

**अनेक** Tatpur. n. (-कम्) <sup>1</sup>Plurality, the existence of many.

<sup>2</sup>Want of union, anarchy. E. अ neg. and ऐक्य.

**अनेपुण** Tatpur. n. (-णम्) Clumsiness, uncleverness. See the following and **अनिपुण**. E. अ neg. and नैपुण.

**अनिपुण** Tatpur. n. (-णम्) The same as the preceding. See also **अनिपुण**. E. अ neg. and नैपुण.

**अनैश्वर्य** Tatpur. n. (-र्यम्) Absence of power or supremacy; e. g. यस्मिन्ननैश्वर्यकृतव्यलीकः पराभवं प्राप्त इवान्तिको ऽपि. See also **अनैश्वर्य**. (For the meaning of this word in the Sāṅkhya- and Yoga-philosophies see s. v. ऐश्वर्य of which it is the reserve.) E. अ neg. and ऐश्वर्य.

**अनो** ind. No, not; also नो. E. Probably अन or अना and उ.

**अनोकशायिन्** Tatpur. m. (-यी) One who is in the habit of sleeping elsewhere than in a house (such as is occupied by a householder), a beggar who sleeps in empty dwellings, temples, potter's shops and such like places; e. g. अनोक-  
शायी लघुरल्पप्रचारश्चरन्देशनिकचरः स भिक्षुः (a comm.: अनोकशायी शून्यागारदेवालयकुलालशालादौ गृहस्थागारभिन्ने स्थाने शायी). E. अ neg. -ओक (instead of ओकस्) and शायिन्.

**अनोकह** Tatpur. m. (-हः) A tree. The native E. is very improbable: अनस्-अक (going) and ह 'because a tree impedes the progress of carts'; probably from अ neg. and ओक (instead of ओकस्; compare the preceding) and ह (from हा) 'because it does not quit its house'.

**अनोच** Tatpur. m. (-चः) A technical term in the Sāṅkhya philosophy; the reverse of ओच q. v. E. अ neg. and ओच.

**अनोद्धत** Bahuvr. m. f. n. (-तः-ता-तम्) Not accompanied with the Om-kāra, with the mystical syllable Om (as the reading of the Veda). E. अ priv. and ओम्-छत.

**अनोवाह्य** Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) Fit or worthy to be carried on a cart. E. अनस् and वाह्य.

**अनोहक** A various, but probably wrong reading for अनोकह q. v.

**अनौचित्य** Tatpur. n. (-त्यम्) Unfitness, impropriety; e. g. अनौचित्यप्रवृत्तत्वाभासी रसभावयोः &c. E. अ neg. and औचित्य.

**अनौजस्य** Tatpur. n. (-स्यम्) Want of strength, want of energy; e. g. दीर्गत्वाच्चैरनौजस्यं दिव्यं मलिनतादिद्वत्. E. अ neg. and औजस्य.

**अनौद्धत्य** Tatpur. n. (-त्यम्) Modesty, humility. E. अ neg. and औद्धत्य.

**अनौरस** Tatpur. m. (-सः) Adopted (as a son). E. अ neg. and औरस.

**अन्त** (अति-भ्वादि-उदात्त-उदात्तत्) r. 1st cl. par. (अन्तति-आन्त-आन्त-अन्तिता. — Caus. अन्तयति-अन्तितत्. — Desid. अन्तितृषति.) To bind. (According to Dhanapāla this radical is a provincialism of the Dravidas instead of the classical अन्द् q. v. which occurs also in the variety of ईन्त; Maitreya, Kāśyapa and others admit of both, अन्त and अन्द्, as classical forms.)

**अन्त** I. m. (-न्तः) <sup>1</sup>End. <sup>2</sup>Term, termination; e. g. कूपान्तः 'the bottom of a well'. <sup>3</sup>Limit, boundary, border. <sup>4</sup>A place in general (comp. अन्तर); e. g. वनान्तः (explained as वनभूमि) 'a place in the forest, or the forest-ground'.

