

*Yoga Sūtr.*: प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगाप-  
वर्गार्थं दृष्टम् (*Bhojadeva*: अपवर्गो विवेकख्यातिपूर्विका संसा-  
रनिवृत्तिः 'apavarga is freedom from transmigration as the re-  
sult of clear discrimination'). Final beatitude being promised  
by each philosophy as the reward of a correct knowledge  
of its principles, the mode of attaining it differs, of course,  
with the doctrine; e. g. *Nyāya Sūtr.*: दुःखजन्मप्रवृत्तिदोष-  
मिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः 'final  
beatitude takes place after the consecutive annihilation of  
wrong knowledge which is conducive to the annihilation of  
defects (i. e. passions, love, hatred &c.) and so on succes-  
sively to that of exertion (rightful or wrong), of re-birth  
and of pain; the topics of knowledge being in the *Nyāya*  
'Soul, body, organs of sensation, objects of sense, intel-  
lect, imagination, exertion, defects as passions &c., the  
state of the soul after death or re-birth, retribution, pain  
and final beatitude' (*आत्मशरीरेन्द्रियार्थबुद्धिमनःप्रवृत्तिदो-  
षमैथ्यभावफलदुःखापवर्गस्तु प्रमेयम्*); for the topics of the  
*Vaiśeṣika* comp. पदार्थः; *Sāṅkhya Kār.*: ज्ञानेन चापवर्गः  
'through knowledge i. e. of the twenty-five Sāṅkhya prin-  
ciples comes final beatitude (comp. तत्त्व); a comm. on the  
*Yoga*: भोक्तुः स्वरूपावधारणमपवर्गः 'final beatitude is com-  
prehending the real nature of him who enjoys, i. e. of  
Purusha or Spirit'. <sup>3</sup> (In the *Vaiśeṣika* philosophy.)  
Speedy destruction, speedy cessation; in the *Kaṇḍa Sūtra*:  
'गुणस्य सतो ऽपवर्गः कर्मभिः साधर्म्यम्' which according to  
the *Upaskāra* of *Śaṅkara* means: 'the speedy cessation of  
a quality of what exists (does not come under the category  
of action, but) has (only) properties similar to those of  
actions' (*Śaṅk.* अपवर्गं आशुनाशः । स च गुणस्य ऽपि द्वित्वा-  
दिवदाशुभाविनाशकसंनिपाताधीन इति कर्मभिः साधर्म्यमा-  
चमस्य न तु कर्मत्वमेव ।). <sup>4</sup> The place or region where the  
final deliverance is obtained; e. g. in the verse of the *Bhāgav.*  
*Purāṇa*: सूर्येण हि विभज्यन्ते दिशः खं बौर्मही भिदा । स्वर्गा-  
पवर्गो नरका रसीकांसि च सर्वशः (comm. स्वर्गापवर्गो भोग-  
मोक्षदेशौ). <sup>5</sup> A gift, a donation; e. g. न ते ऽपवर्गः सुष्ठता-  
दिनाशतस्तथा यथान्येषु वरेषु मानद । वरं वृणो .... <sup>6</sup> Re-  
striction of a general rule (according to *Sūtrata's* definition:  
अभिव्याप्यापकर्षणमपवर्गः). E. वृज् with अप, kṛit aff. घञ्  
lit. 'leaving, abandoning'; comp. अपवर्जन.  
अपवर्गद Tatpur. m. f. n. (-दः-दा-दम्) Conferring final be-  
atitūde. E. अपवर्ग and द.  
अपवर्जन Tatpur. n. (-नम्) <sup>1</sup> Leaving, abandoning. <sup>2</sup> A gift,  
a donation. <sup>3</sup> Final beatitude. See अपवर्ग and comp. अप-  
सर्जन. E. वृज् with अप, kṛit aff. ल्युट्.  
अपवर्जनीय Tatpur. m. f. n. (-यः-या-यम्) To be shunned,  
to be avoided. Comp. अपवृज्य. E. वृज् with अप, kṛitya aff.  
अनीयर्.  
अपवर्जित Tatpur. m. f. n. (-तः-ता-तम्) Left, abandoned  
(not to be confounded with अपवृत्त q. v.); e. g. in the *Ki-  
rātārj.* अपवर्जितविक्ष्वे शुचौ हृदयग्राहिणि मङ्गलासदे । वि-  
मला तव विस्तरे गिरां मतिरादर्श इवाभिदृश्यते. E. वृज् in  
the caus., with अप, kṛit aff. क्त.  
अपवर्ज्य Tatpur. ind. Except, with the exception of; with  
a noun in the accus.; e. g. शेष ओष्ठो ऽपवाद नासिक्वान्.  
Comp. अपवाद. E. वृज् with अप, ādeṣa ल्यप् of kṛit aff. क्त्वा.

