

powered, invincible (ved.). E. अ neg. and नुत्त. (According to others: not wetted, not moistened. E. अ neg. and उत्त; this interpretation, however, seems erroneous.)

अनुत्तम m. f. n. (-मः-मा-मम्) I. Tatpur. Very best, chief, principal. E. अ compar. or expl. and उत्तम, or perhaps a compound framed after the analogy of अनुत्तर.

II. Bahuvr. (In grammar.) Without the first person, used in any but the first person, i. e. in the second or third person (viz. a verb). E. अ priv. and उत्तम.

अनुत्तमस्य Bahuvr. m. (-स्यः) (ved.) Of invincible wrath, an epithet of Indra. E. अनुत्त and मस्य.

अनुत्तमाश्रय Tatpur. n. (-श्रयः) A technical term in the Sāṅkhya philosophy denoting one of the five sorts of external acquiescence or indifference (see तुष्टि), viz. that condition of mind in which a man abstains from sensual enjoyments on the ground that there is no repose for the senses when attachment to sensual pleasures prevails. Some call this indifference नारीक; compare also अश्रय, सलिल, ओष, वृष्टि, सुतमस, पार, सुनिच, सुपार, अपार, पारापार, उत्तमाश्रय and the following. E. अ neg. and उत्तमाश्रय (?).

अनुत्तमाश्रयिक Tatpur. n. (-कम्) A technical term in the Sāṅkhya philosophy denoting one of the five sorts of external acquiescence or indifference (see तुष्टि), viz. that condition of mind in which a man abstains from sensual enjoyments on the ground that it is sinful to injure created things, enjoyment however being impossible without doing so. Some call this indifference उत्तमाश्रय. Compare the preceding and the terms named there. E. अनुत्तम and आश्रयिक (?).

अनुत्तर I. Tatpur. 1. m. f. n. (-रः-रा-रम्) ¹ Low, nether. ² South, southern. ³ Low, inferior, vile.

2. n. (-रम्) ¹ No-answer. ² A bad or evasive reply and held therefore to be no-answer (e. g. of the defendant, in a law-suit). E. अ neg. and उत्तर.

II. Bahuvr. 1. m. f. n. (-रः-रा-रम्) ¹ Best, excellent, supreme, chief, principal (literally: than which there is no higher or better). ² Fixed, firm. ³ Unable to answer or to give a proper answer.

2. m. pl. (-राः) In Jaina mythology, one of the two divisions (see also शैवेयक) of the gods called कल्यातीत (q. v.) which are one of the two divisions (see also कल्पभव) of the gods called वैमानिक (q. v.); the अनुत्तराः comprise five classes. See विजय, वैजयन्त, जयन्त, अपराजित and सर्वार्थसिद्धि. See also अनुत्तरोपपातिक. E. अ priv. and उत्तर.

अनुत्तरयोगतन्त्र Tatpur. n. (-न्त्रम्) The name of the last of the four Bauddha Tantras, the Tantra of the supreme Yoga. (The other three are called क्रियातन्त्र, आचारतन्त्र and योगतन्त्र qq. vv.) E. अनुत्तर-योग and तन्त्र.

अनुत्तरोपपातिक m. pl. (-काः) Apparently the same as अनुत्तर m. pl.: the name of the Jaina gods so called. According to a commentary it would mean literally 'those who have the highest origin i. e. who are born in the five Vimānas' from which the five classes of the अनुत्तराः derive their appellations. E. अनुत्तरोपपातिन् (अनुत्तर and उपपात, taddh. aff. इनि), taddh. aff. कन् (?).

अनुत्तरोपपातिकदश Bahuvr. f. pl. (-शाः) The name of the ninth of the twelve sacred writings of the Jains: that

treating on the अनुत्तरोपपातिकाः (q. v.). E. अनुत्तरोपपातिक and दश (acc. to a comm. in the sense of अध्ययन); but more probably अनुत्त and दशन्, samāsānta aff. इच्, like आसन्नदश &c.

अनुत्पत्ति I. Tatpur. f. (-त्तिः) The not taking origin or birth, the not being produced, the not arising (as in philosophy, e. g. of all knowledge at once, or of Prakṛiti &c.). See also अनुत्पत्तिसम. E. अ neg. and उत्पत्ति.

II. Bahuvr. m. f. n. (-त्तिः-त्तिः-त्तिः) Having no origin or birth, not being produced. E. अ priv. and उत्पत्ति.

अनुत्पत्तिक Bahuvr. m. f. n. (-कः-की-कम्) (In Bauddha literature.) Having no origin or birth, not or not yet being produced. (The fem. -की belongs to Bauddha writings; in the classic language, it would be -का.) See the following. E. अनुत्पत्ति II., samāsānta aff. कप्.

अनुत्पत्तिकधर्मचान्ति Tatpur. f. (-न्तिः) (In Bauddha literature.) Enduring conditions which have not yet taken place i. e. reconciling one's mind to the conditions of a future life; one of the hundred-eight धर्माश्लोकमुख (q. v.) or means to comprehend the doctrine of Śākyamuni; 'it leads to the reception of revelations' i. e. it enables an enquirer to get possessed of the mysteries of the Bauddha doctrine. E. अनुत्पत्तिक-धर्म and चान्ति.

अनुत्पत्तिसम Tatpur. m. f. n. (-मः-मा) (In the Nyāya philosophy.) The sophism of the impossibility of origin or birth; viz. arguing that a thing cannot take origin, because a thing exists in consequence of an immaterial cause; as the latter, however, does not exist before the material cause and the instance proving the existence of such material cause, and as the material cause again depends upon what exists, and the instance upon the material cause, the thing itself can never come into existence: or origin in general is impossible. E. अनुत्पत्ति and सम. (With respect to the gender of this word and the ellipsis required to explain it, see the E. of अनित्यसम.)

अनुत्पन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Not born, not produced &c. See उत्पन्न. E. अ neg. and उत्पन्न.

अनुत्पाद Tatpur. m. (-दः) The not taking origin or birth, the not arising. E. अ neg. and उत्पाद.

अनुत्पादचान्ति Tatpur. f. (-न्तिः) (In Bauddha literature.) Enduring non-birth i. e. reconciling one's mind to not being born again; one of the hundred-eight धर्माश्लोकमुख (q. v.) or means to comprehend the doctrine of Śākyamuni; it is conducive to a clear apprehension of all that may impede (sc. the attainment of this desirable end). E. अनुत्पाद and चान्ति.

अनुत्पादन Tatpur. n. (-नम्) Not producing, not bringing forth. E. अ neg. and उत्पादन.

अनुत्पाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) Not producible, eternal (e. g. प्रकृति or पुरुष in the Sāṅkhya philosophy). E. अ neg. and उत्पाद्य.

अनुत्साह I. Tatpur. m. (-हः) Want of effort or energy, indifference, unconcernedness. E. अ neg. and उत्साह.

II. Bahuvr. m. f. n. (-हः-हा-हम्) Without energy, indifferent, unconcerned. E. अ priv. and उत्साह.

अनुत्सुक Tatpur. m. f. n. (-कः-का-कम्) Not strongly attached to, not longing for &c. See उत्सुक. E. अ neg. and उत्सुक.