

अपोहवादी

apohavādī

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Apoha: 11 definitions

Glossary Sanskrit -

Introduction

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Introduction:

Apoha means something in Buddhism, Pali, Jainism, Prakrit, Hinduism, Sanskrit. If you want to know the exact meaning, history, etymology or English translation of this term then check out the descriptions on this page. Add your comment or reference to a book if you want to contribute to this summary article.

In Buddhism

General definition (in Buddhism)

[<previous (A) next>] — Apoha in Buddhism glossary

Source: Stanford Encyclopedia of Philosophy: Śāntarakṣita

Apoha (अपोह) refers to the Buddhist "exclusion theory"—a negative process of exclusions (or apoha) eliminates that which contradicts the referred object.—Apoha or exclusions typically involves a double negation. Because in Buddhism the absence of something is a fiction in that absences are not caused and do not function, exclusions can be used to explain away universals as the referents of words. Because negations are fictions, this lightens the ontological commitment. A distinction is drawn between entities and pseudo-entities. Only particulars are real; negations are not real, but they are also not universals. Universals are positive or affirmative, whereas exclusions are negative.

Kumārila levels three criticisms of *apoha* theory in particular: that it is circular, that it is counter-intuitive, and that it is redundant. Śāntarakṣita’s response to these criticisms begins by describing three primary types of negations which he equates with exclusions: non-implicative negations (*niṣēdha*, *med dgag*) and two types of implicative negations (*pariyudhāsa*, *ma yin dgag*): mental exclusions and object exclusions.

In Jainism

General definition (in Jainism)

[<previous (A) next>] — Apoha in Jainism glossary

Source: archive.org: Trisatisalapakurusacaritra

Apoha (अपोह) refers to "resolution of doubts" and represents one of the eight *dhigūnas* (eight qualities), named in the Yogaśāstra, comentary p. 53a (Bhavnagar ed.). An alternative explanation offered by the commentary for *ūha* and *apoha* is that *ūha* is general knowledge and *apoha* specialized knowledge".

context information

Jainism is an Indian religion of Dharma whose doctrine revolves around harmlessness (*ahimsa*) towards every living being. The two major branches (Digambara and Svetambara) of Jainism stimulate self-control (or, *shramana*, 'self-reliance') and spiritual development through a path of peace for the soul to progress to the ultimate goal.



Discover the meaning of *apoha* in the context of General definition from relevant books on Exotic India 📘

Languages of India and abroad

Sanskrit dictionary

[<previous (A) next>] — Apoha in Sanskrit glossary

Source: DDSA: The practical Sanskrit-English dictionary

Apoha (अपोह)—

- Removing, driving away, healing &c.
- Removal of doubt by the exercise of the reasoning faculty.
- Reasoning, arguing; reasoning faculty.
- Reasoning (opp. *ūha*) (*aparātakanirāśāya kṛto viparīstarkah*). one of the *dhigūnas* q. v. अव्यवहारवैशम्यः (svayamūhāpohāsamarthah); सौ शब्दोक्त एतन्मतेऽप्यपोहोऽपिः (ime manusyā dṛśyante ūhāpohaviśārādāḥ) Mb.13. 145.43. अज्ञेयोद्विभक्तं सञ्ज्ञेयकस्य स्याद्विप्रोक्तम् (ūhāpohamimam sarojanayanā yāvadvīdhattetarām) Bv.2.74; hence अपोहोऽपोहो (ūhāpoha) = complete discussion of a question.
- Excluding all things not coming under the category in point; तद्व्यवहारो वा शब्दार्थोऽप्यपोहोऽपिः (tadvānapoho vā śabdārthāḥ) (where Mahēśvara paraphrases *apoha* by *atadvyāvṛtī i. e. tadbhinnatyāgaḥ*),
- A superfluous member attached to a structure of some construction.

Derivable forms: *apohah* (अपोहः).

Source: Cologne Digital Sanskrit Dictionaries: Shabda-Sagara Sanskrit-English Dictionary

Apoha (अपोह)—m.

(-*hah*) 1. The removal of doubt by the exercise of the reasoning faculty. 2. Reasoning, arguing. E. *apa* reverse, *ūha* to reason, and *ghañ* affix; opposed to doubt or deliberation.

Source: Cologne Digital Sanskrit Dictionaries: Benfey Sanskrit-English Dictionary

Apoha (अपोह)—i. e. *apa-ūh* + a, m. Disconnecting reasoning, Mahābhārata 13. 6725.

