

that mental process in which originates the notion of multiplicity; it is conceived and defined in the following manner: 'the eye having come into contact with two substances, there arises a notion of what is general to the two notions of 'unity' inherent in either substance, viz. the class of the notions of unity or the class of monads; these two substances or unities having become determined, there arises a thinking of the quality 'unity' previously determined by the general notion (monad) [for the special unity could not be conceived without a previous knowledge of the general notion to which it belongs; comp. also the instance in the comm. to the *Bhāṣāparichchheda* v. 57]; this thinking is the अपेक्षाबुद्धि; through it is produced a duality consisting of these two substances (unities); it leads to the generality or class of dyads; this class of dyads is reflected upon, and through such reflection the अपेक्षाबुद्धि ceases; again that special thinking whose object is the quality 'duality', determined by the general notion (dyad), having produced the duality of the two substances (unities), the quality 'duality' ceases after the अपेक्षाबुद्धि (i. e. that thinking itself) has ceased. [*Śāṅkara* in the *Upaskāra* on *Kaṇḍa* (E. I. H. 232, an indifferent Ms.) समानजातीययोर्वा (probably to be read समानजातीययोरसमानजातीययोर्वा, for *Prasastapāda* who is anterior to the author of the *Upaskāra* (Ms. 760) commences his own interpretation समानासमानजातीययोर्द्वयोः) द्वयोश्चक्षुःसंनिकर्षे सति तन्निष्ठैकत्वसंख्योर्द्यत्सामान्यमेकत्वत्वं (the Ms. reads ०मेकत्वं which is wrong) तयोर्विकल्पानन्तरं तद्विशिष्टैकत्वगुणबुद्धिरुत्पाद्यते। सैव चापेक्षाबुद्धिस्तथा तयोर्द्वयोर्द्वित्वमुत्पाद्यते। उत्पन्नस्य च द्वित्वस्य सामान्यं द्वित्वत्वं तदाबोचनं तेनाबोचनेनापेक्षाबुद्धिर्नाशो द्वित्वविशिष्टद्वित्वगुणविषया विशिष्टबुद्धिस्तथा तयोर्द्वयोर्द्वित्वमुत्पाद्यैकदा (? Ms. ०त्पाद्यैकदा) भवति तदग्रीयचणे (Ms. तदग्रीयचणे) च द्वित्वगुणस्यापेक्षाबुद्धिनाशाद्विनाशः.] Or in other terms: the notion of multiplicity ceases as soon as the notion of generality or the class-notion has arisen and vice versa (*Kaṇḍa*: सामान्यज्ञानादपेक्षाबुद्धिनाशः). From the moment when the eye comes into contact with the objects till the moment when the अपेक्षाबुद्धि ceases there are eight phases, viz. 1. contact &c., 2. comprehension of the class of monads, based on the quality 'unity', 3. अपेक्षाबुद्धि or mental reproduction founded on the various qualities 'unity' determined by the class of monads, 4. origin of the quality 'duality', 5. comprehension of the class of dyads, 6. comprehension of the quality 'duality' determined by its class, 7. comprehension of the substance determined by the comprehension of the class of dyads, 8. mental reproduction. [*Śāṅkara*: उत्पत्त्यमानद्वित्वाधारेणैन्द्रियसंनिकर्षस्त एकत्वगुणगतसामान्यज्ञानं तत एकत्वसामान्यविशिष्टैकत्वगुणसमूहालम्बना संस्काररूपिणाबुद्धिस्ततो द्वित्वगुणोत्पत्तिस्ततस्तत्सामान्यस्य ज्ञानं ततस्तत्सामान्यविशिष्टद्वित्वगुणज्ञानं ततो द्वित्वसामान्यज्ञानविशिष्टद्वयज्ञानं (Ms. ०मान्यज्ञाविशिष्टे द्व००) ततः संस्कार इतीन्द्रियसंनिकर्षमारभ्य संस्कारपर्यन्तमष्टौ चणाः.] Again the cessation of the comprehension of multiplicity and of the comprehension of generality takes place in the following order: 'the comprehension of the class of monads ceases when the comprehension of multiplicity com-

