ledge (scil. of virtuous acts) and the removal (i. e. the cessation of recollection and of knowledge of sinful acts)'. *Śankara*: मत्त आत्मनः सर्वप्राणिनां स्मृतिर्ज्ञानं तदपोहनं च। येषां पुण्यकर्मणां पुण्यकर्मानुरोधेन ज्ञानस्मृती भवतः। तथा पापकर्मणां पापकर्मानुरोधेन स्मृतिज्ञानयोरपोहनमपगमनं च; *Sadánanda*: मत्त आत्मन एवातः प्राणिजातस्य च स्मृतिः। एतज्जन्मनि पूर्वानुभूतार्थविषया च सा। जन्मान्तरानुभूतार्थविषयाप्यस्ति योगिनाम्। विषयेन्द्रियसंयोगजन्यं ज्ञानं तथात्मनः। दिक्कालविप्रकृष्टैकविषयं चापि योगिनाम्। मत्त एव तयोः कामक्रोधाद्याकुलचेतसाम्। पापकर्मानुरोधेन विनाशः स्मृतिबोधयोः॥; *Arjunamiśra*: मत्त एव हेतोः प्राणिजातस्य पूर्वानुभूतार्थविषया स्मृतिर्भवति। ज्ञानं च विषयेन्द्रियसंप्रयोगजं भवति। अपोहनं च तयोः प्रमोषो भवति॥; similarly *Madhusúdhana*: .... अपोहनं च स्मृतिज्ञानयोरपापस्य मत्त एव भवति.] E. ऊह् with अप, kŕit aff. ल्युट्.

अपोहनीय Tatpur. m. f. n. (-यः-या-यम्) To be removed, to be taken away. E. ऊह् with अप, kŕitya aff. अनीयर्.

अपोहित Tatpur. m. f. n. (-तः-ता-तम्) [1] Removed, taken away. [2] Disconnected by reasoning; comp. अपोह. E. ऊह् with अप, kŕit aff. क्त, ágama इट्.

अपोह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) To be removed, to be taken away. E. ऊह् with अप, kŕitya aff. यत्.

अपौगण्ड Tatpur. m. f. n. (-ण्डः-ण्डा-ण्डम्) The same as अपोगण्ड II. q. v. E. अ neg. and पौगण्ड.

अपौरुष Tatpur. 1. m. f. n. (-षः-षा-षम्) [1] Unmanly, impotent. [2] Cowardly.

2. n. (-षम्) [1] Unmanliness. [2] Cowardice. E. अ neg. and पौरुष.

अपौरुषेय Tatpur. m. f. n. (-यः-यी-यम्) Not being of human origin, not made by men, of divine origin, as the Veda; e. g. अपौरुषेयो वेदः; or in the *Sánkhya-tattwa-kaumudí*: श्रुतिवाक्यजनितं वाक्यार्थज्ञानं तच्च स्वतः प्रमाणमपौरुषेयवेदजनितत्वेन सकलदोषशङ्काविनिर्मुक्तेर्युक्तम्; or in the *Jaim.-nyáyam.*: ऊहग्रन्थोऽपौरुषेयः पौरुषेयोऽथवाग्रिमः &c. E. अ neg. and पौरुषेय.

अपौरुषेयत्व n. (-त्वम्) The not being made by men, the having a divine origin; e. g. in the *Sánkhya Sútras*: न त्रिभिरपौरुषेयत्वाद्वेदस्य तदर्थस्यातीन्द्रियत्वात्; or नापौरुषेयत्वान्नित्यत्वमङ्कुरादिवत्. E. अपौरुषेय, taddh. aff. त्व.

अप्कृत्स्नसमाधि Karmadh. f. (-धिः) A fanciful name of a Buddhistic *samádhi* or profound meditation. (*Burnouf* renders it in the *Lotus de la bonne loi*: 'meditation which removes all water', but believes that the more correct reading of this word is असकृत्समाधि; perhaps it may mean: 'a meditation completed by means of water'.) E. अप्-कृत्स्न and समाधि.

अप्चर Tatpur. m. (-रः) An aquatic animal; (a reading of doubtful correctness in *Loiseleur Deslongchamps*' ed. of *Manu* 7. 72.; the other editions and the Mss. of the E. I. H. read instead of it, अप्सर). E. अप् and चर.

