अनागस् *a.* 1 Innocent, blameless; आर्तत्राणाय वः शस्त्रं न प्रहर्तुमनागसि *S.* 1. 11.–2 Conferring bliss or happiness.

अनाचार *a.* Devoid of customary observances or duties, improper in behaviour, unprincipled, regardless of custom, law or propriety &c.; also अनाचारिन् in this sense.—**रः**,-**अनाचरणं** Absence of due observances or customary duties, improper conduct, departure from established usage or principle; अनाचार is of two kinds विहितस्य अननुष्ठानं निषिद्धस्य चानुष्ठानम्.

अनाज्ञात *a.* 1 Unknown, not properly known. –2 Surpassing all that has yet been known.

अनातप *a.* Free from or devoid of heat or the blaze of the sun, not exposed to heat, cool, shady; वांछन्दैशमनातपं विधिवशात्तालस्य मूलं गतः Bh. 2. 90. —**पः** Coolness, shade.

अनातुर *a.* 1 Not eager, indifferent; °रोत्कंठितयोः v.l. for अनादर M. 3. 15.–2 Not fatigued, unwearied; भेजे धर्ममनातुरः R. 1. 21. –3 Not ill or diseased, well, healthy, in good health; अनातुरः सप्तरात्रमवकीर्णिव्रतं चरेत् Ms. 2. 187; 4. 144.

अनात्मन् *a.* [न. ब.] 1 Destitute of spirit or mind. –2 Not spiritual, corporeal. –3 One who has not restrained his self; अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् Bg. 6. 6.—*m.* [अप्रशस्तो भिन्नो वा आत्मा न. त.] Not self, another, something different from आत्मन् (spirit or soul) *i. e.* the perishable body; अप्राप्तः प्राप्यते योयमत्यंतं त्यज्यते ऽथवा । जानीयात्तमनात्मानं बुद्ध्यंतं वपुरादिकम् ॥ अनात्मन्यात्मबुद्धिर्या साऽविद्या परिकीर्तिता ॥ –**Comp.**—**ज्ञ**, **वेदिन्** *a.* 1. devoid of spiritual knowledge or true wisdom. 2. not knowing oneself, foolish, silly; मा तावदनात्मज्ञे *S.* 6; कथं कार्यविनिमयेन व्यवहरति मयि °ज्ञः M. 1; स्फुटमापदां पदमनात्मवेदिता *Si.* 15. 22. —**प्रत्यवेक्षा** reflection that there is no spirit or soul (with Buddhists). —**संपन्न** *a.* foolish, destitute of qualities (of the soul), not self-possessed; न त्वेवानात्मसंपन्नाद्वृत्तिमीहेत पंडितः Pt. 1. 49.

अनात्मक *a.* [नास्ति आत्मा स्थिरो यत्र] Unreal, transitory, of an unenduring character, an epithet (with Buddhists) for the world.

अनात्मनीन *a.* Not adapted to, or for the benefit of, self; disinterested.

अनात्मवत् *a.* [आत्मा वश्यत्वेन न अस्त्यस्य] Not self-possessed; having no control over the senses; अनात्मवंतः पशुवत् भुंजते येऽप्रमाणतः Susr.

अनात्म्य *a.* [आत्मनः इदं आत्म्यं शरीरं न. ब.] Impersonal, incorporeal (अशरीर). —**त्म्यं** Want of affection for one's own family.

अनात्यंतिक *a.* 1 Not constant or perpetual, not final.–2 Intermittent, recurrent.

अनाथ *a.* [न. ब.] Helpless, poor, forlorn, parentless, orphan (as a child); widowed (as a wife); having no master or natural protector, without a protector in general; नाथवंतस्त्वया लोकास्त्वमनाथा विपत्स्यसे U. 1. 43; R. 12. 12.—**थं** Ved. Helplessness.–**Comp.**—**पिंडदः**,-**पिंडिकः** 'giver of food to the poor,' N. of a merchant in whose garden Buddha Gautama used to instruct his pupils. —**सभा** a poor-house.