mences, the latter ceases when the comprehension of the class of dyads arises, this comprehension ceases when the comprehension of the quality 'duality' commences, and the latter ceases when the comprehension of the substance determined by the quality 'duality' commences'. [*Śāṅkara*: विनाशक्रमसु। एकत्वसामान्यज्ञानस्यापेक्षाबुद्धितो विनाशः। द्वित्वसामान्यज्ञानादपेक्षाबुद्धेर्विनाशः। द्वित्वसामान्यज्ञानस्य च द्वित्वगुणबुद्धितो विनाशः। द्वित्वगुणबुद्धेश्च द्वित्वविशिष्टद्वयज्ञानात्; (the terms बुद्धि and ज्ञान have both here been rendered 'comprehension', to indicate that no distinction is intended by the author in choosing two different words; comp. *Prasastapāda*: बुद्धिरूपलब्धिर्ज्ञानं प्रत्यय इति पर्यायाः).] — According to the foregoing definition the mental process अपेक्षाबुद्धि and, consequently, the notion of multiplicity itself commences with the notion of 'two'; others however hold that it begins with the notion of 'three'.

B. When applied to the notion of space and time, it designates that mental process in which originate the notions of 'far and near', 'old and young' (see परत्व and अपरत्व); this process, too, which is founded on the dividing of the same unity (space or time) into two quantities, ceases as soon as the notion of generality is comprehended; and the relative notions 'far and near', 'old and young' cease themselves when the notions 'space' and 'time' are conceived; in a similar manner as the अपेक्षाबुद्धि ceases when applied to quantity as soon as the सामान्यज्ञान commences, and as the quality 'two &c.' disappears when the substance to which it applies, is conceived. [*Śāṅkara*: अपेक्षाबुद्धिनाशात्संयोगस्यासमवायिकारणस्य नाशाद्व्यस्य च समवायिकारणस्य नाशान्निमित्तसमवायिकारणयोर्नाशान्निमित्तसमवायिकारणनाशेभ्यश्च तत्रापेक्षाबुद्धिनाशात्तात्पर्यतोत्पत्तिः परत्वसामान्यज्ञानं ततो ऽपेक्षाबुद्धिविनाशस्तद्विनाशात्परत्वविशिष्टद्वयज्ञानकाले परत्वनाशः द्वित्वनाशश्चदेव सर्वमूहनीयम् &c.] E. अपेक्षा and बुद्धि.

अपेक्षित Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Regarded, looked upon; e. g. in the *Māghakāvya*: अपेक्षितानायतवत्लामये तुरङ्गिभिर्धननिर्द्ववाहैः. Comp. अवेक्षित. ² Considered, respected, obeyed, followed; e. g. in the *Bhāṭik*: कसाम् लयपेक्षितः पिता (comm. = अनुवृत्तः or = चिन्तितः). ⁴ Expected, required, wanted. ⁵ Desired, agreeable. ⁶ Referred to.

2. n. (-तम्) ¹ Consideration, regard. ² A desired or agreeable circumstance, a requisite; e. g. *Kullika*: यतः सर्वतेजोमयो नृपतिस्तस्मादपेक्षितेषु यमिष्टं शास्त्रानुष्ठेयं शास्त्राविरुद्धं निश्चित्य व्यवस्थापयति। अनपेक्षितेषु चानिष्टं नियमं नातिक्रामेत. E. ईक्ष् with अप, kṛit aff. त्त.

अपेक्षितव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) ¹ To be considered, to be respected, estimable. ² Desirable. ³ To be referred to, to be connected with; e. g. in *Śāṅkara* (on the *Vedānta* S. कामाच्च नानुमानपेक्षा) नानुमानिकमपि साङ्ख्यपरिकल्पितमचेतनं प्रधानमानन्दमयत्वेन कारणत्वेन चापेक्षितव्यम्. E. ईक्ष् with अप, kṛitya aff. तव्य.

अपेक्षितव्याख्यान Tatpur. n. (-नम्) The name of a commentary of *Bhāṭianārdayaṇa* on *Bhavabhūti's Uttararāmacharitra* (lit. an explanation of what is required). E. अपेक्षित and व्याख्यान.