डागमश्च] 1 Pertaining or referring to, extending over, to-day ; °दिवस, °काल &c. –2 Current now-a-days, prevalent at present, modern. —नः The current or this day, period of the current day (Kâsi. on P.I.2. 57); See अनद्यतन also.—नी (*scil.* वृत्तिः) A name given to the Aorist tense, as it denotes an action done to-day or on the same day (=°भूतः).

अद्यतनीय = अद्यतन 1 Of to-day ; °हिमपातो व्यर्थतां नीयते Pt. 3. –2 Modern.

अद्यु *a.* Ved. Blunt.

अद्युत् *a.* Not bright.

अद्यूत्य *a.* [न द्यूतलब्धं न. त.] Not obtained by gambling, honestly got. —त्यं Unlucky gambling; the watch just before the dawn (?).

अद्रव *a.* [न. त.] Not liquid, not of the nature of a liquid.—वः Not a liquid.

अद्रव्यं [न. त.] A worthless thing, an object which is good for nothing; नाद्रव्ये विहिता काचित्क्रिया फलवती भवेत् H. Pr. 43; hence, a worthless or bad pupil or recipient of instruction ; विनेतुरद्रव्यपरिग्रह एव बुद्धिलाघवं प्रकाशयति M. 1; अद्रव्यमेत्य भुवि शुद्धनयोपि मंत्री Mu. 7. 14.

अद्रिः [अद्-क्रिन् Un. 4. 65; according to Nir. fr. दृ to tear or अद् to eat.] 1 A mountain. –2 A stone, especially one for pounding Soma with or grinding it on.–3 A thunderbolt (आदृणाति येन Nir.). –4 A tree. –5 The sun. –6 A mass of clouds (probably so called from its resemblance to a mountain); a cloud (आदरयितव्यो भवति ह्रसौ उदकार्थं Nir.) mostly Ved. –7 A kind of measure. –8 The number 7.–**Comp.**—ईशः, पतिः, नाथः &c. 1. the lord of mountains, the Himâlaya. 2. N. of *Siva* (Lord of Kailâsa). —कर्णी a plant (अपराजिता) Clitoria Ternatea Lin. —कीला [अद्रयः कुलपर्वताः कीलाः शंकव इव यस्याः] the earth. (–लः) N. of the mountain विष्कुंभ. —कुक्षिः a mountain cave, mountain side R. 2. 38. —ज*a.* [अद्रौ जायते; जन्-ड] produced from, or found among, mountains, mountain-born. (–जा) 1. a plant (सैंहली). 2. –कन्या,–तनया–सुता &c. Pârvatî. (–जं) red chalk (शिलाजतु). —जात *a.* mountain-born. (–तः) 1. forest conflagration. 2. the ' Sun-born', Hamsa or Swan. 3. form. 4. the Supreme Being. —जूत,–द्रुग्ध Ved. [तृ. त.] expressed or extracted by means of stones. —तनया,–नंदिनी 1. N. of Pârvatî. 2. N. of a metre of 4 lines, each having 23 syllables. —द्विष्–भिद् *m.* [अद्रिं द्वेष्टि भिनत्ति वा, द्विष्–भिदू–क्विप्] the enemy or splitter of mountains (or clouds personified), epithet of Indra. —द्रोणि–णी *f* .1. a mountain valley. 2. a river taking its rise in a mountain. —पतिः–राजः &c. See °ईश. —बर्हस् *a.* Ved. [अद्रेर्बर्हं इव बर्हो यस्य] as strong or hard as a mountain; mountain-high (?). —बुध्न *a.* [अद्रेर्बुध्न इव बुध्नो यस्य] rooted in a mountain or rock; as hard as a stone or mountain. —भू *a.* [अद्रौ भवति जायते] mountain-born. (–भूः) N. of a plant (आखुकर्णी or अपराजिता). —मातृ Ved. [अद्रिः मेघः तज्जलं मिमीते, अद्रेर्मीता वा मा-तृच्] producing water from clouds (मेघजलनिर्मातृ); having a mountain for the mother (?). —वह्निः forest conflagration. —शय्यः (having the mountain कैलास for his bed) N. of *Siva*; cf. °ईश, °इंद्र.—शृंगं,–सानु mountain peak. —सुत (°सुत), –संहत *a.* prepared or expressed by means of stones.—सारः [अद्रेः सार इव ष. त.] ' the essence of mountains', iron. (–*a.*) hard like a mountain ; °मय made of iron or very hard.

