A GLOSSARY
OF
PHILOSOPHICAL TERMS
(SAMSKR̥T - ENGLISH)
(Embracing all systems of Indian Philosophy)

BY

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Sri Venkatesvara Oriental Institute
Tirupati

1941
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A GLOSSARY OF PHILOSOPHICAL TERMS
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AT THE LOTUS-FEET
OF
LORD ŠRĪNIVĀSA
IS LAID
THIS GARLAND OF WORDS
OF
ETERNAL WISDOM

श्रीयःपतिपदांभोजे व्रह्मानपथाभ्रम ||
मालेयं पदपुप्पाणां श्रुक्तेऽर्जुन सम्पूर्ति ||
PREFACE

A Glossary of Philosophical Terms, as this small book is named, is meant to be a concise lexicon of Sanskrit terms with equivalent English expressions. The Glossary embraces all systems of Indian Philosophy, Sāṅkhya, Yoga, Nyāya, Vaiśeṣika, Mīmāṁsā, Vedānta, Baudhāya, Jainā, and Pāncarātra, with their glossatory ramifications. To suit the various senses in which a single Sanskrit term is used in different contexts or treatises, varying English words are mentioned; this will enable a choice of words to interpreters at their need. When a term is predominant or classical in any one system of Philosophy, "that is denoted apart by a single abbreviating alphabet, such as, (n) for Nyāya, and (y) for Yoga. Nine abbreviations are printed at the commencement of the Glossary. In many cases where any technical term has been considered significant, pervasive or important, definitions (Lakṣaṇas) have been extracted from treatises in the footnotes. I am indebted to the several learned translators, Indian and Foreign, for some of these equivalents and they have also been used with suitable alterations and adaptations whenever necessary. It is hoped that these English equivalents may, as time passes, become recognised and standardised as Anglo-Indian philosophical terms, just as in the field of Physical Sciences and Politics words have been coined and expressions have been devised to render foreign terms into Indian languages. The purpose of these pages is to add a facility to the work of the translator—a translator’s task is hardly enviable—and if that purpose is in any manner achieved, I shall deem it a temporal gratification; and all apart, this
is my humble homage to the great Sages who were the original Seers of these philosophical concepts and worshipful Idols of Indian spiritual celebrity, and my humble adoration to Śrī Veṅkaṭeśvara, in whose Oriental Institute I have learnt the little that gave the incentive to this idea.

My thanks are due to Sarasvatīhṛdayālankāra, Śāradāvilāsa, etc., M. Krishnamachariar, M.A., M.I., Ph.D., M.R.A.S., the Director of the Institute, for his guidance and to Mr. N. Aiyaswami Sastri for helping me in revising the manuscript and in passing it through the Press.

TIRUPATI,  
August 1941  

C. V. SHANKAR RAU
A GLOSSARY OF PHILOSOPHICAL TERMS

ABBREVIATIONS

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OF INDIAN PHILOSOPHICAL TERMS

अ

अ a, Viṣṇu, a prefix-particle having negative sense.
अंश amśa, part, particle, component. — भूत bhūta forming part of.
अंशांश amśāmsa, part of a portion (of a deity), secondary incarnation.
अंशिन् amśin, whole, having a share or parts.
अनन्त akaniṣṭha, (b) a kind of heaven.
अकल्प akalpāna, indeterminate, free from pride.
अकर्तṛ akartṛ, (b) not an agent.
अक्लाभ्यागम aklābhya-gama, unwarranted rise of the fruit of action which was not performed.
अकेवलत्र akevalatṛ, manifoldness.
अक्लेत्यति aklamotpatti, simultaneous birth, orderless birth.
अक्षम aksapāda, name of the sage Gotama, author of the Nyāyasūtras.
अक्षयनीवी aksayanīvī, a permanent endowment.
अक्षर aksara, imperishable, immortal, undecaying.
अक्षणं akṣaṇa, undivided, whole, not fragmentary. — काल kāla time without division, unrelated time. — देश deśa undivided space. — बोध bhāda undivided knowledge, massive understanding. — अकारवर्ति ākāaravṛtti, (v) becoming one with the nature of the Supreme Being. — उपाधि upādhi, (n) an indescribable quality.
अस्थायति akhyāti, non-discrimination between cognition and memory.

अगोचर agocara, anything that is beyond cognizance of the senses; e.g., Brahman.

अग्र agra, foremost, first, chief.

अष्टितिघटना aghātaḥ-ghaṭanā, accomplishment of the unaccomplished.

अंग aṅga, part, component, body, subordinate division of a science as six Vedāṅgas; (j) name of the chief sacred texts of the Jainas; (b) name of the each member of the 12 causal links of Dependent Origination.

अचर acala, immovable.

अचित acit, non-spirit, matter, material, devoid of understanding.

अचित्त्व acintya, incomprehensible, inconceivable.

अचेतन acetana, non-conscious, non-self, inanimate, irrational, insensible.

अच्छेय accheda, indivisible.

अजहृत्क्षण ajarāhakṣanā, one of the functions of words indicating the secondary sense without abandoning the primary one.

अजातवाद ajātavāda, (b) theory of non-origin of the universe.

अजीव ajīva, lifeless; (j) one of the 9 tattvas.

अज्ञ ajña, ignorant. — त्व aja, ignorance.

अज्ञान ajñāna, non-cognizance, ignorance, Māyā, illusion, Prakṛti.

अणिमन् anīman, (b) atomisation, minuteness, fineness.

अणिष्ठ aṇiṣṭha, most minute.

अणियस् aṇiyas, more minute than usual.

अण्य aṇu, minute, what is subtle, atom. — त्व aṇa, atomicity, subtlety, minuteness, smallness. — परिमाण parimāṇa, atomic
size. - नात - vrata, (j) name of the 12 small duties of the lay men adhering to Jaina faith.

अत्ज्ञ atajña, not knowing that, (i.e.) Brahman and soul's identity.

अतथ atathyā, untrue.

अतप atapā, (b) a class of deities among Buddhists.

अतिदेव atideva, surpassing the gods.

अतिदेश 'atidesa, analogy; (m) indirect method of teaching.
- वाक्य - vākya, assimilative proposition.

अत्तिपति atipatti, passing beyond, lapse.

अतिपरसङ्ग atiparasanga, unwarranted discussion.

अतिमाल atimātra, much, exceeding the proper measure.

अतिरथ atiratha, great warrior (fighting from a car).

अतिरात त atirātra, one of the seven somayāgas.

अतिरेक atirēka, surplus, excess.

अतिवर्णाश्रमिन् ativarnāśramin, a yogin who has risen above all āśramas and dwell always within himself.

अतिव्याप्ति ativypati, (m) being too wide, redundancy, over-applicability, unwarranted extension of a definition (a fault of a definition).

अतिशय atishaya, peculiarity, superiority, some quality produced by some performance; (j) one of the superhuman qualities attributed to Jain Arhats.

अतिशृण्य atishunya, transcending the void, devoid of attributes.

अतीत atīta, past existence.

1. अन्यथर्मयः अन्यत्वारोपणमतिदेशः || स च पञ्चविधः, शास्त्राश्चार्यिनीभिच्वयपदेशः

It is well explained in the following verse from the standpoint of the Mīmāṃsakas:

प्रक्ततालापिनो यस्माचतत्साक्तेऽक्षेत्रं कम्भः ||

भवोपतिदिवरमते येन अतिदेशः स उपययते ||
A GLOSSARY

अतीन्द्रिय atindriya, beyond sense perception.
अत्यन्निष्ठम atryagnistoma, second of the modification of jyotis-
toma sacrifice.
अत्यन्नाभाव atryantabhava, absolute (complete) non-existence.
अत्याधान atyadhana, act of improving or placing upon.
अत्याहित atyahita, extreme fear or danger.
अत्रप atrapha, destitute of shame.
अदभ adambha, free from deceit.
अद्वै adrsta, influence, fate, destiny.
अद्वतन adyatana, referring to today, the period of current day.
अद्र्वय adrvya, non-matter.
अद्वय advaya, without a second, unique, non-duality.
अद्वैतीय advitiya, without a second.
अद्वेश advesha, amity, want of aversion.
अद्वैत advaita, non-dual, monistic, absolute monism. — वाद वादा, monism of Śaṅkara, doctrine of absolute monism of Śaṅkara.
अधर्म adharma, demerit, wrong or sinful action. — अस्तिक अस्तिक्या, (j) category of adharma.
अधार्मिक adharmika, unrighteous, unjust.
अधिकरण 1adhikaranam, set of arguments, container, substratum.
�धिकार adhikara, authority, chapter.
अधिकारिन adhikarin, one who is qualified for a particular work, rightful person.
अधिग्रह adhigama, to study or read, to go up to, approach.
अधिदेव adhideva, presiding deity or god.

1. विषयं विषयश्रेण श्रवणस्वतंत्रो तत्र ।
निर्गृहस्व परंतप शास्त्रधिकरणं स्मृतम् ॥
OF PHILOSOPHICAL TERMS

अधिपति adhipati, lord, head or chief. — प्रत्येक — pratyaya, (b)
one of the four causes.
अधिभूत adhibhūta, objective world, the whole inanimate crea-
tion, supreme spirit.
अधिलोक adhiloka, on the universe.
अधिवासित adhivāsita, endowed with disposition.
अधिश्रयण adhīśrayaṇa, act or ceremony of placing over fire.
�धिष्वरण adhīśavāṇa, hand press used for extracting and strai-
ning the soma juice.
अधिष्ठान adhīṣṭhāna, substratum, basis, seat, abode.
अध्ययन adhīyaṇa, Vedic study.
अध्यवसाय adhīyavasāya, mental determination, determinative
cognition, apprehension.
अध्यात्मन adhīyatman, with reference to individual.
अध्यापन adhīyāpana, instruction or lecture.
अध्याय adhīyāya, chapter.
अध्यारोप adhīyāroopa, wrong imputation, allegation, wrong attri-
bution.
अध्यास adhīyāsa, substratum, superimposition, act of sitting
over, false ascription. — प्रत्यय — pratyaya, repetitional cogni-
tion.
अध्यायार adhīyāhāra, supply of the required word.
अध्येषण adhīyesana, asking for instruction.
अध्वन adhvān, (b) time, road, way.
अध्वर adhvāra, sacrifice, not injuring.
अध्वर्य adhvaryu, chief priest in the sacrifice.
अनत ananta, boundless, infinite. — न्यों — jñāna, (j) infinite
knowledge. — दर्शन — darśana, (j) infinite perception. — विर्यe
— virya, (j) infinite energy. — सुख — sukha infinite bliss.
अनन्तर anantara, immediate.
अनन्यविषयालन् ananyavisayātman, having the mind fixed upon one object.
अनन्यापोह ananyāpoha, non-exclusion of others.
अनन्त्याश्रयत्व ananyāśrayatva, (a) state of being not dependent upon anything else.
अनर्थ anartha, undesired, unwanted.
अनवस्था anavasthā, infinite regress, absence of finality, endlessness, unsettledness.
अनागत anāgata, (b) future, not yet come into existence.
अनागामिन् anāgamin, (b) non-returner.
अनागार anāgāra, houseless, vagrant ascetic
अनादि anādi, beginningless, immemorial.
अनात्मनू anātmam, non-soul, non-self, nescience, corporeal.
अनारस्यवाद anārabhyavāda, (m) detached statement about the sacrifice.
अनारस्याधित anārabhyādhiḥ, (m) prescribed as detached subject.
अनाहत anāhata, (y) ten kinds of sounds that emerge from the middle of the twelve-petalled lotus or cakra of the heart in Tantraśastra.
अनित्य anitya, impermanent, non-eternal. - त्य - tvā, impermanence.
अनिर्वचनीयव्याति anivacanīyakhyāti, (b) indefinable apprehension, appearance of an indescribable substance.
अनिर्वच्य anivācya, indescribable.
अनिष्ठ anisṭa, undesirable.
अनुकूल anukūla, favourable.
अनुग्रह anugraha, grace.
अनुज्ञा anujña, consent, permission.
अनुष्ठवि anutpatti, non-generation.
अनुदांत anudatta, low tone, one of the three main accents in Vedas.
अनुभूत anubhuta, unperceivable, unmanifested.
अनुपवति anupaapatti, inconclusive reasoning, failure of reasoning.
अनुपलब्धि anupalabdhi, (n) non-cognition, non-perception; (m) one of the instruments of knowledge.
अनुपलम्ब anupalambha, non-apprehension.
अनुपसंहरिन् anupasamhariṇ, non-conclusive reason, a kind of fallacy.
अनुपूर्व anupūrva, regular, successive order.
अनुबन्ध anubandha, indispensable preliminary factors to any sāstra.
अनुभव anubhava, experience.
अनुभाग anubhāga, (j) one of the four bandhas = rasa.
अनुभाव anubhāva, sign or indication of feeling by look or gesture.
अनुभूत anubhūta, sub-perceptual.
अनुभूति anubhūti, same as Brahman, eternal consciousness or experience.
अनुमन्त्रण anumantrana, consecration by hymns and prayers.
अनुमान anumā, inference for given premises.
अनुमान anumāna, inference, instrument of inference.
अनुमिति anumiti, inference.
अनुमेय anumeya, inferable.

