

compounds beginning with अपाम्, e.g. अपावत्स, अपान्नाथ, अपाम्यति &c. and in the Tatpur. देवानाम्प्रिय (Pāṇini VI. 3. 21. Vārtt. 4.). E. अपाम् (gen. plur. of अप्) and नपात्.

अपान्नमृ Tatpur. m. (-न्ना) The grandson of the Waters, a vaidik epithet or name of Agni (see the explanation given s. v. अपान्नपात्); but Śaṅkha distinguishes on one occasion the sacrificial fire from the अपान्नमृ whom he then calls the Fire of the lightning as being the son of the rain-waters. Comp. अप् and अपोनमृ. [In the vaidik hymns this word does not occur as a compound; but that it must have been considered as such in the ritual literature results from the derivatives अपान्नप्त्रिय and अपान्नप्त्रीय. Patanjali in his comment on the latter forms (Pāṇ. IV. 2. 28.) denies the correctness of a combination अपान्नमृ and assumes that the ending ऋ of the latter word merely exists before the affixes in question, while otherwise the word would be अपान्नपात्; Kaiyyāṇa, however, admits of such a combination in the Vedas. Mahābhāṣya to Pāṇ. IV. 2. 28.: अथ यदपोनप्त्रियमपान्नप्त्रियं वा हविः । कथं तस्य प्रेषः कर्तव्यः । अपोनपाते ऽनुब्रूहि । अपान्नपाते ऽनुब्रूहि । अपोनप्त्रपान्नमृभावः (the Ms. of the E. I. H. No. 330 reads wrongly अपोनमृपान्नभावः) कस्मान्न भवति । प्रत्ययसंनियोगेन ऋकारान्तत्वमुच्यते । तेनासति प्रत्यये न भवितव्यम् ॥; but Kaiyyāṇa: अथेति । वेदे क्वचिदपोनप्त्रे स्वाहेति ऋकारान्तः प्रयोगो दृश्यते । क्वचिदपोनपादिति तकारान्तः प्रयोग इति प्रश्नः । प्रत्ययसंनियोगेनेति । वेदे तु ऋण्डसत्वात्क्वचिद्वकारान्तयोगः (the Ms.: क्ण्डसत्वात्क्वचिद्वकारान्तयोगः).] E. अपाम् (gen. plur. of अप्) and नमृ. अपान्नप्त्रिय m. f. n. (-यः-या-यम्) Referring to, consecrated to, Agni, called अपान्नमृ; e.g. हविः. Comp. the following and अपोनप्त्रिय. E. अपान्नमृ, taddh. aff. घ; see Patanjali's remark s. v. अपान्नमृ.

अपान्नप्त्रीय m. f. n. (-यः-या-यम्) The same as अपान्नप्त्रिय; comp. also अपोनप्त्रीय. E. अपान्नमृ, taddh. aff. ङ; see Patanjali's remark s. v. अपान्नमृ.

अपान्नाथ Tatpur. m. (-थः) ¹The ocean. ²A name of Varuṇa, the regent of the waters. E. अपाम् (gen. plur. of अप्) and नाथ.

अपान्निधि Tatpur. m. (-धिः) ¹The ocean. ²A name of Viṣṇu. ³A name of Śiva. Comp. अम्नोनिधि. [This word is the ritual name of Śamav. 1. 151. (= I. 2. 2. 1. 7.).] E. अपाम् (gen. plur. of अप्) and निधि.

अपाप I. Tatpur. n. (-पम्) Absence of sin or evil, virtue, righteousness, happiness.

II. Bahuvr. or Tatpur. m. f. n. (-पः-पा-पम्) Sinless, virtuous, innocent; e.g. in the Bhāgav. Pur. अपापेषु स्वभूतेषु बालेनापक्वबुद्धिना । पापं हतं तद्गगवान्सर्वात्मा चतुर्महति.

III. Avyayibh. (-पम्) Without sin. E. अ neg. or priv. and पाप. अपापकाशिन् Tatpur. m. f. n. (-शी-शिनी-शि) ¹Not revealing unhappiness or evil; or ²Revealing happiness or virtue. E. ¹अ neg. and पापकाशिन् or ²अपाप and काशिन्.

अपापकृत् Tatpur. m. f. n. (-त्-त-त) Not doing wrong, not sinning. E. अ neg. and पापकृत्.

