अनुबन्ध् *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 *i* 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. hickup; thirst.

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

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

Anu-bandhin, ī, inī, i, connected with, attached; having in its train or as a consequence, resulting. — *Anubandhi-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.

अनुबाध् *anu-bādh*, cl. 1. A. *-bādhate, -dhitum*, to press closely, pursue.

अनुबुध् *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.

अनुभाष् *anu-bhāsh*, cl. 1. A. *-bhāshate, -shitum*, to pronounce clearly, to confess.

Anu-bhāshaṇa, 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.

अनुभुज् *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. — *Anubhavārūḍha* (*°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, i, perceiving, knowing, an eye-witness; showing signs of feeling.

Anu-bhū, ūs, ūs, 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-prakāśa, as*, m. title of a metric paraphrase of the twelve principal Upanishads, by Vidyāraṇya-muni. — *Anubhūti-svarūpāćārya* (*°pa-āć°*), *as*, m., N. of the author of the grammar Sārasvatī-prakriyā.

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-bhartṛi, tā, trī, tṛi, Ved. praising conformably, imitating.

अनुभ्राज् *anu-bhrāj*, cl. 1. P. *-bhrājati, -jitum*, to illuminate.

अनुभ्रातृ *anu-bhrātṛi, 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-mādya, as, ā, am, to be praised in succession, to be granted with acclamation or praise.

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

अनुमन् *anu-man*, cl. 4. A. *-manyate, -mantum*, to approve, assent to, permit, grant: Caus. P. *-mānayati, -yitum*, 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, iṇī, i*, 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 Rājasūya sacrifice; oblation made to this goddess. — *Anumati-pattra, am*, n. (in law) a deed expressing assent.

Anu-manana, am, n. assenting; independance.

Anu-mantṛi, tā, trī, tṛi, consenting to, permitting.

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

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

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

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

अनुमरण *anu-maraṇa*. See *anu-mṛi*.

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

अनुमा 1. *anu-mā*, cl. 3. A. *-mimīte, -mātum*, to infer, conclude, guess, conjecture; to reconcile, to equal: Pass. *-mīyate*, 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 Cintāmaṇi. — *Anumāna-prakāśa, as*, m. a similar work by Rućidatta. — *Anumāna-maṇi-dīdhiti, is*, f. a similar work by Raghunātha. — *Anumānokti* (*°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-miti, is, f. inference, conclusion from given premises.

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

Anu-mīyamāna, as, ā, am, being inferred.

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

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

अनुमाषम् *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.

अनुमुह् *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-maraṇa, 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 Brāhman women: it is often synonymous with the opposite term *saha-maraṇa*, con-cremation or burning with the body.

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

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

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

अनुमृज् *anu-mṛij*, cl. 2. P. *-mārshṭi, -mārjitum* or *-mārshṭum*, to purify.

अनुमृश् *anu-mṛiś*, cl. 6. P. *-mṛiśati, -marshṭum* or *-mrashṭum*, to consider, think of, reflect.

Anu-marśam, ind. having repeatedly considered.

अनुम्लोचा *anu-mloćā* or *anu-mloćantī*, 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