

but attach themselves chiefly to the definition of their properties; accord. to the *Vaiśeṣika* the qualities of water are touch, number, quantity, individuality, conjunction, disjunction, greater or less comprehensiveness (extension), velocity, gravity, fluidity, colour, savour and viscosity. (For those of the other elements see s. vv. *आकाश* &c.) The cosmogony of *Manu* which is neither the pure *Sāṅkhya* nor the pure *Vedānta* doctrine (although Kullūka endeavours to explain his terms as if they were pure *Vedānta* terms), but a theory apparently prior to both and combining their views, imagines the coarse elements as proceeding from the subtle portions of the seven intellectual creations — *पुरुषाः* which are, according to Kullūka, *अहंकार*, *महत्* and the five subtle elements (?) — and endowed with the same qualities as assigned to them by the *Vedānta*. — According to the *Vishṇupurāṇa* 'elementary Egotism (the type of *I*, *अहंकार*) becoming productive as the rudiment of sound, produced from it æther, of which sound is the characteristic, investing it with its rudiment of sound; æther becoming productive, engendered the rudiment of touch; whence originated strong wind, the property of which is touch; and æther with the rudiment of sound, enveloped the rudiment of touch; then wind becoming productive, produced the rudiment of form (colour); whence fire proceeded of which form is the attribute, and the rudiment of touch enveloped the wind with the rudiment of colour; fire becoming productive produced the rudiment of savour, whence proceed all juices in which savour resides, and the rudiment of colour invested the juices with the rudiment of savour; the waters becoming productive engendered the rudiment of smell; whence an aggregate (earth) originates, of which smell is the property.' In a note to this passage (*Vishṇup.* p. 16) Professor Wilson observes that 'the successive series of rudiments and elements and their respectively engendering the rudiments and elements next in order occur in most of the *Purāṇas* in nearly the same words', that 'some of the *Purāṇas*, as the *Matsya*, *Vāyu*, *Linga*, *Bhāgavata* and *Mārkaṇḍeya* add a description of a participation of properties amongst the elements, which is rather *Vedānta* than *Sāṅkhya*' and mentions a passage of the *Moksha Dharma* (vv. 6778. 6779) of the *Māhābhārata* which is an exception, since its order of the elements is æther, water, fire, air, earth. [On the cosmogony of the chapter in which these latter verses occur, *Arjunamīśra* has the following gloss: *को ऽयं सर्गप्रकारः । न हि साङ्ख्यादिसर्गेष्वयं क्रमः । उच्यते । अन्यो ऽयं प्रकारः सर्गस्य । पौराणिकादिसंमतेषु* &c.; but he omits to say which *Purāṇas* give this anomalous order of the elements.] For the *Bhāgav.* *Pur.* comp. III. 26. 29. ff. and the two verses VII. 12. 25 and 30: *खे खानि वायौ निःश्वासांस्तेजसूष्माणमात्मवान् । अप्सुसूक्ष्मेष्मपूर्यानि चित्ते शेषं यथोद्भवम्* (scil. *न्यसेत्*); and *अप्सु चित्तिमपी ज्योतिषदो वायौ नभस्सुम् । कूटस्थे तच्च महति तद्व्यक्ते ऽचरे च तत्* (this reverted order being that in which dissolution takes place). — In the *Vedas*, however, *अपां गर्भः* 'the child of the waters' is an epithet of *Agni*, 'because he comes forth from amid the waters' or 'because he resides as lightning amidst the rain-waters' (according to

