: Caus. *-dārayati, -yitum*, to split, cleave, tear asunder.

Pra-dara, *as*, m. splitting, rending, tearing; a fracture, breach, crack, crevice, cleft in the earth; the dispersion of an army; a particular disease of women, mænorrhagia; an arrow; (*ās*), m. pl., N. of a people.

प्रदेश *pra-deśa*. See p. 630, col. 3.

प्रदोष *pra-dosha*. See col. 1.

प्रद्यु *pra-dyu*, *u*, n. (fr. *pra* + 3. *dyu* or 3. *div*), good works leading to heaven, works securing heaven.

प्रद्युत् *pra-dyut*, cl. 1. A. *-dyotate, -dyotitum*, to begin to shine or to be brilliant: Caus. *-dyotayati, -yitum*, to irradiate, illumine.

Pra-dyutita, *as*, *ā*, *am*, beginning to shine or to be brilliant; illuminated, irradiated, lighted.

Pra-dyota, *as*, m. illumining, irradiating; splendor, lustre, light; a ray of light; N. of a Yaksha; of a king of Magadha and founder of a dynasty; of a king of Ujjayinī.

Pra-dyotana, *as*, m. the sun; N. of a prince of Ujjayinī; (*am*), n. blazing, shining, light.

Pra-dyotita, *as*, *ā*, *am*, = *pra-dyutita*.

Pra-dyotin, *ī*, *inī*, *i*, illumining, irradiating.

प्रद्युम्न *pra-dyumna*, *as*, m. (fr. *pra* + *dyumna*, see p. 438, col. 1), 'the pre-eminently mighty one,' an epithet of Kāma-deva the god of love, or of that deity in another birth (regarded as a son of Kṛishṇa and Rukmiṇī, or as a son of Saṅkarshaṇa and then identified with Sanat-kumāra); N. of a son of Manu and Naḍvalā; of an astronomer; of a mountain (?); of a river. — *Pradyumna-pura*, *am*, n. 'Pradyumna's city,' N. of a town on the Candra-bhāgā or Chenab. — *Pradyumna-vijaya*, *as*, m. 'Pradyumna's victory (over Vajra-nābha),' N. of a drama by Saṅkara-dīkshita. — *Pradyumnāgamana* (°*na-āg*°), *am*, n. the arrival of Pradyumna. — *Pradyumnāgamanīya*, *as*, *ā*, *am*, treating of the arrival of Pradyumna.

प्रद्रव *pra-drava*, *pra-drāva*. See below.

प्रद्राणक *pra-drāṇaka*, *as*, *ā*, *am* (fr. rt. 2. *drā* with *pra*), sorely distressed, very needy or indigent, very poor.

प्रद्रु *pra-dru*, cl. 1. P. *-dravati, -drotum*, to run forwards, run away, flee, escape, escape to (with acc.); to hasten, hasten away, go away; to hasten towards, rush against; to fall upon, assail; to attain: Caus. *-drāvayati, -yitum*, to cause to run away, put to flight, rout.

Pra-drava, *as*, *ā*, *am*, fluid, liquid.

Pra-drāva, *as*, m. running away, running, flight, retreat, escape; going, going quickly or well.

Pra-drāvin, *ī*, *iṇī*, *i*, runaway, fugitive; one who retreats or flies, retreating, flying, going.

प्रद्रुह् *pra-druh*, *-dhruk*, *k*, *k*, one who hurts or injures, trying to hurt.

प्रद्रेक् *pra-drek*, cl. 1. A. *-drekate, -drekitum*, to shout out; to neigh, to roar, bellow.

प्रद्वार् *pra-dvār*, f. or *pra-dvāra*, *am*, n. a place before a door or gate.

प्रद्विष् 1. *pra-dvish*, cl. 2. P. A. *-dveshṭi, -dvishṭe, -dveshṭum*, to feel dislike or repugnance for, dislike, hate; to show one's hatred.

2. *pra-dvish*, *ṭ*, *ṭ*, *ṭ*, feeling dislike or repugnance for, disliking, hating.

Pra-dvishat, *an*, *atī*, *at*, feeling dislike or repugnance for, hating, hostile, an enemy.

Pra-dvesha, *as*, m. dislike, repugnance, aversion, disinclination, hatred, hostility; (*ī*), f., N. of the wife of Dīrgha-tamas.

Pra-dveshaṇa, *am*, n. hating, hatred, hostility.

Pra-dveshṭṛi, *ṭā*, *ṭrī*, *ṭri*, one who dislikes or hates, a disliker, hater.

प्रध *pra-dha*. See under *pra-dhā*, col. 3.