अनादर *a.* [न. ब.] Showing no respect, indifferent, calm, regardless; M. 3. 15. —**रः** [न. त.] 1 Disregard, disrespect, disdain, contempt; षष्ठी चानादरे P. II. 3. 38, मन्यकर्मणि अनादरे विभाषाऽप्राणिषु 17. –2 Ease, facility (one of the senses of आदर being 'effort or care', see the word); °खंडितशंकरशरासनः U. 1 (perhaps also 'without any respect for the bow of the great god'); अनादरोपात्तधृतैकसायकं Ki. 14. 36.

अनादरणं Disrespectful conduct, neglect.

अनादरिन् *a.* Disrespectful, irreverent.

अनादि *a.* [आदिः कारणं पूर्वकालो वा नास्ति यस्य सः] Having no beginning, eternal, existing from eternity, epithet of परमेश्वर; जगदादिरनादिस्त्वं Ku. 2. 9; अनादिरादिर्गोविंदः सर्वकारणकारणं; also of हिरण्यगर्भ.–**Comp.**—**अनंत**,-**अंत** *a.* without beginning and end; eternal. (-**तः**) N. of *Siva*.—**निधन** *a.* having neither beginning nor end, eternal.—**मध्यांत** *a.* having no beginning, middle or end; eternal.

अनादिता-त्वं State of having no beginning.

अनादिमत् *a.* Not produced or effected, having no beginning.

अनादीनव *a.* Faultless; यद्वासुदेवेनादीनमनादीनवमीरितं *Si.* 2. 22.

अनादृत *a.* 1 Disrespected, despised; Ms. 2. 234; °सत्कार not accepting the hospitality. –2 Not careful, regardless of, indifferent to; अनादृतस्यामरसायकेष्वपि Ki. 14. 10.—**तं** Disrespect, contempt.

अनादेय *a.* Not fit to be taken, unacceptable; inadmissible; अनादेयस्य चादानादादेयस्य च वर्जनात् Ms. 8. 171.

अनादेशः Absence of direction or command.–**Comp.** —**कर** *a.* doing what is not commanded; or (अन्-आदेशकर) not doing what is ordered.

अनाद्य *a.* 1 =अनादि q.v. –2 Not eatable; what ought not to be eaten.

अनाधार *a.* Without support, an epithet applicable, according to the Naiyáyikas; to eternal objects only (such as sky), or to Brahma according to the Vedântins.

अनाधि *a.* 1 Without mental pain or anxiety; R. 9. 54.

अनाधृष् *a.* Ved. Not checking or not being checked.

अनाधृष्ट-ष्य *a.* 1 Invincible, unchecked, irresistible. –2 Perfect, unimpaired.

अनानुकृत्य *a.* Ved. Inimitable, unparalleled.

अनानुद *a.* Ved. [अनु ददाति; दाक न. त., पृ. दीर्घः] Unsurpassed in giving (अतुल्यदातृ).

अनानुपूर्व्यं 1 Separation of the different members of compounds by the intervention of others. –2 Not coming in regular order.

अनानुभूतिः *f.* Ved. Neglect, absence of experience or observation, inattention.—(pl.) Neglectful people.

अनापद् *f.* Absence of calamity or misfortune; Ms. 4. 2.

अनापि *a.* आप्यते-आप् कर्मणि इन् आपिः आप्तो बंधुश्च, न. ब. Tv.] Without friends or kindreds.

अनाप्त *a.* 1 Not obtained. –2 Not reaching or attaining, unsuccessful in the attempt to get. –3 Unfit, not apt, unskilful; युग्यस्थाः प्राजकेऽनाप्ते सर्वे दंड्याः शतं शतं Ms. 8. 294. —**प्तः** A stranger.

अनाप्तिः *f.* Non-attainment.

अनाप्त *a.* Not getting &c.; अनाप्तुरेनसां *Si.* 16. 38 not touched by sin.

अनाभयिन् *a.* Ved. [आबिभेति आभी-उणा-इनि, आभयिन् न. त.] Not at all