*Mahidhara*); comp. also *गर्भो अपसाम्* s. v. *अपस्*; from the same reason probably *Agni* is also called *अपां* or *अपो नपात्* 'the grandson of the waters', but, in *Sāyaṇa's* opinion, 'because trees grow through the agency of water and fire comes (through the friction of the wood) of trees. For the other explanations of these words see s. vv. *अपान्नपात्*, *अपान्नमु*; comp. also *अपोनपात्*, *अपोनमु*, *अपोनप्त्रिय*, *अपोनप्त्रीय*, *अपान्नप्त्रिय*, *अपान्नप्त्रीय*. — *अपां व्रतम्* is the liturgical name of the *Sāmav.* verses 2. 25. 26. (= II. 1. 9.) and 2. 47-49. (= II. 1. 1. 18.); *अपां साम* of 1. 544. (= I. 6. 1. 4. 12.); *अपामीवम्* of 2. 502-504. (= II. 4. 2. 7.); *अपां निधिः* of 1. 151. (= I. 2. 2. 1. 7.); *अपां सर्पम्* of the *Āraṇyagāna* (of the *Sāmav.*) II. 7. (not in the *Sāmav.*). <sup>2</sup>(*ved.*) The same as *अन्तरिच*. <sup>3</sup>(In Astronomy.) The star *δ Virginis*. [Compounds the latter part of which is *अप* assume the *saṁās*. aff. *अ*, e. g. *प्र* or *परा* and *अप* form *प्राप*, *पराप*; but sometimes the word remains unchanged, if it is a *Bahuvr.* compound, e. g. *स्वप्*, *बह्वप्* (in which case the neuter plur. is *स्वामि*, *बह्वामि*); if the first part of the compound is *अनु*, the grammarians assume that *अप* becomes *ऊप* provided the meaning refers to a place, i. e. *अनूप* (comp. also *सूप*); if it is *द्वि*, *अन्तर* or a prepositional prefix not ending in *अ* or *आ*, that *अप* becomes *ईप*; comp. *द्वीप*, *अन्तरीप*, *नीप*, *वीप*, *अन्वीप*, *प्रतीप*, *समीप* (*समाप* being an exception); if the prepos. prefix ends in *अ* or *आ*, that *अप* may change to *ईप* or not; comp. *प्राप* or *प्रेप*, *पराप* or *परेप*. — (Another explanation of these compounds will be found in the Preface).] — Compare also *अप* and *अपस्*. E. *आप*, *un.* aff. *क्लिप्* with the shortening of the initial vowel. For another etym. see the Preface.

I. *अप* ind. (see *निपात*, *उपसर्ग*, *गति*, *कर्मप्रवचनीय*) A particle implying the notion of 'away', in its literal and metaphorical acceptations; it is used either as a prefix to verbs (and in this capacity, in the *Vedas* also detached from the verb, very much in the same manner as German prepositions when connected with verbs), or as a separable preposition, or in the *Vedas* sometimes also adverbially. With nouns it may form *Tatpur.*, *Bahuvr.* and *Avyayibh.* compounds. [In many instances *अव* (q. v.) coincides in meaning with *अप* and in several also the prefix *आ* q. v.]

1. (as adverb in the *Vedas*) Away; e. g. *अप द्वेषो अप हूरो ऽन्यत्रतस्य सस्मि* (comm.: 'scil. गच्छतु').

2. (as a prefix to verbs it implies the notion of) <sup>1</sup>Away; e. g. with *नी* 'to lead away'; with *गम्* 'to go away'; with *ह* 'to take away, to rob'. <sup>2</sup>Deterioration; e. g. with *ह* 'to act improperly, to injure'; with *दिष्* 'to simulate'; with *वद्* 'to blame'. <sup>3</sup>Negation, contradiction; e. g. with *लप्* 'to deny'; with *मन्* 'to behave the reverse of respectfully, to despise'; with *चि* 'to diminish'; if the base itself implies a negative notion, the prefix *अप* imparts to it frequently greater emphasis, e. g. with *हन्*, *चप*, *हृ*.

3. (as a separable preposition with a noun depending on it in the ablative) <sup>1</sup>Away from; e. g. *यत्संप्रत्यप लोकेभ्यो लङ्कायां वसतिर्भयात्*. <sup>2</sup>Without; e. g. *अप हरेः संसारः*. <sup>3</sup>With the exception of; e. g. *अप चिर्गतेभ्यो वृष्टो देवः*.

4. (in composition with nouns) <sup>a</sup>in *Tatpur.* and *Bahuvr.*