

**अनुपपन्न** Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) <sup>1</sup> Unaffected, unaccomplished. <sup>2</sup> Not applicable, not relevant. <sup>3</sup> Inconclusive (as an argument). <sup>4</sup> Undemonstrated, unsubstantiated. <sup>5</sup> Not having means of subsistence (?). E. अ neg. and उपपन्न.

**अनुपपादक** Bahuvr. m. pl. (-काः) (In the Buddhistic doctrine of Nepal) a class of Buddhas which is of non-material origin, also called ध्यानिबुद्धाः 'the Buddhas of contemplation'; in contradistinction from the मानुषिबुद्धाः or the seven Buddhas of human origine, the last of which is Śākyamuni. E. अ priv. and उपपादक lit. 'without a parent'.

**अनुपप्लव** Bahuvr. m. f. n. (-वः-वा-वम्) Free from misfortune, not distressed. E. अ priv. and उपप्लव.

**अनुपसृत** Tatpur. m. f. n. (-तः-ता-तम्). The same as the preceding. E. अ neg. and उपसृत.

**अनुपबाध** Bahuvr. m. f. n. (-धः-धा-धम्) (ved.) Not obstructed, not injured. E. अ priv. and उपबाधा.

**अनुपम** Bahuvr. I. m. f. n. (-मः-मा-मम्) Incomparable, excellent, best.

II. f. (-मा) The female elephant of the south-west (as the wife of the elephant Kumuda) or according to others, of the north-east (as the wife of the elephant Supratika). E. अ priv. and उपमा.

**अनुपममति** Bahuvr. m. (-तिः) The proper name of a contemporary of Śākyamuni, one of those to whom the Buddha expounded his doctrine. E. अनुपम and मति 'of incomparable intellect'.

**अनुपमर्दन** Tatpur. n. (-नम्) Not refuting a charge. E. अ neg. and उपमर्दन.

**अनुपमित** Tatpur. m. f. n. (-तः-ता-तम्) Incomparable. E. अ neg. and उपमित.

**अनुपमेय** Tatpur. m. f. n. (-यः-या-यम्) Incomparable. E. अ neg. and उपमेय.

**अनुपयुक्त** Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Useless, unsuitable, unserviceable. E. अ neg. and उपयुक्त (as according to a law book, 'vaidik writings to fools').

**अनुपयोग** Tatpur. m. (-गः) Unserviceableness, uselessness. E. अ neg. and उपयोग.

**अनुपरत** Tatpur. m. f. n. (-तः-ता-तम्) Not stopped, not ceased. E. अ neg. and उपरत.

**अनुपरिधि** Avyayibh. Along or near the परिधि q. v. E. अनु and परिधि.

**अनुपलक्षित** Tatpur. m. f. n. (-तः-ता-तम्) <sup>1</sup> Unseen, unperceived. <sup>2</sup> Unmarked, undiscriminated. E. अ neg. and उपलक्षित.

**अनुपलब्ध** Tatpur. m. f. n. (-ब्धः-ब्धा-ब्धम्) <sup>1</sup> Unobtained. <sup>2</sup> Unperceived, imperceptible. E. अ neg. and उपलब्ध.

**अनुपलब्धत्व** n. (-त्वम्). The same as अनुपलब्ध q. v. E. अनुपलब्ध, taddh. aff. त्व.

**अनुपलब्धि** Tatpur. m. (-ब्धिः) Not perceiving, non-perception, non-recognition (esp. used in the Sūtras of various philos. systems and the writings relating to them. See also अनुपलब्ध and अनुपलब्धिसम). E. अ neg. and उपलब्धि.