1. सर्व नित्यं प्रमेयताऽः अति सर्वेष्वं पक्षत्वात् प्रमेयत्वहेतुः अनुपसंहारीः। अन्वय-व्यतिरिक्तप्रव्यतामभावं।
2. अनुमितिकरणसुमानवः। तथा धूमो वाचिकम्। होति व्यासित्वानाः।
3. परामर्शज्ञानः ज्ञानसुमिति।
अनुयोगिन् anuyogin, correlated substratum.
अनुलोमन् anuloman, natural order.
अनुवाद anuvāda, repetition of what is already prescribed.
अनुवृत्ति anuvṛtti, following, continuity.
अनुशय anuśaya, kleśa, defilement, repentence.
अनुपक्ष anupaṅga, application of words used in a previous sentence, connection of word with word or effect with cause.
अनुस्थान anuṣṭhāna, pursuit, observance.
अनुसंधान anusandhāna, (vṣ) fourth step in syllogism.
अनुसमय anusamaya, regular connection (as of words).
अन्त anṛta, false.
अनेकान्तवाद anekāntavāda, scepticism.
अनेकान्तवादिन् anekāntavādin, sceptic, a Jaina, Arhat of Jaina.
अनेकाश्रय anekāśrīta, (vṣ) dwelling in more than one.
अनेकांतिक 1anaikāntika, uncertain, inconclusive, indecisive, unsteady one of the five divisions of hetvābhāsa (fallacy).
अंत anta, (b) extremity.
अंतरांग antaraṅga, inward, mind, intimate, interior, proximate.
अंतराराम antarārāma, (b) existence between death and rebirth.
अंतरिन्द्रिय antarindriya, (v) internal organ. मनस्, चित्त, ज्ञान, अहंकार.
अंतरिक्ष antarikṣa, firmament, sky.
अंतर्ज्योतिः antarjyotis, inner life or spirit of light, enlightened inwardly.
अंतर्धान antardhāna, disappearance.
अंतर्ध्यान antardhyāna, internally meditation.

1. It is of three varieties. Sañdhyāna, asañdhyāna and anuṣasam hārin
アントマイミン antaryāmin, Inner Being, pervader or ruler.
アントヴァイシエESA antyāviśesa, ultimate particularity.
アンナタマス andhatamasa, blinding darkness, a kind of hell, a kind of nescience.
アンナ aanna, food.
アンナタマ anyatama, one of many.
アンナタラ anyatara, one of the two.
アンナアナプティ anyathānupāpatti, (n) invariable concomitance, inference from circumstances.
アンナアシティ anyathāsiddha, proved wrongly; (n) dispensable antecedent, accidental or remote circumstance which is not the true cause.
アンナアパプティ anyathopāpatti, otherwise reasoning.
アンナポーパ anyāpoha, exclusion or negation of others.
アントアナヤプティ anyonyādhyāsa, reciprocal attribution of identity.
アントアナヤーヴア anyonyābhāva, mutual non-existence; (n) reciprocal negation of identity.
アントアナヤアラ anyonyāsraya, (n) mutual dependence or support, reciprocal relation of cause and effect.
アンバ anya, affirmative premise; (n) inherence, natural order of words in a sentence, connection. - द्रष्टान्त - drṣṭānta; (n) affirmative example. - व्यतिरेक - vyatireka, positive and negative proposition. - व्याप्ति - vyāpti, (n) positive or affirmative

1. जम्मूम्मन्ना घटाकाशो यथा सब्वितरोपित: ||
   तथा जीवि च कृप्या: सोज्योन्याय्यास उपच: ||
2. तादात्मसन्बन्धार्थसन्त्यातियोगिकासायोग्यन्यायाबल: || यथा घट: पद्ये न भवति ||
concomitance. — सहचार sahacāra, (n) sequence of positive factors.

अन्ववसर्ग anuvavasarga, permission to do as one likes.

अन्वागत anūgata, connected.

अन्वाचय anuvācaya, connecting of a secondary action with main action.

अन्वादेश anuvādeśa, subsequent or repeated mention, referring to what has been previously stated.

अन्वरंभणीय aνvārambhaniyā, initiative ceremony.

अन्वाहर्ये भृण anvāhāryapacana, southern sacrificial fire

अपकर्ष apakarṣa, subtraction, diminution. — सम sama, sophism in Nyāya.

अपदेश apadeśa, second step in a syllogism (statement of the reason.)

अपर aпарa, posterior, lower, next, less comprehensive — tva, posteriority, proximity. — सेल śaila, a sub-school of Buddhism. — समाय समānya, inferior generality.

अपराज aпарāṇa, posterior constituent.

अपरिच्छेद aпарicchina, uncircumscribed, undefined.

अपरोक्ष aпарokṣa, visible.

अपर्व aपavarga, ultimate goal, final emancipation, liberation.

अपवाद 1apavāda, exception, rescission.

अपविद्यā aपavidyā, evil science.

अपसिद्धान्त aपasiddhānta, false conclusion opposed to orthodox teaching or settled dogma.

अपान 2aपāna, out-breath, air exhaled.

अपाय aपāya, annihilation, losing; (b) place of punishment.

1. मा हिंसात् सर्वं भूतानि इत्युत्तरां | वायध्यं भैरवाचारेत् इत्यपवादः |
2. अवागमनवान् पापवादादेशानन्तरां वायुः |
अपर्थम् अपर्थ, useless.
अपूर्वेः अपूर्वेः, (M) transcendental result, subtle influence, unseen force, unprecedent. — विधि — विधि, (M) injunction of what is entirely unknown.
अपेक्षा अपेक्षा, dependence. — बुद्धि — बुद्धि, enumerative cognition, mental process of arranging and methodising.
अपोह अपोह, negation, exclusion, negation of what is possible, differentiation.
अपौर्वेये अपौर्वेये, not man-made, superhuman.
अप्रतिपति अप्रतिपति, incomprehension.
अप्रतिष्ठित अप्रतिष्ठित, unstable.
अप्रतिसंयानिरोध अप्रतिसंयानिरोध, (भ) unplanned destruction.
अप्रत्यक्ष अप्रत्यक्ष, imperceptible.
अप्रामाण अप्रामाण, untrustworthy, unauthorised, immeasurable.
अप्रसिद्ध अप्रसिद्ध, unknown.
अप्रक्रत अप्रक्रत, non-natural, super-natural, transcendental.
अप्रासिकल अप्रासिकल, (म) inconsequential, inopportune, ill-timed.
अप्रामाण्य अप्रामाण्य, invalidity, baselessness.
अब्रह्मण अब्रह्मण, non-self; (व) मयाः and its products.
अभाव अभाव, non-existence, nullity, negation, antithesis. — आवरण — आवरण, veil of non-existence.
अभिगमन अभिगमन, morning observance.
अभिघात अभिघात, (अ) inflection of injury, striking, attack.
अभिचार अभिचार, magical formula for working a charm, employment of magical spells for malevolent purposes such as killing of enemy, incantation.
अभिज्ञान अभिज्ञान, address, conversation.
अभिज्ञा *abhiṣṭa*, knowledge, intuition, supernatural faculty of the Buddha.
अभिधर्म *abhidharma*, (b) Buddhist metaphysics.
अभिभा *abhidā*, express or principal meaning of a word.
अभिषेषय *abhidheya*, nameable or denotable thing. — तवै  — **tva**, nameability.
अभिध्याय *abhidhyāna*, meditation, same as *ciñṭanā*, desire.
अभिनिवेश *abhinivesa*, attachment, yearning; (y) ignorance causing fear of death, a kind of *kleśa*.
अभिप्राय *abhiprāya*, verdict, opinion, purpose, intention.
अभिभव *abhibhava*, suppression, prevailing predominance.
अभिभा *abhibhā*, phenomenon, apparition.
अभिभाविन् *abhibhāvin*, overwhelming, overpowering.
अभिमान *abhimāna*, egotistic feeling, attachment, love.
अभियुक्त *abhiyukta*, adept, revered personage.
अभिरति *abhirati*, (b) name of a world.
अभिव्यक्त *abhiyakta*, manifest.
अभिषव *abhisava*, pressing, drinking soma juice.
अभिसंस्कार *abhisamśkāra*, (b) action.
अभेद *abhedā*, non-difference, identity.
अभ्यास *abhyāsa*, repetition, practice, repeated meditation; (m) one of six pramāṇas for *karmabheda*.
अभ्युदय *abhyudaya*, prosperity.
अभ्युपाम *abhyupāma*, hypothetical assumption or admission, supposition. — सिद्धांते  — **siddhānta**, admitted axiom.

1. (n) शब्दशिल्पः  | स मुख्योऽवर्तः  तत् यथौऽव्यापारोऽव्यापित统一  | (m) विधि-समवेतवित्वाप्रायौऽव्यापितपदार्थः  |
2. See *Yogasūtra*, I, 24.
मुक्ति amukta, non-liberation, bondage.
मूर्ति amūrta, not-limited-in-existence, incorporeal (substance).
मूर्ति amūta, ambrosia, immortal, residue of sacrifice. - तव - toa, final bliss, deathless stage.
मोह amoha, freedom from delusion.
यथार्थ ayathārtha, erroneous. - अनुभव anubhava, erroneous experience.
यया ayana, way, final absolution, sixth part of the year.
यस्कान्त्य ayskānta, magnet.
युक्त युक्त, unsuitable, nugatory.
युतसिद्ध ayutasaiddha, inseparable.
योगवस्तुन्तित्य ayogavyāvṛtti, removing the non-existence of something.
अस्त्र arūpa, not true, formless, unmanifest. - ज्ञान jñāna, formless trance. - लोक loka, immaterial world. - राग राग, (b) desire for relish in the world of non-matter.
तथा artha, object, purpose, wealth, context, substance. - कर्म karman, (m) main act opposed to gunakarman. - व्याख्या vāda, explanatory or laudatory passage, exegesis. - अध्यास adhyāsa, super imposition of objects. - अपत्ति āpatti, circumstantial inference, implication, postulation, presumption; (m) deduction of a matter from that could not else "be."
अर्थन्तर arthāntara, different meaning, irrelevancy.
अत्तक alatacakra, whirling, fire-brand.

1. स्कूलतिनिधापररमातीपुराणाक्लु हस्यथवादः, Gautamasūtra.
प्रकरणप्रतिपादित्य सच सच प्रशस्तमर्थवादः।
This is of three kinds according to Laṅgaśī: गुणवादो विरोधे स्थात् अनुकृ- वादोऽयथारिते। भूतावशवादल्ग्नानाद्वशवादिक्षा मतः॥
2. One of the pramāṇas according to Mīmāṁsakas.
अलिङ्गः *ailinga*, unresolvable primary matter.
अलोभः *alobha*, disinterestedness.
अलौकिकः *alaukika*, extra-normal.
अवकाशः *avakāśa*, free space, place, opportunity.
अवक्षेपणः *avakṣepaṇa*, throwing down.
अवचरः *avacara* (b) region (three), plane of existence.
अवचित्तः *avacinna*, delimited.
अवच्छेदः *avacchedaka*, delimiting. – नावाद – *tāvāda*, delimitation theory.
अवच्छेदः *avacchedya*, delimitable.
अवतारः *avatāra*, descent, incarnation, manifestation, introduction.
अवदानः *avadāna*, (m) setting apart for the purpose of sacrifice; (b) glorious act.
अवधानः *avadhāna*, attention, care.
अवधारणः *avadhāraṇa*, assertion.
अवधि अवधि *avadhi*, limit.
अवनी अवनी *avani*, earth.
अवभासः *avabhāsa*, appearance.
अवयवः *avayava*, limb, member, member of a syllogism, component part.
अवयविनः *avayavin*, composite structure or product, whole.
अवर *avara*, end, limit, lower.
अवरोधः *avarodha*, (y) suspension of breath.
अवलंबनः *avalambara*, basis or hold.
अवस्था अवस्था *avasthā*, state, condition.
अवान्तरप्रकारणः *avāntara-prakaraṇa*=अङ्गभावनाप्रकारणः *aṅgabhāva-prakaraṇa*.
अवाल्पन्यम् avāntara-pralaya, minor dissolution.
अविकल avikala, uninjured, unmutilated, not separated.
अविकल्प avikalpa, indefinite (first) impression, devoid of constructive thought.
अविगित avigīta, not contradictory to Vedic tradition.
अविघात avighāta, non-obstruction.
अविद्याः ʻavidya, wrong knowledge, ignorance, nescience, folly, illusion, undifferentiated consciousness; (y) a kind of klesa.
अविनाभव avinābhava, invariable relation.
अविनाशिन् avināsin, what is undecaying, real existence.
अविप्रणाश a�िप्रणाशa, a dharma postulated by some school of Buddhists as being produced after every action performed.
अविभाग avibhāga, undivided.
अविरोध avirodha, non-inconsistent, non-contradiction.
अविवेक aviveka, non-discrimination, foolishness.
अविःशिष्ट aविःशिष्टa, undistinguished, unqualified.
अविसंवादिन् avisaṃvādin, not contradictory.
अवक्व avyakta, unmanifested.
अवय avaya, eternal, imperishable, grammatical particle, an indeclinable.
अवयायत्व ʻavyāpti, (n) partial inapplicability, inadequate pervasion of a proposition.
अवयायत्ववृत्ति ʻavyāpyavṛtti, (vs) partial inherence as to the time and space.
अवयुप्लन्त aवयुप्लन्तa, illiterate, not formed according to the prescribed rules.

1. See Yogasūtra, I. 24. This is used in various senses in the several systems of philosophy.
2. धृष्टेक्षके धृष्टान्तालोकविध्यासि: |
3. अवयायत्ववृत्ति: क्षणिको विशेषगुण उच्यते |
अशक्तसुचन asaktasūcana, (n) not indicating what is possible.
अशक्ति asakti, inability.
अशनाय अशनाय, hunger.
अशेषभुवनाधार aṣeṣabhūvanādhāra, support of the whole world.
अष्टाक्षरी aṣṭākṣari, the 8 syllabled mantra. See व्र.
असंस्कृत asamskṛta, uncompounded (element), uncomposite element.
असंक्रांति asamkṛanti, absence of translocation.
असंकीर्ण asaṅkīrṇa, unmixed.
असंस्त्याति asaṅkyāti, (b) non-being’s apprehension.
असंस्त असांगता, inconsistent.
असंज्ञिता asaṅjñīta, unconsciousness.
असंज्ञिसमाप्ति asaṅjñīsamāpatti, (b) ecstasy with loss of consciousness.
असत asat, non-being, non-real, non-existence.
असतावाद asattāvāda, (v) doctrine of non-existence.
असपक्ष asapakṣa, (m) same as vipakṣa, not similar to the minor term.
असम्भविकारण ¹asam跋ɣyikaraṇa, (m) non-inherent or accidental.
असम्भव asambhava, impossible to happen.
असम्भावना asambhāvanā, absence of right understanding, doubt.
असाधारण asadārana, not common, special. — धर्म — dhārma specific feature.
असिद्ध ²asiddha, (n) untrue, unproved, un-established, conclusion or reason unproved.
असिद्धि asiddhi, (m) not achieving what is promised.

