

(in the forest) when she was asleep, deprived of her own [instance to meaning 2], her (good luck) having departed from her [instance to meaning 1], after having torn (her garment) in the absence of garment or property of his own (comm.: निजं स्वकीयं यद्वासः स्वं च धनं तदपायात् तदपगमात्); or संनियोगशिष्टानामन्यतरापाय उभयोरप्यपायः (in which *Pa-ri-bh.* to *Pān.* VI. 4. 153. the E. I. H. Ms. No. 326. of the *Mahābhāṣya* reads however both times अभाव instead of अपाय); or *Mahābhāṣya* (introd.): अपायो लोपः। घ्नन्ति घ्नन् अघ्नन्। वर्णापायो नार्थापायः. ⁴ Loss; e. g. in the *Hitop.*

यत्रापायः संभवति तत्रोपायो ऽप्यस्ति. ⁵ Destruction, cessation; e. g. in the *Nyāya S.* दुःखजन्मप्रवृत्तिदोषमिच्छाज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः. ⁶ Death; e. g. in the *Bhāṭik.* बन्धूनशङ्किष्ठ समाकुलत्वादासेदुषः स्निहवशादपायम्. ⁷ Misfortune, calamity, evil; e. g. in the *Nalod.* अथ तुङ्गोपायस्य श्रवणेन नलस्य सानुगो ऽपायस्य स्वमनो भीमश्चिरं जुगोप; (comm. नलस्य अपायस्यापक्रमणस्य दुःखस्य वा श्रवणेन). E. इ (इण्) with अप, kṛit aff. अच्.

अपायिन् Tatpur. m. f. n. (-यी-यिनी-यि) ¹ Going away, departing. ² Perishing, transitory; e. g. in the *Sāṅkhya S.* स्वभावस्थानपायित्वादननुष्ठानलक्षणप्रामाण्यम्. E. इ (इण्) with अप, kṛit aff. इनि.

अपार I. Tatpur. n. (-रम्) 1. The opposite bank of a river; the same as पार; comp. also अवार. E. See s. v. पार.

2. (In the *Sāṅkhya* philosophy.) ¹ A technical term to denote that kind of mental acquiescence or indifference which arises from the reflection that sensual objects perish in consequence of enjoyment and that there is a feeling of pain or trouble when they perish; some call this kind of acquiescence सुनेच, and others पारपार (the latter word written thus in the Calc. ed. of the comm. of the *Sāṅkhya-pravachana* and in the E. I. H. Ms. 2668; in *Wilson's* ed. of the *Sāṅkhya-Kārikā* पारापार); it is among the nine kinds of acquiescence or तुष्टि (q. v.) one of the five called वाह्य or acquiescences relating to exterior objects. [*Wilson* in his comment on the *Kārikā* (page 155) renders the literal meaning of this word 'shoreless', taking it therefore as a *Bahuvr.*; but it seems to me that the compound terms of this category, enumerated s. v. अनुत्तमाभस्, are all Tatpur., the simile inhering to these terms being taken from the notion of 'water' or 'opposite shore', and the different mode in which the former is expressed (अभस्, सलिल, ओघ, वृष्टि) as well as the qualification conveyed by the former part of the compound terms (सुपार, उत्तमाभस् &c.) being intended to express the higher or lower degree of the various acquiescences, none of which is conducive to final emancipation; the literal meaning of अपार would therefore be, in my opinion, 'a bad or undesirable opposite shore'. In the list of *Gaurapāda* which differs from that of the other comm., the correctness of the term सुनेच seems to me, for the reasons given, doubtful, unless नेच is to be connected there with the sense of 'river'.] ² The reverse of the technical *Sāṅkhya* term पार, i. e. a non-acquiescence or not being indifferent through not reflecting that pain or trouble arises from the preservation of sensual objects when they have been acquired; or ^b non-acquiescence

through not reflecting that acquiring sensual objects causes trouble or pain; (the term पार being used by *Gaurapāda* in the former, by *Vāchaspati*, *Vijñānāchārya* &c. in the latter sense); it is amongst the seventeen बुद्धिबध or obstructions of intellect one of the nine which are the converse of the तुष्टि or acquiescences. E. अ 1. deter., 2. neg. and पार.