अप्त m. f. n. (-प्तः-प्ता-प्तम्) (ved.) Obtained, acquired, reached (*Sáyańa*: अनप्तं शत्रुभिरनाप्तम्). E. अप् (a radical become obsolete as far as the verbal inflection is concerned, where it is represented in the classical Sanskŕit by आप्, i. e. अप्, pref. आ), kŕit aff. क्त.

अप्नस् n. (-प्नः) A sacrificial act; (*Uńádik.*: अप्नोऽपसी यज्ञकर्मणि, where it is not a various reading of अपस्, आपस् or अप्नस् qq. vv.). E. आप् with आ shortened (acc. to the native etym., but more correctly अप्, comp. the Etym. of अप्त), uń. aff. असुन्, ágama नुट्.

अप्तु m. (-प्तुः) (ved.) [1] Soma. [2] A sacrificial animal. [3] Body. [4] A desired object, or object of desire (perhaps more correctly: attainment, scil. of a desired object). [5] Possessing, comprising. [The two first meanings are two various interpretations of the word in *Vájas.* 5. 35. or *Śatap.* III. 6. 3. 8.: जुषाणो अप्तुराज्यस्य वेतु (quoted also by the *Káśiká* on *Pán.* VI. 1. 118.), viz. *Sáyańa*: अप्तुः सूक्ष्मरूपः सोमः, or *Mahídh.*: अप्तुश्चात्र सोमः। आप्नोति पीतः सञ्छरीरम् i. e. 'Soma, because it comes into the body'; and *Nŕisinha* in the *Swara-manjarí*: अप्तुर्यज्ञियः पशुः (probably as connected with अप्नस्); the third meaning is that given by *Bhaťťojid.* on the *Uń. Sútra* 1. 74. (perhaps because body is pervaded by Soma); the fourth meaning results from *Bhaťťoj.*'s *Praudham.* but belongs apparently to the word only in अप्तोर्याम q. v. where it would have also the fifth meaning, according to a passage from the Śatap. quoted s. v. अप्तोर्याम; in either of the last two meanings अप्तोः represents probably the *abl.* of the abstract noun in -तु which in the Vedas often assumes the function of our infinitive, expressed in the classical idiom by the accus. -तुम्, अप्तोस् being thus equal in value to the classical आप्तुम्.] E. आप् with shortened आ (accord. to the native etym., but more correctly अप्, comp. the etym. of अप्त), uń. aff. तु.

अप्तुर् Tatpur. m. (-प्तूः) (ved.) [1] Sending water (i. e. rain), an epithet of Indra, Agni &c. [2] Quick as water (i. e. as the falling rain), an epithet of the horses of the Aświns. E. अप् and तुर्.

अप्तूर्य Tatpur. n. (-र्यम्) (ved.) The being a sender of, or the sending of, water (i. e. of rain); said of Indra and Agni. E. अप् and तूर्य.

अप्तोर्याम Tatpur. m. (-मः) (ved.) [1] The name of a sacrifice, viz. of the seventh or last part (*somasansthá*) of the *Jyotishťoma*; (*Mádhava* in enumerating the seven parts of the *Jyotishťoma*, in his *Jaiminiyanyáyam.*, — accord. to all the Mss. of this work within my reach — makes it, the sixth part of the latter, but he is at variance in this respect with the older authorities of the *Kalpasútras* and of *Kumárila*'s *Várttikas*); it is not *nitya* or obligatory for the performance of this sacrifice, like the *Agnishťoma* (q. v.), but *kámya* or voluntary, and instituted merely for the attainment of a specific desire. See ज्योतिष्टोम. [2] The name of a Sámaveda-verse, becauses it closes the ceremonies connected with the sacrifice of this name. E. अप्तोस् (abl. of अप्तु) and याम. The literal meaning of this word would be in conformity with the definition of the *Praudhamanoramá*, 'a sacrifice which procures the attainment of the desired object': अप्तुः शरीरमिति। अभिलषितार्थस्य। आप्तव्यत्वात्। अत एवाप्तोर्यामशब्दस्याभिलषितार्थप्रापक इत्यवयवार्थमाहुः, when अप्तोः would be, not the ablat., but the genitive of अप्तु 4. q. v., and याम have the sense of प्रापक; but it is more probable that याम means 'termination' and that अप्तोः represents the abl. of अप्तु q. v., i. e. 'the last part (scil. of the Jyoti-