

identity of Brahman (n.) and the Universe or of the divine essence and the human soul; the real truth. E. अ neg. and द्वय.

II. Bahuvr. 1. m. f. n. (-यः-या-यम्) Without a second, only, alone; esp. in the neuter as an epithet of Brahman (n.) which is not distinct from the Universe.

2. m. (-यः) A name of Buddha (acc. to a commentary, because wisdom and object of wisdom are identical with him). E. अ priv. and द्वय.

अद्वयत् Tatpur. m. (-यन्) (ved.) Free from duplicity, one whose acts are not different from his words and thoughts, upright, honest. E. अ neg. and द्वयत्.

अद्वयवादिन् Tatpur. m. (-दी) A Jina or Buddha. E. अद्वय and वादिन्: one who acknowledges but one principle; or who teaches the real truth. See अद्वैतवादिन्.

अद्वयस् Tatpur. m. (-याः) (ved.) The same as अद्वयत्. E. अ neg. and द्वयस्.

अद्वयानन्द Bahuvr. m. (-न्दः) The same as अद्वैतानन्द. E. अद्वय and आनन्द.

अद्वयाविन् Tatpur. m. (-वी) (ved.) The same as अद्वयत्. E. अ neg. and द्वाविन्.

अद्वयु Tatpur. m. (-युः) (ved.) The same as अद्वयत्. E. अ neg. and द्वयु.

अद्वार Tatpur. n. (-रम्) An entrance to a house which is other than the door. E. अ neg. and द्वार.

अद्वितीय Bahuvr. m. f. n. (-यः-या-यम्) <sup>1</sup> Only, sole, without a second. See अद्वय. <sup>2</sup> Unparalleled, unequalled. E. अ priv. and द्वितीय.

अद्विषेण Tatpur. m. f. n. (-स्यः-स्या-स्यम्) (ved.) Not detestable or hateful, agreeable, desired. E. अ neg. and द्विषेण.

अद्वेष Bahuvr. m. f. n. (-षः-षा-षम्) Harmless, not malicious, kind. E. अ priv. and द्वेष.

अद्वेषिन् Tatpur. m. f. n. (-षी-षिणी-षि) Harmless, inoffensive. E. अ neg. and द्वेषिन्.

अद्वैत I. Tatpur. n. (-तम्) <sup>1</sup> Unity, not duality. <sup>2</sup> The identity of Brahman (n.) and the Universe or of the divine essence and the human soul; the real truth. <sup>3</sup> The name of an Upanishad of the Atharvaveda. E. अ neg. and द्वैत.

II. Bahuvr. m. f. n. (-तः-ता-तम्) Without a second, only, alone; esp. as an epithet of आत्मन् and ब्रह्मन् (n.) or ब्रह्मलोक. E. अ priv. and द्वैत.

अद्वैतवादिन् Tatpur. m. (-दी) A unitarian, one who maintains the existence of but one principle in the Universe. E. अद्वैत and वादिन्. See अद्वयवादिन्.

अद्वैतानन्द Bahuvr. m. (-न्दः) The proper name of one of the founders of the Vaishnava sect in Bengal; he lived about the end of the 15th century. Also अद्वयानन्द. E. अद्वैत and आनन्द.

अध ind. (निपात) An inceptive particle which occurs only in the Vedas. It is used very much in the same manner as अय of which it is apparently a variety and corresponds chiefly with <sup>1</sup> Now, hereafter. <sup>2</sup> Moreover, so much the more. <sup>3</sup> Therefore. It occurs frequently in its protracted form अधा which seems to be the more original one. E. See अय.

अधःकर Tatpur. m. (-रः) The lower part of the hand, the

metacarpus or the hand from the wrist to the root of the fingers. E. अधस् and कर.

अधःकाय Tatpur. m. (-यः) The lower part of the body, the lower extremities. E. अधस् and काय.

अधःखनन Tatpur. n. (-नम्) Undermining. E. अधस् and खनन.

अधःपद्म Tatpur. n. (-दम्) (In architecture.) A division of the शिखर (q. v.) or cupola, the lower cima recta. E. अधस् and पद्म.

अधःपात Tatpur. m. (-तः) Falling down, literally and metaphorically. E. अधस् and पात.

अधःपुष्पी Bahuvr. f. (-ष्पी) <sup>1</sup> A plant (Pimpinella anisum). See अवाक्युष्पी. <sup>2</sup> Another plant (Elephantopus scaber) or perhaps Hieracium. See गोजिह्वा. E. अधस् and पुष्प, fem. aff. डीष्, lit. having its flowers hanging downwards.

अधःप्रवाह Tatpur. m. (-हः) Flowing or streaming downwards. E. अधस् and प्रवाह.

अधःप्रस्तर Tatpur. m. (-रः) A seat or bed, made of grass, esp. for the use of persons in the state of impurity or आशूच q. v. E. अधस् and प्रस्तर.

अधःशय Tatpur. m. f. n. (-यः-या-यम्) Sleeping on the ground. E. अधस् and शय.

अधःशय्य I. Bahuvr. m. f. n. (-यः-या-यम्) Sleeping on the ground, on a kind of couch different from a bedstead.

II. Tatpur. f. (-या) The sleeping in the manner described. E. अधस् and शय्या.

अधःशिरस् Bahuvr. I. m. f. n. (-राः-रा-रः) and II. n. (-रः) The same as अधोमुख I. and IV. q. v. E. अधस् and शिरस्.

अधःस्थ Tatpur. m. f. n. (-स्यः-स्या-स्यम्) <sup>1</sup> Below. <sup>2</sup> Inferior. E. अधस् and स्थ.

अधःस्थित Tatpur. m. f. n. (-तः-ता-तम्) Standing beneath. E. अधस् and स्थित.

अधःखस्तिक Tatpur. n. (-कम्) (In astronomy.) The nadir. Also अधरखस्तिक. E. अधस् and खस्तिक.

अधःउपासन Tatpur. n. (-नम्) Copulation, sexual union. E. अधस् and उपासन.

अधन Bahuvr. m. f. n. (-नः-ना-नम्) Poor, without wealth. E. अ priv. and धन.

अधम I. m. f. n. (-मः-मा-मम्) <sup>1</sup> Very low or inferior in place or degree. <sup>2</sup> Vile, despicable. (In the vituperative sense it stands often as the latter part of a Tatpur. compound; f. i. पापाधम, नराधम.)

II. m. (-मः) (In rhetoric, according to some.) A paragon of a low description, one without fear, pity or shame &c.

III. f. (-मा) (In rhetoric, according to some.) A mistress of a low description, one ungrateful, whimsical, acting unkindly towards her lover &c. E. अव, ún. aff. अम, with व changed to ध; or according to others a Tatpur. composed of अ neg. and धम (from ध्मा); but a preferable etym. is that from अधस्, taddh. aff. म, with elision of स; or better from अध् (the thematic form common to अधम, अधर, अधस्, अधस्तात्), aff. अम.

अधमभृत Karmadh. m. (-तः). See the following. E. अधम and भृत.

अधमभृतक Karmadh. m. (-कः) The lowest order of hired servants, a porter, a bearer of burdens. (See also भृतक, उत्तमभृतक and मध्यमभृतक.) E. अधम and भृतक.

अधमर्ण Bahuvr. m. f. n. (-र्णः-र्णी-र्णम्) A debtor. E. अधम and ऋण.

अधमर्णिक m. (-कः) A debtor. E. अधमर्ण, taddh. aff. ठक्.