1. गुणकर्म मारतृति हेयमशायसंस्कारितेतितवथ | यथा तन्नुषोः पर्यः |
2. This is of three kinds: aśrayasiddha, svarūpāśiddha and vyāp-yatāsiddha
OF PHILOSOPHICAL TERMS

अस्तिकाय astikāya, (j) category. There are five such categories: jīva, pūdgala, dharma, adharma, ākāśa.

अस्तेय asteya, not committing theft.

अस्त्र astra, divine weapon.

असिता 1 asmitā, (y) non-perception of the difference between the self and intellect, a kind of klesa. — नास mātra, (y) a kind of samādhi.

अहम् aham, myself, I, ego, I-sense.

अहंकार ahaṅkāra, I-consciousness, egoism, I-principle, personality substance.

अहंता ahantā, I-ness, one of the 25 elements in Sāṅkhya philosophy.

अहंप्रत्यय anampratya, notion of ego.

अहिंसा ahimsā, non-violence.

अहिन ahīna, sacrifice lasting several days.

आ आकरज ākaraja, mine-born.

आकृतिक ākṛtika, per chance, providential.

आकाशक्षा ākāṃksā, expectancy, question.

आकार ākāra, form, configuration, character, figure.

आकाश ākāśa, ether, sky, void space.

आक्ष्ण्यायतन ākṣṇanyāyatana, (b) plane of nothingness.

आकृति ākṛti, form, configuration general and distinct form of the material object (avayavasamsthānaviśeṣa).

आकृतिक्षन ākūrčana, contraction, bending forward.

आकृत ākūta, impulsion, idea, intention.

आक्षā ākṣa, pertaining to the senses, perceptive.

आक्षेप ākṣepa, objection.

1. हरद्रवशत्वत्सोरकामतैवासिता | Yogasūtra, I, 24.
āśāyikā, illustrative tale.

āgama, verbal testimony, treatise, science.

āgamāpāyin, transient.

āgnīdra, one of the 16 priests in the soma sacrifice.

ācamana, sipping the water in a prescribed manner from the palm, rinsing the mouth.

ācāra, rules of conduct.

ācārya, teacher, instructor, revered.

ātivāhika, (s) transporting body.

ātman, soul, ego, self. – khyāti, (b) self-apprehension. – tattva, real quality of the soul. – bhāva, one's own body. – bhāvanīśātanā, self-surrender. – vidyā, knowledge of the soul. – sākṣātkāra, self-realisation. – havis, self offered as havis. – āśraya, self-dependence.

ātmā, becoming one with self.

ātma, complete, entire, final, ultimate.

ātman, regardful cognition.

ādi, origin, beginning. – karmika, (b) novice. – sakti, primeval power or energy or force.

ādinava, (b) defect, disadvantage.

ādesa, substitute in grammar, teaching, order, mandate, precept.

ādhāra, substratum, container, receptacle.

ādhāra, pertaining to gods; (s) caused by divine agencies, proceeding from the elements.

ādhibhautika, elementary; (s) caused by animate beings.

ādheya, what is contained, sustained, supported.

ānanda, bliss, joy, pleasure.

ānupaścā, order.
अनुमानिक anumānika, inferential.
अनुश्रविक anuśravika, (s) known through Veda.
अनुशांगिक anuśāṅgika, following as necessary result.
आपस् āpas, water.
आस āpta, reliable person, truth-teller. - वचन् - vacana, the word of a reliable person.
आभास ābhāsa, reflection, semblance. - वाद् - vāda, semblance theory.
आभोग ābhoga, immediate or direct experience.
आम्नाय amnāya, tradition, scripture.
आयतन अयतना (b) sensory receptacle (12), base of mental action.
आयुस् āyus, vitality, age.
आयोजन अयोजना, concretive activity.
आर āra, good, awe.
आरम्भ arambha, (m) beginning activity. - वाद् - vāda, (m) creationistic theory of causation.
आराधुपकारिन् ārādūpakārin, (m) a kind of auxiliary.
आरोप āropa, hypothetical attribution.
आरोपित āropita, imposed, assumed.
आर्जेव ārjava, rectitude.
आर्हत ārhat, Jaina, follower of Arhat.
आलंबन ālambana, support (cause).
आलयविज्ञान ālayavijñāna, (b) origination or receptacle intellect consciousness, store-house of intellectual impressions.
आलोचनā ālocana, thinking, sense-process, bare awareness.
आलोचनाल्यāलोचनाल्यālocanājñāna, (m) subjective ideation.
आवरण āvarana, barrier, covering, concealment, enclosure.
अवर्जनाः āvarjana, concentration.
अवृत्ति āvṛti, false notion.
अवेश्व अवेशा, obsession possession.
अशयं āsaya, (y) impression dormant in the mind, latent desires.
अश्रयं āśraya, resort, substratum, period of life. – असिद्धः āsiddha,
(न) unestablished in respect of abode (पक्षा). – असिद्धा, (न) false substratum, a logical fallacy.
असत्तिः āsatti, juxtaposition.
असन āsana, (y) a posture of the body in yoga being one of the
8 āṅgas of yoga.
असवः āśava, intoxicant, infection, defilement of desire.
अस्तिकः āstika, orthodox, believer in god, believer in the future.
अहरणं āharaṇa, grasping.
अहार āhāra, species of cause, aliment.
अहार्यं āhārya, to be taken or fetched near or supposed.
अहुतिः āhuti, pouring a libation into fire.

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इ I, Śiva.
इच्छा icchā, desire, volition, will. – शक्ति śakti, will power.
इतर itara, other, different.
इतरेतराशून्यता itaretaraśūnyatā, mutual voidness.
इतरेतराश्रयत्व itaretaraśrayatva, mutual dependency.
इतिकर्तव्यता itikartavyatā, (m) action subsidiary to the main.
इदानकरापदत्व idānakarāpadaṭva, quality of being the seat of this-
ness, objective perception.
इदन्ताः idantu, thing-in-itself, this-ness.
इदान्त्वत्व itdampratyayatā, dependence.
OF PHILOSOPHICAL TERMS

इन्द्रजळ indrajāla, juggelry, trick, delusion.

इन्द्रिय indriya, sense, sense-organ. — त् — tva, senseness. — अर्थ-साधनकर्म arthasannikarṣa, relation between sense-organ and object.

इयता iyattā, measure, quantity, extent.

इयत्वात्शब्द iṣṭavighātakṛt, name of a fallacious reason.

इश्यापति iṣṭāpatti, attainment of the objective.

इस्तार्थ iṣṭārtha, anything desired.

इष्टि iṣṭi, sacrifice of butter etc., opposed to the sacrifice of an animal or soma juice.

ई I, Lakṣmi.

इक्षति ikṣati, seeing.

इक्षत्र ikṣan, seeing, thinking.

इश्वर isvara, lord, god, supreme.

उ Ø, Brahman.

उक्त उक्त Ukttha, certain verses forming a sub-division of the śastra, name of the Śāmaveda.

उक्ति ukhā, a vessel in which fire is put.

उक्तिधि uchchitti, destruction.

उक्तिधिवाद uchedavada, doctrine of destruction.

उक्तिधि uktarśa, eminence, superiority, transfer from one place to another. — सम sama, a kind of fallacy.

उक्तिधिवाद uktarśopādhitā, state of having something superior as an indispensable condition.

उक्तिष्कपण uktsepana, stretching upward, lifting up.

उत्कथ uttam, superior, high.
उत्तर uttara, later; (a) reply, post-division, one of the five ingredients of an adhikarana. – कैल – saila, a sub-school of Buddhism.

उत्तान uttāna, lying with face upwards.

उत्पत्ति utpatti, evolution, origination, creation, commencement, genesis. – निःश्री – vidhi, injunction for any act or sacrifice anew.

उत्पात utpāta, calamity.

उत्पाद utpāda, origination.

उत्पादक utpādaka, producer.

उत्पाद utpāda, produced, producible.

उत्प्रेक्षा utpréksa, imagination, fancy.

उत्सर्ग uttsarga, general rule.

उदान 1) udāna, a kind of vāyu (air); (b) kind of verse.

उदासीन udāsina, indifferent, unaffected, quiet.

उदाहरण udāharaṇa, corroboration, instance, example, exemplification.

उदेश udēśa, enunciation, enumeration, object, end.

उदेश्य udēśya, subject.

उद्भुद udābuddha, manifested, awakened.

उद्भोधक udābhodaka, that which causes something to manifest, stimulating element.

उद्भिद udbhid, name of a sacrifice.

उद्भिज udbhijja, plants, born of seed.

उद्भेग udvega, (y) dissatisfaction.

उपकार upakāra, benefit.

उपक्रम upakrama, beginning, commencement.

उपक्षेत upakleśa, (b) secondary kleśa.

1. कृष्णदासानाथ उपक्रमनाथुपक्षेत्रसमाप्ति: |
OF PHILOSOPHICAL TERMS

उपग्रह uपagraha, influence.

उपघात uपaghāta, demolition, destruction.

उपचारिण उपacāracchala, figurative casuistry, a kind of fallacious inference.

उपदेश uपadeśa, (m) teaching, Vedic text expressing a niyoga or duty.

उपधान uपधāna, imposition.

उपाचि uपādhi, peculiarity, attribute, support.

उपनव uपनaya, subsumptive correlation; (n) minor premise, reaffirmation, restatement.

उपनिषद् uपaniṣad, last portion of Vedas, important

उपन्यास uपanyāsa, statement, discourse.

उपालि १uपालति, explanation, evidence. – सम – sama, (n) a kind of contradiction in which both the contradicting assertions are supposed to be demonstrable.

उपादुक् uपादुक, self-produced.

उपमान २uपामान, instrument of comparison, simile or parity; (n) analogy.

उपमिति uपमिति, assimilative cognition or experience.

उपयोग uपयोग, utility.

उपलक्षण uपलक्षणa, indication of the self as well as others, a mark.

उपलभ्धि uपललभ्धि, apprehension, perception.

उपलब्धि uपललभ्धि, apprehension.

उपस्थमक् uपस्थमङ्क, support, stimulant.

उपसंहार उपasamhāra, destruction, recapitulation.

उपसन्ध uपसन्ध, preposition.

उपसर्जन uपसर्जनa, unimportant.

1. श्रृकर्मकलितपाद्यार्थवादने तत्र तत्र ध्रुवमाणै शुक्लिः |
2. उपमेतिकरणुपमानम् | तत्र साद्विद्यावानात्मकध् |

उपस्थिति *upasthiti*, thought, presence.

उपादान *upādana*, (v) material or substantive cause; (b) attachment, grasping, clinging, cause; (m) a mode of expression like *ajahatsvārtha*; a pramāṇa for Mīmāṁsaka Prabhākara, viz. number and gender of an *aṅga*. – कारण – *kāraṇa*, material cause.

उपादेय *upadeya*, (m) object of injunction.

उपार्जि *upārjī*, limitation, disguise, condition, augment, concept, special attribute or property, condition; (m) determination (of the absolute), vitiating or adventitious condition, special cause for a general effect.

उपाय *upāya*, means, way, remedy.

उपालम्भ *upālambha*, censure.

उपासन *upāsana*, adoration, worship, invocation.

उपेक्षा *upēkṣa*, indifference.

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ॐगीनाभ *ṝṇanābha*, spider.

ॐह *ṝha*, modification by conjecture or reasoning, comprehension of particulars; (a) one of the 8 siddhis, independent reasoning.

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ॐजुनय *ṝjunaya*, (j) one of the 7 nayas of *saptabhaṅgī* in which a prediction may be made about a thing.

ॐत *ṝta*, truth, cosmic law.

ॐभंतर *ṝ tambhara*, (y) bearer of truth (i.e.) the self in samādhi.

ॐत्विज *ṝtviṣṭa*, a priest in a sacrifice such as *adhvarya*, *hotṛ*, brahman, *udgātr*, etc.,

ॐद्धि *ṝddhi*, (b) supernatural power.

ॐषि *ṝṣi*, sage.

1. साध्यव्यापक्तेः सति साधनव्यापक्तवृद्धपाधिविलयः
ए

एक्क  ekā, one. - जीवनाद - jīvavāda, one-soul theory. - त्वायत्व - tvānyatva, the state of being either the same or the other. - देशिन - desin, a sub-class of followers of one philosophical system, knowing only one part of the true state of case. - रूप - rūpa, one form. - वाक्य - vākya, sentence united with some other, a single sentence. - व्यवहारिक - vyavahārika, a sub-school of Buddhism. - शेष - seṣa, name of a compound denoting that of two or more stems alike in form only one remains. - सूति - sūti, (j) an enunciation in the singular. - सत्तावाद - sattāvāda, (v) doctrine of one existence.

एकाम् ekāgra, close attention, closely attentive. - ता - tā, concentration or abstraction.

एकान्त ekānta, exclusive, exclusively. - दुस्म - dusamā, (j) containing only bad year. - सुस्म - susamā (j) containing only good year. - राज - rāj, name of a Bodhisattva.

एकान्तिक ekāntika, certain, steady, permanent, devoted to one aim, person or theory. - मार्ग - mārga, monotheism.

एकायन ekāyana, a narrow way or path accessible for only one person, centre of union.

ऐ

ऐकाय aikāgya, concentration on one object.

ऐकान्तिक aikāntika, permanent, complete, absolute, exclusive.

- त्वा - tvā, certainty, steadiness, permanence.

ऐकात्म aikātmya, unity of the soul, oneness, identity.

ऐक्य aikya, identity, unity, harmony, sameness.