<sup>5</sup>Part, portion; e. g. एकान्ता अनुबन्धाः ('एकान्त इत्येकदेशो ऽवयव इत्यर्थः') 'anubandhas are essential portions of a word'

(comp. अनेकान्त); or अथवायमन्तशब्दो ऽस्यैवावयववाची । तद्यथा । वस्त्रान्तो वसनान्त इति, as Patanjali comments on Pāṇini VIII. 4. 20. <sup>6</sup>End, completion; e. g. पशुबन्धान्तमधीति 'he reads (the work) as far as and inclusive of the chapter on the tying of the victim'; or स्वप्नान्त Tatpur. 'profound sleep', Bahuvr. 'in profound sleep'. <sup>7</sup>End of life, death. <sup>8</sup>End, separation (comp. अन्तर); e. g. मैत्रेयीति होवाच याज्ञवल्क्य उवाचस्त्वा अरे ऽहमस्मात्स्थानादस्मि । हन्त ते ऽनया कात्यायन्यान्तं करवाणीति 'o Maitreyī, quoth Yājñavalkya, I am about to leave this place; hence with thy consent I shall make a separation between (thee and my other wife) the daughter of Kātyāyana'. <sup>9</sup>(In Grammar.) The final letter of a word. <sup>10</sup>(In Grammar.) The last part of a compound. <sup>11</sup>(In Grammar.) A pause. <sup>12</sup>Proximity, vicinity; e. g. उदकान्तं गतः; or आचार्यस्व वसेदन्ते. <sup>13</sup>Presence; e. g. जायाया अन्ते नास्तीयात् (= न भार्यादर्शने ऽस्तीयात्). <sup>14</sup>Positive conclusion, ascertainment.

II. n. (-न्तम्) Nature, disposition, essence.

III. m. n. (-न्तः-न्तम्) <sup>1</sup>The last portion, the remainder; compare अन्तर. <sup>2</sup>Last; e. g. अन्ते वयसि 'in the last stage of life'. [According to a comm. on the Amarak. अन्त 'last' remains masc. or neuter even when it is the attribute of a feminine ('स्त्रीविशेषणत्वे ऽपि स्त्रीलिङ्गतानिषेधः । तत्र पुन-पुंसकलिङ्गत्वैव').]

IV. m. f. n. (-न्तः-न्ता-न्तम्) <sup>1</sup>Lowest, worst. <sup>2</sup>Last born, youngest. <sup>3</sup>Near (compare अन्तम and अन्तिक). <sup>4</sup>Handsome, beautiful. (For this last meaning, given on the authority of Viśva, the only instance — quoted also by the Śābdamuktāmahārṇava — which has occurred to me, is that of Māgha's Śiṣupālabadha 4. 40. where the last part of the compound विमलोपलमेखलान्ताः is explained by the comm. on the authority of the Śābdārṇava अन्ताः = रम्याः; yet as this meaning admits of no connexion with any of the other meanings of अन्त, it seems preferable to analyze the compound in 'मेखला-आन्ताः', when आन्त could be taken as the participle (comp. Pāṇini VII. 2. 28.) of अम् 'संभक्तौ' in the sense of भक्त 'attached, served'; and this interpretation is the more probable, as the verse in question exhibits a permanent punning on words which either may be applied to women or to objects of nature, and as आन्त would then correspond with भजन्ति in the next line. E. अम्, uñ. aff. तन् or according to others, from अन्त, kṛit aff. अच् or घञ्. Both etym. are not satisfactory; perhaps the origin of अन्त is in the elements of which the accus. plural is composed; see the Preface.

**अन्तःकरण** Tatpur. n. (-णम्) (In Philosophy.) <sup>1</sup>The interior sense (also called आभ्यन्तरकरण) opposed to the बाह्यकरण (q. v.) or exterior sense; this notion which in general may be termed 'the faculty of thinking' is thus modified in the Vedānta and in the Sāṅkhya: <sup>2</sup>(In the Vedānta it implies) the notion of what is the general substratum of आत्मन् or Soul (Śāṅkara: तच्चात्मन उपाधिभूतमन्तःकरणम्); its activity becomes manifest in two of the seventeen सूक्ष्मशरीर (q. v.) or subtle bodies of creation, viz. in the बुद्धि (q. v.) or that mental activity which forms positive conclusions, and in the मनस्, or that mental activity which 'discerns and doubts';