II. *Bahuvr.* m. f. n. (-रः-रा-रम्) Shoreless, unbounded, boundless, illimitable. E. अ priv. and पार.

अपारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Incompetent, incapable; comp. अपारयत्. E. अ neg. and पारक.

अपारपार Tatpur. I. n. (-रम्) (In the *Sāṅkhya* philosophy.) The reverse of पारपार (see the remark s. v. अपार I. 2.), a technical term to denote the non-acquiescence or non-indifference through not reflecting that since a sensual object perishes in consequence of enjoyment, pain or trouble arises from its cessation; it is amongst the seventeen बुद्धिबध (q. v.) or obstructions of intellect one of the nine which are the converse of the तुष्टि or acquiescences. According to others the term would be अनपार or अमुनेच. E. अ neg. and पारपार.

II. m. (-रः) The farthest bound of that which is illimitable, an epithet of *Vishṇu*; e. g. पारं परं विष्णुरपारपारः परं परेभ्यः परमार्थरूपी। स ब्रह्मपारः परपारभूतः परः पराणामपि पारपारः ॥. (See the explanation of this verse by *Wilson* in his *Vishṇu* p. 113, note 3.) E. अपार II. and पार.

अपारमार्थिक Tatpur. m. f. n. (-कः-की-कम्) Not referring to the supreme truth, illusory. E. अ neg. and पारमार्थिक.

अपारमार्थिकत्व n. (-त्वम्) The not referring to the supreme truth, the being illusory; e. g. नन्वविद्यावशादेवाविद्यायोगो वक्तव्यः। तथा चापारमार्थिकत्वान्न तथा सङ्गः (scil. चेतनस्य). E. अपारमार्थिक, taddb. aff. त्व.

अपारयत् Tatpur. m. f. n. (-न्-न्ती-त्) Being incapable or incompetent; e. g. in the *Bhāgav. Pur.* इत्थं गजैः स यदाप संकटं प्राणस्य देही विवशो यदृच्छया। अपारयन्नात्मविमोक्षणं चिरं दध्याविमां बुद्धिमथाभ्यपद्यत. E. अ neg. and पारयत्.

अपार्जक Tatpur. m. f. n. (-र्जकः-र्जिका-र्जकम्) Throwing away, scattering. E. ऋज् in the caus., with अप, kṛit aff. ण्वल्.

अपार्जित Tatpur. m. f. n. (-तः-ता-तम्) Thrown away (as refuse). E. ऋज् in the caus., with अप, kṛit aff. क्त.

अपार्ण Tatpur. m. f. n. (-र्णः-र्णी-र्णम्) Far, remote; e. g. अपार्णं यामात्. E. अर्द् with अप, kṛit aff. क्त. (Of similar deriv. *Pān.* and the commentaries on the *Dhātupāthas* mention only समर्ण, न्यर्ण, व्यर्ण, अभ्यर्ण; the given instance is from Prof. *Roth's* ed. of the *Nirukta*.)

अपार्थ *Bahuvr.* m. f. n. (-र्थः-र्था-र्थम्) ¹ Purposeless, useless; e. g. in the *Vyavahārat.* मृतास्तु साक्षिणो यच्च धनिकर्णिकलेखकाः। तदप्यपार्थकरणमृते त्वाधेः स्थिराश्रयात् (scil. a title deed). ² Meaningless; e. g. अपार्थवाच. Comp. the following. E. अप and अर्थ.

अपार्थक *Bahuvr.* I. m. f. n. (-र्थकः-र्थिका-र्थकम्) The same as अपार्थ; ¹ Purposeless, useless. ² Disinterested, without a selfish motive; e. g. in the *Sāṅkhyakār.* नानाविधैरुपायैरुपकारिण्यनुपकारिणः पुंसः। गुणवत्यगुणस्य सतस्तस्यार्थमपार्थकं चरति (scil. प्रकृतिः). ³ Meaningless; e. g. in the *Kāśikā* on *Pān.* VII. 2. 58. ततः परस्मैपदेष्विति नियमार्थः। स च नियमो यद्यविशेषेण स्वात्पूर्वो योगो ऽपार्थकः स्वात्.

2. n. (-कम्) (In the *Nyāya* philos.) One of the twenty-