

II. Bahuvr. m. f. n. (-र्थः-र्या-र्यम्) ¹ Having more than one object; e. g. **अनेकार्थाभियोगः**. ² Having more than one meaning (as a word). ³ Having the sense of the word **अनेक**; e. g. **नाना विनोभयानेकार्थेषु** 'नाना has the sense of **विना**, **उभय** and **अनेक**. [The reading **अनेकार्थ** in the present edition of *Suśruta* 2. 559. line 2 is clearly a misprint for **अनेकान्त**; comp. *ibid.* 2. 556. line 7.] E. **अनेक** and **अर्थ**.

अनेकार्थधनिमञ्जरी Tatpur. n. (-री) The title of a little vocabulary in three chapters, containing words with their various meanings appended. More commonly designated as **नानार्थधनिमञ्जरी**. E. **अनेकार्थ-धनि** and **मञ्जरी**.

अनेकार्थसङ्ग्रह Tatpur. m. (-हः) The title of the second part of Hemachandra's vocabulary, containing words with their various meanings. E. **अनेकार्थ** and **संग्रह**.

अनेकार्थाभियुक्त Tatpur. m. (-क्तः) (In Law.) One charged on several counts. E. **अनेकार्थ** and **अभियुक्त**.

अनेकार्थाभियोग Karmadh. m. (-मः) (In Law.) A plaint, a charge implying different counts. E. **अनेकार्थ** and **अभियोग**.

अनेकाल् Bahuvr. m. (-लः) (In the terminology of Pāṇini.) Consisting of more than one letter (as an **अदिश** q. v.). E. **अनेक** and **अल्** 'a letter'.

अनेकाश्रय Tatpur. m. (-यः) Dependence upon more than one, abiding in more than one; according to the *Vaiśeṣika* phil., the characteristic of the numerals from two upwards (and of the notions mentioned in the following article q. v.). E. **अनेक** and **आश्रय**.

अनेकाश्रित Tatpur. m. f. n. (-तः-ता-तम्) Depending upon more than one, abiding in more than one; according to the *Vaiśeṣika* phil. such dependence is the characteristic of the notion of conjunction (**संयोग**), of disjunction (**विभाग**), of separatedness prevailing between two or more things (**द्विपृथक्तादि**) and of the numerals from two upwards. See the preceding. E. **अनेक** and **आश्रित**.

अनेकीकरण Tatpur. n. (-णम्) Making manifold, dividing into several portions; e. g. **एकखानेकीकरणमनेकस्य वैकीकरणम्**. E. **अनेक**, taddh. aff. **चि** and **करण**.

अनेकीभवत् Tatpur. m. f. n. (-न्-न्ती-त्) Becoming separated or disunited; e. g. words by hiatus or consonants; the reverse of **संघीयमान**, 'combining or coalescing by means of Sandhi'. (See s. v. **अनेक**.) E. **अनेक**, taddh. aff. **चि** and **भवत्**.

अनेकीय m. f. n. (-यः-या-यम्) ¹ Having more than one. ² Made by more than one. ³ Inhabited by more than one. ⁴ Not far from more than one. (It may be that this word is used only in one or another, instead of in all these meanings.) E. **अनेक**, taddh. aff. **छ**.

अनेकैकत्वबुद्धि Tatpur. f. (-द्धिः) Comprehension of manifold unities (i. e. according to some, of unities from two upwards, according to others, from three upwards); in the *Vaiśeṣika* phil. the characteristic of **अपेक्षाबुद्धि** q. v. E. **अनेक-एकत्व** and **बुद्धि**.

अनेह Tatpur. m. (-हः) A fool. E. **अ** compar. and **एह**.

अनेहमूक Tatpur. m. f. n. (-कः-का-कम्) ¹ Deaf and dumb. ² Wicked, perverse. ³ Blind (?). See **एहमूक**. E. **अ** compar. or explet. and **एहमूक**.

