

अनुबन्ध *anu-bandh*, cl. 9. P. *-badhnāti*, *-banddhum*, to attach, tie; to bind (by an obligation); to stick, adhere, follow, endure.

Anu-baddha, *as, ā, am*, bound to, obliged to, connected with, related to, belonging to.

Anu-bandha, *as, m*, binding, connection, attachment, the encumbrance or clog of a family; uninterrupted succession; sequence, consequence, result; intention, design, motive or cause of an action; obstacle; the inseparable adjunct or sign of anything, secondary or symptomatic affection, supervening on the principal disease; an indicatory letter or syllable, marking some peculiarity in the inflection of the word to which it is attached (for instance, an *ī* attached to roots, denotes the insertion of a nasal before their final consonant); a child or pupil, who imitates an example set by the parent or preceptor; commencement, beginning; anything small or little, a part, a small part; (in arithm.) the junction of fractions; (in phil.) an indispensable element of the Vedānta; (*ī*), *f*. hiccup; thirst.

Anu-bandhaka, *as, ikā, am*, connected, allied; related.

Anu-bandhana, *am, n*, binding, connection, succession, unbroken series.

Anu-bandhin, *ī, inī, ī*, connected with, attached; having in its train or as a consequence, resulting. — *Anubandhit-tva*, *am, n*, the state of being accompanied.

Anu-bandhya, *as, ā, am*, principal, primary, what may receive an adjunct, as a root, a disease; (*as*), *m*, one of the three principal sacrificial animals at the Jyotishṭoma sacrifice.

अनुबल *anu-bala*, *am, n*, rear-guard, or an auxiliary army following another.

अनुबाध *anu-bād*, cl. 1. A. *-bād hate*, *-dhitum*, to press closely, pursue.

अनुबुध *anu-budh*, cl. 4. A. *-budhyate*, *-bodhitum*, to awake, to recollect, to learn (by information).

Anu-bodha, *as, m*, reviving the scent of a faded perfume, replacing perfumes removed by bathing; an after-thought.

Anu-bodhana, *am, n*, recollecting.

Anu-bodhita, *as, ā, am*, informed or convinced by recollection.

अनुब्राह्मण *anu-brāhmaṇa*, *am, n*, a work resembling a Brāhmaṇa.

Anu-brāhmaṇika (or perhaps more correctly *ānu-brāhmaṇika*), *as, or anu-brāhmaṇin*, *ī, m*, a knower of an *anu-brāhmaṇa*.

अनुब्रू *anu-brū*, cl. 2. P. *-bravīti*, *-vaktum*, to pronounce, utter, vow.

अनुभाष *anu-bhāsh*, cl. 1. A. *-bhāshate*, *-shītum*, to announce clearly, to confess.

Anu-bhāshana, *am, n*, repeating what has been said; repeating a proposition in order to refute it.

अनुभास *anu-bhāsa*, *as, m*, a species of crow.

अनुभिद् *anu-bhid*, cl. 7. P. *-bhinatti*, *-bhettum*, to split, break.

Anu-bhitti, *ind*, along a cleft.

अनुभुज *anu-bhuj*, cl. 7. A. *-bhunkte*, *-bhoktum*, to suffer the due consequence of one's actions.

Anu-bhoga, *as, m*, (in law) enjoyment, a grant of hereditary land in return for service.

अनुभू *anu-bhū*, cl. 1. P. *-bhavati*, *-vitum*, to be after, to notice, perceive, understand; to experience, to attempt.

Anu-bhava, *as, m*, perception, apprehension, fruition; understanding; impression on the mind not derived from memory; experience, knowledge derived from personal observation or experiment; result, consequence. — *Anubhava-siddha*, *as, ā, am*, established

by experience or perception. — *Anubhavarūḍha* (*°va-ār°*), *as, ā, am*, subjected to trial or experiment.

