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

अनद्धा *an-addhā* or (with part. *u*) *an-addho,* ind., Ved. 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-ćarćā,* f. intermeddling, officiousness.

An-adhikārin, ī, iṇī, i, not entitled to.

An-adhikrita, 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-śāstra, as, ā, am,* unacquainted with the Śāstras.

An-adhigamya, as, ā, am, unattainable.

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

An-adhishṭhita, 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 *kaṭa-taksha.*

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

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

An-adhyāya, 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.

अननुभाषण *an-anubhāshaṇa, 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.

अननुषङ्गिन् *an-anushaṅgin, ī, iṇī, i,* not attached to, indifferent to.

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

अननूक्त *an-anūkta, 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 Śesha; of Śesha's brother Vāsuki; of Kṛishṇa; of his brother Baladeva; of Śiva, Rudra, one of the Viśva-devas, the 14th Arhat, &c.; a plant, Sinduvāra, Vitex Trifolia; Talc; the 23rd lunar asterism, Śravaṇa; a silken cord tied round the right arm at a particular festival; 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-ćaturdaśī,* f. the fourteenth lunar day (or full moon) of Bhādra, when Ananta is worshipped. — *Ananta-ćāritra, as,* m., N. of a Bodhisattva. — *Ananta-jit, t,* m., N. of the fourteenth Jaina Arhat of the present Avasarpiṇī. — *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, t,* m. the same as Anantajit. — *Ananta-tṛitīyā,* f. the third day of Bhādra, said to be sacred to Vishṇu. — *Anantatṛitīya-vrata,* the twenty-fourth Adhyāya of the Bhavishyottara-Purāṇa. — *Ananta-dṛishṭi, is,* m. epithet of Śiva. — *Ananta-deva, as,* m., N. of various persons, especially of a king of Kashmīr. — *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 Kashmīr. — *Ananta-bhaṭṭa, as,* m., N. of a man. — *Ananta-matī, is,* m., N. of a Bodhisattva. — *Ananta-māyin, ī, inī, i,* 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-rāśi, is,* m. (in arithm.) an infinite quantity; a periodic decimal fraction (?). — *Ananta-rūpa, as, ā* 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-vikramin, ī,* m., N. of a Bodhisattva. — *Ananta-vijaya, as,* m., N. of Yudhishṭhira'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-śakti, is, is, i,* omnipotent; (*is*), m., N. of a king. — *Ananta-śayana, am,* n. Travancore. — *Ananta-śīrshā,* 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, anteśvara,* &c., names of persons unknown.

Anantaka, as, ā, am, endless, boundless, eternal, infinite; (*am*), n. (among the Jainas) 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.

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

An-antarāyam, ind. without a break.

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

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

अनन्तर्हित *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.

अनन्न *an-anna, am,* n. rice or food undeserving 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, i,* or *ananya-gatika, as, ā, am,* having only one (or no other) resort or resource left. — *Ananya-gāmin, ī, inī, i,* going to no other. — *Ananya-ćinta, as, ā, am,* or *ananya-ćetas, ās, ās, as,* giving one's undivided thought to, (with loc.). — *Ananya-ćodita, as, ā, am,* self-impelled. — *Ananya-ja, as,* m. epithet of Kāma or Love. — *Ananya-tā,* f. or *ananya-tva, am,* n. identity. — *Ananya-dṛishṭi, is, is, i,* gazing intently. — *An-anya-deva, as, ā, am,* having no other god. — *Ananya-nishpādya, as, ā, am,* (requiring) to be accomplished by no other. — *An-anya-pārvā,* f. a female who never belonged to another, a virgin. — *Ananya-pratikriya, 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-vishayātman* (°*ya-āt*°), *ā, ā, a,* having the mind fixed upon one (or the sole) object. — *Ananya-vṛitti, is, is, i,* 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-āś*°), *as, ā, am,* not having resorted to another; independent; (*am*), n. (in law) unencumbered property.

An-anyādṛiśa, 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 *anapakriyā,* f. = preceding.

An-apakāra, as, m. harmlessness.

An-apakārin, ī, iṇī, i, 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-apaćyuta, as, ā, am,* Ved. not fallen off, not declined; not displaced.

अनपजय्य *an-apajayya, 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. — *An-apatya-vat, ān, atī, at,* Ved. childless.

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

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