ऐतिथ aitihya, tradition.

ऐस्वर्य aīsvarya, lordship, supremacy, superhuman power.
ओ

ओम् om, prāṇava.
ओङ्ग्रा oṅkāra, prāṇava, combination of अ, उ and म.
ओत ota, threaded, interwoven. — ओत — prota, woven lengthwise and crosswise.

ओ

औत्तरापथिक auttarāpathika, a school of Buddhist philosophy that is coming from the northmost part of the country.
औत्पत्तिक autpatti, (m) eternal, material.
औत्सर्गिक autsargika, belonging to a general rule.
औत्सुक्य autsukya, eagerness, desire, longing.
औदार्य audārya, magnanimity, generosity.
औदासीन्य audāsinya, indifference, apathy.
औपकारिक aupakārika, figurative, metaphorical.
औपनिषद aupanisada, follower of Upaniṣads, contained or taught in Upaniṣads.
औपपत्यम्बिक aupapatyaṃsika, (b) consciousness related to rebirth.
औपपातिक aupapātika, (b) born without apparent cause (i.e.) parents.
औपाधिक aupādhika, dependent on particular conditions, extrinsic, limited.
औष्ठवदिहिक aurdhvadaihika, relating to a deceased person, performed in honour of the dead.
औष्ठव अउलिक्य aulūkya, follower of the Vaiṣeṣika doctrine.

क

क Ka, Brahman.
कक्षा kakṣā, disputing side, disputative stand.
कतु katu, pungent.
कठिन kathina, hard, stiff, harsh, cruel.
OF PHILOSOPHICAL TERMS 27

कण्ठुज् Kanabuj, another name for Kaṇāda.

कणाद Kanāda, atom-eater, a name given to the author of Vaiśe-
ṣika philosophy.

कण्ठक kaṇṭaka, thorn; (n) a term implying the refutation of
argument, detection of error.

कण्ठासरण kaṇṭhābharana, necklace.

कथंभावाकाङ्खा kathambhāvākāṅkṣā, (m) expectation of subsidiary
acts.

कपिल kapila, brown, name of a sage who is the author of
Śāṅkhyaśāstra.

कपिश kaṣṭha, brown, reddish-brown.

कमान्डल kamanḍalu, a vessel made of wood or earth used for
water by ascetics and religious students.

कम्पन kampana, shaking, trembling, unsteady.

करतल karatala, palm of the hand.

करण karana, medium, means, cause, organ.

करुण karuṇa, lamentable, compassion, pity.

कर्ति karti, doer, author, functionary, agent.

कर्मन् karman, action, deed, activity, destiny, performance.

- इन्द्रिय indriya, (n) organ of action (5). - काण्ड kaṇḍa,
ritual portion of Vedas, name of a Jaina work. - गति
gati, course of fate. - चन्द्य caṇḍya, a contemptible
man. - धारय dhāraya, name of a compound, a subclass of
tatpuruṣa compound. - पथ patha, the way or direction
of an action. - भूमि bhūmi, land or region of religious
actions. - मिमांसा mimamsā, systematic enquiry on the
ritual portion of Vedas instituted by Jaimini. - योग yoga,
yoga of action, practical application, active exertion.
- विज्ञान vijnana, (b) activity-intelligence. - विपाक vipa-
ka, ripening of action. - शील śīla, assiduous in work.
- साक्षिन sākṣin, witness of all acts.
कला kalā, part, 16th part, fine art.
कपल kalpa, rule, way, method, a period of time, one of the 6 Vedāṅgas.
कल्पना kalpanā, assumption, reflection, creation, imagination, conceptual content, presumptive knowledge.
कल्पिक kalpika, conceptual, (b) fit, proper.
कल्पित kalpita, adjusted, imaginary, invented.
कल्पाभाष्यमित्र kalyāṇamitra, (b) spiritual teacher.
काशय kāśaya, astringent, yellowish red.
काकतालिय kākatāliya, after the manner of "the crow and the palm-fruit," unexpected, accidental.
कालa kāla, glass.
काचकामल kācakāmala, a kind of eye disease, cateract.
कंचन kāncana, gold. – मय – maya, made of gold.
काण्ड kāṇḍa, section, chapter, part, single joint of a stem of a plant. – अनुसमय – anusamaya, the performance of all prescribed acts of ritual in orderly succession for a particular object before performing the same acts in the same order for a second object.
कादाचित्क kādācitka, occasional.
कांति kānti, brilliance, splendour, beauty.
कपालिक kāpālika, a sect of Śaiva ascetics who carries a human skull and uses it as a receptacle for his food. (He belongs to the left hand sect).
कपिल kāpila, follower of Sāṅkhya system of philosophy founded by Kapila.
काम kāma, erotics, desire, God of Love, one of the four puruṣārthas, enjoyment. – रूपन – rūpin, taking form at will. – लोक – loka, world of desire.
कामयकर्म kāmyakarma, action done for a particular object.
काम्यविधि kāmyavidhi, optional injunction.
काय kāya, aggregate, trunk, body. – ढंड – danda, control of the body.
कारक kāraka, productive, creative, relation between noun and verb in grammar.
कारण kāraṇa, cause, reason, origin. – शरीर – sarīra, (v) causal body, the original embryo or source of the body existing with the universal impersonal spirit and equivalent to Avidyā.
कारिका kārikā, verse.
कारित kāritra, (b) power of action.
कारण्य kārunya, compassion, pity.
कार्त्त्य kārtṣnya, entirety.
कार्मिक kārmika, name of a Buddhist philosophical school.
कार्य kārya, product, task, artificial, producible, to be done or performed. – कारणाव – kāraṇabhāva, relation of cause and effect. – सम – sama, (n) a particular sophistical objection.
काल kāla, time. – देल्त - atita, delayed, mis-timed. – अत्यापदिष्ट - atyayāpadiṣṭa, invalidated by lapse of time, a term for a vain argument. – मयवपु - mayavapu, time-body, time-bodied.
कीति kirti, fame, glory, speech, report.
कुक्कुलिक kukkanika, a sub-school of Buddhism.
कुदय kudya, wall.
कुतर्किन kutarkin, false arguer.
कुमारिल kumārila, founder of a new school in mīmāṃsā, otherwise called Bhāṭṭamata.
कुम्भक kumbhaka, (y) suspension of breath, stopping the breath by shutting the mouth and closing the nostrils with fingers of the right hand. see Prāṇāyāma post.
कुलाल kulāla, potter.
कुविन्द kuvinda, weaver.
कुश kusa, sacred grass used for religious ceremonies.
कुशल kusala, good, auspicious.
कुसुल kusula, granary, room or container in which rice or grain is stored.
कुह kuhū, new moon (personified as a daughter of Angiras.)
कुटस्थ kūṭastha, (v) standing at the top, keeping the highest position, unchangeable.
कुरा kūra, bundle of grass.
क्रतक krataka, artificial, unreal.
क्रतनाश kṛtanāśa, disappearance of fruit of action duly performed.
क्रति kṛti, act, deed.
क्रतिम kṛtrima, artificial.
क्रप kṛpā, pity.
क्रणार kṛṇatāra, the dark of the eye.
क्रणल kṛṇala, a piece of gold of small weight.
क्रसara kṛsara, a dish consisting of sesamum and grain.
केवल kevaḷa, attributeless, unqualified, isolated, alone. - त्वम् - tvam, onliness, loneliness, attributelessness. - ज्ञान - jñāna, (j) highest possible knowledge. - व्यतिरेकिन् - vyatirekin, (n) a negative, reason showing only the negative concomitance. - अधिकरण - adhikarana, mere container. - अन्वयीन् - anvayin, a reason showing the only positive concomitance.
केवलिन् kevalin, (j) an Arhat possessing the kevalajñāna.
केशोषुक kēsōṣuka, a sling or knot of hair, net-like apparition seen while the eyes are shut.
कैिनकर्यa kainkarya, worshipful service.
कैिनुकित kaimukika, the rule of ‘how much more’ or ‘how much less,’ arguing a portion and leaving the rest for inference (a fortiori).
कैिन्य kaivalya, absolute liberation, final absolution; (v) absolute unity, perfect isolation.
कोश kośa, encasement, sheath.

क्रम krama, order, sequence, arrangement, arranged position.
- शक्ति - mukti, gradual liberation or absolution. - अक्रम - akrama, consecutive and concurrent.

क्रमशः kramaśaḥ, successively.

क्रिया kriyā, action, activity, performance. - शक्ति - sakti, power of action. - सिद्धि - siddhi, fruition of action.

क्रोध krodha, anger, ire.

क्षण kṣaṇa, moment, sensation, attention, opportunity. - भंग bhaṅga, continual decay of things. - महावाद्य bhaṅgavāda, doctrine of continual decay of things. - संतान sāntana, series of moments.

क्षणिक kṣaṇika, momentary, transient. - विज्ञान vijnāna, (b) philosophy of temporary or momentary consciousness of Baudhās.

क्षणिक kṣaṇaṇaka, religious mendicant especially Jaina, mendicant who wears no garments.

क्षमा kṣamā, forbearance, patience, faith.

क्षान्ति kṣānti, forbearance.

क्षार kṣāra, alkaline.

क्षेत्रज्ञा kṣetrajña, soul (i.e.) knower of the body.

क्षेम kṣema, protection of what is obtained.

क्षोदक्षम kṣodakṣama, capable of test or investigation.

ख

खक्कहत kakhkhatu, hard, solid.

खण्डन khaṇḍana, refutation.

खपुष्पा khaṇḍana, sky-flower.

खिल khila, additional hymn appended to the regular collection of hymns of Vedas.
खेचरी khecarī, one of the yogamudrā symbols.
स्थाति khyāti, (b) discernment, knowledge, publicity, celebrity, perception.

ग

gaganakusuma, sky-flower.
gatānugatika, following what precedes, following custom or the conduct of another, imitative.
gatārtha, object fulfilled.
gati, motion, result, mode of existence, course, origin.
gandha, odour, smell.
gandharvanagara, an imaginary town in the sky, Gandharvancity.
gamaka, indicative, causing to understand.
gamana, motion, going.
gamanikā, explanatory paraphrase, method, doctrine.
garbhita, pregnant, containing inside.
gavāmayana, name of a sacrifice.
gāthā, a stanza, verse.
gāmbhīrya, magnanimity.

gunā, quality, aspect, characteristic; (m) any material useful for sacrifice, one of the seven categories in Nyāya-Vaiśesika philosophy.
gunin, substrate, possessor of quality.
gupti, (j) three kinds of guptis, restraint of body, mind and speech.
guru, another name for Prabhākara. - tvā, solidity, weight. - māta, Prabhākara's view in Mīmāṃsā.
grastha, householder.
गोकुलिक gokulika, one who gives help to a cow in the mud, name of a Buddhist sect.

गोकर gocara, object, place.

गोत्र gotra, lineage, race, family name.

गोनर्दाय gonardiya, belonging to Gonardas; Patañjali, the founder of Yoga philosophy.

गोमेडha gomedha, cow-sacrifice.

गौण gauna, not primary.

गौणी gauṇī, one of the functions of a word to connote a remote sense.

गौतम Gautama, the founder of Nyāya philosophy.

गौरव gaurava, a defect in logical discussion consisting of heaviness in argumentation or cumbrousness.


ग्रस्त grasta, devoid, eclipsed.

ग्रह graha, any ladle or vessel employed for taking up a portion of fluid especially of soma out of a larger vessel.

ग्रहण grahāṇa, grasping, seizing, choosing.

ग्रामीण grāmina, villager, peasant.

ग्राववस्तु grāvastut, one of the 16 priests in soma sacrifice.

ग्रहक grāhaka, that which grasps the object.

ग्रह्य grāhya, knowable object, that which is to be grasped.

घ ghata, jar, pot. – त्व – tva, potness, jarness. – आकाश – ākāsa, space in a pot.

घटकल्प ghatakatva, state of being included.

घटित ghaṇita, included, joined.

घण्टाघोष ghanṭāghoṣa, public declaration, bell-announcement.
ghanagarjita, the roar of thunder, deep loud roar.

ghṛta, ghee.

ghora, terrific.

ghoṣa, hut of herdsmen, a particular form of a temple.

ghrāṇa, olfactory organ, nose.

caakra, wheel. — नेमी nemī, wheel-felly. — भ्रमण bhramaṇa, turning like a wheel.

caksus, eye, vision, visual sense, sense of sight. — विज्ञāna viṣñāna, (b) visual cognition.

catuspāt, four-footed, quadripartite.

cāndranādi, (y) one of principal nadis or arterial passages in the living body.

camsa, a small vessel used at the vedic sacrifice for taking soma juice.

cayana, vedic ceremony of piling up bricks.

caramāvasthā, final state, condition at death.

carana, the feet of the venerable, a pāda or line of a stanza, section, a school or branch of the veda.

caritārtha, accomplished object, one who has attained his end.

carcā, consideration, deliberation, discussion.

caryā, doing.

calana, motion, moving.

casāla, a wooden ring on the top of a sacrificial post.

caksusa, belonging to the sight or produced from the sight.

cāturmāśya, a sacrifice of 4 months’ duration.

cāturya, tactfulness.
OF PHILOSOPHICAL TERMS

चार्वाक cārvāka, materialistic philosopher. - मत - māta, heterodox philosophy, atheism.

चार्ल्स cālanī, parasol.

चित्त cid, intelligence, intellect, knowledge, consciousness. - आत्मक - ātmaka, consisting of pure consciousness. - अभास - abhāsa, self semblance. - मया - maya, consisting of pure thought or consciousness. - मात्र - mātra, pure thought. - मुद्रा - mudrā, symbol of consciousness, one of the symbols in yogic practice. - रूप - rūpa, consciousness, universal spirit as identified with pure thought.

चिति citi, a layer of wood or bricks.

