Ki. 6. 39. –4 Not first. –5 Preceded by अ or आ –6(In phil.). 'That unseen virtue which is a relation superinduced, not before possessed, unseen but efficacious to connect the consequence with its past and remote cause and to bring about at a distant period or in another world the relative effect' –Colebrooke. —वै 1 The remote consequence of an act (as the acquisition of heaven which is the result of good deeds). –2 Virtue and vice (पापपुण्ये) as the eventual cause of future happiness or misery. —वैः The supreme soul (परब्रह्म). –Comp. —कर्मन् *n.* religious rites the power of which on the future is not seen before. —पतिः *f.* one who has had no husband before, a virgin; °तिः कुमारी Sk. —वादः discussion or talk about the Supreme Soul. —विधिः an authoritative direction or injunction which is quite new; it is of four kinds कर्मविधि, गुणविधि, विनियोगविधि and प्रयोगविधि.

अपूर्वता-त्वं Not having existed before, incomparableness, unparalleled or extraordinary nature; **अपूर्वत्वात्प्रबंधस्य** Mv. 1.

अपूर्ववत् *ind.* Singularly, unlike any thing else.

अपूर्वेण *adv.* Never before.

अपूर्वीय *a.* Relating to the remote consequence of an act.

अपूर्व्य *a.* Ved. 1 Unpreceded, first. –2 Incomparable, unheard of before.

अपृक्त *a.* Not united, uncombined. —क्तः 1 (In gram.) An affix (or a word) consisting of a single letter; अपृक्त एकाल्प्रत्ययः P. I. 2. 41; एकवर्णपदमपृक्तं Sk. –2 (In the Prátiśâkhyas) The preposition आ and the particle ङ.

अपृणत् *a.* Not filling; stingy.

अपृथक् *ind.* Not separately, together with, collectively.– **Comp.** —धर्मशील of the same religion. —धी *a.* maintaining the doctrine of pantheism; regarding God in all things.

अपे [अप-इ] 2 P. 1 To go away, depart, withdraw, retire, run away, escape; **अपेहि** begone, avaunt, away, hence, get you gone; to disappear, vanish, pass away; die or perish also; **धर्मश्चापैति** Ms. 1. 82; **हृदयात्प्रत्यादेशव्यलीकमपैतु ते** *S.* 7. 24; **रम्या नवद्युतिरपैति न शाद्वलेभ्यः** Ki. 5. 37 does not leave. –2 To be wanting, be omitted; be deprived of, be free from. –3 To start (Ved.)

अपायः 1 [इ-अच्] Going away, departure. –2 Separation; **ध्रुवमपायेऽपादानं** P. 1. 4. 24 (अपायो विश्लेषः Sk); **येन जातं प्रियापाये कन्दं हंसकोकिलं** Bk. 6. 75. –3 Disappearance, vanishing, absence; **सूर्यापाये** Me. 80 at the time of sunset; **क्षणदापायशशांकदर्शनः** R. 8. 74 close of night; **जलापायविपांडुराणि** *Si.* 4. 5; 4. 54; 18. 1. –4 Destruction, loss, death, annihilation; **करणापायविभिन्नवर्णया** R. 8. 42 loss, 83; **मालत्यपायमधिगम्य** Mál. 10. 9 death or disappearance of M. –5 An evil, ill, misfortune, risk, calamity, danger (oft. opp. उपाय); **तदपि मरणापायचकितः** Bh. 3. 9; **तदनेन पापबुद्धिनोपायश्चिंतितो नापायः** Pt. 1 not the danger (resulting from the plan); **उपायं चिंतयेत्प्राज्ञस्तथापायं च चिंतयेत्** Pt. 1. 406; **अपायसंदर्शनजां विपत्तिमुपायसंदर्शनजां च सिद्धिं** 1. 61; **बह्वपाये वने** Pt. 1 exposed to many dangers, dangerous; **कायः संनिहितापायः** H. 4. 65 exposed to dangers or calamities; **सत्येऽप्यपायमपेक्षते** H. 4. 102; Ki. 14. 19. –6 Loss, detriment, injury. –7 The end (of a word).

अपायिन् *a.* Departing, transient; perishable; see अनपायिन्.