प्रधन *pra-dhana*, *am*, n. spoil taken in battle, a prize gained by a victor; a contest, conflict, combat, fight, war, battle [cf. *dhana*]; tearing, rending, destruction, destroying; (*as*), m., N. of a man; (*ās*), m. pl., N. of his descendants. — *Pradhanottama* (°*na-ut*°), *am*, n. 'best of battles,' a great battle or contest.

Pradhanya, *as*, *ā*, *am*, Ved. forming or constituting the spoil or booty (as cattle).

प्रधमन *pra-dhamana*. See under 1. *pra-dhmā*, p. 632, col. 1.

प्रधर्ष *pra-dharsha*, &c. See under *pra-dhṛish*, p. 632, col. 1.

प्रधा *pra-dhā*, cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to place or set before, offer; to give up, deliver.

Pra-dha, *as*, *ā*, *am*, holding, having; (*ā*), f., see Scholiast on Pāṇ. VI. 4, 64; N. of a daughter of Daksha.

Pra-dhāna, *as*, *ā*, *am*, chief, main, principal, capital (city); pre-eminent, most eminent, most excellent, best; prevalent, predominant, preponderant, principally or pre-eminently inherent; (*am*), n. a chief or principal thing, chief object, the most important thing, the head, chief, (often at the end of a comp., e. g. *Indra-pradhāna*, having Indra as the chief object; cf. *dharma-p*°, *vinaya-p*°, *yathā-pradhānam*); (in Sāṅkhya phil.) = *Prakṛiti*, 'the Originant,' primary or original matter or rather the primary germ out of which all material appearances are evolved, the first evolver or source of the material world (hence in a general acceptation 'nature' or rather 'matter' as opposed to *purusha* or 'spirit'); the Supreme Spirit, the Supreme Deity; intellect, understanding; (in grammar) the principal member of a compound (opposed to the *upa-sarjana* or secondary member by which the primary member is qualified); (*as*, *am*), m. n. the first companion or attendant of a king, his minister or counsellor, his eunuch or confidant; a courtier, a noble; an elephant-driver; (*as*), m., N. of an ancient king. — *Pradhāna-karman*, *a*, n. or *pradhāna-kārya*, *am*, n. chief or principal action; the principal mode of treatment (in medicine). — *Pradhāna-tama*, *as*, *ā*, *am*, the most excellent or distinguished, most important, chiefest. — *Pradhāna-tara*, *as*, *ā*, *am*, more excellent, better. — *Pradhāna-tas*, ind. according to eminence or superiority. — *Pradhāna-tā*, f. pre-eminence, excellence, superiority, supremacy, prevalence; the being Pra-dhāna, q.v., (in Mahā-bh. Vana-p. 173 = *jagat-kāraṇatā*; cf. *śarīra-p*°.) — *Pradhānatva*, *am*, n. pre-eminence, superiority, excellence; (in Sāṅkhya phil.) the being Pra-dhāna, q.v. — *Pradhāna-dhātu*, *us*, m. the chief element or ingredient of the body, semen virile. — *Pradhāna-purusha*, *as*, m. a chief person, most distinguished personage; an epithet of Śiva. — *Pradhāna-purushātīta* (°*sha-at*°), *as*, m. transcending Pradhāna and Purusha (matter and spirit); an epithet of Śiva. — *Pradhāna-bhāj*, *k*, *k*, *k*, receiving the chief share, presiding over; the most excellent or distinguished. — *Pradhāna-mantrin*, *i*, m. a prime minister. — *Pradhāna-mitra*, *am*, n. a chief friend. — *Pradhāna-vāsas*, *asī*, n. du. two principal garments, best clothes. — *Pradhāna-vṛishṭi*, *is*, f. very copious rain, heaviest rain. — *Pradhāna-śishṭa*, *as*, *ā*, *am*, taught or laid down as of primary importance; [cf. *anvāćaya-śishṭa*.] — *Pradhāna-sevā*, f. chief or principal service. — *Pradhānāṅga* (°*na-aṅ*°), *am*, n. a chief member, the chief member of the body; most eminent person in a state; principal branch of a science, &c. — *Pradhānātman* (°*na-āt*°), *ā*, m. the highest personal principle, the chief soul, an epithet of Vishṇu; one with crude nature or Viśva-bhāvana. — *Pradhānādhyaksha* (°*na-adh*°), *as*, m. a chief superintendent. — *Pradhānādhyaksha-tā* (°*na-adh*°), f. the office of chief superintendent. — *Pradhānāmātya* (°*na-am*°), *as*, m. a prime minister. — *Pradhānottama* (°*na-ut*°), *as*, *ā*, *am*, best of the eminent, eminent, illustrious; warlike, brave.

Pradhānaka, *am*, n. (in Sāṅkhya phil.) primary or original matter (= *pra-dhāna*, *a-vyakta*, q.q.v.v.).

Pradhānya, a wrong reading for *prādhānya*, q.v.