चित citta, mind, thought, consciousness. - एकत्व - ekatva, mental unity or fixity. - विप्रयुक्तधर्म - viprayuktadharma, (b) non-mental compounds. - विभ्रम - vibhrama, confusion of mind, mental delusion, mental derangement. - सन्तति - santati, continuity of consciousness.

चितra, variegated.

चिन्ता cintā, thought, meditation, speculation, discussion, anxiety.

चीर or चीवर cīra or cīvara, (b, j) the dress of a monk.

चूर्ण cūrṇa, powder.

चेतन cetana, conscious, sentient, intelligent, soul, mind, consciousness, volition.

चेतयत्र cetaiytr, thinker.

चेतस cetas, mind, thought.

चेताश्रय ceṣṭāśraya, receptacle or vehicle of bodily action or motion.

चैतन्य caitanya, consciousness, intelligence, life, sensation.

चैतिक caittika, a sub-school of Buddhism.

चैत्य caitiya, (b, j) a temple or a place of worship generally containing a monument.
चोडना codanā, inducement, permission, direction, (m) a vidhi-vakya.

चोड chodya, raising a question to be criticised.

च्युति cyuti, falling down, degeneration, perishing, death.

छल 'chala, (m) casuistry, quibbling, deceitful disputation, perverting the sense of words. – जाति – jāti, futile rejoinder.

छाग chāga, he-goat.

छाया chāyā, image, shadow, likeness.

ज जगत् jagat, world, earth.

जटराग्नि jatharāgni, digestive fire.

जड़ jāḍa, unconscious, stupid, inanimate, insensate, inert, inactive.

जनक janaκa, cause, producing.

जन्तु jantu, living being, creature.

जन्मज janman, birth.

जन्य janya, producible, produced, born.

जप japa, recitation of a mantra, muttering.

जरा jarā, old age, decay, senility.

जरायुज jaraỹuja, born from womb.

जल jala, water. – चन्द्र – candra, image of moon in water.

जलकाश jalakāśa, sky reflected in water.

जल्प jalpa, (m) disputation, discourse, one of two kinds of vāda, overbearing reply and disputed rejoinder.

जहल्क्षण jahallakṣaṇa, indicative, indication, secondary sense abandoning primary sense.

1. कच्चविचिन्तन्योक्तिपरिपक्वत्वा चक्क्य | तन्त्र द्विविधम् | वाक्चःस्ति सामान्यचःस्तिं च ||
jhadajahallaksanā, secondary sense partly abandoning the primary sense.

jāgrat, waking. - jātrat - jāgrat, perfectly waking state, waking state in a waking state. - susupti, state of deep sleep in waking state. - svapna, dream in the waking state.

jāta, born, brought into existence.

jātaka, (b) the story of former birth.

jāti, birth, rebirth, caste, general character as opposed to individual one, nature, race, family, species; (m) that which is asserted, objective. - uttar - uttara, (m) futile rejoinder, self-confuting reply.

jāyāpatī, wife and husband.

jālandharabandha, a kind of bandha, bodily pose in yogic practice.

jijñāsa, desire to know, enquiry.

jitendriya, one who has subjugated senses.

jina, victorious, name of Buddha or Mahavira.

jihvā, gestatory organ, tongue.

jīva, living world, individual soul, vital spirit. - caitanya, spirit as individual soul. - nmukta, liberated while living. - atman, individual soul.

jaina, relating to Jinas, worshipper of Jina.

Jaimini, founder of Purvamīmamsā.

jña, knower, wise and learned man, knowing. - sakti, intellectual faculty.

jñapti, knowledge, understanding.

jñāta, known, understood, perceived.

jñatata, (m) state of being known or understood.
ज्ञान jñāna, pure knowledge, thought, consciousness, wisdom, idea. — काण्ड — kānda, a portion of the Veda relating to knowledge (i.e.) Upaniṣads etc. — भ्रंश — bhramśa, loss of knowledge. — लक्षण — lākṣaṇa, (m) intuitive knowledge of anything actually not perceived by senses. — सम्भार — sam-bhāra, accumulation or equipment of knowledge. — अभिसार — adhyaśa, super-imposition of knowledge. — आभास — abhāsa, knowledge-semblance.

ज्ञापक jñāpaka, (m) indicative (cause).

ज्ञेय jñeya, knowable (thing).

त
tatstha, neutral. — लक्षण — lākṣaṇa, passive or incidental quality.

tattva, reality, truth, true nature of entity, element, true principle. — ज्ञेय — jñeya, knowledge of truth, insight into the true principle. — त्रय — traya, name of the triad: Cit, Acit and Īśwara (universal soul) — दृष्टि — drṣṭi, perceiving truth.

tattvamasi, that thou art. This is called mahāvākyya.

तथाता tathātā, (b) suchness (doctrine of Uttarāpathakas.)

तथागत tathāgata, name of Buddha, one who has arrived at perfect state of existence.

तथा च tathāca, likewise, accordingly (introducing quotation, etc.)

तथापि tathāpi, even so, yet, nevertheless (correlative of yadyāpi).

तथाहि tathāhi, for, so (it has been said), for instance.

तथ्य tathya, real.

तदात्माकर्त्तृ tadātmakatva, being of that nature.

tānu tanu, body, thin, slender, small, fine.

tantu tantu, thread.


**tantra, system of thought, a class of works teaching magical and mystical formulae. – सार – sāra, essence of philosophy.**

**tānmatra, (8) rudimentary substance, subtle element.**

**tāpas, penance.**

**tāmas, darkness, ignorance, inertia.**

**tamoguna, dullness, inertia.**

**tarka, system or doctrine founded on speculation or reasoning. Cogitation, reasoning, enquiry, logic, confutation (especially that kind of argument which consists in reduction to absurdity), reductio ad absurdum, indirect argument, dialectics, same as Nyāya.**

**tarpāna, satiating, refreshing, oblation of water.**

**tātparya, meaning, purport.**

**tādavasthya, remaining in the same condition.**

**tādātmya, identity, sameness of character.**

**tādṛṣṭya, sameness of form, identity.**

**tāntrika, taught in a scientific manner, one completely versed in any science or system, a follower of tantra doctrine.**

**tāpa, pain. – त्रय – traya, three kinds of passion.**

**tāpasa, practiser of or relating to religious austerity.**

**tāmasa, appertaining to or affected by the quality tāmas.**

**tāratamya, gradation, difference.**

**tārkika, logician, dialectician, related to or belonging to tarka.**

**tikta, bitter.**

**titiksa, endurance of opposites like heat and cold etc., forbearance, patience.**

1. अपभ्रष्टत्व,प्रकारमें संज्ञा।


तितिक्षु titikṣu, patient, forbearing, enduring patiently.

तिमिर timira, dark, darkness, eye-disease.

तिरस्चीन tirascīna, crooked, horizontal, across.

तिरोधान tirōdhāna, obscurcation, disappearance.

तिर्था tirtha, passage, advice, instruction, preceptor.

तिर्थाक्षर тirthaṅkara, (i) perfect soul among Jainas.

तिर्थक or तिर्थिक тirthaka or тirthika, (b) any opponent philosopher.

तुच्छ тuccha, worthless, vain, empty.

तुरी turī, shuttle.

तुर्च or तुर्य тurīya or тurya, fourth.

तुल्य тuliya, alike, equal.

तुष्टि тuṣṭi, satisfaction.

तुष्णिम्भवа тuṣṇimbhāva, the state of being silent, silence.

त्रा trā, straw, blade of grass.

त्रशां тṛṣṭā, desire, craving.

तेजस् tejas, light, effulgence, fire.

तैजस taijasa, (v) name given to Jīva in the state of dreaming.

तैमिरिकа тaimirika, one affected by eye disease, cataract.

त्रयि विद्या тrayi vidyā, three Vedas.

त्रसारेण trasareṇu, mote or atom of dust in a sun beam.

त्रिदाणिन् tridanḍin, ascetic, a school of philosophers.

त्रिधातу tridhātu, consisting of three parts, especially kāma dhātu, rūpa and arūpa dhātu.

तिमल trimala, three-fold impurity.

तिरतन тiratna, (b) three-fold gem, viz. Buddha, his doctrine and order.
Three-featured, (viz) presence of the indicative in the subject (pakṣadharma), presence of the indicative where the probandum is known to be present (sapaṃṣa-sattva), absence of the indicative where the probandum is known to be absent (vipakṣavyāvṛtti).

Triplicating.

Three kinds of Vedic fire called āhavaniya, gārhaṇatya and daksināgni.

Pertaining to three times (past, present, future).

Embracing the three times, a school of Buddhist philosophy.

Triple nature of the matter.

Triple world.

Well versed in three Vedas.

Tactile organ, sense of touch, skin.

Burnt.


Taming, subduing, overpowering, control of the senses.

Deceit, hypocrisy.

Grace, pity, compassion.

Pride, arrogance.

Mirror.

New moon.

Doctrine, knowledge, school of thought or philosophy, seeing, sight, perception.
दर्शिहोम *darvihoma*, oblation made with a wooden ladle or its substitute.

दान *dāna*, act of giving, giving up, imparting, teaching, donation, gift. - पारमिता - *pāramitā*, (b) perfection of charity. - पात्र - *pātra*, object of charity.

दार्शनिक *dārsanika*, acquainted with dārśanas, philosopher.

दार्शनिक *dārṣṭānta*, explained by an example.

दार्शनिक *dārṣṭāntika*, one who uses an example or simile as a proof.

दिश *dīś*, quarter, direction; (n) one of the nine substances.

दिगम्बर *digambara*, a sect of Jains.

दिव्य *divya*, divine, superhuman, supernatural. - दृष्टि - *dṛṣṭi*, supernatural vision, theurgy. - मार्ग - *mārga*, divine path.

दीक्षा *dikṣā*, initiation, determination.

दीप *dīpa*, light, lamp.

दीर्घ *dirgha*, long.

दुर्भिगम *duradhigama*, difficult to attain, inscrutable, ununderstandable.

दुर्गति *durgati*, misfortune, (b) bad state of life such as animal, etc.

दुर्जय *durjaya*, hard to win, a stage of progress in Bodhisattva's career.

दुर्बल *durbala*, feeble, of little strength.

दुष्क्षित *duṣcarita*, misdoing, (b) the 10 chief sins: murder, theft, adultery, lying, calumny, lewdness, evil speech, covetousness, envy, heresy.

दुष *duṣṭa*, faulty. - हेतु - *hetu*, defective probans.

दुस्साध्य *dussādhyā*, difficult to accomplish.

दुःख *duḥkha*, suffering, pain, sorrow, misery.

दृष्ण *dūṣana*, objection, adverse argument, refutation, finding fault.
द्र्य drṣya, visible.
दर्श drṣṭa, direct perception, perceived object.
दर्शन drṣṭānta, example, illustration.
दर्शन drṣṭi, vision, cognition, (b) wrong belief. – सृष्टिवाद – srṣṭi-vāda, illusion theory, eye-creation theory.
देव deva, God.
देवता devatā, presiding deity.
देवानां पिय devānāṃpriya, (b) beloved of gods, honourable; fool, idiot.
देशिक deśika, spiritual teacher or guide.
देहात्मावादिन् dehātmavādin, one who holds that there is no soul distinct from the body.
दैनान्दिन dainandina, daily, diurnal.
दैन्य dainya, (s) lowness, dejection.
दैशिक daiśika, relating to space or to any place as opposed to kālika.
दोष doṣa, defect, fault.
दोहा dohā, hymns in Prākrit.
द्रव्यa dravatva, fluidity.
द्रव्यa dravya, substance, matter.
द्वाय dvaya, the double, being the name given to two mantras relating to Nārāyaṇa.
द्वादशाङ्गी dvādasāṅgī, collection of Jain sacred writings consisting of 12 parts.
द्वादशाख्ययी dvādasādhyāyī, name of Jaimini’s Mīmāṃsā consisting of 12 adhyāyas.
द्वार dvāra, entrance, way, means, medium.
द्वेष dveṣa, dislike, aversion, enmity, hate.
dvaita, dual, dualistic doctrine propounded by Ānanda-tirtha.
dvaitin, dualist.

धन्वन् dhavan, dry soil, desert.

धर्म dhārma, characteristic, attribute, quality, duty. – काय – kāya, norm-body, one of the three bodies of Buddha. – चक्षुस् – cakṣus, (b) the eye of the norm. – ता – tā, normalism, whole nature. – धातु – dhātu, (b) norm, element of law or existence. – भानक – bhānakā, (b) law-expounder, preacher, public reader of Mahābhārata and sacred books. – मेघ megha, (b) a stage of Bodhisattva’s career. – विनय – vinaya, dogma, disciplinary regulation. – शास्त्र – śāstra, law-book, code of law. – आयतन – āyatana, (b) sphere or objects of manas.

धर्मिन् dharmin, bearer of the attribute.

धातु dhātu, corporeal element, ingredient, phenomenon, fact of consciousness, humour.

धारण dhāraṇa, sustaining.

धारण dhāraṇā, (v) steadying the mind, fixed meditation, trance.

धारणी dhāranī, magic spell, mystical verse or charm used as a kind of prayer to assuage pain.

धार्मिक dhārmika, righteous, virtuous, pious.

धी dhi, idea, mind.

धूतगुṇ dhūtagūna, (b) ascetic practice or precept.

धूम dhūma, smoke.

धृति dhr̥ti, endurance.

धैर्य dhairya, courage.

ध्यāन dhyāna, meditation, (narrower than samādhi i.e. concentration.)

ध्रुवa dhruva, pole star, firm, fixed, immovable, permanent, unchangeable.
ध्वनि dhvani, noise, sound.