Anu-bhāva, *as, m*, a sign or indication of a feeling (*bhāva*) by look or gesture; dignity, authority, consequence; firm opinion, ascertainment, good resolution, belief.

Anu-bhāvaka, *as, ikā, am*, causing to apprehend, making to understand. — *Anubhāvaka-tā*, *f*, understanding.

Anu-bhāvana, *am, n*, the act of indicating feelings by sign or gesture.

Anu-bhāvin, *ī, inī, ī*, perceiving, knowing, an eye-witness; showing signs of feeling.

Anu-bhū, *ūs, ās, u*, perceiving, understanding.

Anu-bhūta, *as, ā, am*, perceived, understood, judged, experienced, apprehended; resulted, followed as a consequence; that has experienced, tasted, tried or enjoyed.

Anu-bhūti, *is, f*, perception, apprehension; knowledge from any source but memory; (in phil.) knowledge from four sources, viz. perception by the senses, inference, comparison, and verbal knowledge; dignity, consequence. — *Anubhūti-prakāsa*, *as, m*, title of a metric paraphrase of the twelve principal Upanishads, by Vidyāranya-muni. — *Anubhūti-svarūpācārya* (*°pa-āc°*), *as, m*, N. of the author of the grammar *Sārasvatī-prakīyā*.

Anu-bhūya, *ind*, having perceived, having experienced.

Anu-bhūyamāna, *as, ā, am*, under trial, under enjoyment.

अनुभृ *anu-bhṛi*, cl. 1. P., Ved. *-bharati*, *-bhartum*, to praise conformably (?), to commit to, throw into.

Anu-bhartri, *tā, trī, trī*, Ved. praising conformably, imitating.

अनुभ्राज *anu-bhrāj*, cl. 1. P. *-bhrājati*, *-jītum*, to illuminate.

अनुभ्रातृ *anu-bhrātrī*, *tā, m*, a younger brother.

अनुमद् *anu-mad*, cl. 1. P., Ved. *-madati*, *-ditum*, to rejoice over, to gladden, to praise.

Anu-matta, *as, ā, am*, intoxicated (with joy, &c.); recovered from intoxication (?).

Anu-mādyā, *as, ā, am*, to be praised in succession, to be granted with acclamation or praise.

अनुमध्यम *anu-madhyamam*, *ind*, next oldest to the middle.

अनुमन *anu-man*, cl. 4. A. *-manyate*, *-mantum*, to approve, assent to, permit, grant: Caus. P. *-mānayati*, *-yītum*, to ask for permission, to honour.

Anu-mata, *as, ā, am*, approved, assented to, permitted, allowed; agreeable, pleasant; loved, beloved; concurred with, being of one opinion; (*am*), *n*, consent, permission, approbation. *Anumate*, *loc. c*, with consent of. — *Anumata-karma-kārin*, *ī, inī, ī*, doing what is allowed, acting according to an agreement.

Anu-mati, *is, f*, assent, permission, approbation; the fifteenth day of the moon's age, on which it rises one digit less than full, when the gods or manes receive oblations with favour; the former personified as a goddess and worshipped especially in the Rājasthya sacrifice; oblation made to this goddess. — *Anumati-patra*, *am, n*, (in law) a deed expressing assent.

Anu-manana, *am, n*, assenting; independence.

Anu-mantri, *tā, trī, trī*, consenting to, permitting.

Anu-manyamāna, *as, ā, am*, minding, assenting.

अनुमन्त्र *anu-mantr*, cl. 10. A. (P.?) *-mantrayate*, *-ti*, *-yītum*, to accompany with or consecrate by magic formulas; to dismiss with a blessing.

Anu-mantrana, *am, n*, consecration by hymns and prayers. — *Anumantrana-mantra*, *as, m*, a hymn used in consecrating.

Anu-mantrita, *as, ā, am*, so consecrated.

अनुमरण *anu-marāṇa*. See *anu-mṛi*.

अनुमरु *anu-maru*, *us, m*, a country next to a desert.

