

अनदत् *an-adat, an, atī, at*, not eating, not consuming.

अनद्धा *an-addhā* or (with part. *u*) *an-addho*, ind. **अन** not truly, not really; not clearly. — *An-addhā-purusha, as, m.*, Ved. one who is not a true man, one who is of no use either to gods or men or the manes.

अनद्य *an-adya, as, ā, am*, not fit to be eaten; (*as*), *m.* white mustard.

अनद्यतन *an-adyatana, as, m.* tense which is not applicable to the current day.

अनधिक *an-adhika, as, ā, am*, incapable of being enlarged or excelled; boundless; perfect.

अनधिकार *an-adhikāra, as, m.* absence of authority or right or claim. — *Anadhikāra-carā, f.* intermeddling, officiousness.

अनधिकारिन, *ī, inī, ī*, not entitled to. **अनधिकृता**, *as, ā, am*, not placed at the head of, not appointed.

अनधिगत *an-adhigata, as, ā, am*, not obtained, not acquired; not studied. — *Anadhigata-manoratha, as, ā, am*, disappointed. — *Anadhigata-sāstra, as, ā, am*, unacquainted with the Sāstras.

अनधिगम्या, *as, ā, am*, unattainable.

अनधिष्ठान *an-adhishthāna, am, n.* want of superintendence.

अनधिष्ठिता, *as, ā, am*, not appointed; not present.

अनधीन *an-adhīna* or *an-adhīnaka, as, ā, am*, independent; (*as*), *m.* an independent carpenter who works on his own account, see *kauṭa-taksha*.

अनध्यक्ष *an-adhyaksha, as, ā, am*, not observable; destitute of a superintendent.

अनध्ययन *an-adhyayana, am, n.* not studying; intermission of study.

अनध्यया, *as, m.* = the preceding; time when there is or ought to be an intermission of study. — *Anadhyāya divasa, as, m.* a vacation day.

अनन *anana, am, n.* (fr. rt. *an*), breathing, living.

अननङ्गमेजय *an-anangamejaya, as, ā, am*, not leaving the body unshaken; see under *an-anga*.

अननुज्ञात *an-anujñāta, as, ā, am*, not agreed to, not permitted, denied.

अननुभावक *an-anubhāvaka, as, ī, am*, unable to comprehend. — *Ananubhāvaka-tā, f.* non-comprehension; unintelligibility.

अननुभाषय *an-anubhāṣaya, am, n.* not repeating (for the sake of challenging) a proposition; tacit assent.

अननुभूत *an-anubhūta, as, ā, am*, not perceived, not experienced, unknown.

अननुमत *an-anumata, as, ā, am*, not honoured, not liked, disagreeable, unfit.

अननुपिङ्गु *an-anushangin, ī, inī, ī*, not attached to, indifferent to.

अननुष्ठान *an-anushthāna, am, n.* non-observance, neglect; impropriety.

अननुक्त *an-anukta, as, ā, am*, not recited or studied; not responded to.

अनन्त *an-anta, as, ā, am*, endless, boundless, eternal, infinite; (*as*), *m.*, *N.* of many persons, particularly of Vishṇu; of Vishṇu's couch, the snake king Sesha; of Sesha's brother Vāsuki; of Kṛishṇa; of his brother Baladeva; of Siva, Rudra, one of the Viśva-devas, the 14th Arhat, &c.; a plant, Sinduvāra, Vitex Trifolia; Talc; the 23rd lunar asterism, Sravaṇa; a silken cord tied round the right arm at a particular

festival; and the letter *ā*; a periodic decimal fraction?; (*ā*), *f.* the earth; the number one; *N.* of various females, especially of Pārvatī; *N.* of various (perennial?) plants, particularly one also called Sārivā, Periploca Indica or Asclepias Pseudosarsa (or Asthmatica), the root of which supplies a valuable medicine; (*am*), *n.* the sky, atmosphere; Talc. — *Ananta-kara, as, ī, am*, rendering endless, magnifying indefinitely.

