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 Jainas. — *Anuttara-yogatantra, am,* n. title of the last of the four Bauddhatantras. — *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-uttāna, 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-utthita, as, ā, am, not risen, not grown up (as grain).

अनुत्पत्ति *an-utpatti, is,* f. failure, non-production; (*is, is, i*), 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-utpādya, 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. — *Anutsāhatā,* f. want of determination.

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

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

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

An-utsekin, ī, inī, i, 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-udita, as, ā, am,* not risen, not appeared. (For 2. *an-udita,* see next column.)

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

अनुदह् *anu-dah,* 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-da, 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-deyī, f., Ved. restitution; a female follower or companion.

अनुदात्त *an-udātta, as, ū, 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. — *Anudāttādi* (°*ta-ād*°), n. (in gram.) a nominal base of which the first syllable is Anudātta. — *Anudāttet* (°*ta-it*°), *t,* m. a verbal root having for its Anubandha the Anudātta accent to indicate that it takes the Ātmane-pada terminations only; also *anudāttopadeśa.* — *Anudāttodaya* (°*ta-ud*°), *am,* n. a syllable immediately preceding the Anudātta accent.

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

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

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

अनुदिनम् *anu-dinam* or *anu-divasam,* ind. daily, every day.

अनुदिश् *anu-diś,* cl. 6. P. *-diśati, -deshṭum,* 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, i, pointing back, referring back; being the object of an Anudeśa.

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

अनुदृश् *anu-dṛiś,* cl. 1. P. *-paśyati, -drashṭum,* 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, i, considering, foreseeing.

Anu-dṛishṭi, is, f., N. of the ancestress of Anudṛishṭineya.

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

अनुदॄ *anu-dṝī,* 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, ū, am,* longitudinal.

अनुद्गीर्ण *an-udgīrṇa, as, ā, am,* not vomited forth, not disdained; not spurned.

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

अनुद्धरण *an-uddharaṇa, am,* n. (rt. *hṛi*), 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-uddhṛitābhyastamaya* (°*ta-abh*°), *as,* m. sunset (*abhyastamaya*), taking place whilst the Āhavanīya fire continues (*an-uddhṛita*) unremoved from the Gārhapatya.

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

अनुद्य *an-udya, as, ū, 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, i, 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.

अनुद्वाह *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, antī, 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, -te, -vitum,* to cleanse.

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

अनुध्यै *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, i, 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, i, 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 ◌̃; (*anu*), n. a nasal twang. — *Anunāsika-tva, am,* n. nasality. — *Anunāsika-lopa, as,* m. dropping of a nasal sound or letter. — *Anunāsikātva* (°*ka-āt*°), *am,* n. nasal pronunciation of *ā.* — *Anunāsikādi* (°*ka-ādi*°), *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.