Source: Cologne Digital Sanskrit Dictionaries: Cappeller Sanskrit-English Dictionary

Apoha (अपोह)—[masculine] *na* [neuter] removal, rejection, negation.

Source: Cologne Digital Sanskrit Dictionaries: Monier-Williams Sanskrit-English Dictionary

- Apoha (अपोह)—[from *apoh*] **m**, pushing away, removing
- [**v**ṣ. ...] (in disputation) reasoning, arguing, denying.

Source: Cologne Digital Sanskrit Dictionaries: Goldstücker Sanskrit-English Dictionary

Apoha (अपोह)—[tatpurusha compound] m.

(-*hah*) Removing, taking off; e. g. in the *Jaininīya-nyāyam.*: *viśiṣṭasya yadādānamanyāpohena vastunah* . *arthāntarānyasavati parivṛttrasau yathā*. Comp. *apohana* and *vyapoha*.

2) Reasoning away, i. e. a reasoning which *removes* one object from another or *disconnects* two objects; the reverse of *ūha*, the reasoning which establishes a relation between two objects, i. e. which *connects* them (for the detailed explanation of the latter term see, however, s. v. *ūha*); e. g. on the words of the *Bhāgava. Purāna* which speak of the difference between Soul and Body: 'dehastu sarvasamghāto jagattasthuriti dvidhā . atraiva mgyah puruṣo neti netityattpajan' Śrīdharasvāmin observes: *neti netityanyāpohē kriyamāṇe* &c.; or in the *Siddhāntamuktāvalī*: *apoharūpo nilatvādirvijñānadharma iti cet. . na . nilatvādinām viruddhānāmekasminnasamāveśāt* 'are blue, yellow and similar qualities such properties of knowledge as must be disconnected from it by reasoning? no, for contrary notions as blue, yellow &c. cannot take place (at the same time in the same thing)'; the Dvandva *ūhāpoha* 'positive and negative reasoning, reasoning which connects and reasoning which disconnects' is therefore also used in the sense of 'thorough or clever reasoning, sharpness or cleverness of intellect'; e. g. in *Bhāratasena* on a verse of the *Bhāṅgī*-.: *ūhāpohakāmāina śūkādīvadadhātavaktṛyam*; or Mādhava says of a work on carpentry: *ūhāpohakūśalapuruṣoprekṣāmūlāḥ takasamṛtina vedam kalpayitum prabhavati*.—*Hemachandra* calls apoha one of the eight qualities of intellect (*śūśrīṣā śravaṇam caiva grahamam dhāraṇam tathā ūhophorthavijñānam tattvajñānam ca dhigūḥḥ*), but this piece of psychology seems to belong to him as exclusively as his definition of *apāna*. E. *ūh* with *apa*, kṛt aff. *ghañ*.

Source: Cologne Digital Sanskrit Dictionaries: Yates Sanskrit-English Dictionary

Apoha (अपोह)—[*apo+ha*] (*hah*) 1. m. The ascertainment of any thing, reasoning.

[Sanskrit to German] (Deutsch Wörterbuch)

Source: Cologne Digital Sanskrit Dictionaries: Sanskrit-Wörterbuch in kürzerer Fassung

Apoha (अपोह)—**m**. —

- Vertreibung , Verdrängung , Entfernung [*Sarvadarśanasamgraha* 13,18.] Comm. zu [*Gotama's Nyāvadarśana* 5,1,37.] —
- Bestreitung , Absprechung , Negirung.

context information

Sanskrit, also spelled संस्कृतम् (*sanskṛtam*), is an ancient language of India commonly seen as the grandmother of the Indo-European language family (even English). Closely allied with Prakrit and Pali, Sanskrit is more exhaustive in both grammar and terms and has the most extensive collection of literature in the world, greatly surpassing its sister-languages Greek and Latin.

Discover the meaning of *apoha* in the context of Sanskrit from relevant books on Exotic India 📘

See also (Relevant definitions)

Starts with: Apohana, Apohaniya.

Ends with: Jnanapoha, Malapoha, Shenapoha, Uhapoha, Vyapoha.

Full-text: Uhapoha, Vyapohastava, Dhiguna, Ashtabuddhiguna, Jnanapoha, Vyapoha, Vicara, Uha.

