

nence from sensual enjoyment, as fatiguing. — *Anuttamāmbhasika*, *am*, n. indifference to and abstinence from sensual enjoyment as involving injury to external objects.

**अनुत्तर** *an-uttara*, *as, ā, am*, chief, principal; best, excellent; without a reply, unable to answer, silent; fixed, firm; low, inferior, base; south, southern; (*am*), n. a reply which is coherent or evasive and therefore held to be no answer; (*as*), m. a class of gods among the Jains. — *Anuttara-yoga-tantra*, *am*, n. title of the last of the four Buddhāntaras. — *An-uttaropapātika* (*°ra-up*), *ās*, m. pl. the same class of gods. — *Anuttaropapātika-dasā*, *ās*, f. pl. title of a book treating of those gods.

**अनुत्तान** *an-utlāna*, *as, ā, am*, lying with the face towards the ground; not supine.

**अनुत्थान** *an-utthāna*, *am*, n. (rt. *sthā*), the not rising, want of exertion.

*An-utthāta*, *as, ā, am*, not risen, not grown up (as grain).

**अनुत्पत्ति** *an-utpatti*, *is, f.* failure, non-production; (*is, is, ī*), or *an-utpattika*, *as, ī, am*, not (yet) produced. — *Anutpattika-dharma-kshānti*, *is, f.* (with Buddhists) acquiescence in the state (and moral condition) which is still future, preparation for a future state. — *Anutpatti-sama*, *as, ā, m. f.* (in Nyāya phil.) arguing against a thing by trying to show that nothing exists from which it could spring.

*An-utpanna*, *as, ā, am*, unborn, unproduced; uneffected, unaccomplished.

*An-utpāda*, *as, m.* the not coming into existence; the not taking effect. — *Anutpāda-kshānti*, *is, f.* acquiescence in not having to undergo another birth.

*An-utpādana*, *am*, n. not producing, non-production.

*An-utpādyā*, *as, ā, am*, not to be produced or created, i. e. eternal.

**अनुत्साह** *an-utsāha*, *as, m.* want of adequate effort; want of energy or determination; listlessness; (*as, ā, am*), deficient in determination. — *Anutsāhātā*, *f.* want of determination.

**अनुत्सुक** *an-utsuka*, *as, ā, am*, not eager, calm, retiring; moderate. — *Anutsuka-tā*, *f.* moderateness.

**अनुत्सूल** *an-utsūtra*, *as, ā, am*, not anomalous.

**अनुत्सेक** *an-utseka*, *as, m.* absence of arrogance or highmindedness.

*An-utsekin*, *ī, inī, ī*, not arrogant or puffed up.

**अनुदक** *an-udaka*, *as, ā, am*, waterless.

**अनुदग्र** *an-udagra*, *as, ā, am*, not lofty, low; not projecting.

**अनुदय** *an-udaya*, *as, m.* non-rising, the not rising (of a luminary).

1. *an-udīta*, *as, ā, am*, not risen, not appeared. (For 2. *an-udīta*, see next column.)

**अनुदर** *an-udara*, *as, ā, am*, thin, lank.

**अनुदह** *an-udah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn over again, to burn up.

**अनुदा** *anu-dā*, cl. 3. P. -*dadāti*, -*dātum*, to give back, restore, give way, yield, grant, remit; to pay one out (?).

*Anu-dā*, *as, ā, am*, Ved. yielding, emulating others in giving, a follower.

*Anu-datta*, *as, ā, am*, granted, remitted, given back.

*Anu-deya*, *as, ā, am*, to be given back or restored. *Anu-dehī*, *f.*, Ved. restitution; a female follower or companion.