अपापवस्त्रस Tatpur. n. (-सम्) (ved.) (Probably.) Increase of virtue or righteousness. E. अपाप I. and वस्त्रस.

अपापविद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Not struck with, not afflicted with, sin or evil. E. अ neg. and पापविद्ध.

अपापिन् Tatpur. m. f. n. (-पी-पिनी-पि) Sinless, virtuous, innocent. E. अ neg. and पापिन्.

अपामार्ग Tatpur. m. (-र्गः) The name of a plant (Achyranthes aspera) which is employed for sacrificial purposes, it being supposed to have the power of removing sins, and also as a medicament; it has three varieties: the white, the red and the water-Apāmārga. The white variety is described as 'a little pungent, hot, bitterish, astringent or constipating, emetic, purgent (sic), increasing the digestion, or stomachic, and applied against diseases from phlegm, the itch, piles, diseases of the stomach, of the blood, of serous secretions, of the vital airs, against cutaneous eruptions, leprosy, indolent tumors and nausea' —; the red variety is 'a little pungent, cold, constipating, emetic, obstructing the circulation of the vital air, and rough; it is employed against diseases from phlegm and of the vital airs, against ulcers, itch, and poison; its seed or fruit is cold, sweet, indigestive whether raw or cooked, constipating, causing flatulency, rough, emetic and good for cough and hemorrhages from the mouth, nose, rectum and cuticle'; the water-variety is 'pungent and used against pulmonary consumption, swellings, diseases from phlegm and of the vital airs, and against cough'. — The ashes of the plant are used in cleaning linen. E. मृज् with अप्, kṛit aff. घञ्, the final vowel of the prefix being lengthened; (or according to Bhāṇud. on the Amarak., a Bahuvr. अप् and आ-मार्गः; 'अपमार्जन्यनेन, अप-कृष्ट आसमन्तान्मार्गो ऽस्वेति वा'; but according to Rāyam. only the former: 'अपमृजन्ति वस्त्रादिकमनेन'; and equally so the Siddhāntak. 'अपमृज्यते ऽनेन व्याधादिः', and the Kāśikā which quotes अपामार्ग, besides वीमार्ग as an instance to Pāṇ. VI. 3. 122.).

अपामार्जन Tatpur. n. (-नम्) Cleansing, wiping off; figur. removing, as diseases &c.; अपामार्जनस्तोत्र is the name of a hymn addressed to Viṣṇu, which has this power. E. मृज् with आ and अप्, kṛit aff. लृट्.

अपाम्यति Tatpur. m. (-तिः) ¹The ocean. ²A name of Varuṇa, the regent of the waters. ³(In Astronomy.) The twenty-fifth of the Nakshatra or lunar mansions; compare also शतभिषा. ⁴(In Astronomy.) The thirteenth of the sixty degrees into which each of the twelve signs of the zodiac is subdivided. — Comp. also अप्यति. E. अपाम् (gen. plur. of अप्) and पति.

अपाम्यत्त Tatpur. n. (-त्तम्) ¹Fire (liter. the bile of the waters; fire drying it up). ²A medicinal plant (Plumbago zeylanica). Also अप्यत्त. E. अपाम् (gen. plur. of अप्) and पित्त.

अपाय Tatpur. m. (-यः) ¹Going away, passing away; e.g. in the Mīm. Sūtra: अनपायश्च कालस्य लक्षणं हि पुरोडाशे; or in the Sāṅkhya S. पूर्वापाय उत्तरायोगात् (comm. पूर्वस्य कारणस्यापायकाल उत्तरस्य कार्यस्योत्पत्त्यनौचित्यात्); comp. also the instance which follows meaning ³. ²Separation, disunion; e.g. in the Bhāṭṭik. सर्वत्र दयिताधीनं सुव्यक्तं रामणीयकम् । येन ज्ञातं प्रियापाये कददं हंसकोकिलम्; comp. also the following instance. ³Absence, disappearance; e.g. in the Nalodaya: तदासः स्वापायां नीतिरियं चेति विपदि सस्वापायाम् । नि-ज्वासःस्वापायान्निकृत्तं ताममुद्यदिह सस्वापायाम् '(Nalus) thinking he acted rightly in his misery, abandoned her there