

apprehension, notion, understanding. The same as अनुभूति q. v.; e. g. पूर्वजन्मजातमरणदुःखानुभव 'apprehension of the pains of death produced in a previous life'; or अयथार्थानुभव q. v. E. भू with अनु, kṛit aff. अच्.

अनुभवसिद्ध Tatpur. m. f. n. (-इः-इ-इम्) Established by perception, resulting from experience, e. g. कृतिचित्तन्ययोः सामानाधिकरणमनुभवसिद्धम् 'the common substratum between action and consciousness is &c.'. E. अनुभव and सिद्ध.

अनुभवसार Tatpur. m. (-रः) The name of a treatise on the merits of worshipping Śiva agreeably to the tenets of the Jangamas. E. अनुभव and सार.

अनुभाव Tatpur. m. (-वः) <sup>1</sup> Dignity, authority, power (such as results from wealth, a magisterial position &c.). <sup>2</sup> Certainty, resolution (only in the positive sense of a good resolution, e. g. महानुभाव q. v.). <sup>3</sup> (In rhetorical terminology.) 'A symptom which indicates the feeling (भाव) produced by its appropriate causes'. These causes being naturally various from the character (रस) of a poetical composition, the rhetorical works enumerate the anubhāvas which are the concomitants of the different sorts of rasas; thus the symptoms of the Erotic (शृङ्गार) are according to them, motion of the eye-brows, side-glances &c.; of the Comic (हास्य), blinking with the eye, smiles &c.; of the Pathetic (करुण), cursing one's fate, falling to the ground, crying &c.; of the Terrible (रौद्र), abuse, fierce looks &c.; of the Heroic (वीर), looking for a companion &c.; of the Fearful (भयानक), change of colour, stammering &c.; of the Disgustful (बीभत्स), spitting, contracting the mouth, shutting the eyes &c.; of the Wonderful (अद्भुत), wide opening of the eyes &c.; of the Quietistic (शान्त), horripilation (sic) &c.; of the Affectionate (वत्सल), horripilation, joy, tears &c. — Compare भाव and विभाव. E. अनु and भाव, lit. 'following or connected with condition, feeling &c.'.

अनुभावक Tatpur. m. f. n. (-वकः-विका-वकम्) Making intelligible. E. भू in the caus., with अनु, kṛit aff. एवल्.

अनुभावन Tatpur. n. (-नम्) (In rhetoric.) Representing feelings so as to make then the characteristic (शृङ्गार &c. see रस and अनुभाव) of a poetical composition. E. भू in the caus., with अनु, kṛit aff. लुट्.

अनुभाविन् I. Tatpur. 1. m. f. n. (-वी-विनी-वि) Perceiving, knowing (e. g. a witness).

2. m. (-वी) (In law.) According to some, the same as सपिण्ड q. v., a near kinsman (i. e. 'one who feels grief at a death in the family'), according to others, the same as 'a young son' (i. e. 'one who is or comes after'). E. भू with अनु, kṛit aff. णिनि.

II. m. f. n. (-वी-विनी-वि) Having the symptoms which indicate feeling (see अनुभाव). E. अनुभाव, taddh. aff. इनि.

अनुभाषण Tatpur. n. (-णम्) (In the Nyāya phil.) Repeating an argument proposed for discussion, i. e. taking it up; the contrary (not-repeating it when it has been announced three times besides the first time) being considered as a tacit agreement or avowal of defeat. See अननुभाषण. E. भाष् with अनु, kṛit aff. लुट्.

अनुभास Tatpur. m. (-सः) A kind of crow. (Perhaps the word ought to be read अनुभाष when it might suggest the mean-

ing of the Pica or Garrulus Argorotensis.) E. भास् (भाष्?) with अनु, kṛit aff. अच् (?).

अनुभू Tatpur. m. f. n. (-भूः-भू-भु) Perceiving, knowing. E. भू with अनु, kṛit aff. क्तिप्.

अनुभूत Tatpur. m. f. n. (-तः-ता-तम्) <sup>1</sup> Understood, judged, apprehended. <sup>2</sup> Perceiving, understanding. <sup>3</sup> Resulted, followed as a consequence. E. भू with अनु, kṛit aff. क्त.

अनुभूति Tatpur. m. (-तिः) (In the Vaiśeṣika phil.) Apprehension, one of the two essential properties of intellect (बुद्धि); it is four-fold viz. knowledge arising from the senses (see प्रत्यक्ष), inference (see अनुमिति), comparison (see उपमिति) and verbal knowledge (शब्दज्ञ). Comp. अनुभव. E. भू with अनु, kṛit aff. क्तिन्.

अनुभूतिप्रकाश Tatpur. m. (-शः) The name of a work which paraphrases the Upanishads, by Vidyāraṇyamuni. E. अनुभूति and प्रकाश.

अनुभूतिस्वरूपाचार्य Karmadh. m. (-र्यः) The name of the author of the grammar Śārasvatī-prakriyā. E. अनुभूति-स्वरूप 'being apprehension itself', and आचार्य.

अनुभोग Tatpur. (?) n. (-गम्) (A modern law term.) Enjoyment, usufruct, a grant of hereditary land in Malabar, either rent-free or at pepper-corn-rent, in reward of service; also a present of betel or a cocoa nut, from the proprietor at the time of executing a deed of transfer of a garden or plantation to the person to whom the transfer is made, as symbolical of the character of the land made over. E. अनु and भोग.

अनुभ्रातृ Tatpur. m. (-ता) A younger brother. E. अनु and भ्रातृ.

अनुमत Tatpur. 1. m. f. n. (-तः-ता-तम्) <sup>1</sup> Accepted, assented to. <sup>2</sup> Agreeable, pleasant. <sup>3</sup> Loved, beloved. <sup>4</sup> Concurred with, being of one opinion.

2. n. (-तम्) Assent. E. मन् with अनु, kṛit aff. क्त.

अनुमति Tatpur. f. (-तिः) <sup>1</sup> Assent, permission, acquiescence. <sup>2</sup> Conniving (at a criminal act). <sup>3</sup> The fifteenth day of the moon's age, on which she rises one digit less than full.

(On this day it was held that the gods and the Manes of departed progenitors were favourable to the prayers of men; gifts made to Brāhmaṇas on this day were considered therefore to be meritorious. The three other phases of the increasing moon are कुहू, राका and सिनीवाली qq. vv. Compare also पौर्णमासी, अमावास्या, खर्विका and सबस्त्राला.) <sup>4</sup> The former personified as a goddess and invoked especially in sacrificial acts connected with the Rājasūya sacrifice and the obsequial rites. The later mythology represents her as a daughter of Angiras and Smṛiti. <sup>5</sup> The name of the offering made to the goddess Anumati in the Rājasūya sacrifice and consisting of Puroḍāśa fried in eight bowls. E. मन् with अनु, kṛit aff. क्तिन्.

अनुमतिपत्र Tatpur. n. (-त्रम्) (A modern law term.) A deed expressive of assent or concurrence; especially a deed executed by a husband about to die, authorising his widow to adopt a son. E. अनुमति and पत्र.

अनुमध्यम Avyayibh. After the intermediate, after the next-oldest (मध्यम taken in reference to ज्येष्ठ and कनीयस्). E. अनु and मध्यम.