अपवर्त Tatpur. m. (-र्तः) (In Algebra.) The common measure,  
the divisor which is assumed for both or either of the quan-  
tities, without leaving a remainder (*Colebr. Brahmagupta*  
p. 363); e. g. उत्पत्त्यमानयैवं मूलकरणात्पया चतुर्गुण्या ।  
यासामपवर्तः स्याद्रूपकृतेस्ता विशोद्धाः स्युः । अपवर्तादपि  
लब्धा मूलकरणा भवन्ति ताश्चापि । 'those terms are to be  
subtracted from the square of the rational number, which  
are exactly measured by four times the smaller radical surd  
thence to be deduced; the quotients found by that common  
measure are surds in the root'. (In this passage from the  
*Vijaganita* p. 18 Colebrooke (Alg. p. 153) has had however  
instead of the first अपवर्त, the reading अपवर्तेन q. v.) E.  
वृत्, in the caus., with अप, kṛit aff. घञ्.

अपवर्तेन Tatpur. n. (-नम्) <sup>1</sup> Transferring, removing from one  
place to another; e. g. स्थानापवर्तेन. <sup>2</sup> Taking away, de-  
priving one of; e. g. दायापवर्तेन. <sup>3</sup> (In Algebra.) Division  
without remainder by a common measure, reduction, abridg-  
ing; e. g. भाज्यचेपापवर्तेनेन 'through reducing the dividend  
and additive by the common measure'; or हारचेपापवर्तेनेन  
'through reducing the divisor and additive by the common  
measure'. E. वृत्, in the caus., with अप, kṛit aff. ल्युट्.

अपवर्तित Tatpur. m. f. n. (-तः-ता-तम्) <sup>1</sup> Turned away, re-  
moved. <sup>2</sup> (In Algebra.) Divided without a remainder by a  
common measure; e. g. भाज्यचेपो दशभिरपवर्तितौ 'dividend  
and additive reduced by the common measure 10'; or हा-  
रचेपो । ६३ । ९० । नवभिरपवर्तितौ जातौ हारचेपो । ७ । १० ।  
'divisor (63) and additive (90) reduced by the common  
measure 9 become divisor (7) and additive (10). E. वृत्, in  
the caus., with अप, kṛit aff. क्त.

अपवाचन Tatpur. n. (-नम्) (Probably) Removing, defeating  
(ved.); आतिरनपवाचना 'sickness which cannot be re-  
moved'; (comp. the meaning of अपवृत्त). E. वच्, in the  
caus., with अप, kṛit aff. ल्युट्.

अपवाद Tatpur. m. (-दः) I. <sup>1</sup> Refutation, as of an erroneous  
imputation; e. g. .... एवमध्यारोपः । अपवादो नाम रज्जु-  
विवर्तस्य सर्पस्य रज्जुमात्रत्ववत् &c. 'so much for the erro-  
neous imputation — to the soul of properties that do not  
belong to it —; now the refutation is: like as the rope  
alone becomes manifest, instead of the serpent (taken for  
a rope) which obscured (the reality) of the rope &c. <sup>2</sup> Re-  
striction of a previous rule, decree, definition &c.; e. g.  
*Manu* 8. 341. is a चौर्यापवाद or a case which does not fall  
under the category of theft; *Yājñav.* 2. 33. is an अपवाद to  
the rule that a witness must speak the truth. — In *Gram-  
mar* it means an exception to a rule and comprises as well  
those rules which supersede as those which restrict a general  
rule (compare विभाषा); the terms opposed to it are  
उत्सर्ग, e. g. प्रकल्प्य वापवादविषयं तत उत्सर्गो ऽभिनि-  
विशते; क्वचिदपवादविषये ऽप्युत्सर्गो ऽपि प्रवर्तते; or विधि,  
e. g. पुरस्तादपवादा अनन्तरविधीन्वाधन्ते न परान् । मध्ये-  
पवादाः पूर्वान्विधीन्वाधन्ते न परान्; sometimes both com-  
bined, e. g. अभ्यासविकारिष्वपवादा उत्सर्गान्विधीन् बाधन्ते.  
— The term बाधापवाद means 'exception to an exception'  
i. e. the reestablishing of the previous rule, precept &c.  
<sup>3</sup> Censure, blame, evil report; e. g. आयुर्विप्रापवादेन (scil.  
चरति); or लोकापवादादपि न भीतो ऽसि. <sup>5</sup> An order, a