न

नभस् nabhas, air.
नभश्वर nabhascara, one who travels in the air.
नमन namana, reverential obeisance, bowing down.
नर nara, man, highest soul.
नरक naraka, hell.
नव्य navya, modern.
नधर naśvara, destructible, perishable.
नष्ट nasṭa, disappeared, perished.
नाडी nāḍī, an artery, tube, pipe.
नाद nāda, noise, sound, chime.
नान्तरीयक nāntarīyaka, unavoidable, intermediate.
नामन् nāman, name; (b) mind. – रूप – rūpa, name and form;
(b) mind and matter, mentality and corporeality.
नाश nāśa, annihilation.
नासत् nāsat, nonentity.
नासिक nāstika, heterodox person, unbeliever.
निकाय nikāya, heap, collection, (b) collection of Buddhistic Sūtras.
निगद nigada, reciting, audible recitation, a prayer recited aloud.
निगम nigama, a class of Vedic mantras.
निगमन nigamana, (n) final conclusion, restatement of the proposition on the basis of the statement of the probans.
निग्रह nigrah, subjugation, suppression. — स्थान — sthāna, (n) clincher, vulnerable.

निलय nitya, constant, eternal. — कर्म — karman, daily duty, compulsory rite. — त्व — tvā, eternality. — बद्ध — baddha, ever bound. — विधि — vidhi, compulsory injunction. — अनिल्विवेक — anityaviveka, (v) a discerning knowledge of which is real or which is unreal, one of the 4 qualifications of Brahmavidyā. — उदित udita, (p) ever manifest.

निदान nidāna, (b) cause, root cause (twelve root causes).

निद्राचासन nididhyāsana, (v) concentrated meditation, profound and repeated meditation.

निध्रा nidrā, sleep, slumber.

निधन nīdhana, death, destruction.

निघ्वत्ति nidhva, philosophical meditation, reflection.

निमित्त nimitta, (efficient) cause, reason. — कारण — kārana, (n) instrumental cause. — नैमित्तिक — naimittika, cause and effect.

नियत nīyata, invariable, constant, suppressed, controlled, checked. — पूर्ववृत्ति — pūravṛtti, invariable antecedent.

नियति nīyati, restriction, law, regulation, fate, destiny (p) sakti consisting of great knowledge.

नियम nīyam, specification, limitation, rule.

नियोजन nīyoga, (m) injunction, duty, a force which mediates between sacrifice and benefit, āpurva.

निरस्त्र nīrvāṇa, absolute, without residue as in निरस्त्रवन्नति.

निरभिक्ष्यशुन्यता nirabhilāpyaśunyata, (b) inexpressible voidness.

निरङ्क nirartha, meaningless.

निरक्ष निरवकाशa, wanting room, having no suitable place (to act).

निरवचन niravayava, inseparable, bodiless, partless.

निराकरण nīrākara, refutation.

1. अद्वितीयस्तुति तद्विकारकारिताया हेद्द्रेस्सजातीयप्रबाहः—Vedāntasāra
निराकारवादिन् nirākāravādin, one who holds the theory of imageless consciousness.

निरामता nirāmatā, soullessness.

निरास nirāsa, repudiation, rejection, refutation.

निरुक्त nirukta, defined, one of the Vedāṅgas.

निरुक्ति nirukti, etymological interpretation of a word.

निरुढ्द niruddha, restricted, impeded, stopped, checked.

निरुपाल्य nirupākhya, (b) featureless thing.

निरुपक nirūpaka, correlating, correlated.

निरूपण nirūpaṇa, exposition.

निरूपण nirūpya, that which is correlated.

निरोध nirodha, cessation, suppression, (y) retention of breath.

— समापति — samāpatti, (b) cessation of consciousness.

निर्ग्रंथ nirgranthā, free from all ties, a saint who has withdrawn from the world and lives either as a hermit or wandering naked.

निर्गुṇ nirgūṇa, absolute, quality-less, unqualified.

निर्णय nirṇaya, decisive knowledge, conclusion.

निर्देश nirdeśa, definition, particular mention.

निर्भास nirbhāsa, (b) reflection, illustration.

निर्भासिज्ञान nirbhāsijñāna, (b) cognition by mere reflected image.

निर्माण nirmāṇa, (m) being newly churned by friction (as fire.)

निर्माणकाय nirmāṇakāya, (b) body created by some supernatural power.

निर्वचन nirvācana, definite predication.

निर्वाण nirvāṇa, cessation of finite existence, absolute existence.

निर्वाप nirvāpa, separating a portion from the heap of grain for purpose of sacrifice.
निर्विकल्पक nirvikālpa, (n) undifferentiated, indeterminate (b) devoid of imagination.  – ीञ्जना jñāna, (n) non-conceptual perception, indeterminate perception.

निर्विकल्पसमाधि nirvikālasamādhi, (y) a kind of yogic concentration.

निर्विकार nirvikāra, unchangeable, immutable.

निर्विशेष nirviśeṣa, attributeless.  – ब्रह्म brahma, attributeless brahman.  – अद्वैत advaita, same as advaita² (monism of Śaṅkara).

निविदू nivid, particular Vedic mantra containing epithets or short invocations of gods.

निवृत्ति nivṛtti, cessation, emancipation, withdrawing, returning.

निद्धय niscaya, definite cognition, resolve.

निक्रय niskreyasa, salvation.

निवासित निष्काप्त niṣādasthapati, a carpenter being niṣāda by caste.

निषिद्ध niṣiddha, prohibited.

निषेध niṣedha, prohibition, interdiction.

निष्कर्ष niṣkarṣa, definite conclusion, brief statement.

निष्कल niṣkala, undivided.

निष्काम niṣkāma, desireless.

निष्ठा niṣṭhā, climax, highest point.

निष्फल niṣphala, fruitless.

निष्यन्त्रफल niṣyandaphala, (b) fruit suited to action.

निवस्माय nissvabhāva, devoid of nature, devoid of existence.

नीति niti, politics.

नीखुप nirūpha, featureless.

नील nīla, blue.

1. प्रकारतत्वस्वतमानापमचसम्बन्धानवाश्रयद्वितीयव्याख्यानम्।

2. ब्राह्मस्वितविस्मिते ब्रह्मितविस्मिते तदाकारकारिता ब्रह्मित्वतरतितरामेकोमेकेनाव-स्थानम्—Vedānīśārā.
OF PHILOSOPHICAL TERMS

नेत्र netr, motive power.

नेकभ्यन्तीस्यन  nāka-pratyanikatvam, (m) invariable concomitance.

नैमित्तिक naimitti, artificial, occasional. — छन्द — pralaya, occasional dissolution.

नैसर्गिक nairātmyavāda, (b) doctrine which denies the existence of the soul as a separate entity.

नोदन nodana, pushing, repelling.

न्याय nyāya, accepted generalisation, axiom, popular maxim; (n) syllogistic argument. — शास्त्र — śāstra, science of reasoning, nyāya (tarka) propounded by Gautama.

न्यून nyūna, wanting, incomplete; (n) a nigrahaṭhāna.

प प


पञ्चकारणी pañcakāraṇī, (b) five-conditions-method to determine causal connection.

पञ्चाक्षरी pañcākṣari, the 5 syllabled mantra of Śiva.

पञ्चायतन pañcāyatana, a five-fold worship of Brahmaṇ, Viṣṇu and Maheśvara, etc., a kind of worship in which five symbols are used.

पञ्चीकरण pañcikaraṇa, (v) quinquepartite.

पता pāta, cloth.

1. It has five members, मतिका, हेतु, उदाहरण, उपनयन and निगमन, but according to Mīmāṁsakas and Vedāntins only three.

2. सिद्धांतशास्त्र गृहय तिथिदिनर न बिच्छिन्ने | स पञ्चायतन दोषात्मानादिदिनिनितिष्रेणू ||

3. क्रिया विधाय चेतनेऽऽत्तुष्ट्रक्षेत्रम् पुनः | हक्षेत्र च हितियोगियेऽजनात्प्रज्ञद्वन्द्व पुनः ||
पटल पातल, chapter.
पण्डित पाण्डित, learned.
पथिक पाथिक, way-farer.
पदार्थ पदार्थ, thing, substance; (n) category.
पर पार, final, supreme, higher, comprehensive. - आत्मन् - आत्मन्,
स (s) liberated soul. - त्रि - त्रि, priority, remoteness, extrinsicality. - ब्राह्मण - ब्राह्मण, Supreme Brahman. - वाद - वाद, rival view. - संतान - संतान, (b) self of others. - समान्त - समान्त, (b) mere existence of categories.
परतन्त्र परतन्त्र, dependent. - लक्षण - लक्षण, (b) relative or dependent nature.
परत उत्पति परत उत्पति, (b) origination by other cause.
परतायण परतायण, प्रायम् प्रायम्, (m) theory of extrinsic validity.
परमायण परमायण, highest heaven.
परमहंस परमहंस, an ascetic of the highest order.
परम्परासंबंध परम्परासंबंध, indirect relation.
परमाणु परमाणु, atom, minute particle.
परमात्मन् परमात्मन्, supreme soul.
परमार्थ परमार्थ, supreme truth. - सत् - सत्, absolute reality.
परमर्श परमर्श, (m) subsumptive reflection, thinking or judgment, understanding minor premise in relation to major.
परायण परायण, bent on, inclined to.

1. द्रव्यं शुद्धितथा कर्त्ता सामान्य सतिशेषकम्।
   समवायस्त्वात् पदार्थस्सत् कौतिता:।
2. निउद्विन्दु च स द्राघ्र निबुन्या सम्मुखम्।
   अनिवार दू तदन्य श्रान्तै सभार्चबस्योगिनः।
3. व्यायस्य पद्धार्मिक्षी: परमार्शं उच्यते। अतुसास्यान्तरस्ते व्याक्तियां कारणं पराशरो व्यापार:।
OF PHILOSOPHICAL TERMS

parārthānumāna, (n) inference for the benefit of others.

parāvara, one compared with whom the supreme being is lower.

parikalpita, imaginary, created.

parigraha, acceptance, taking.

parigrāhaka, (b) enveloping (cause).

parināma, mutation, modification, evolution. - वाद vāda, evolution theory.

parinispānnalaksana, (b) perfect or absolute nature.

paribhāsa, technical term, supplementary rules of elucidation or interpretation, as those added to Pāṇini's grammar.

parimāṇa, dimension, size, quantity, measure.

paridevaṇā, lament.

pariśiśta, supplement.

pariśeṣa, exclusion, remainder, residue.

pariśaha, (j) 32 kinds.

pariksaha, investigator, examiner.

pariksā, investigation.

parokṣa, out of sight, indirect.

paryanta, limit, uppermost point.

paryāya, synonym.

paśu, animal, goat, lower creature.

pāka, cooking, ripening, baking.

patañjala, same as Yoga system of philosophy founded by Patañjali.

pātaḥ, nether world.
पादभौतिक pāncabhautika, composed of five elements.
पादराज 'pāncarātra, a school of philosophy.
पाद pāda, section, part, quarter.
पामर pāmara, low, uneducated, ordinary.
पारतन्त्र्य pāratantrya, subordination, dependence.
पारमार्थिक pāramārthika, spiritually absolute, philosophically real.
पारमित ा pāramitā (b) highest, climax.
पारिमाण्डल्य pārimāṇḍalya, the smallest size conceivable, atomic size.
पाश pāśa, rope, bondage, attachment.
पाशुपत pāśupata, a sect of Saivas with Paśupati as their deity.
पाशा pāśa, unbeliever.
पिण्ड pinda, lump, sum-total, embryo.
पिपासा pīpāsā, thirst.
पिसुन pīsuna, tale-bearer.
पुनस्व pūnstra, virility.
पुन्य pūnya, merit. - परिनाम - parināma, (b) transfer of merit.
- सम्भार - sambhāra, equipment of merit. - आमोदन - āmōdana, (b) delight in merit.
पुद्गल pūdgala, (b) something like jīva, person, living entity.
पुनरूपिक पुनरूपिक punarūkti, redundancy, repetition.
पुनर्वचन punarvacana, restatement, repetition.
पुनर्वचन पुरावरण puravarcanā, repetition of mantra according to a definite number.

1. रात्रे च रात्रिवचनं ज्ञानं पत्वरबिधं स्मृतम्।
   The five kinds of ānāna are सातिविष, राजस, तामस, नातिविष and सचत:पर।
   पादराजां सत्वविधं ज्ञानं ज्ञानं परम्।
   ज्ञानं शैवं च कौमारं वासिस्यं काविनं परम्।
   गौतमायं नारदेयलिङं समविधं स्मृतम्॥
पूर्वपक्ष पुरियास्तक, a subtle body apportioned to each individual soul under Śaiva Siddhānta.

पुरुष पुरुष, anthropomorphic god, spirit, soul. प्रयत्न प्रयत्न, personal effort. अर्थ अर्थ, object of life, desirable object.

पुष्टि पुष्टि, prosperity.

पूजा पूजा, worship.

पूरक पूरक, (y) inhalation.

पूर्ण पूर्ण, full, complete, whole.

पूर्व पूर, former, prior. पक्ष पक्ष, opponent’s objection, prima facie view, criticism, one of the five ingredients of an adhikaraṇa.

पूरव्यंग पूरव्यंग, prior constituent.

प्रथमजन प्रथमजन, ordinary.

प्रथमत्व प्रथमत्व, separateness.

पौरुषेय पौरुषेय, emanating from man, coming from the soul or spirit.

प्रकरण प्रकरण, subject, topic.

प्रकर्ष प्रकर्ष, exceptional quality, superiority.

प्रकार प्रकार, mode, adjunct.

प्रकाश प्रकाश, luminosity.

प्रक्रित प्रक्रित, related to the context.

प्रकृति प्रकृति, nature; (s) primordial matter, evolving matter; (j) one of the 4 bandhas. अनियम अनियम, (n) original inconsistency.

1. It continues from creation until the close of the Kalpa; it is composed of thirty tattvas beginning with the earth and ending with Kalpa.