**अनुपलब्धिसम** Tatpur. m. f. (-मः-मा) (In the Nyāya philosophy.) A sophism on non-perception; viz. arguing: 'because the non-perception of an object cannot be perceived, therefore the non-perception of the object does not exist

and consequently the non-existence of the object cannot exist i. e. the object itself must exist'. This sophism is attributed by the Nyāya e. g. to those who maintain the eternity of sound on the ground that 'the non-perception of sound antecedently to pronunciation' — the reason alleged by the Nyāya for its non-eternity — may be refuted in the manner explained. E. अनुपलब्धि and सम (m. scil. प्रतिषेध or विकल्प or प्रयोग; f. scil. जाति; comp. for the meaning of these words the E. of अनित्यसम).

**अनुपलभ्यमान** Tatpur. m. f. n. (-नः-ना-नम्) Not being perceived, not being seen. E. अ neg. and उपलभ्यमान.

**अनुपलभ्य** Tatpur. m. (-भ्यः) The not being perceived, ascertained, or the not being perceptible, ascertainable; e. g. तदनुपलब्धेरनुपलब्धादावरणोपलब्धिः 'the perception of a covering is from the non-perception thereof not being perceptible'. See अनुपलब्धि and अनुपलब्धिसम. E. अ neg. and उपलब्ध.

**अनुपवीतिन्** Tatpur. m. (-ती) One who does not wear the cord of his caste. E. अ neg. and उपवीतिन्.

**अनुपशय** Tatpur. m. (-यः) (In Medicine.) Any aggravating thing or circumstance that increases the disease. E. अ neg. and उपशय.

**अनुपशान्त** Tatpur. I. m. (-न्तः-न्ता-न्तम्) Not calm, not tranquil.

2. m. (-न्तः) The name of a Bauddha mendicant. E. अ neg. and उपशान्त.

**अनुपश्च** Tatpur. m. f. n. (-श्चः-श्चा-श्चम्) Looking after, considering attentively. See प्रत्ययानुपश्च. E. दृश् with अनु, kṛit aff. श्च.

**अनुपसंहारिन्** Tatpur. m. f. n. (-री-रिणी-रि) (In philosophy.) Non-exclusive, purely affirmative, as an argument of all-comprehensiveness whose subject does not exclude any thing; as such an argument would lead to a conclusion of a purely formal kind, i. e. to no real conclusion, अनुपसंहारिन् is the characteristic of one of the modes of हेत्वाभास (q. v.) or 'semblance of argument'; compare also अनैकान्तिक. E. अ neg. and उपसंहारिन्.

**अनुपसर्ग** I. Tatpur. m. (-र्गः) (In Grammar.) A particle which (or when it) is not an उपसर्ग (q. v.), for instance अन्तर in compounds like अन्तर्वर्ण, or अभि, परि in formations like अभिसावकीयति, परिसावकीयति, when अभि and परि do not qualify the radical सु but the denom. सावकीयति. E. अ neg. and उपसर्ग.

II. Bahuvr. m. (-र्गः) <sup>1</sup> Without an उपसर्ग q. v. (as a radical).

<sup>2</sup> Without obstruction, free from impediment; an epithet of ईश्वर. E. अ priv. and उपसर्ग.

**अनुपसर्गत्व** n. (-त्वम्) The not being an उपसर्ग q. v. (see the preceding). E. अनुपसर्ग (I.), taddh. aff. त्व.

**अनुपस्कृत** Tatpur. m. f. n. (-तः-ता-तम्) <sup>1</sup> Not vitiated, not blamed, blameless (e. g. the law of Manu). <sup>2</sup> Not ornamented, unfinished; e. g. राजतमनुपस्कृतम् a silver vessel not enched. E. अ neg. and उपस्कृत.

**अनुपस्थान** Tatpur. n. (-नम्) Absence. E. अ neg. and उपस्थान.

**अनुपस्थापन** Tatpur. n. (-नम्) Not bringing near, not having ready or at hand. E. अ neg. and उपस्थापन.

**अनुपस्थापयत्** Tatpur. m. f. n. (-यन्-यन्ती-यत) Not offering, not having ready or at hand (e. g. money). E. अ neg. and उपस्थापयत्.