

the clouds, beyond the sky'. According to Yāska अदिति-रदीना देवमाता, and the verse beginning with अदितिर्योः &c. Rv. 1. 89. 16. he interprets by taking अदिति to mean अदीन i. e. अनुपक्षण, न ह्येषां क्षयोऽस्ति इति. [In the R̥gveda Aditi is frequently implored 'for blessings on children and cattle, for protection and for forgiveness'. She is called 'Devamātā' being strangely enough represented both as mother and daughter of Dakṣa. She had 8 sons; she approached the gods with 7 and cast away the 8th (Mārtanda, the sun.) In another place Aditi is addressed as 'supporter of the sky, sustainer of the earth, sovereign of this world, wife of Viṣṇu', but in the Mahābhārata, Rāmāyaṇa and Purāṇas, Viṣṇu is said to be the son of Aditi, one of the several daughters of Dakṣa and given in marriage to Kaśyapa by whom she was the mother of Viṣṇu in his dwarf incarnation, and also of Indra, and she is called mother of gods and the gods her sons, 'Aditinandanas'; See Dakṣa and Kaśyapa also]. -**Comp.** -**जः**, -**नन्दनः**: 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**, -**सूत्रिन** *a.* [न दीर्घ 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 Devī to avert evil for the ensuing year.

अदुच्छुन *a.* Ved. Free from evil, propitious. पवमानस्य ते रसो मदी राजन्नदुच्छुनः Rv. 9. 61. 17.

अदुपध *a.* A word with अ as the Penultimate letter (P. III. 1. 98.).

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

अदुर्मुख *a.* Ved. Unremitting, zealous, cheerful; यस्याजुषन्नमाखिनः शमीमदुर्मुखस्य वा Rv. 8. 75. 14.

अदु *a.* Ved. Not zealous, dilatory; not worshipping; आदुवः Rv. 7. 4. 6.

अदूर *a.* Not distant, near (in time or space); °वर्तिनी सिद्धि राजन् विगणयात्मनः R. 1. 87; °उज्झितवर्त्मसु मृगद्वन्द्वेषु 1. 40; °त्रिशाः Sk. not far from 30, i. e. nearly 30; °कोपा हि मुनिजनप्रकृतिः K. 142 easily provoked, irascible. -**रम्** Proximity, vicinity; वसन्नदूरे किल चन्द्रमौलेः R. 6. 34; त्रिंशत्सदूरे वर्तन्ते इति अदूरत्रिशाः Sk.; अदूरे, -रम्, -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. -**Comp.** -**भव** *a.* not being far off, being near. (P. IV. 2. 70).

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

अदृस *a.* Not proud, not vain; °क्रुतु not proud-minded, sober, calm.

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

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

अदृष्ट *a.* 1 Invisible, not seen; °पूर्वं not seen before. -2 Not known or experienced, not felt; °विरहव्ययम् H. 1. 125. -3 Unforeseen, not observed or thought of; unknown, unobserved. तस्माददृष्टं त्वां भयमागमिष्यति Mb. 1. 3. 9. -4 Not permitted or sanctioned, illegal; न चादृष्टां (वृद्धि) पुनर्हेतु Ms. 8. 153. -**ष्टः** N. of some venomous substance or vermin. -**ष्टम्** 1 The invisible one. -2 Destiny, fate, luck (good or bad); देवमिति यदपि क्रथयसि पुरुषगुणः सोऽप्यदृष्टाख्यः 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 स्वर्गादि-साधनम्... अधर्मो नरकादीनां हेतुर्निन्दितकर्मजः Bhāṣā P. 161-2. The Vedāntins do not recognize अदृष्ट or luck; तैर्हि कर्मणः सूक्ष्मावस्थापन्नसंस्कारविशेष एव अदृष्टस्थानीयत्वेनाज्ञीक्रियते; अदृष्टम् आत्मधर्म इति नैयायिका वैशेषिकादयश्च, सांख्यपातञ्जलास्तु बुद्धिधर्म इत्यभ्युपगच्छन्ति 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; कर्म-स्वदृष्टकर्मा यः शाल्लशोऽपि विमुह्यति H. 3. 54. -**कल्पना** Supposition of an invisible object or idea. दृष्टे सत्यदृष्टकल्पनाऽ-न्याय्या -**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 यत्र शत्रुः पणं कुर्यात्सोऽदृष्टपुरुषः स्मृतः H. 4. 119. -**फल** *a.* [ब.] that of which the consequences are not yet visible. (लम्) the (future) result of good or bad actions; the result or consequence hidden in the future. -**हन** *a.* destroying poisonous vermin (?).

अदृष्टिः *f.* [विरुद्धा दृष्टिः] 1 An evil or malicious eye, evil look; an angry or envious look. -2 Not being seen. -*a.* [न. ब.] Blind, sightless.

अदेय *a.* Not to be given; what cannot or ought not to be given away; अदेयमासीत्त्रयमेव भूपतेः R. 3. 16. -**यम्** That which it is not right or necessary to give-wife,