

**अधर्मदण्डन** Tatpur. n. (-नम्) Inflicting punishment without any lawful motive, unjust punishment. E. अधर्म and दण्डन.  
**अधर्ममय** m. f. n. (-यः-यी-यम्) Consisting of injustice or unrighteousness, thoroughly unjust or unrighteous. E. अधर्म, taddh. aff. मयट्.

**अधर्मात्मन्** Bahuvr. m. f. n. (-त्मा-त्मा-त्म्) Wicked, unrighteous. E. अधर्म and आत्मन्.

**अधर्मास्तिकाय** Tatpur. m. (-यः) The category or predicament of अधर्म, according to the Jainas (see अधर्म, 2). E. अधर्म and अस्तिकाय.

**अधर्मिन्** m. f. n. (-र्मि-र्मिणी-र्मि) Wicked, sinful, unrighteous. E. अधर्म, taddh. aff. इनि.

**अधर्मिष्ठ** m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Very wicked. E. अधर्मिन्, taddh. aff. इष्ठन्.

**अधर्म्य** Tatpur. m. f. n. (-र्म्यः-र्म्या-र्म्यम्) Not conformable or according to justice or morality, wicked, unrighteous. E. अधर्म neg. and धर्म्य.

**अधवा** Bahuvr. f. (-वा) A widow. See विधवा. E. अध priv. and धव.

**अधश्चर** Tatpur. I. m. f. n. (-रः-री-रम्) Going down or below.

II. m. (-रः) A thief. E. अधस् and चर. See the following.

**अधश्चौर** Tatpur. m. (-रः) A house-breaker, a thief. E. अधस् and चौर.

**अधस्** ind. <sup>1</sup>Underneath, downwards or from below. <sup>2</sup>The lower regions, the nadir, or: from or in the lower regions, the nadir. (In these meanings it is used in the sense of a nominative, ablative or locative; or governs in the first meaning a noun in the genitive, more seldom in the ablative; the reiterated अधो अधस् implies proximity and is followed by the noun in the accusative, f. i. अधो अधो ग्रामम् below the village, but in its neighbourhood; it may occur as the former and as the latter part of Tatpur. compounds.) <sup>3</sup>Pudendum muliebre. <sup>4</sup>Away, out(?). See अधस्तात्; cf. अधराक्. E. अध् (considered as a substitute of अधर, but more probably the thematic form common to अधम, अधर, अधस् and अधस्तात्), taddh. aff. असि.

**अधस्तन** m. f. n. (-नः-नी-नम्) Below, underneath. E. अधस्, taddh. aff. युल् and āgama तुट्.

**अधस्तराम्** ind. Lower, very low. E. अधस्, taddh. aff. तरप् and आमु (or better the acc. fem. in the comparative of अधस् used as an adverb).

**अधस्तात्** ind. The same as अधस् in the three first meanings. It is used, like this word, in its two first meanings in the sense of a nominative, ablative and locative and may in its first meaning govern a noun in the genitive, more seldom in the ablative. See अधस्. E. अध् (considered as a substitute of अधर, but more probably the thematic form common to अधम, अधर, अधस् and अधस्तात्), taddh. aff. अस्ताति.

**अधस्तादिष्** Tatpur. f. (-क्) The lower region, the nadir. E. अधस्तात् and दिष्.

**अधस्याद** Tatpur. n. (-दम्) The place under the feet. E. अधस् and पद.

**अधा** ind. See अध.

**अधामार्गव** m. (-वः) A plant (Achyranthes aspera). Also धामार्गव; and see अपामार्ग. E. unknown.

**अधारणक** Bahuvr. m. f. n. (-कः-का-कम्) Not supporting, not giving or not allowing to gain a livelihood, unprofitable. E. अध priv. and धारण, samāsānta aff. कप्.

**अधार्मिक** Tatpur. m. f. n. (-कः-की-कम्) Unjust, unrighteous, wicked. See also आधार्मिक. E. अध neg. and धार्मिक.

**अधि** ind. (see निपात, उपसर्ग, गति, कर्मप्रवचनीय) A particle implying superiority in place, power, rank, quality and quantity and generally used as a separable preposition or as a prefix to verbs, but in the Vedas also as an adverb. With nouns it may form Tatpur., Bahuvr. and Avyayibhāva compounds. It means

1. (as adverb, in the Vedas) very much, excessively.

2. (as a separable preposition) <sup>1</sup>with a noun following or preceding in the locative, <sup>a</sup>above (in place), <sup>b</sup>over (in the sense of mastership, power &c.), <sup>c</sup>under (see अधीन and अधिक 4, cf. अधस्); <sup>2</sup>with a noun following or preceding in the accusative, <sup>a</sup>on, above (in place), <sup>b</sup>concerning, with respect to, <sup>c</sup>repeated it implies also proximity; f. i. अध्यधि ग्रामम् above the village but in its neighbourhood; <sup>3</sup>with a noun following or preceding in the ablative (in the Vedas), <sup>a</sup>on, above, <sup>b</sup>from above, <sup>c</sup>from (in this meaning it occurs also in the classical language, when it is supposed to be merely an expletive, the preceding ablative implying already the notion 'from'), <sup>d</sup>in consequence of, on behalf of, <sup>e</sup>in presence of, before, in front of; <sup>4</sup>with a noun following or preceding in the genitive (in the Vedas), amidst, amongst.

3. (as a prefix to verbs) Over, esp. in the sense of taking possession of, mastering &c. literally or metaphorically; but used also as an expletive esp. when followed by another preposition: f. i. with द्वा to superintend, with इ to obtain, to study &c.; but it does not alter the meaning of आगम्, when forming with the latter अध्यागम्.

4. (in composition) <sup>1</sup>(with Tatpur. or Bahuvr.) it implies superiority in place, rank, quantity &c., <sup>2</sup>(with Avyayibh.) <sup>a</sup>concerning, with respect to, <sup>b</sup>over. E. unknown.

**अधि** 1. m. (-धिः) Anxiety, mental pain; more usually आधि q. v. of which it seems to be an incorrect reading. E. see आधि.

2. f. (-धिः) A woman in her courses. See also अवि. E. अद्, kṛit aff. इ and ध् substituted for इ or a Tatpur. अध neg. and धि (from धा). (The first etym. doubtful.)

**अधिक** I. m. f. n. (-कः-का-कम्) <sup>1</sup>Exceeding, in addition to (the reverse of न्यून; between both साधारण). <sup>2</sup>More, more than, superior (in place, power, rank, quality or quantity). <sup>3</sup>Very much, excessive, excellent. <sup>4</sup>Less, smaller, inferior (cf. अधि 2.1.c.). अधिकम् used as adverb. (If अधिक has the first of these meanings, that by which the excess is caused, stands in the instrumental or (but seldom) in the locative or forms the first part of a Tatpur. compound of which अधिक is the latter; if it has the second meaning, the object compared with, stands in the instrumental, the ablative or in the genitive; if it has the last meaning, the object compared with stands in the ablative. Cf. अध्याह्न. With numerals अधिक may form Bahuvr. compounds, usually in the plural, if it is the former part of the compound; for instance अधिकचत्वारिंशः (sc. संख्याः) i. e. more than fourty. It is considered as dropped in Dvandwa compounds of numerals f. i. in पञ्चविंशति, equal to पञ्चाधिकविंशति. <sup>5</sup>Embolismic, intercalary (only in composition with and prefixed to the name or numeral of a luni-solar year, to the name of a month and to the name of a day;