

child: the seventh of the ten essential rites enjoined to the the three first castes (see संस्कार); it ought to take place according to Āswaláyana, Manu, Yājñavalkya &c. in the sixth month after a child's birth; according to Kātyáyana and his school in the sixth (or, according to some, in the eighth month) if the child is a boy, in the fifth or seventh, if it is a girl. According to Āswaláyana a father, if he desire plenty (for his child?) ought to give it a soup or sauce made of goat's flesh ('आजमन्नाद्यकाम:'); if he desire holiness, a soup or sauce made of the flesh of a francoline partridge, called tittiri ('तैत्तिरं ब्रह्मवर्चसकाम:'); if he desire strength, boiled rice sprinkled over with very little clarified butter, but not fried in butter, as it would then not be moist ('घृतौदनं तेजस्काम:'). [The restriction made by the comm. in his explanation of the word घृतौदन is not justified by himself, but countenanced by the gloss of Patanjali on a Vārttika ('संप्रत्ययाच्च तदर्थाध्यवसानम्') to Pāṇini II. 1. 34]; or if he have no particular desire, boiled rice mixed with curdled milk, honey and clarified butter ('दधिमधुघृतमिष्टमन्नं प्राशयेत्'). [The word अन्न supplied at आज and तैत्तिर is, as the comm. observes, not to be taken there in its usual sense 'boiled rice' but in that of soup or sauce, व्यञ्जन.] When giving the food, whatever be its substance, the father speaks the verse: अन्नपते ऽन्नस्य नो देह्यन्मीवस्य शुष्मिणः &c. (Vājas. Sanh. 11. 83.), if the child is a boy; if it is a girl, the ceremony is performed without the recital of the mantra ('आवृतेव कुमर्यै'). — According to the school of Kātyáyana the food varies still more according to the nature of the desires: that corresponding with the desire of eloquence is the flesh (probably the sauce made of the flesh of) a skylark (भरद्वाजी); with the desire of plenty, that of a partridge, called कपिञ्जल; with the desire of quickness that of a fish; with the desire of long life that of the partridge called ह्रकणा; with the desire of holiness that of the Śarālī bird (आटी); with the desire of all the advantages mentioned before that of all these animals together; the dish must moreover in general contain honey, clarified butter and bits of gold (Reṇuka in his Gṛīhyakārikā: 'मध्वाज्यकनकोपेतं सर्वं तदुगपत्यभुः । मांसं तच्च भरद्वाज्या यदीच्छेद्वाक्प्रसारिताम् । कपिञ्जलं चेदन्नाद्यं मात्स्यं च ज्वनं यदि । आयुश्चेत्कृकणायाश्च तदायश्चेद्ब्रह्मवर्चसम् । सर्वं चेत्सर्वमांसानि सहान्नं प्राशयेत्कुम्भम्'); the ceremony is performed while a mantra is inaudibly muttered and the child is sitting on the lap of its mother before the divinity of the family; preparatory proceedings are, according to Reṇuka, those connected with the fixing of an auspicious day, the Ābhyudayika-śrāddha (the same as the Vṛiddhi-Śr.), austerities, as suspending the breath, meditation on the divinity and oblations (āhutis) with clarified butter while remembering the divine powers of speech (वाच्), the vital airs प्राण and अपान, eye (चक्षुस्) and ear (श्रोत्र), lastly an oblation of चक्षु (q. v.) to Agni (अग्निः स्विष्टकृत्). — According to Bhavadeva, as quoted by Rādhākānta, the order of the proceedings is: fixing of an auspicious day, ablutions, performance of the Vṛiddhi-Śrāddha, collecting of the sacrificial fire, making

a heap of Kuśagrass (?) (acc. to Reṇuka: of fifty leaves of this grass), then silently throwing into the fire a piece of fuel smeared with clarified butter, of a span's length, then the oblation (homa) which is accompanied with the three sacred words bhūr, bhuvar and svar, then five oblations (āhutis) with clarified butter, then the homa of the five vital airs (प्राण), or instead of the two latter (?) the ceremony practised in the north which begins with the Śātyāyana-homa and ends with the hymn called Vāmadevya; these proceedings are followed by the essential rite of giving the food and by, what is essential too, the presents to the officiating priest. (Comp. also अन्नभुक्तिः.) E. अन्न and प्राशन. अन्नबुभुषु Tatpur. m. f. n. (-बु:-बु:-बु) Desirous of eating food &c., see the meanings of अन्न; (the same notion may also be expressed by अन्नं बुभुषुः). E. अन्न and बुभुषु. अन्नब्रह्मन् Karmadh. n. (-ह्म) Brahman (n.) or the Supreme Soul in its lowest form or अन्न (2. 2.) q. v. E. अन्न and ब्रह्मन्. अन्नब्रह्मविद् Tatpur. m. (-त्) One who considers Brahman (n.) or the Supreme Soul to be the same as अन्न (q. v. 2. 2.). E. अन्नब्रह्मन् and विद्.

अन्नभक्ष Tatpur. m. (-क्षः) The eating of food; e. g. अध-उच्छिष्टो ऽन्नभक्षोदकपानेषु गायत्रीजपः. E. अन्न and भक्ष. अन्नभक्षण Tatpur. n. (-णम्) The same as अन्नभुक्ति q. v. and used also in the same manner. E. अन्न and भक्षण. अन्नभाग Tatpur. m. (-गः) ¹ A portion of food &c. ² Sharing in food, a share in food &c. See अन्न. E. अन्न and भाग. अन्नभुक्ति Tatpur. f. (-क्तिः) The eating of food; the word occurs also as a synonyme of the ceremony अन्नप्राशन, the latter being the action of the father, and अन्नभुक्ति that of the child. E. अन्न and भुक्ति.

अन्नभुज Tatpur. m. f. n. (-क्-क्-क्) Eating food; also as an epithet of Śiva. E. अन्न and भुज.

अन्नमय 1. m. f. n. (-यः-यी-यम्) ¹ Made of, consisting of, the metaphysical or mystical अन्न (2. 2.) q. v.; e. g. अन्नमयं हि सोम्यं मनः; the quality of the Supreme Soul in its lowest form of manifestation; see अन्न 2. 2., प्राणमय, मनोमय, विज्ञानमय and आनन्दमय; comp. also अन्नरसमय; अन्नमयो रसः, the same as अन्नरस (2. 2.) q. v. ² Chiefly (but not entirely) consisting of boiled rice &c. (see the meanings of अन्न); e. g. अन्नमयो यज्ञः.

2. n. (-यम्) Plenty of boiled rice, food &c. [The two latter meanings of this word result from the different interpretation of the commentators on Pāṇ. V. 4. 21; as regards the first, it may be observed that अन्नमय is not allowed to mean 'made of, or consisting of, food, boiled rice &c.' in the usual, non-mystical sense of this word; the word expressing this notion is आन्न.] E. अन्न, taddh. aff. मयट्.

अन्नमयकोश Karmadh. m. (-शः) The sheath made of अन्न 2. 2., of the essence of the elementary creation, i. e. the material creation: the lowest form in which Brahman (n.) or the Supreme Soul is considered as manifesting itself in its worldly and conscious existence. — In the Taittiriya-Upan. अन्न of which the material creation is made, is the product of herbs, these of earth and so on in retrogression, of the elements water, fire and æther, the latter being the first product of the Supreme Soul; it would appear therefore that Brahman (n.) as अन्नमयकोश, in this Upanishad,