

five vital airs which are supposed to pervade the latter; (opposed to प्राण, the air which is *exhaled* or *proceeds* from the body; comp. besides उदान, समान, व्यान and see अन्न); in the legend of the *Aitareya Upan.* it is therefore this vital air which is able to seize food, (for it introduces it into the body), and to give support to life; comp. अन्नायु. In the *Satapath.* and *Bṛihadār. Upan.* it is called, from the same reason, the function of *smelling* (and the odour *inhaled*): प्राणो वै यहः सो ऽपानेनातिग्राहिण गृहीतो ऽपानेन हि गन्धं जिघ्रति. In the *Vedānta-Sāra* it is defined: अपानो नामावाग्गमनवान्पाध्वादिस्थानवर्ती (comm. अधो नाभेरधस्ताद्गमनवान्मलाद्यानयनव्यापारेण। पायुर्गुदम्। तत्स्थानवर्तीत्यर्थः। आदिशब्दादुपस्थग्रहः। तत्रापि मूत्ररेतोविसर्गस्यापानकर्मत्वात्); in the *Sāṅkhya* it is like the other four vital airs the function which is common to बुद्धि, अहङ्कार and मनस् qq. vv. (*Sāṅkhya prav.* सामान्यकरणवृत्तिः प्राणाद्या वायवः पञ्च) and explained by the comm. अपनयनादपानस्तत्र यत्स्थानं तदपि सामान्यवृत्तिरिन्द्रियस्य. In the *Kaṇḍa-Sūtra* प्राणापाननिमेषोन्मेष<sup>००</sup> it is explained as having the property of अधोगमनं फुत्कारादौ वा तिर्यग्गमनम्. This theory is then more fully developed in *Suśruta's Nidānasthāna* where the *inhaled vital air* 'resides in the rectum and in time draws down the excrements, urine, semen, foetus and menses' (पक्वाधानालयो ऽपानः काले कर्षति चाययम्। समीरणः शूलचूचशुक्रगर्भातवान्यधः), and 'when obstructed by bile produces burning, heat and a little blood, when obstructed by phlegm, heaviness in the lower part of the body' (अपाने पित्तसंयुक्ते दाहौष्ण्ये स्यादसृग्दरम्। अधःकाये गुल्मं च तस्मिन्नेव कफावृत्ते). Comp. also the following from the musical work *Sāṅgītadarpaṇa*: प्राणापानौ तथा व्यानसमानोदानसञ्चकाः। नागं कूर्मं च कलं देवदत्तं धनञ्जयम् (sic, neuter; comp. these latter words in the *Vedānta-Sāra* p. 9)। तेषां मुख्यतमः प्राणो नाभिकन्धाधः स्थितः। शब्दोच्चारणनिःश्वासीच्छ्वासकासादिकारणम्। अपानस्तु गुदे मेढ्रे कटीजङ्घोदरे तथा। व्यानो ऽभिश्चोत्रगुल्फेषु कक्षां घ्राणे च तिष्ठति। समानो व्याय निखिलं शरीरं वह्निना सह। उदानः पादयोराले हस्तयोरङ्गसंधिषु। त्वगादिधातूनाश्रित्य पञ्च नागादयः स्थिताः. — An improvement on *Suśruta* seems to have been intended by *Hemachandra* who makes the अपान run down from the nape of the neck to the heels (अपानपवनो मन्यापृष्ठपृष्ठान्तपार्श्विणः; comm. पृष्ठान्तो गुदः। पार्श्वी पादपञ्चाङ्गाङ्गी). <sup>१</sup>A fart. <sup>२</sup>The anus. E. अन् with अप, kṛit aff. घञ्. अपानत् Tatpur. m. f. n. (-न्-ती-त्) Inhaling, producing the function of the vital air अपान q. v. — In the verse of the *Bhāgav. Pur.* (2. 10. 16.) अनु प्राणन्ति यं प्राणाः प्राणन्तं सर्वजन्तुषु। अपानन्तमपानन्ति नरदेवमिवानुगाः, it deserves notice that *Sridharasvāmī* takes the word अपानत् in the sense 'ceasing to perform vital functions', viz. 'they (according to the comm., the senses) cease to exercise their functions when it (the vital air प्राण) ceases to perform its function': प्राणा इन्द्रियाणि यं (scil. प्राणं, the word of the preceding verse) प्राणन्तं चेष्टां कुर्वन्तमनु पञ्चात्प्राणन्ति चेष्टां कुर्वन्ति। अपानन्तं चेष्टां त्यजन्तमनु अपानन्ति चेष्टां त्यजन्ति। राजानमनु भृत्या इव; but it seems very doubtful whether he is correct in this construction of the verse, as प्राणाः might be taken in the general sense 'vital airs', and the sense 'they perform the function of exhaling and inhaling according to the function