**अनुदात्त** *an-udātta*, *as, ā, am*, not raised,

not elevated, not pronounced with the Udātta accent, grave; accentless, having the neutral general tone neither high nor low: the term *Anudātta* is used by Pāṇini both for the grave or non-elevated accent (explained by him as *sannatara*, q. v.) which immediately precedes the Udātta, and also for the general accentless, neutral tone, neither high nor low, explained as *eka-śruti*, i. e. the one monotonous ordinary intonation which belongs to the generality of syllables in a sentence; (*as*), m. one of the three accents to be observed in reading the Vedas, the grave accent. — *Anudātta-tara*, *as, m.* more than *Anudātta*, still lower in sound than *Anudātta*, i. e. the very *Anudātta* accent (or a syllable having this accent) which immediately precedes a syllable having the Udātta or Svarita accent, and is therefore more depressed than the ordinary *Anudātta*. — *Anudātādī* (*°ta-ād*), *n.* (in gram.) a nominal base of which the first syllable is *Anudātta*. — *Anudātlet* (*°ta-it*), *l.* m. a verbal root having for its Anubandha the *Anudātta* accent to indicate that it takes the *Ātmanepada* terminations only; also *anudāttopadesa*. — *Anudāttoḍaya* (*°ta-ud*), *am, n.* a syllable immediately preceding the *Anudātta* accent.

**अनुदार** 1. *an-udāra*, *as, ā, am*, niggardly, mean; liberal, munificent.

**अनुदार** 2. *an-dāra*, *as, ā, am*, adhered to or followed by a wife.

**अनुदित** 2. *an-udīta*, *as, ā, am*, unsaid, unuttered, interdicted (see 1. *an-udīta* under *an-udaya*).

**अनुदिनम्** *anu-dīnam* or *anu-dīvasam*, ind. daily, every day.

**अनुदिश** *anu-diś*, cl. 6. P. -*diśati*, -*deshtum*, to point out, to assign.

*Anu-diśam*, ind. in every quarter.

*Anu-deśa*, *as, m.* a rule or injunction, especially one that points back to a previous rule; reference to something prior.

*Anu-deśin*, *ī, inī, ī*, pointing back, referring back; being the object of an *Anudeśa*.

**अनुदृम्** *anu-dṛibh*, cl. 6. P., Ved. -*dṛibhati*, -*dārbbhātum*, to make into bundles or chains.

**अनुदृश** *anu-dṛiś*, cl. 1. P. -*paśyati*, -*draśhtum*, to survey, behold; to keep in view or in mind, to foresee: Caus. P. -*darśayati*, -*yitum*, to show, tell, teach: Pass. -*dṛiśyate*, to become or be visible.

*Anu-darśana*, *am, n.* consideration, regard, reference.

*Anu-darśin*, *ī, inī, ī*, considering, foreseeing.

*Anu-dṛiśhī*, *is, f.*, N. of the ancestress of *Ānū-dṛiśhīneya*.

*An-udrashṭavya*, *as, ā, am*, capable of being observed, visible.

**अनुदृ** *anu-dṛī*, Pass. -*dīryate*, to break through after (another); to be scattered or confused (in consequence of the confusion of others).

**अनुदेहम्** *anu-deham*, ind. behind the body.

**अनुदैर्घ्य** *anu-dairghya*, *as, ā, am*, longitudinal.

**अनुदीर्ण** *an-udgīrṇa*, *as, ā, am*, not vomited forth, not disdained; not spumed.

**अनुद्धत** *an-uddhata*, *as, ā, am* (rt. *han*), not lifted up, humble, unsurpassed, unequalled, unopposed.

**अनुद्धरण** *an-uddharaṇa*, *am, n.* (rt. *hri*), non-removal; not offering, not establishing or proving. *An-uddhāra*, *as, m.* non-partition, not taking a share; non-removal.

*An-uddhṛita*, *as, ā, am*, non-removed, not taken away; uninjured, undestroyed; unoffered; undivided, unpartitioned; unestablished, unproved. — *An-ud-dhṛitābhyaṣtamaya* (*°ta-abh*), *as, m.* sunset (*abhy-*

*astamaya*), taking place whilst the *Āhavanīya* fire continues (*an-uddhṛita*) unremoved from the *Gārhapatya*.