अद्रिवत् *a.* Ved. Armed with, or having, stones or thunderbolts.

अद्रुह्,–द्रुहन् *a.* [न. त.] Ved. Free from malice.

अद्रोघ *a.* Ved. [द्रुह्-घञ् वेदे घत्वं न. ब.] True, not false, free from malice ; °वाच् speaking the truth; °अवित guarding from malice. —घं *ind.* Without malice or falsehood.

अद्रोहः Absence of malice or ill-feeling;moderation, mildness Ms.4.2.

अद्वंद्व *a.* Without duality or enmity; असमस्तपदवृत्तिमिव अद्वंद्वां K.131.

अद्वय *a.* [नास्ति द्वयं यस्य] 1 Not two. –2 Without a second, unique; sole; अद्वयं ब्रह्म Ved. Sûtra.—यः [अद्वयं विज्ञानाभेदः पदार्थानां अस्त्यस्य वादकत्वेन अस्त्यर्थे अच्] N. of Buddha. —यं [न. त.] Non-duality, unity, identity ; especially, the identity of Brahma and the universe, or of spirit and matter ; the highest truth. –**Comp.** —आनंदः =अद्वैतानंदः q. v.—वादिन् (=अद्वैत°) one who propounds the identity of spirit and matter or of Brahma and the universe (सर्वमेव वस्तु चित्स्वरूपं नान्यदतो द्वितीयमस्ति इति यः प्रतिपादयति). 2. Buddha.

अद्वयत्,–अद्वयस् *a.* Ved. Having no second; सखा सुशेवो अद्वयाः Rv. 1. 187. 3 (द्वयरहित); free from duplicity, true, sincere (?).

अद्वयाविन् *a.* [अद्वयं अस्त्यर्थे विनि छंदसि दीर्घः] Not having two ways (देवपितृयानरूपमार्गद्वयरहित); पुत्रस्य पाथः पदमद्वयाविनः Rv. 1. 159. 3.

अद्वयु *a.* [द्वयं द्विप्रकारोऽस्त्यस्य वा० ड, न. ब.] Free from duplicity, the same internally or externally (अंतर्बाह्यैकरूप).

अद्वारं Not a door, any passage or entrance which is not intended to serve as a regular door; अद्वारेण न चातीयाद् ग्रामं वा वेश्म वा पुरं Ms. 4. 73; नाद्वारेण विशेत् Y. 1. 140.

अद्वितीय *a.* [नास्ति द्वितीयं यस्य] 1 Without a second, matchless, peerless; न केवलं रूपे शिल्पेप्यद्वितीया मालविका M. 2; किमुर्वशी अद्वितीया रूपेण V. 2.–2 Without a companion, alone. –3 Sole, only, unique, supreme.—यं Brahma ; एकं °यं ब्रह्म.

अद्विषेण्य [न. त.] Not malevolent, not to be disliked.

अद्वेष *a.* [न. ब.] Free from hatred or malevolence. —षः Freedom from hatred.

अद्वेषस् *a.* [द्विष-असुन्. न. त.]Friendly, not hating.

अद्वैत *a.*[न. ब.] 1 Not dual; of one or uniform nature, equable, unchanging; °तं सुखदुःखयोः U. 1.39.–2 Matchless, peerless, sole, only, unique.—तं [न. त.]. 1 Non-duality, identity ; especially that of Brahma with the universe or with the soul, or of soul and matter; See अद्वय also. –2 The supreme or highest truth or Brahma itself. –3 N. of an Upanishad; अद्वैतेन solely, without any duplicity. –**Comp.**—आनंदः (अद्वय०) 1. the joy arising from a knowledge of the identity of the universe and the supreme spirit. 2. N. of an author who,according to Colebrooke,flourished at the close of the 15th century. —वादिन् =अद्वयवादिन् q. v. above ; a Vedântin.

अध, अधा *ind.* Ved. Used like अथ as an inceptive particle in the sense of ' now ', ' then', 'afterwards ', ' moreover, ' ' and ', ' partly ', ' so much the more' &c.