of life (प्राण)' would be in conformity with the usual meaning of the words in question. E. अन् with अप, kṛit aff. शतृ. अपानदा Tatpur. m. (-दाः) (ved.) The giver of the inhaled vital air or अपान q. v.; an epithet of Agni. E. अपान and दा. अपानन Tatpur. n. (-नम्) Inhaling, producing the action of the vital air अपान q. v. E. अन् with अप, kṛit aff. लुट्. अपानपवन Karmadh. m. (-नः) The vital air अपान q. v. E. अपान and पवन. अपानपा Tatpur. m. (-पाः) (ved.) The protector of the inhaled vital air or अपान q. v. E. अपान and पा. अपानभृत् Tatpur. f. (-त्) The name of certain sacrificial bricks (literally: supporting the vital air अपान); for similar terms comp. प्राणभृत्, व्यानभृत्, उदानभृत्, समानभृत्, also चक्षुर्भृत्, मनोभृत्, श्रोत्रभृत्, वाग्भृत्. E. अपान and भृत्, scil. इष्टका. अपानवायु Karmadh. m. (-युः) The vital air अपान q. v. E. अपान and वायु. अपानुत Bahuvr. m. f. n. (-तः-ता-तम्) Free from falsehood. E. अप and अनुत्. अपान्तरतम Bahuvr. m. (-मः) The same as the following. E. A shorter form of अपान्तरतमस्. अपान्तरतमस् Bahuvr. m. (-माः) The name of an ancient Rishi, who in a subsequent birth became, according to the legend, the Vedavyāsa or Kṛishṇadwaipāyana. (*Sāṅkara* in his comm. on a *Vedānta Sūtra*: अपान्तरतमा नाम वेदाचार्यः पुराणविर्विष्णुनियोगात्कल्पापरयोः संधौ कृष्णद्वैपायनः संबभूवेति स्मरन्ति.) E. अप and अन्तर-तमस्, lit. 'free from interior darkness'. अपान्नपात् Tatpur. m. (-त्) (ved.) An epithet or name of Agni (fire) and Savitri (sun). — *Sāyana* explains this word as meaning literally either 'not protecting (न-पात्, from पा, kṛit aff. शतृ) or not allowing to fall down (न-पात् from the caus. of पत, kṛit aff. क्तिप्) the waters', fire or sun drying up the water; or 'the grandson of the waters', water bringing forth plants and trees, and plants and trees being the cause of fire; the latter explanation, apparently more congenial with the *vaidik* poetry than the former, is also given by *Yāska*. Comp. अप and अपान्नपृ. [The word has two accents, viz. the udātta on the second and third syllable and is given by the Padatext of the *Rigveda* as representing not a compound, but two distinct words; that it may be analyzed so, is indubitable from passages where it occurs e. g. in the form नपातमपाम्. On the other hand it must be observed that the double accent belongs also to other and similar Tatpur. mentioned in the *Gaṇa* to *Pāṇ.* VI. 2. 140. (comp. e. g. तनूनपात्) and that this *Gaṇa* would comprise more words than those mentioned in the present edition of *Pāṇ.* and the ordinary *Gaṇa* lists as well as in the *Kāśikā*, if we may believe the *Swaramanjari* of *Nṛsiṅha*, which mentions e. g. सुकयन्थिनी (not referring this word to VI. 2. 141.) and concludes with इत्यादि; it may be observed too, that the *Nighantū* mentions अपान्नपात् as one of the thirty-two पद enumerated V. 4., and that *Sāyana* in his comm. cannot have looked upon it otherwise than as a compound when he writes e. g. अपान्नपात्सञ्चको ऽपिः; comp. also the remark of *Patanjali* s. v. अपान्नपृ. The genitive plur. as a former part of a compound, is of rare occurrence, but met with also in other