अनेतद् Tatpur. m. f. n. (-षः-षा-तद्) Not he, she, it; other than he, she, it. (The nomin. **अनेषः** does not lose its

Visarga when the uncompound word would drop it; e. g. **अनेषो ददाति**, but **एष ददाति**. Before the taddh. aff. **अकच्** which is always placed before the inflection endings and cannot be made visible in the base itself, the feminine which in its uncompound state would be either **एषका** or **एषिका**, is always **अनेषका**, whether the etym. be **अ** neg. and **एषक** i. e. **एतद्**, taddh. aff. **अकच्** (Tatpur.) or **अनेतद्**, taddh. aff. **अकच्**.) E. **अ** neg. and **एतद्**.

अनेद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) (ved.) Blameless, praiseworthy, excellent; an epithet of the Maruts. Comp. **अनिन्द्य**. E. **अ** neg. and **नेद्य** (= **निन्द्य**).

अनेद्यस् Tatpur. m. f. n. (-द्याः-द्याः-द्यः) (ved.) Reaching far; **अनेद्यः** **अवः** 'far spread fame'; according to Śāyaṇa also in the meaning of **अनेद्य** i. e. 'excellent fame'. (The latter interpretation seems very doubtful.) E. **अ** neg. and **नेद्यस्** (probably a contracted form of **नेदीयस्**) lit. 'not very near'.

अनेव Bahuvr. m. (-नः) A supreme lord, one who has no other king over himself (according to a quibbling interpretation of a passage of the *Nalodaya*). E. **अन** or **अना** and **इज**.

अनेनस् Bahuvr. 1. m. f. n. (-नाः-नाः-नः) Sinless, faultless. **अनेनस्** neutr. acc. also used as adv. (The abstract noun is **अनेनस्य** q. v.)

2. m. (-नाः) A proper name of ¹ a son of Kakutstha and father of Pṛithu; ² a son of Sanjaya and father of Kshemāri or Kshemadhī; ³ a son of Āyus. E. **अ** priv. and **एनस्**. **अनेमन्** Bahuvr. m. f. n. (-मा-मा-मः) (ved.) Excellent, superior. E. **अ** priv. and **नेमन्**.

अनेषका see s. v. **अनेतद्**.

अनेहस् Bahuvr. 1. m. f. n. (-हा-हा-हस्) (ved.) Free from sin or evil, free from obstruction.

2. m. (-हा) Time. (The nomin. of this word is **अनेहा** instead of **अनेहाः**.) E. **अ** neg. and **एहस्** q. v.

अनेकान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) The same as **अनेकान्तिक** q. v. E. **अ** neg. and **एकान्त**.

अनेकान्तिक Tatpur. m. f. n. (-कः-का-कम्) (In Philosophy.) Indeterminate, going astray, non-absolute. — In the *Nyāya* and *Vaiśeṣika* philosophies a quality which constitutes one of the five **हेत्वाभास** (q. v.) or semblances of reason; in the *Nyāya* it is also called **सख्यभिचार**. A 'semblance of reason' 'goes astray' or is 'indeterminate', if the argument is either too general (**साधारण**) i. e. if it may be applied to the subject of conclusion and to an opposite one; e. g. 'sound is eternal, because it is not the object of touch' or 'the hearth smokes, because it is fiery'; or not general enough (**असाधारण**) i. e. if it is excluded from either; e. g. 'sound is eternal because it has the properties of sound'; or non-exclusive (**अनुपसंहारिन**) i. e. if the major may be predicated of any other notion; e. g. 'every thing is eternal because it can be measured' or 'every thing can be named because it can be inferred'. E. **अ** neg. and **एकान्तिक**.

अनेकान्तिकत्व n. (-त्वम्) Indeterminateness, uncertainty, non-absoluteness. See the preceding; e. g. **अर्थोपत्तिरप्रमाणमनैकान्तिकत्वात्** or **अनुक्तस्वार्थापत्तिः पञ्चहनिषपत्तिरनुक्तत्वादनेकान्तिकत्वाच्चापत्तिः** or **दुःखस्य निवृत्तिरदर्शनादनेकान्तिकत्वम्**. E. **अनेकान्तिक**, taddh. aff. **त्व**.