2. तमन्नासिकश्च नायुषा देहपूरणम् | See प्राणायाम

3. प्रक्ततामिषीरोद्वितिकोपन्यासः |
prakriya, arrangement, method.
prakhyā, vividness.
pracchannabuddha, concealed Buddhist.
prajñaptivādin, a sub-school of Buddhism.
prajñā, wisdom, insight; (v) name given to jīva in the state of sleeping. — caksus, eye of intuition. — pāramitā, (b) the Buddhist boon of perfection of knowledge or intuition.
pranava, mystic syllable Om.
pranidhāna, profound meditation.
pratikrīti, image.
pratijñā, thesis, proposition, assertion.
pratitantrasiddhānta, conclusion peculiar to each school of philosophy.
pratipakṣa, (n) counter-conception.
pratipādyapratipādakabhāva, relation of the treated and the treatise.
pratiprasava, inverse proposition, exception to exception, proviso to proviso.
pratibandhaka, counter-agent, impediment.
pratibimba, reflection. — vāda, reflection theory.
pratibhā, intuition, flash of intelligence.
pratibhāsa, illusion.
pratiyogin, counter correlative; (n) correlate, positive counterpart of negation. — tā, (n) correlativeness.
pratiloma, inverse.
prativādin, opponent, disputant.

1. निषिद्धस्य पुनास्विधानम्
OF PHILOSOPHICAL TERMS

pratisaṅkhyānirodha, (b) deliberate destruction.

pratisaṅcāra, reversal of creation, reabsorption.

pratisandhāna, restoring connection, uniting, recollection of past experience.

pratisandhi, (b) rebirth, new existence. - viśeṣāna, (b) rebirth-consciousness, reconnection-consciousness.

pratisarga, secondary creation.

pratiti, recognition, apprehension.

pratityasamutpāda, (b) dependent origination, chain of causation.

pratipa, opposite.

pratyakṣa, subjective. - ātman, undivided essence (different from individual and supreme soul and worldly phenomena).

pratyakṣa, (m) sense-perception.

pratyabhijña, recognition, reminiscence. - darśana, recognition system of Indian philosophy.

pratyaya, contributory cause, co-operative cause, incorporate suffix. - sarga, (m) creation of the intellect.

pratyāvāya, impediment, obstruction, demerit.

pratyāsatti, proximity, nearness.

pratyūdra, covered over, impeded.

pratyūha, impediment, obstruction, opposition.

pratyeka, each, single. - lakṣāna, separate characteristic.

prthvi, earth.

pradhāna, determinative, important; (s) primary cause, main inert substance, primordial matter.

pradhvamsābhāva, (m) annihilative non-existence, non-existence after destruction.
PRADEśA, (i) one of 4 Bandhas explained as दलमञ्जर.

प्रपंच prapañca, world, amplification.

प्रपति prapatti, resignation, God-surrender.

प्रपन्न prapanña, one who has surrendered humbly to God.

प्रबाल prabādha, discording.

प्रबन्ध prabandha, continuity, composition.

प्रभा prabhā, effulgence.

प्रभाकरी prabhākari, (b) illumination, a stage of progress.

प्रभाब prabhāva, might, power.

प्रभु prabhu, lord.

प्रमाद pramāda, mistake, unattentiveness.

प्रमान pramāna, valid idea, correct cognition.

प्रमाध pramātva, validity.

प्रमाण 1pramāṇa, proof, evidence, authority, means of cognition,

(m) evidence of being āṅga or auxiliary.

- चakra - cakra, regulative wheel.

प्रमिति pramiti, (m) right cognition.

प्रमेय prameya, object of cognition.

- त्वा - tvā, cognisability.

- विरुद्ध - viruddha, (m) against the very hypothesis.

प्रयत्न prayatna, effort, volition.

प्रयोग prayoga, use, formulation of syllogism.

1. The Carvākas admitted Pratyakṣa (direct perception) only as a
source of knowledge: the Buddhists and Vaiśeṣikaś added one more, viz.,
Anumāṇa (inference): the Sāṃkhya's a third, viz., Śabda (revelation); the
Naiyāyikas a fourth, viz., Upamā (analogy), the Prabhākara Mīmāṃsakas
a fifth, Arthāpatti, the Bhaṭṭas a sixth Anupalabdhi (non-apprehension):

प्राकृतभेदभास्त्र च वेदत्रायोपमतयाः सततः |
अयोपत्तिभाष्यभास्त्र मन्त्रायोपमतयाः पद्धिः |
प्राकृतभेदात् प्रचैतान्यभाष्यवच वर्जनात् |
प्रयोजक *prayojaka*, indirect cause, director.
प्रयोजन *prayojana*, aim, purpose.
प्रयोज्य *prayojya*, dependent, servant, missile.
पञ्च *pralaya*, dissolution of the world, absorption, deluge, involution.
पञ्चन *pravartana*, incitement.
पञ्च्रूति *pravṛtti*, activity, volitional resolution. – विज्ञान – *vijñāna*, (b) intelligence as particular or evolving.
पञ्चशः *prasāṅga*, discussion, occurrence.
पञ्चवयप्रतिषेष *prasajyapratisedha*, (m) negation whereeto an affirmative is expected.
पञ्चञन *prasānjana*, connecting, occurrence.
पञ्चाल *prasāda*, (y) satisfaction.
पञ्चारण *prasārana*, stretching forward.
पञ्चारितकोश *prasūtikośa*, sheath of generation.
पञ्चानलय *prasthānaratya*, Upaniṣads, Brahma-Sūtras, and Bhagavad-gītā, three branches or modes of teaching.
पञ्चहः *prahāṇa*, (b) elimination, removing.
पञ्चकृत *prākṛta*, original, popular. – मण्डः – *madala*, circle of nature. – पल्य – *pralaya*, total dissolution.
पञ्चमबः *prāgaṇḥava*, (m) antecedent non-existence.
पञ्च *pṛāṇa*, air inhaled, life, vitality. – मय – *maya*, astral body. – मयकोश – *mayakośa*, sheath of energy. – वायु – *vāyu*, vital breath. – आयाम – *āyāma*, (y) the act of controlling breath, one of 8 aṅgas of the yoga.
पञ्चिपदिक *pratipadika*, stem, bare word.

1. हृदि प्राणो युद्धश्वानससानो नामसस्ति: ||
2. पूरकः हृद्मंत्रो रेष्य: प्राणायामक्षिठक्षण: ||
   नामसिनकाष्ठ उष्णसस युद्धमानससु रेषकः ||
   8
गतिभासिक prātibhāsika, illusory, imaginary, not real.

बाध prāpta, obtained, reached. — बाध — bādha, (m) nullification of an earlier experience by a later one, impediment to an aṅga (auxiliary).

प्रामाण्य prāmaṇya, truth, validity.

प्रारंभकर्मन prārabdhakarman, accumulated karma which has begun to operate.

प्रीति pṛiti, (b) zest.

प्रेक्षण prekṣana, prospective thought.

प्रेक्षा prekṣā, wisdom, intellect.

प्रेत्यभाव pretyabhāva, the condition of soul after death.

प्रेयस preyas, beloved.

प्रेषण presaṇa, injunction, commission.

प्रैष praiṣa, calling, addressing.

प्राज्ञवाद prauḍhivāda, pompous or audacious utterance.

फल phala, fruit, result. — उपशायक upadhāyaka, immediate cause for any fruit.

बद्ध badāha, bound.

बंध bandha, fetter, bondage, as opposed to mokṣa.

बल bala, strength. — बल — vat, valid, powerful.

बलाबल bala bala, superior and inferior.

बहिराङ्ग bahiraṅga, outward, external, open.

बहिरण्डज bahiraṇḍaja, born outside the mundane egg.
बहिरर्थ bahirartha, external object.
बहुत् bahutra, multiplicity.
बहुल bahuṣa, many, generally.
बहुश्रुत bahuṣruta, well-versed.
बहुश्रुतीय bahuṣrutiyā, a sub-school of Buddhism.
बाध bādha, contradiction, impediment, lack of harmony, flaw, fallacy, anything that operates adversely.
बाधकज्ञान bādakajñāna, error-dispelling (right) knowledge.
बाधित bādhita, stultified reason.
बाध्यवाधक bādhyaśadhaka, the annulled and the annuller.
बाहya bāhya, outward, external. -- अर्थसद्ध्वात्मद − arthasadbhāvāt- vāda, doctrine of the reality of the external world.
बिंब bimba, image.
बुद्ध buddha, enlightened person, understood, apprehended.
बुध्दि buddhi, knowledge, cognition, intellect; (a) cosmic intelligence; (v) the self that decides. − इंद्रिय − indriya, (n) organ of sensation.
बुध्न buddha, bottom.
बोध bodha, knowledge, understanding, apprehension.
बोधि bodhi, (b) enlightenment. − चित − citta, (b) thought of enlightenment. − पक्ष − pakṣa, (b) (37) wings of enlightenment.
बौद्ध bauddha, Buddhist.
ब्रह्मण brahman, one of the trinity, creator. − चर्य − carya, studentship, celibacy. − चारित्र − cārin, religious student, celibate. − ब्रजिन − ḫānīn, one who knows the self.
− बोधि − vādin, theist, philosopher. − विहार − vihāra, (b)

1. कृष्णाक्ष्मकृष्णाक्ष्मस्तिष्ठितसमदर्शकः |
   शिष्याधमपरिवारी श्रीकृष्णानी निगद्यते ||
(4) Brahma-dwellings. – अण्ड – an̄da, cosmic egg. – आनन्द – ānanda, supreme bliss obtainable at the stage of realisation of the Absolute Brahma.

ब्राह्मण brāhmaṇa, well-versed in Vedas, learned, a portion of the Veda.

भृत्ति bhakti, love, faith, devotion.

भग bhaga, (p) combination of six great qualities. – वल – val, possessor of bhaga, supreme Lord.

भञ्ज bhaṅga, destruction.

भञ्जी bhāngī, manner, method.

भद्र bhadra, good luck, auspicious.

भव bhava, becoming. – अंकुर – ākura, sprout of worldly life. – अंग – āṅga, (b) process of becoming. – अंगचित्त – āṅga-citta, (b) subconsciousness.

भविष्यत bhāvīyat, (b) a form of cause.

भव्य bhavya, happiness.

भाक bhākta, figurative, indirect, secondary.

भाड bhāṭṭa, followers of Bhaṭṭamata (Kumārila’s school of Mīmāṃsā).

भाव bhāva, existence, positive entity, idea, character, general condition or state. – कार्य – kārya, positive product. – ग्राम – grāma, collection of things, all things. – पदार्थ – padārtha, existent entity. – अन्यत्वप्रवृत – anyathavāda, (b) theory that an entity does not exist at all times.

भवन bhāvanā, mental activity, impression, understanding, habit, tendency, reminiscence; (m) injunctive power or function.

1. पृथ्वीपर्य समस्य वर्णप्रच्छ यज्ञार्थव: |
   व्यान्वितार्ग्योपेश्वर षणां भव इत्तरण ||
भाष्य bhāṣya, commentary.
भास्वर bhāsva, brilliant.
भिक्षु bhikṣu, mendicant.
भिन्न bhīnna, different.
भुवन bhuvana, cosmic space, world (14 worlds).
भूत bhūta, elemental being, substance, past.
भूतादि bhūtādi, (०) name of ahaṅkāra, individualism.
भूति bhūti, becoming.
भूमि bhūmi, (०) region, earth, stage.
भेद bheda, distinction, difference, (०) plurality, severality. — अभेद — abheda, (म) one—many, identity-in-difference.
भोक्त bhokṭ, enjoyer, experiencer.
भोग bhoga, experience, enjoyment.
भोग्य bhogyā, object of enjoyment.
भौतिक bhautika, pertaining to material elements.
भौम bhauṁa, pertaining to the earth.
भ्रम bhrama, illusion. — भ्रान्ति — jñāna, knowledge of an object mistaken for some other object.
भ्रान्ति bhṛānti, delusion.
भ्रूणहन bhṛūṇahān, killer of foetus.

म

मतं mata, system, religion, faith.
मति mati, mind, thought.
मधुविद्या madhuvidyā, a mystical doctrine of Upanishads, so called; lit. honey science, science of sweetness—knowledge relating to the sun.
मध्यम madhyama, middle.
मन्यत्व madhyastha, unaffected by bias, neutral.

मनन manana, reflection, repeated thinking, consideration.

मनस् manas, mind, understanding, central organ of sense. - दंड, 
danda, control of thoughts. - मया, maya, consisting of 
of mind, mind-made. - विज्ञान, vijñāna, mental understand-
ing, intellect.

मनुष्य manuṣya, man. - त, tva, humanity.

मन्त्र mantra, hymn, incantation, spiritual formulæ. - शास्त्र, 
śāstra, linguistic occultism, science of spiritual formulæ.

ममकार mamakāra, sense of property.

ममता mamatā, sense of I-ness.

मयूरासन mayūrāsana, a posture of the body in the practice of 
yoga, one of the principal āsanas.

मला mala, taint, sin, impurity

महत् mahat, (s) cosmic intelligence. - काल, kāla, extensive or 
undivided time, a name for Lord Siva. - प्रस्थान, prasthāna, 
great departure, journey to self-destruction. - मृत, bhūta, 
gross (great) elements. - यान, yāna, a school of Buddhism. 
- वाच्य, vācyā, main or important passage of śruti. - साथक, 
śādhhaka, name of the Buddhist vṛjin monks (vajji-
puttakas). - सामान्य, sāmānya, grand generality, sumnum 
genus.

महिमन् mahiman, magnification, expansiveness.

मधुर्य mādhurya, sweetness.

मध्यमिक mādhyaamika, a school of philosophy maintaining the 
doctrine of Śūnyatā.

मान māna, proof, measurement.

मानस mānasa, mental. - प्रत्याक्ष, pratyakṣa, mental perception.

माया māya, illusion, divine energy, phantom. - वाद, vāda, 
illusionism.

