

अनुषक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Adhered to, connected with. ²Supplied (as a word from a preceding passage).
E. सञ् with अनु, kṛit aff. क्त.

अनुषङ्ग Tatpur. m. (-ङ्गः) ¹Connexion, conjunction, association, attachment (lit. and fig.) e. g. (वारिणा) अन्तर्गलितेन मन्त्र-
यशिखीसितो ऽनुषङ्गोद्भवः (comm. प्रियस्मरणादुत्पन्नः).

²Tenderness, compassion. ³Necessary consequence, the connexion of a subsequent with a previous act. ⁴Gram-

matrical relation, connexion of, or connecting a word of a

preceding with those of a subsequent passage; e. g. कश्चि-
दित्यस्यानुषङ्गं केचिन्नेच्छन्ति as the Schol. observes with re-

ference to कश्चित् in Bhattik. 6. 67 when commenting on 6. 68,
or in the Mīmāṃsā: अनुषङ्गो वाक्यपरिसमाप्तिः सर्वेषु तुल्य-

योगित्वात्. Comp. अनुषङ्गन. (Different from अध्याहार.)

⁵(In Grammar.) Appendage, viz. the nasal which is con-
nected with certain radicals and dropped in certain deriva-

tives; e. g. the nasal in तृप्, दृप्, शुभ्, सञ् &c. E. सञ्
with अनु, kṛit aff. अच्.

अनुषङ्गिन् m. f. n. (-ङ्गी-ङ्गिणी-ङ्गि) ¹Addicted or attached to.

²Connected with. ³Embracing. E. अनुषङ्ग, taddh. aff.
इनि.

अनुषङ्गन Tatpur. n. (-नम्) Grammatical relation, connecting
a word of a preceding with those of a subsequent passage;

e. g. या ते अये रज्ज्वध्याहारो यदानुषङ्गनम्. Comp. अनुषङ्ग.
E. सञ् with अनु, kṛit aff. ल्युट्.

अनुषङ्गनीय Tatpur. m. f. n. (-यः-या-यम्) ¹To be connected.

²To be supplied (as a word from a preceding in a sub-
sequent passage; comp. अनुषङ्ग); e. g. शक्रं (= इन्द्रं) निर्जि-
त्वानीताः। राचसेन्द्रेण इत्यनुषङ्गनीयम् in Bhattik. 7. 94. &c. &c.

E. सञ् with अनु, kṛitya aff. अनीयर्.

अनुषट् ind. (see निपात) Apparently the same as अनुषक् q. v.

(It is omitted in some of the Gaṇa lists, while the Gaṇa-
ratnamahodadhi mentions अनुषट् as a various reading of

अनुषक्.) E. probably सञ् with अनु, kṛit aff. क्तिप्.

अनुषट् Bahuvr. (?) The name of a place or country. E. (?).

अनुषिक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Re-watered or -sprinkled.

E. अनु and सिक्त.

अनुषुक Tatpur. m. (-कः) Probably the epithet of a divinity;

the same as आनुषुक. (Some read instead of this word अनु-
सूयक which seems to be wrong, others अनुषुक which is

doubtful. Compare also आनुसुक.) E. The Gaṇaratnama-
hodadhi derives अनुषुक from अनुसू and क (from कै) with

a short vowel before कः अनुषुवतीति अनुषू। तं कायतीति
अनुषुक। के ऽण इति ह्रस्वत्वे; this application, however, of

Pāṇ. VII. 4. 13. to the etym. given, seems very objectionable.

अनुषेक Tatpur. m. (-कः) Watering or sprinkling over again.

E. अनु and सेक.

अनुषेचन Tatpur. n. (-नम्) Watering or sprinkling over again.

E. अनु and सेचन.

अनुष्टुति Tatpur. f. (-तिः) Praise, eulogy. E. स्तु with अनु,
kṛit aff. क्तिन्.

अनुष्टुब्धर्मा Bahuvr. f. (-र्मा) The name of a metre in the Ve-
das; it belongs to the class called उष्णिह् and consists of

four Pādas, the first of which contains five and each of the
three others eight syllables. E. अनुष्टुभ् and गर्भ.

