

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

*A-budh*, *bhūt*, *t*, *i*, 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-bodhaniya*, *as*, *ā*, *am*, unintelligible; not to be awakened or aroused.

*अबुध्म ab-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 *Viṣṇu*). — *Abja-dris*, *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 *Siva*, 'carrying the moon' on his forehead. — *Abja-hasta*, *as*, *m*, the sun (represented as holding a lotus in one hand).

*Ab-jā*, *as*, *m*, Ved. born in water.

*Abjini*, *f*, a multitude of lotus flowers. — *Abjini-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 *Siva* (? borne on a cloud or bearing the clouds). — *Abda-sata*, *am*, *n*, a century. — *Abda-sahasra*, *am*, *n*, a thousand years. — *Abda-sāra*, *as*, *m*, a kind of camphor. — *Abdārda* (*da-ar*), *am*, *n*, a half year.

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

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

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

*अदेवताक 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 *Asvins*; (*ā*), *f*, spirituous liquor. — *Abdhi-jhasha*, *as*, *m*, a sea-fish. — *Abdhi-dvīpā*, *f*, earth; an island surrounded by the ocean. — *Abdhi-nagari*, *f*, *N*, of *Dvārakā*, the capital of *Krishna*. — *Abdhi-navanitaka*, *as*, *m*, the moon. — *Abdhi-phena*, *as*, *m*, cuttle fish bone. — *Abdhi-maṇḍūki*, *f*, the pearl oyster. — *Abdhi-suyana*, *as*, *m*, *N*, of *Viṣṇu*, 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.

*अब्धश्च 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.

*अब्रह्म ab-bhra*. See *abhra*, &c.

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

*A-brahma-cāryaka*, *am*, *n*, incontinence, coition.

*अब्रह्मण्य a-brahmanyā*, *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 ab-bruvāt*, *an*, *atī*, *at*, not speaking, silent.

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

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

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

*अम्भ 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-cchandasa*, *as*, *n*, or *a-bhakta-ru*, *k*, *f*, want of appetite.

*अभक्ष्य 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*, *i*, *ini*, *i*, eating forbidden food.

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

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

*A-bhagura*, *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*, unfeared, not dangerous, secure; fearless, undaunted; (*as*), *m*, *N*, of *Siva*; 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*, *i*, *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-kṛt*, *t*, *t*, *t*, causing peace or safety. — *Abhaya-jāta*, *as*, *m*, *N*, of a man. — *Abhaya-dīpā*, *as*, *m*, a war-drum. — *A-bhaya-da* or *abhayan-dāta* 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-dakṣiṇā*, *f*, promise or present of protection from danger; a gift to a *Brāhman*, which he may receive even from a *Sūdra*.

— *Abhaya-lāna* or *abhaya-pradāna*, *am*, *n*, giving assurance of safety or protection. — *Abhaya-patra*, *am*, *n*, (a modern term), a written document or paper granting assurance of safety, a safe conduct. — *Abhaya-vācāna*, *am*, *n*, or *abhaya-vāc*, *k*, *f*, assurance of safety, encouragement. — *Abhaya-sani*, *is*, *is*, *i*, Ved. giving safety. — *Abhayānanda* (*ya-*), *as*, *m*, *N*, of a man.

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

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

*A-bhavanīya* or *a-bhavitavya*, *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.

*अभस्त 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*, *i*, *ini*, *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-bhāvayitṛ*, *tā*, *trī*, *trī*, not perceiving, not inferring, not comprehending.

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

*अभाषण a-bhāṣaṇa*, *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. *vrīkṣam vrīkṣam abhi*, tree after tree [cf. *Gr. ἀμφί*; *Lat. ob*; *Zend abhi*; *Goth. bi*; *Old High Germ. bi*].

*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*.

*अभिकम्प abhi-kam*, *perf.* -*śakame*, -*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.

*अभिकम्प 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*, -*śktum*, to ask, request, long for, desire; to strive.

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

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