

question is put, 'how many are the variations of form of the god Śiva by the exchange of his ten attributes held reciprocally in his hands viz. the rope, the elephant's hook &c., as those of Vishṇu by the exchange of the mace &c.?' (the practical purpose apparently being to know the number of variations that may be effected in the representation of the idol): पाशाङ्कुशाहिमङ्ककपाशशूलैः । खट्वाङ्गशक्तिशरचापयुतैर्भवन्ति । अन्योन्यहस्तकलितैः कति मूर्तिभेदाः शम्भोर्हरेरिव गदारिसरोजशङ्खैः (The answer is in the case of Śiva: 3628300; in that of Vishṇu: 24; and Colebrooke adds (Alg. p. 124 note): 'the 24 different representations of Vishṇu, arising from his diversity in the manner of placing the weapons or attributes in his four hands, are distinguished by as many discriminative titles of the god allotted to those figures in the theogonies of the Purāṇas. It does not appear that distinct titles have been in like manner assigned to any part of the more than three millions of varied representations of Śiva'.) E. अन्योन्य-हस्त and कलित.

अन्योन्यहाराभिहत Tatpur. m. f. n. (-तः-ता-तम्) Reciprocally multiplied by the denominators; e. g. अन्योन्यहाराभिहतौ हरांशौ राशौः समच्छेदविधानमेवम् 'the denominator and numerator of two quantities being multiplied reciprocally by their denominators, (the quantities) are thus reduced to the same denominator'. E. अन्योन्य-हार and अभिहत.

अन्योन्यापहत Tatpur. m. f. n. (-तः-ता-तम्) Taken secretly by one from another; (property taken thus and discovered at a partition of inheritance is divided again in equal portions among the heirs.) E. अन्योन्य and अपहत.

अन्योन्याभाव Tatpur. m. (-वः) (In the Vaiśeṣika philosophy.) Mutual negation, one of the four divisions of अभाव q. v.; viz. that kind of negation or mutual exclusion which is held to exist between notions that have no property in common; indifference considered as a negation of heterogeneous notions; as if one says: 'shape' is not 'jar' ('अन्योन्याभावत्वं तादात्म्यसंबन्धावच्छिन्नप्रतियोगिताकाभावत्वम्'). This notion is different therefore from that of पृथक्त्व q. v. E. अन्योन्य and अभाव.

अन्योन्याभावत्व n. (-त्वम्) The category of अन्योन्याभाव q. v. E. अन्योन्याभाव, taddb. aff. त्व.

अन्योन्याभिभव (In the Sāṅkhya philosophy.) I. Tatpur. m. (-वः) The dominion of one over the other (see the following).

II. Bahuvr. m. (-वः) One predominating over the other; a condition of the three गुण or qualities सत्त्व, रजस् and तमस् qq. vv.; viz. when *sattva* prevails, it overpowers *rajas* and *tamas* &c. Compare the following and अन्योन्यजनन. E. अन्योन्य and अभिभव.

अन्योन्याभिभववृत्ति Bahuvr. m. (-त्तिः) (In the Sāṅkhya philosophy.) Having the nature of predominating the one over the other; see the preceding and अन्योन्यजनन. E. अन्योन्याभिभव (I.) and वृत्ति.

अन्योन्यार्थ Bahuvr. m. f. n. (-र्थः-र्या-र्थम्) Having the sense of 'mutual', e. g. the particle च or the words इतरेतर, परस्पर. E. अन्योन्य and अर्थ.

अन्योन्याश्रय I. Tatpur. m. (-यः) ¹ Mutual relation; e. g. भावैः प्रत्ययसर्गैर्विना लिङ्गं न लिङ्गेन तत्वाचसर्गेण च विना भावनिर्वृत्तिर्न वीजाङ्कुरावन्योन्याश्रयः. ² The

resting on one another, reciprocal support; see अन्योन्याश्रयवृत्ति.

II. Bahuvr. m. (-यः) ¹ (In the Nyāya philosophy.) Founded on the mutual relation (between two objects), one of the five modes of a तर्क (q. v.), viz. an *argumentatio ad absurdum*, which consists in founding a premise on the imaginary relation between two objects and in drawing a conclusion from it which is inadmissible. This kind of argumentation may again 'be threefold according to whether the argument of the premise is taken from the notion of origin or from that of actuality or from that of comprehension' ('स चोत्पत्तिस्थितिज्ञप्तिद्वारा चेधा । तदपेक्षपिबित्वनिबन्धनो ऽ निष्ठप्रसङ्गः ॥'). For the other four modes of a तर्क see: आत्माश्रय, चक्रक, अनवस्था and तदन्यबाधितार्थप्रसङ्ग. [A commentator of the Sāṅkhya-Pravachana applies three of these terms to the explanation of the Sūtra: 'तद्योगे तत्सिद्धावन्योन्याश्रयत्वम्' in this manner: 'अविद्यायोगादविद्यासिद्धौ चान्योन्याश्रयत्वमात्माश्रयत्वमनवस्था वेति शेषः ॥'.] ² (In the Sāṅkhya philos.) Resting on one another, supporting one another; a property of the three गुण or qualities सत्त्व, रजस् and तमस्, 'these qualities resting on each other like binary atoms'; see अन्योन्यजनन and अन्योन्याश्रयवृत्ति. E. अन्योन्य and आश्रय.

अन्योन्याश्रयत्व n. (-त्वम्) Argumentatio ad absurdum; see the preceding. E. अन्योन्याश्रय, taddb. aff. त्व.

अन्योन्याश्रयवृत्ति Bahuvr. m. (-त्तिः) (In the Sāṅkhya philosophy.) Having the nature of resting on one another, of supporting one another; see अन्योन्यजनन and अन्योन्याश्रय. E. अन्योन्याश्रय and वृत्ति.

अन्योन्योक्ति Tatpur. f. (-क्तिः) Conversation, discourse. E. अन्योन्य and उक्ति.

अन्योन्योपहव Bahuvr. m. f. n. (-वः-वा-वम्) Calling each other. E. अन्योन्य and उपहव.

अन्वक् ind. ¹ Following, after. ² Favourably, friendly disposed; e. g. अन्वग्भूयास्ते or अन्वग्भूत्वास्ते; comp. अन्वग्भावम्. E. The neuter of अन्वच् q. v.

अन्वत्तम् Avyayibh. ¹ After, afterwards. ² Immediately, instantaneously. E. अनु and अन्ति, samās. aff. टच् (according to a Gaṇa to Pāṇini; the comm. on the Amarak. and Vijnāneswara in the Mitākshara derive it from अनु and अन् (= इन्द्रियः 'अनुगतमन्त्रम्'; equally so Vallabhagaṇi on Hemachandra 'अन्वत्तं पञ्चादन्वत्तम्'. The second meaning would arise according to Vijnān. from rendering the word 'यावद्दर्शनम्, as far as a glance'. But it is more probable to consider अन्वत्त as a deriv. from अन्च् with अनु, kṛit aff. क्त्.

अन्वचरसन्धि Tatpur. m. (-न्धिः) (In vaidik Grammar.) A technical name for certain Sandhi or meeting of letters at the end and beginning of words; viz. ^a when a final vowel or एषः, स्यः or सः are followed by a consonant (the Visarga of these three words then being dropped); see अनुलोम; ^b when a final consonant is followed by an initial vowel; see प्रतिलोम; ^c when a final Visarga is followed by a consonant called जप्पन् q. v. which itself is followed by a surd or hard consonant (the preceding Visarga then being dropped, e. g. समुद्रा स्यः, instead of समुद्राः स्यः); see वक्तु; ^d when the particle ईम् is followed by the words