अनुष्टुभ् Tatpur. f. (-ष्टुप्) ¹Speech, in general. ²A name of

Saraswatī. ³The name of a class of metres which consists
of 32 syllables and, in the Vedas, is regulated by the number

of syllables only, in classical poetry by number and quantity.

In the Vedas the 32 syllables are distributed either in Te-
trastichs of 8 syllables in each line, or in Triplets of either

12 + 8 + 12 or 12 + 12 + 8 or 8 + 12 + 12 syllables. For the
varieties of the Anuṣṭubh in the classical poetry see चित्र-

पदा, विद्युन्माला, माणवक or माणवकाक्रीडा, हंसरत, प्रमा-
णिका or नगस्वरूपिणी or मतलिका, समानिका or मल्लिका,

वितान, तुङ्गा, कमल, हंसपदी, मातङ्गी, रश्मा and the metre
which is most in use but the quantity of which is not so in-

variable as that of the named varieties viz. the श्लोक. In a
vaidik hymn the Anuṣṭubh is represented as one of the

primitive creations, that originated together with the moon;

according to some Purāṇas it was created from the northern
mouth of the fourheaded Brahman (m.) together with the

Atharvaveda, a portion of the Sāmaveda and some hymns
as well as the Āptoryāma portion of the Jyotishṭoma sacri-

fice; accord. to another Purāṇa from the tendons of Brahman.
(The Kāśikā considers the vaidik अनुष्टुभा equivalent to the

classical instrum. अनुष्टुभा; but अनुष्टुभा is probably an er-
roneous reading for अनुष्टुभा q. v.) E. सुभ् with अनु, kṛit

aff. क्तिप्, so called according to the Nirukta 'because it
follows in praise (अनुष्टुभति) with its fourth Pāda the Gā-

yatrī metre which consists only of three Pādas or stanzas'.
अनुष्टुभन Tatpur. n. (-नम्) Praising after, following in praise.

E. सुभ् with अनु, kṛit aff. ल्युट्.

अनुष्टु Tatpur. m. (-ष्टुः) A bad camel &c. E. अ neg. and उष्टु.

अनुष्ठ Tatpur. m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Standing in succession,
one after the other. E. स्था with अनु, kṛit aff. क.

अनुष्ठान Tatpur. m. (-ता) One who performs or executes a
work. E. स्था with अनु, kṛit aff. तुच्.

अनुष्ठान Tatpur. n. (-नम्) ¹Commencement or course of pro-
ceeding. ²Doing or performing in general; e. g. विहितानु-

ष्ठान; सकलानुष्ठान; योगानुष्ठान; 'वेदाध्ययनं ततस्तदर्थवि-
ज्ञासा ततस्तदर्थानुष्ठानम्'. ³Practice, esp. religious practice,

performance of sacrificial or other ceremonies; e. g. पञ्चनु-
ष्ठान, 'ceremonies connected with the immolation of the sacri-

ficial animal', अनुष्ठानरूपफलपर्यवसान 'completion of results
by means of sacrificial acts'. ⁴Concurrence, agreement,

conforming to. E. स्था with अनु, kṛit aff. ल्युट्.

अनुष्ठानक्रम Tatpur. m. (-मः) The order in which religious
ceremonies are to be or are performed. E. अनुष्ठान and क्रम.

अनुष्ठानशरीर Tatpur. n. (-रम्) (In the Sāṅkhya philos.) A
body which is presumed to be intermediate between the subtle

body (लिङ्गशरीर or सूक्ष्मशरीर) and the grosser body (स्थु-
लशरीर), composed of the five elements but tenuous or re-

finer and the vehicle of the subtle body. Comp. अधिष्ठान-
शरीर. E. अनुष्ठान and शरीर.

अनुष्ठानस्मारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Remind-
ing of religious ceremonies; said of certain vaidik passages

which properly do not answer the general definition given
of a Mantra, but which nevertheless are called so by the

liturgical authors, because they remind of duties taught or
explained in a more explicit manner by other Mantras. E.

अनुष्ठान and स्मारक.