अपेत *p. p.* 1 Gone away, disappeared; **अपेतयुद्धाभिनिवेशसौम्यः** *Si.* 3. 1. –2 Departing or deviating from, swerving from, contrary (with abl.); **अर्थादनपेतं अर्थ्यं** P. IV. 4. 92 Sk. (धर्मपथ्यर्थन्यायादनपेते); **स्मृत्यपेतादिकारिणः** Y. 2.4. –3 Free from, devoid of, deprived of (with abl. or in comp.); **सुखादपेतः** Sk.; **उद्ववहदनवद्यां तामवद्यादपेतः** R. 7. 70 faultless; °भीः Ms. 7. 197; **भर्तर्यपेततमसि प्रभुता तवैव** *S.* 7. 32 freed from (mental) darkness.–Comp. —राक्षसी *N.* of a plant, Ocimum Sanctum (तुलसी) (अस्याः राक्षसतुल्यपापादिहरणात्तन्नामत्वं).

अपेक्ष् [अप – ईक्ष्] 1 A. 1 To look round or about for something, to look or hope for, expect. –2 To wait for, await; **सज्जो रथो भर्तुर्विजयप्रस्थानमपेक्षते** *S.* 2 awaits; **क्षणमपेक्षस्व** U. 7; K. 84; **न कालमपेक्षते स्नेहः** Mk. 7. **न स्वयं दैवमादत्ते पुरुषार्थमपेक्षते** H. Pr. 35; **पादेन नापैक्षत सुंदरीणां संपर्कमाशिंजितनूपुरेण** Ku. 3. 26. –3 To require, want, stand in need of; wish or desire for; **शब्दार्थौ सत्कविरिव द्वयं विद्वानपेक्षते** *Si.* 2. 86; **न शालेः स्तंबकरिता वप्रुर्गुणमपेक्षते** Mu. 1. 3; **प्रभुता रमणेषु योषितां न हि भावस्खलितान्यपेक्षते** V. 4. 12; Ku. 3. 18; Pt. 2. 26. –4 To have regard to, look to, have in view, have an eye to; **किमपेक्ष्य फलं पयोधरान् ध्वनतः प्रार्थयते मृगाधिपः** Ki.2. 21; **यतः शब्दोऽयं व्यंजकत्वेऽर्थांतरमपेक्षते** S. D. –5 To take into account or consideration, consider, think of, respect, care for; **उपकृतमपि नापेक्षते** K. 35, 197, 257, 315; **नूनमस्यायमनपेक्षितास्मदवस्थो व्यापारः** Mál. 9; **अनलेप्विष्टवान् कस्मान्न स्वयाऽपेक्षितः पिता** Bk. 6. 128 *S.* 5. 16, Ms. 8. 309; with न not to like, not to care for; **अनपेक्षितराजराजं** Mu. 3.18; **तदानपेक्ष्य स्वशरीरमार्दवं** Ku. 5. 18.

अपेक्षा-क्षणं 1 Expectation, hope, desire. –2 Need, requirement, necessity; **निरपेक्ष** without hope or need, regardless of; °**सापेक्षत्वेऽपि गमकत्वात्समासः**; **अनपेक्षः शुचिर्दक्षः** Bg.12.16; or in comp.; **स्फुलिंगावस्थया वह्निरेधापेक्ष इव स्थितः** *S.* 7. 15 awaiting kindling.–3 Consideration, reference, regard, with the obj. in loc. case; more usually in comp.; **मध्यभंगानपेक्षं** Ratn. 1. 17 regardless of; the instr. and sometimes loc. of this word frequently occur in comp. meaning 'with reference to', 'out of regard for', 'with a view to', 'for the sake of'; **सापि कार्यकरणापेक्षया क्षुरमेकमादाय तस्याभिमुखं प्रेषयामास** Pt. 1; **नियमापेक्षया** R. 1. 94; **वृषलापेक्षया** Mu. 1; **पौरजनापेक्षया** 2 out of regard for; **किमकौशलादुत प्रयोजनापेक्षया** 3 with a view to gain some object; **प्रथमसुकृतापेक्षया** Me. 17; **दंडं शक्त्यपेक्षं** Y. 2. 26 in proportion to, in accordance with; **अत्र व्यंग्यं गुणीभूतं तदपेक्षया वाच्यस्यैव चमत्कारित्वात्** K. P. 1 as compared with it. –4 Connection, relation, dependence as of cause with effect or of individual with species; **शरीरसाधनापेक्षं नित्यं यत्कर्म तद्यमः** Ak.–5 Care, attention, heed; **देशापेशाक्षास्तथा यूयं यातादायांगुरीयकं** Bk. 7.49.–6 Respect, deference.–7 (In gram.)=आकांक्षा q.v. –Comp. —बुद्धिः (In Vaiseshika phil.) the distinguishing perception by which we apprehend 'this is one,' 'this is one &c.' and which gives rise to the notion of duality;