**अनुद्धत** *an-udbhaṭa*, *as, ā, am*, not exalted, unassuming.

**अनुद्य** *an-udya*, *as, ā, am*, unutterable.

**अनुद्यत** *an-udyata*, *as, ā, am* (rt. *yam*), inactive, idle, destitute of perseverance.

**अनुद्योग** *an-udyoga*, *as, m.* absence of exertion or effort, inactivity, laziness.

*An-udyogin*, *ī, inī, ī*, inactive, lazy, indifferent.

**अनुद्र** *an-udra*, *as, ā, am*, waterless.

**अनुद्रु** *anu-dru*, cl. 1. P. -*dravati*, -*dratum*, to run after, follow; accompany; to pursue.

*Anu-druta*, *as, ā, am*, followed, pursued; (*am*), n. a measure of time in music, half a *Druta*, or one-fourth of a *Mātrā* or of the time taken to articulate a short vowel.

**अनुद्राह** *an-udvāha*, *as, m.* non-marriage, celibacy.

**अनुद्विग्न** *an-udvigna*, *as, ā, am*, free from apprehension or perplexity, easy in mind.

*An-udvega*, *as, ā, am*, free from anxiety; (*as*), m. freedom from uneasiness. — *An-udvega-kara*, *as, ī, am*, not causing apprehension, not overawing.

**अनुधा** *anu-dhā*, cl. 3. P. -*dadhāti*, -*dhātum*, to welcome, receive kindly.

**अनुधाव्** 1. *anu-dhāv*, cl. 1. P. -*dhāvati*, -*vitum*, to run after, to run up to.

*Anu-dhāvat*, *an, anti, at*, running after.

1. *anu-dhāvana*, *am, n.* chasing, pursuing, running after; close pursuit of any object, going after a mistress.

*Anu-dhāvita*, *as, ā, am*, pursued, run after, literally or figuratively.

**अनुधाव्** 2. *anu-dhāv*, cl. 1. P. A. -*dhavati*, -*le*, -*vitum*, to cleanse.

2. *anu-dhāvana*, *am, n.* cleansing, purification.

**अनुध्ये** *anu-dhyai*, cl. 1. P. -*dhyāyati*, -*dhyātum*, to consider attentively, to think of, to muse, to be anxious.

*Anu-dhyāna*, *am, n.* meditation, religious contemplation, solicitude.

*Anu-dhyāyin*, *ī, inī, ī*, contemplating, meditating.

**अनुनद्** *anu-nad*, cl. 1. P. -*nadati*, -*ditum*, to sound towards, (with acc.): Caus. P. -*nādayati*, -*yitum*, to make resonant or musical.

*Anu-nāda*, *as, m.* sound, vibration, reverberation, echo.

*Anu-nādita*, *as, ā, am*, made to resound.

*Anu-nādin*, *ī, inī, ī*, resounding, echoing, resonant.

**अनुनम्** *anu-nam*, cl. 1. P. -*namati*, -*nantum*, to incline to.

**अनुनय** *anu-naya*, *anu-nayin*, &c. See *anu-nī*.

**अनुनासिक** *anu-nāsika*, *as, ā, am*, nasal, uttered through the nose (as one of the five nasal consonants, or a vowel, or the three semivowels *y, v, l*, under certain circumstances; in the case of vowels and semivowels, the mark ° is used to denote this nasalization); the nasal mark °; (*am*), n. a nasal twang. — *Anunāsika-tva*, *am, n.* nasality. — *Anunāsika-lopa*, *as, m.* dropping of a nasal sound or letter. — *Anunāsikātra* (*°ka-āt*), *am, n.* nasal pronunciation of ā. — *Anunāsikādi* (*°ka-ādī*), *is, m.* a compound letter commencing with a nasal. — *Anunāsikānta* (*°ka-an*), *as, m.* a radical ending in a nasal. — *Anunāsikopadha* (*°ka-up*), *as, ā, am*, having a nasal penultimate; succeeding a syllable with a nasal sound.