अनुमा 1. *anu-mā*, cl. 3. A. *-mimite*, *-mātum*, to infer, conclude, guess, conjecture; to reconcile, to equal: Pass. *-miyate*, to be inferred or supposed.

2. *anu-mā*, *f*, inference, a conclusion from given premises.

Anu-māna, *um, n*, the act of inferring or drawing a conclusion from given premises; inference, consideration, reflection; guess, conjecture; one of the means of obtaining knowledge (*pramāṇa*) according to the Sāṅkhya or Nyāya systems, but not according to the Vedānta. — *Anumāna-khaṇḍa*, *am, n*, N. of a work on inference, by Cīntāmaṇi. — *Anumāna-prakāsa*, *as, m*, a similar work by Rūcidatta. — *Anumāna-maṇi-dīdhiti*, *is, f*, a similar work by Raghunātha. — *Anumānōkti* (*°na-uk°*), *is, f*, reasoning, logic.

Anu-māpaka, *as, ikā, am*, causing an inference, as an effect.

Anu-mita, *as, ā, am*, inferred, conjectured.

Anu-mitti, *is, f*, inference, conclusion from given premises.

Anu-mimāna, *as, ā, am*, concluding, inferring.

Anu-miyamāna, *as, ā, am*, being inferred.

Anu-meya, *as, ā, am*, inferable, to be inferred, proved or conjectured.

अनुमाद्य *anu-mādyā*. See under *anu-mad*.

अनुमासम् *anu-māsham*, *ind*, like a kidney bean.

अनुमास *anu-māsa*, *as, m*, the following month.

अनुमुद् *anu-mud*, cl. 1. A. *-modate*, *-ditum*, to join in rejoicing, to sympathize with, to rejoice; to allow with pleasure, to express approval, applaud, permit.

Anu-moda, *as, m*, a subsequent pleasure, the feeling of pleasure from sympathy.

Anu-modaka, *as, ikā, am*, assenting, showing sympathetic joy.

Anu-modana, *am, n*, pleasing, causing pleasure, applauding; assent, acceptance; sympathetic joy.

Anu-modita, *as, ā, am*, pleased, delighted, applauded; agreeable, acceptable.

अनुमुह *anu-muh*, cl. 4. P. *-muhyati*, *-mogdhum* or *-moḍhum*, to feel distressed at, to be troubled about.

अनुमृ *anu-mṛi*, cl. 6. A. *-mriyate*, *-martum*, to follow in death.

Anu-marāṇa, *am, n*, following in death; post-cremation of a widow whose husband's corpse is not on the spot, and with part of whose dress she therefore ascends the pile; this is prohibited to Brāhmaṇ women: it is often synonymous with the opposite term *saha-marāṇa*, con-cremation or burning with the body.

Anu-marishyat, *an, atī* or *anti*, *at*, about to follow in death.

Anu-mṛtā, *f*, the woman who burns with a part of her husband's dress.

अनुमृगदाशु *anumṛigya-dāśu*, *us, m*, (rt. *mṛig* and *dā*), granting all that is sought.

अनुमृज्ज *anu-mṛij*, cl. 2. P. *-mārshṭi*, *-mṛjītum* or *-mārshṭum*, to purify.

अनुमृश *anu-mṛis*, cl. 6. P. *-mṛisati*, *-mārshṭum* or *-mārshṭum*, to consider, think of, reflect.

Anu-mṛsaṃ, *ind*, having repeatedly considered.

अनुम्लोचा *anu-mlocā* or *anu-mlocānti*, *f*, N. of an Apsaras.

अनुयजुस् *anu-yajus*, *ind*, (rt. *yaj*), according to the Yajur-veda.

Anu-yāga, *as, m*, a subsequent or after-sacrifice.

Anu-yāja, *as, m*, a secondary or final sacrifice or offering. — *Anuyāja-prasava*, *as, m*, permission to