— *Ananta-ga, as, ā, am*, going or moving for ever or indefinitely. — *Ananta-guṇa, as, ā, am*, having boundless excellencies. — *Ananta-čaturdaśī, f.* the fourteenth lunar day (or full moon) of Bhādra, when Ananta is worshipped. — *Ananta-čāritra, as, m., N.* of a Bodhisattva. — *Ananta-jit, ī, m., N.* of the fourteenth Jaina Arhat of the present Avasarpinī.

— *Ananta-tā, f.* or *ananta-tva, am, n.* eternity, infinity. — *Ananta-tāna, as, ā, am*, extensive.

— *Ananta-tīrtha, as, m., N.* of an author. — *Ananta-tīrtha-kṛit, ī, m.* the same as Anantajit. — *Ananta-trītiyā, f.* the third day of Bhādra, said to be sacred to Vishṇu. — *Ananta-trītiyā-vrata, m.* the twenty-fourth Adhyāya of the Bhavishyottara-Purāṇa. — *Ananta-dṛishṭī, is, m.* epithet of Siva. — *Ananta-deva, as, m., N.* of various persons, especially of a king of Kashmir. — *Ananta-nemi, is, m., N.* of a king of Mālava, a contemporary of Śākyamuni. — *Ananta-pāra, as, ā, am*, of boundless width. — *Ananta-pāla, as, m., N.* of a warrior chief in Kashmir. — *Ananta-bhaṭṭa, as, m., N.* of a man. — *Ananta-mat, is, m., N.* of a Bodhisattva. — *Ananta-māyīn, ī, inī, ī*, endlessly illusory or delusive or deceitful. — *Ananta-mūla, as, m.* a medicinal plant, also called Sārivā.

— *Ananta-rāma, as, m., N.* of a man. — *Ananta-rāśī, is, m.* (in arithm.) an infinite quantity; a periodic decimal fraction (?). — *Ananta-rūpa, as, ā, m.* or *ī, am*, having innumerable forms or shapes. — *Ananta-vat, ān, atī, at*, eternal, infinite; (*ān*), *m.* (in the Upanishads) one of Brahmā's four feet, earth, intermediate space, heaven, and ocean. — *Ananta-varman, ā, m., N.* of a king. — *Ananta-vāta, as, m.* a disease of the head, somewhat like tetanus.

— *Ananta-vikramīn, ī, m., N.* of a Bodhisattva. — *Ananta-vijaya, as, m., N.* of Yudhishthira's conch-shell. — *Ananta-vīrya, as, m., N.* of the twenty-third Jaina Arhat of a future age. — *Ananta-vrata, am, n.* ceremony or festival in honour of Ananta or Vishṇu on the day of the full moon in Bhādra; title of the 102nd Adhyāya of the Bhavishyottara-Purāṇa. — *Ananta-saktī, is, is, ī, omni*potent; (*is*), *m., N.* of a king. — *Ananta-śayana, am, n.* Travancore. — *Ananta-sirshā, f., N.* of the snake king Vāsuki's wife. — *Ananta-śushma, as, ā, am, Ved.* possessing boundless strength (?); endlessly blowing (?). — *Anantātman (°ta-āt°), ā, m.* the infinite spirit. — *Anantāśrama, anantēśvara, &c.*, names of persons unknown.

Anantaka, as, ā, am, endless, boundless, eternal, infinite; (*am*), *n.* (among the Jains) the eternal (i. e. the aggregate of spirit and matter); the infinite (i. e. infinite space).

Anantya, as, ā, am, infinite, eternal; (*am*), *n.* infinity, eternity.

अनन्तर *an-antara, as, ā, am*, having no interior; having (or leaving) no interstice or interval or pause; uninterrupted, unbroken; continuous; immediately adjoining, contiguous; next of kin, &c.; compact, close; (*am*), *n.* contiguousness; Brahma, the supreme soul, as being of one entire essence; (*am*), ind. immediately after; after; afterwards.

Anantura-ja, as, m. (next-born), the son of a Kshatriya or Vaiśya mother by a father belonging to the caste immediately above the mother's. — *Anantara-jāta, as, m.* = preceding; also the son of a Sudrā mother by a Vaiśya father.

Anantarāyām, ind. without a break.

An-antarita, as, ā, am, not separated by any interstice; unbroken.

Anantariya, as, ā, am, concerning (or belonging to) the next of kin, &c.

