

is the totality of the *animal kingdom* only, since the vegetable kingdom precedes the creation of अन्न which is called also सर्वाषध (see अन्न 2.2.) and the beings (प्रजाः or भूतानि) originating in अन्न, are represented as *living* through it ('अथो ऽ नैनैव जीवन्ति'); but as अन्न on the other hand, is the essence of the elements preceding it, this form of Brahman would become in the Upanishad, constructively, the same that it is in the Vedānta explicitly, viz. the totality of the whole material creation. Yet while the Upanishad uses the terms अether, air, fire, water and earth to denote the elements in a general sense, the Vedānta distinguishes between ideal (सूक्ष्म) and real (स्थूल) elements and makes the अन्नमयकोश proceed from the latter which are an artificial mutual combination of portions of the former (see भूत, सूक्ष्मभूत and स्थूलभूत); and while the Upanishad contents itself with the general idea of totality, as expressed above, the Vedānta distinguishes between the conception that may be formed of the Supreme Soul as unity in this totality of the material creation (comp. समष्टि) and the conception that may be formed of it as multiplicity in it (comp. व्यष्टि); as unity it is called वैश्वानर or विराज्, as multiplicity विश्व, in either case it is जाग्रत्. — The forms superior to the अन्नमयकोश are in successive gradation प्राणमयकोश, मनोमयकोश, विज्ञानमयकोश and आनन्दमयकोश qq. vv. (the word कोश being supplied, in the Upanishad, by the comm. to अन्नमय &c.). Compare also सूक्ष्मशरीर and स्थूलशरीर. E. अन्नमय and कोश. Also written अन्नमयकोष.

अन्नमयकोष Karmadh. m. (-यः) The same as अन्नमयकोश q. v. अन्नमल Tatpur. n. (-लम्) <sup>1</sup> Offal, sweepings. <sup>2</sup> The worst kind of spirituous liquor, viz. सुरा. [The latter meaning requires an explanation: Manu II. 93 says: सुरा वै मलमन्नानां &c. and forbids the drinking of the spirituous liquor सुरा to a man of the three first castes; Kullūka in his comment seems to take मलमन्नानां or अन्नमल in the general sense of 'extract of rice', because सुरा is made from the flower of rice (तण्डुलपिष्टसाध्यत्वात्सुरा अन्नमलम्); but Pulastya, as quoted by Vijnāneśwara in the Mitākshara names twelve sorts of intoxicating drinks, stating that सुरा is the very worst description amongst them: पानसं द्राक्षं माधुकं खार्जूरं तालमैत्रवम् । मधुयं सैरमारिष्टमैर्यं नारिकेलजम् । समानानि विज्ञानीयान्मन्वान्येकादशैव तु । द्वादशं तु सुरामयं सर्वेषामधमं स्मृतम्; and Vijnāneśwara in commenting upon the quoted passage of Manu and adducing Pāṇ. II. 1. 34. where the word अन्न means a preparation of rice &c. observes that it is intended to convey in this passage the sense of spirituous liquor, the latter being also an अन्नविकार or preparation of rice, and सुरा being used also in the Sautrāmaṇi libations in the sense of spirituous liquor made of rice: 'सुरा वै मलमन्नानां पाप्मा च मलमुच्यत इति । अन्नविकारस्त्वैव सुरात्वनिर्देशादन्नशब्दस्य चाग्नेन यजनमित्यादिषु ग्रीह्यादिविकार एव प्रयोगदर्शनात्तुडमधुनोश्च रसरूपत्वान्तथा सौत्रामणीयहेषु चान्नविकार एव सुराशब्दस्य श्रुतत्वात् ।'. For this meaning of अन्न compare also अन्नपेय.] E. अन्न and मल.

अन्नरक्षा Tatpur. f. (-क्षा) Precaution in eating; compare अन्नपानरक्षा. E. अन्न and रक्षा.