Relevant text

Search found 8 books and stories containing Apoha; (plurals include: Apohas). You can also click to the full overview containing English textual excerpts. Below are direct links to the most relevant articles:

The Tattvasangraha [with commentary] [by Ganganatha Jha]

Verse 961-963 < [Chapter 16 - Examination of the Import of Words]

Verse 956 < [Chapter 16 - Examination of the Import of Words]

Verse 929 < [Chapter 16 - Examination of the Import of Words]
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Trishashti Shalaka Purusha Caritra (by Helen M. Johnson)

Part 12: Sermon by Svāmin Śimhakeśarin < [Chapter III - Vasudeva's Marriage with Kanakavatī and her Former Incarnations]

Part 10: Episode of Candakauśika < [Chapter III - Mahāvira's first six years as an ascetic]

Appendix 3.1: additional notes < [Appendices]

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The Buddhist Philosophy of Universal Flux (by Satkari Mookerjee)

Chapter VII - The Doctrine of Apoha or the Import of Words < [Part I - Metaphysics]

Introduction

Chapter I - The Nature of Existence < [Part I - Metaphysics]

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Bhagavati-sutra (Viyaha-pannatti) (by K. C. Lalwani)

Part 2 - On the knowledge of Law on hearing < [Chapter 31]

Part 1 - On the knowledge of the Law without hearing < [Chapter 31]

Chapter 9: Rājarsi Śiva < [Book 11]

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A History of Indian Philosophy Volume 1 (by Surendranath Dasgupta)

Part 9 - The six Padārthas: Dravya, Guna, Karma, Sāmānya, Viśeṣa, Sāmavāya < [Chapter VIII - The Nyāya-Vaiśeṣika Philosophy]

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A History of Indian Philosophy Volume 2 (by Surendranath Dasgupta)

Part 4 - Teachers and Pupils in Vedānta < [Chapter XI - The Śāṅkara School of Vedānta (continued)]

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Secondary Suffixes

Also known as: *taddhita-pratyaya* (a special kind of suffix)

Introduction

Now we will study the **secondary suffixes**. These suffixes act on anything **but** verb roots. Secondary suffixes can be applied to nouns, pronouns, adjectives, and (sometimes) inflected verbs and complete sentences.

Changes in the final vowel

This rule is practically universal:

If the secondary suffix starts with a vowel or *y*, then the *-a* nouns lose their final vowel.

In this lesson, we will also consider a few of the *-u* nouns. Such nouns, as you might guess, have stems that end in *-u*. (We will not study the endings of these nouns, but we *will* learn how they are used with the secondary suffixes.) The *-u* nouns follow this rule:

If the secondary suffix starts with a vowel or *y*, then the *-u* of the *-u* nouns becomes *av*.

Review: what do we need to know?

As before, we must know a few things about the suffixes we're using. To review, we must know the following:

- The new noun's gender
- The nature of the new noun
- The vowel change that the suffix causes

Now, here is a summary of the suffixes:

Suffix	Meaning	Gender	Vowel change
अ <i>a</i>	coming from X	mfn	strong
अक <i>aka</i>	a small X; coming from X	mfn	none
त्व <i>tva</i>	the quality of X, X-ness	n	none
मय <i>maya</i>	made of X, full of X	mfn	none
य <i>ya</i>	coming from X	mfn	none

-a

The meaning of the *-a* suffix largely depends on the type of noun it modifies. When used with some noun X, it usually means "coming from X." The first vowel is always strengthened to the strongest level.

पुत्र → पौत्र

putra → *pautra*
son, child → "coming from a son," a grandson

कुरु → कौरव

kuru → *kaurava*
Kuru (Arjuna's ancestor) → "coming from Kuru," a descendant of Kuru

Most of the nouns formed with this suffix are masculine, but many of them are ordinary adjectives. Thus *pautra* can be either a masculine noun ("grandson") or an adjective ("coming from a son").

-aka

-aka is usually used to show smallness, but it often also describes the material from which something is made.

पुत्र → पुत्रक

putra → *putraka*
son, child → little son, darling son

अश्व → अश्वक

aśva → *aśvaka*
horse → little horse, colt

-tva

-tva changes some noun X into "the quality of being X." In this way, it means the same thing as the English "-ness" suffix:

कृष्ण → कृष्णत्व

kṛṣṇa → *kṛṣṇatva*
black → blackness

-maya

-maya changes some noun X into "consisting of X" or "being made of X."

आनन्द → आनन्दमय

ānanda → *ānandamaya*
bliss → consisting of bliss

-ya

The *-ya* suffix has various meanings. It means much the same thing as the *-a* suffix. But in the neuter gender, *-ya* usually means something like "the state of being X."

चर् → आचर् → आचार → आचार्य

car → *ācar* → *ācāra* → *ācārya*
walk → follow a path, practice, follow → custom, rules of conduct → one who knows the *ācāra* [acharya]