अनन्तहित *an-antar-hita, as, ā, am* (past

part. Pass. of *antar-dhā*, *q. v.*, with *an*), not concealed, manifest; not separated by a break.

अनन्द *a-nanda, as, ā, am*, joyless, cheerless; (*ās*), *m. pl.*, Ved., *N.* of a purgatory.

अन्न *an-anna, am, n.* rice or food underserving of its name.

अनन्य *an-anya, as, ā, am*, no other, not another, not different, identical; self; not having a second, unique; not more than one, sole; having no other (object), undistracted. — *Ananya-gati, is, f.* sole resort or resource. — *Ananya-gati, is, is, ī, or ananya-gatika, as, ā, am*, having only one (or no other) resort or resource left. — *Ananya-gāmin, ī, inī, ī*, going to no other. — *Ananya-činta, as, ā, am*, or *ananya-četas, ās, ās, as*, giving one's undivided thought to, (with loc.). — *Ananya-čodita, as, ā, am*, self-impelled. — *Ananya-ja, as, m.* epithet of Kāma or Love. — *Ananya-tā, f.* or *ananya-tva, am, n.* identity. — *Ananya-dṛishṭī, is, is, ī, gazing* intently. — *An-anya-deva, as, ā, am*, having no other god. — *Ananya-nishpādyā, as, ā, am*, (requiring) to be accomplished by no other. — *An-anya-pārvā, f.* a female who never belonged to another, a virgin. — *Ananya-pratīkriya, as, ā, am*, having no other means of resistance or redress. — *Ananya-bhava, as, ā, am*, originating in or with no other. — *Ananya-bhāva, as, ā, am*, thinking of the only one, i. e. of the supreme spirit. — *Ananya-manas, ās, ās, as*, or *ananya-manaska, as, ā, am*, or *ananya-mānasa, as, ī, am*, exercising undivided attention. — *Ananya-yoga, as, m.* not suitable to any others. — *Ananya-vishaya, as, ā, am*, exclusively applicable. — *Ananya-rishayātman (°ya-āt°), ā, ā, a*, having the mind fixed upon one (or the sole) object. — *Ananya-vṛitti, is, is, ī*, closely attentive. — *An-anya-hṛita, as, ā, am*, not carried off by another, safe. — *Ananyānubhava (°ya-an°), as, m., N.* of the teacher of Prakāśātman. — *Ananyārtha (°ya-ar°), as, ā, am*, not subservient to another object; principal. — *Ananyāśrita (°ya-ās°), as, ā, am*, not having resorted to another; independent; (*am*), *n.* (in law) unencumbered property.

An-anya-dṛishā, as, ī, am, not like others, singular.

अनन्वय *an-anvaya, as, m.* want of connexion; (in rhetoric) comparison of an object with its own ideal, (as) a lady-like lady.)

An-anvita, as, ā, am, unconnected, inconsecutive, desultory, incoherent, irrelevant, irregular; not attended with, destitute of.

अनप *an-apa, as, ā, am*, destitute of water.

अनपकरण *an-apakaraṇa, am, n.* (rt. *kṛi*), not injuring; (in law) non-payment, non-delivery.

An-apakarman, a, n. or *anapakṛtyā, f.* = preceding.

An-apakāra, as, m. harmless.

An-apakārīn, ī, inī, ī, innocuous.

An-apakṛita, as, ā, am, unharmed.

अनपकर्ष *an-apakarsha, as, m.* (rt. *kṛish*), *m.* non-degradation, superiority.

अनपग *an-apaga, as, ā, am*, not departing from.

अनपच्युत *an-apacyuta, as, ā, am*, Ved. not fallen off, not declined; not displaced.

अनपजय *an-apajaya, as, ā, am* (rt. *ji*), Ved. impossible to have its victorious character reversed or neutralized.

अनपत्य *an-apatya, as, ā, am*, childless; Ved. causing childlessness, unpropitious; (*am*), *n.* childlessness. — *Anapatya-tā, f.* childlessness. — *Anapatya-vat, ān, atī, at*, Ved. childless.

Anapatyaka, as, ā, or ī, am, childless.

अनपत्त्रप *an-apatrapa, as, ā, am*, shameless,