अन्नरस Tatpur. m. (-सः) <sup>1</sup> The essential properties of food, esp. the good or salutary properties; e. g. अपथीः सह संभुक्ते व्याधिरन्नरसे यथा 'just as disease may lurk in the good essence of food when it is eaten with unwholesome substances'; or यमस्त्वन्नरसं प्रादात् 'Yama gave (Nala) the distinguished properties of food' (comm. 'अन्नरसं यादृशे तादृशे ऽप्यत्र विशिष्टरसवत्ताम्'). <sup>2</sup> (In the Taittirīya Upan.) <sup>a</sup> Semen virile, as the essence of अन्न 2.2.; <sup>b</sup> the same as अन्न 2.2. q. v. See the following. E. अन्न and रस.

अन्नरसमय m. (-यः) (In the Taittirīya Upanishad.) <sup>1</sup> Made of the essence of अन्न 2.2., being the very essence of अन्न 2.2. q. v., viz. man, 'अन्नाद्रेतः । रेतसः पुरुषः । स वा एष पुरुषो ऽन्नरसमयः ।'. <sup>2</sup> The same as अन्नमयकोश q. v. 'तस्माद्वा एतस्मादन्नरसमयादन्यो ऽन्तरात्मा प्राणमयः'. E. अन्नरस, taddh. aff. मयट्.

अन्नलिप्सा Tatpur. f. (-प्सा) Craving, appetite. E. अन्न and लिप्सा.

अन्नवत् m. f. n. (-वान्-वती-वत्) Rich in food. E. अन्न, taddh. aff. मतुप्.

अन्नवस्त्र Dvandwa n. (-स्त्रम्) Food and clothing, the necessities of life. Comp. अन्नाच्छादन. E. अन्न and वस्त्र.

अन्नवाहिनीतस् Tatpur. n. (-तः) (In Medicine.) The oesophagus, the gullet. E. अन्न-वाहिन and नीतस्.

अन्नविकार Tatpur. m. (-रः) <sup>1</sup> Transformation of food; used in general of any preparation of an article of food, e. g. of सक्त, पुरोडाश, सुरा, यवसुरा, पिष्टसुरा (comp. s. v. अन्न-मल); according to an observation of Vardhamāna, however, only of an artificial preparation, of made dishes, e. g. of sweetmeats, शकुलीमोदक &c. (which would include, too, the given instances सक्त &c. occurring in the Mahābhāṣya, Kāśikā, Bhaṭṭikāvya &c.), not of preparations which represent, as it were, the original substance only in a different shape, as of पृथुक, rice or grain flattened, अपूप, cake of flour &c. (This observation is in accordance, also, with the author of the gaṇa अपूपादि to Pāṇ. V. 1. 4. where the words अपूप and पृथुक occur besides अन्नविकार). <sup>2</sup> The seminal secretion. <sup>3</sup> Transformation of the metaphysical or mystical food; see अन्न 2.2. and compare अन्नविकारत्व. E. अन्न and विकार.

अन्नविकारत्व n. (-त्वम्) The being a transformation of food; of the metaphysical or mystical food (see अन्न 2.2.), e. g. अन्नं वै विराडिति श्रुतेरन्नविकारत्वम् 'from the vaidik passage "Virāj is food" follows his being a transformation of food'; comp. अन्नब्रह्मन् and the following. E. अन्नविकार, taddh. aff. त्व.

अन्नविकारिन् m. f. n. (-री-रिणी-रि) Being a transformation of food or metaphysical food; comp. the following. E. अन्नविकार, taddh. aff. इनि.

अन्नविकारित्व n. (-त्वम्) The same as अन्नविकारत्व; e. g. अस्तीषा समष्टिः स्थूलशरीरमन्नविकारित्वादन्नमयकोशः स्थूल-भोगायतनत्वाज्जायदित्युच्यते; compare s. v. अन्नमयकोश. E. अन्नविकारिन्, taddh. aff. त्व.

अन्नविद् Tatpur. m. f. n. (-त्-त्-त्) Probably: Knowing (the properties of) food. (ved.) E. अन्न and विद्.

अन्नवृक्ष Tatpur. m. (-वृक्षः) A tree of plenty (lit. a tree of food); e. g. अन्नदस्यान्नवृक्षाश्च सर्वकामफलप्रदाः. E. अन्न and वृक्ष.