1. विप्रकृतिकालां। कलनासवंधुपि महाकावः: पक्रीतित: ||
OF PHILOSOPHICAL TERMS

मारणान्तिक māranāntika, (i) consciousness at death.
मार्ग mārga, path, process.
मार्दव mārdava, softness, sinuosity.
मित mita, measured, limited.
मिथ्या mithyā unreal. – ज्ञ – jñāna, false cognition, misconception, illusion.
मिश्रवर्ग miśravarga, mixed group.
मिश्रनुष्ठि miśrasrṣṭi, mixed creation.
मीमांसा mīmāṁsā, investigation, discussion. उत्तर – uttara, –
Vedānta philosophy of Bādarāyaṇa Vyāsa. पूर्व – pūrva, –
the system of Jaimini's philosophy.
मूक mukta, freed, liberated (person).
मुक्ति mukti, final emancipation, liberation, salvation.
मुख mukha, face, method, entrance.
मुख्य mukhya, primary, important.
मुदिता muditā, (b) joyous stage in rising from mere self.
मुनि muni, sage.
मुनुक्षु mumukṣu, one who is in search of mokṣa.
मुर्चा mūrchā, fainting.
मूर्ति mūrta, corporeal (moveable) substance. – त्व – tva, bodily form.
मूल mūla, primary, original. – प्रक्ति – prakṛti, (s) primal nature.
– बन्ध – bandha, a position of the body in the practice of yoga.

1. मीमांसको द्विषा कर्मवधारामांसकः स्मृतः ||
वेदान्ती मन्यते व्रज कर्म सहभामार्कोः ||
मूढ़ mūḍha, delusive.
मृत्यु mṛtyu, death.
मेधा medhā, intelligence.
मेय meya, measurable.
मैत्री maitri, friendship, love.
मोक्ष mokṣa, emancipation, liberation, salvation.
मोह moha, confusion, delusion.
मौन mauna, silence.
म्लेच्छ mleccha, one who does not dwell within.

य

यजुष्य yajus, a class of mantras.
यज्ञपक्ष्य yajñapakṣa, sacrificial lotus.
यति yati, ascetic.
यत्न yatna, volitional effort.
यथासत्त्य yathābhūta, real.
यथार्थ yathārtha, real.
यन्त्र yantra, mystic diagram. — शास्त्र — śāstra, theory of magical figures, designs which are the seat of invoked deities.
यम yama, penance.
यात्रा yātṛa, religious journey.
युक्तयोगिन् yukhayogin, one who is always in trance.
युक्ति yukti, reason, device, means; (n) affirmative-negative, inseparable connection.
युगपत् yugapat, simultaneously.
युन्जानयोगिन् yuṇjānayogin, one who is occasionally engaged in yoga.
युप yūpa, sacrificial post.
योग yoga, union, concentration of mind, trance, to strive to obtain what is not previously obtained. — शास्त्र śāstra, yoga philosophy propounded by Patañjali, theistic Sāṅkhya.

योगाचार yogacāra, a school of Buddhism.

योग्यता yogyatā, pre-established harmony, congruity, competence, efficiency.

योगमानुपकरित्व yogamānapkaritvā, effected non-cognition, non-cognition of what is necessarily cognisable, while being present.

यौगिक kauktika, arrived at by reasoning.

यौगपत्ति yaugapadya, simultaneous existence, simultaneity, existence together.

यौगिक kauktika, formed of parts, sense derived from different parts of a word.

रक्त rakta, red.

रजस् rajas, passion, energy.

रज्जु rajju, rope.

रस rasa, taste, gestation.

रसना rasanā, sense of taste, gestatory sense.

रहस्यलघ rahasyatraya, the three secrets of Vaisnava philosophy.

राग rāga, desire, attachment to sensual object.

रात्रि rātrī, (p) knowledge, night.

रीति riti, method.

रुचि ruci, liking, taste.

रूप rūpa, form, body, colour, manifestation, nature. — राग rāga, (b) desire for rebirth in the world of matter. — लोक loka, (b) world of matter. — स्कन्ध skandha, (b) one of the five groups of elements.
रेक्षक 'recaka, emission of air, exhalation of breath.
रोध rodha, obstruction.

ल

लकुलीश lakuliśa, a sect of Pāṣupatas founded by ascetic Lakuli.
लक्षण laksanā, definition, quality, characteristic aspect.
लक्षणा 2laksanā, derivative or indicative power of words, secondary sense.
लक्षणायथावाद laksanānyathāvāda, (b) theory that an entity has three times always.
लक्ष्य lakṣya, example.
लक्ष्यार्थ laksyārtha, secondary sense.
लम्बिकयोग lambikayoga, a way of practising yoga consisting in the drawing up of apāna, restraint of prāṇa and fixing the tip of the tongue on the uvula.
लय laya, dissolution, lapse, absorption, evolution.
लव lava, one-sixth of a second.
लघव lāghava, lightness, insignificance.

लिङ्ग 'linga, mark, indication, symbol, (m) inferential, indicative, middle term, probans, subtle body, (s) Prakṛti. – देह – deha

1 यात्रानासिकित्वा यानायामानुरञ्चमनवायुः।। सैन्यानम्।। ।
2. लक्षणा शाख्यसंबन्धः।।
   जागत्सार्यांजागत्सार्योनिष्ठायात्मिकायित्वम्।।
   लक्षणा विविधात्मिकोऽध्येत्यके स्यायनकर्म।।
   मुख्यायथावेततद्युक्तो यावात्मायोध्यस: प्रश्नयते।।
   रूढः: अंशोजनादासी स्वक्षणांशकार्यर्पितां।।
3 अविष्कृतध्वनिकलम्बनेन चित्रास्तेनिर्द्रा।।
4 (a) हेतुपद्धतिमध्यस्तते सश्रीमानंकशायिङ्गि विषम्।। सावसच्च वरतन्ते व्यर्थम् विप-रीतित्वयथाक्सो।। Sānkhyakārśika।
   (b) उपयुक्तमोपवर्त्यायाक्सायोतायेन विषम्।।
   अथवाधौपवर्त्यो ज्ञे च लिङ्गे तात्त्व्यनिर्णयि।।
subtle body. — परामर्श — परामर्श (n) subsumptive reflection of the probans. — शरीर — शरीर, body which is very subtle consisting of 17 tattvas.

लिङ्ग līṅga, subject of the proposition.

लिला lilā, sport.

लोक loka, world, sphere. — प्रत्यय — प्रत्यक्षa, ordinary perception.
 — सिद्ध — siddha, well-recognised.

लोकायतिक lokāyatika, Agnosticism, materialist philosophy taught by Cārvāka.

लोकोत्तर lokottara, supermundane, extraordinary. — वादित् — vādin,
a sub-school of Buddhism.

लोभ lobha, avarice, craving in the largest sense.

व

वाज्रयान vajrayāna, (b) adamantine path or vehicle.

वाज्रोली vajroli, one of the yoga mudras or symbols.

वधु vadhū, woman.

वंध्या vandhyā, barren woman.

वरण varana, (y) delusion.

वर्ण varṇa, colour, alphabet, caste. — आश्रमधर्म — āśramadharma,
social observances.

वर्ष varṣa, zone, year, rain.

वस्तु vastu, entity, thing, object.

वहि vahni, fire.

वाक्य vākya, sentence. — शेष — शेषa, supplementary sentence.
 — एकवाक्य — ekavākya, formation of a total sentence out of smaller sentences. — अर्थबोध — arthabodha, sententious cognition, verbal judgment.

वाच् (क्) vāc (vāk), speech, expression. — अरम्भण — ārambhāṇa
mere expression and no more. — चल — chala, (n) a quibble.
वाचक vācaka, word expressive of the meaning.
वाच्यार्थ vācyārtha, primary sense.
वात vāta, wind.
वाद ˈvāda, debate, argument, theory.
वादिन् vādin, disputant.
वानप्रस्थ vānaprastha, hermit.
वार्ता vārta, science of professions.
वार्तिक vārtika, supplementary glossary.
वायु vāyu, air.
वासना vāsanā, latent force, sub-conscious impression, germ-impression, reminiscence, tendency, (b) disposition.
वासित vāsita, pervaded, perfumed.
वासिन् vāsin, dwelling, dweller.
वाहन vāhana, vehicle.
विकल्प vikalpa, doubt, imagination, alternative, option, (m) distinct impression, fictitious fabrication.
विकार vikāra, change, transformation, evolved matter, effect.
- विरह - viraha, changelessness.
विकास vikāsa, expansion.
विकृति vikṛti, change, modification, (m) a kind of sacrifice.
विक्षेप vikṣepa, projection, distraction, reflection in gross and subtle bodies. - शक्ति - sakti, power of giving rise to a variety of objects.
विग्रह vigraha, dispute, analysis of compound words.
विचय vicaya, inquiry, analysis.
विचार vicāra, inquiry, applied thought, discussion, thought in consideration.

1. प्रमाणतर्कसाधनोपालम्: सिद्धान्तविरिख्दः पञ्चवाक्याश्रोपस्त: पञ्चप्रतिपक्षपरिमहो
बाद: 1 Gautamasūtra.
OF PHILOSOPHICAL TERMS

विज्ञा vijayā, (b) a stage of progress in Buddhist philosophy.

विज्ञान vijnāna, knowledge, thought, consciousness, mental act or process, individualistic cognition, inherent comprehension of mental phenomena, mind in special connection with sense-cognition. – बन – ghanā, all-conscious. – सन्काश – mayakośa, sheath made of intelligence. – वाद – 'vāda, a system of Buddhist philosophy, thought-system. – संक्ष – skandha, (b) consciousness-group. – स्थिति – sthiti, (b) resting place for consciousness.

वितण्डा 'vitaṇḍā, (m) wrangling, fallacious controversy, a kind of vāda.

वितथ vitatha, false, unreal.

विदेहमुक्ति vīdehamukti, (v) salvation attained at the time of bodily death as opposed to jīvanmukti.

वितर्क vitarka, deliberation, perverse argument or consideration.

वितान vitāna, magical awning.

विद्या vidyā, higher knowledge, science.

विद्युत् vidyut, lightning.

विद्वदनुभव vīddvadanubhava, mystic intuition, experience of the learned.

विधान viddhana, prescription.

विधि vidi, (m) mandate, injunction, mandatory text; (m) vedic injunction, niyoga.

विधेय vidiyeya, predicate.

विनय vinaya, disciplinary regulation.

विनाश vināśa, destruction.

विनाशिन्य vināśin, destructible.

1. See क्रियाविज्ञानवाद It teaches that nothing exists except thought
2 स्थानाविज्ञानवाद: परिशंक्तव्युदासः ।
विपक्ष 'vipakṣa, (m) not having the same characteristic as the minor term (subject), heterologue, counter-example. – व्यावृत्त – vyāvṛtt, (m) absence of the indicative where the probandum is known to be absent.

विपक्ष vipāka, fruition, effect.

विपरीतस्याति viparītakhyāti, contrary experience.

विपरीत viparyaya, opposite, perverse, converse.

विपर्यय viparyāsa, misconception, error.

विप्रतिपति vipratiptti, doubt, diversity of opinion, misapprehension.

विभव vibhava, (p) manifestation, evolution. – दृष्ट – trṣṇā, desire for well-being.

विभाग vibhāga, division, disjunction.

विभु vibhu, all-pervasive, omnipresent. – त्व – tva, omnipresence.

विभूति vibhūti, (p) manifestation.

विमलस्यविकारण vinmatyadhidhikarana, a theme under dispute.

विमार्द vimalā, pure, a stage in Buddhist philosophy.

विमुक्ति vimuktii, release. – सुख – sukha, (b) bliss of release.

वियोग viyoga, disjunction, discorrelation, separation.

विरति virati, cessation, abstinence.

विरला virala, broken by intervals.

विराग virāga, non-attachment.

विराट virāṭ, cosmos.

विरुद्ध viruddha, opposite, reverse, contradictory, (m) adverse probans or reason.

1. सप्तशत्साहित्यम्, विपक्ष: साधारणक्रिया।
विक्रम vīrūpa, dissimilar.

विरोध virodha, contradiction.

विवरण vivaraṇa, explanation.

विवाद vīvāda, dispute. - पद - pāda, matter under dispute.

विविधिशा vividisā, desire to know.

विवर्त vīvarta modification, conversion. - वाद - vāda, illusory-appearance theory.

विवेक viveka, discrimination. - स्थानि - khyāti, (b) discriminate discernment.

विशय viśaya, doubt, one of the five components of adhikaraṇa.

विश्व viśva, universe, (v) name given to jīva in the state of waking.

विशिष्ट viṣiṣṭa, distinct, qualified. - प्रतीति - pratiti, determinate cognition. - अद्वैत - advaita, qualified monism of Rāmānuja, Advaita but with a distinction.

विशेष viṣeṣa, (n) particularity, ultimate individuality, one of the categories in nyāya, difference. - गुण - guṇa; specific quality.

विशेषण višeṣaṇa, attribute, adjective, qualifying adjunct.

विशेषतः višeṣadvaita, Advaita of a special kind or variety (višeṣa), Śrīpati's theory of Vedānta.¹

विशेष्य višeṣya, substantive.

विशेष viṣama, dissimilar, opposite.

विषय viṣaya, subject or topic, proper recipient, object.

विषयिता viṣayitā, subjectness.

विषयन viṣayin, that to which the object refers, subject.

विश्व viṣṭara, seat.

विज्ञान viṣvāc, all-pervading, going or being everywhere.

¹. Śrīpati calls it मेदामेदात्मकविद्यापद्धत.
विहंगमार्गि vihangamārga, (v) one of the two ways of attaining mukti.

वीरासन virāsana, one of the principal postures in the practice of yoga.

वीर्य vīrya, prowess, might.

वृक्ष vrksa, tree.

वृत्ति vr̥tti, operation, condition, sense, quality, sustenance, expressive force, glossary. — शान — jñāna, knowledge arising from an operation of inner organ.

वृद्धि vrddhi, growth.

वेग vega, velocity, speed.

वेद veda, self-authoritative and most sacred texts of the Hindus.

वेदना vedanā, feeling, suffering, act of knowing, torment.

वेदांत vedānta, the system of philosophy propounded by Bādarāyaṇa Vyāsa, end of the Vedas.

वेदि vedi, sacred altar.

वैकुण्ठ vaikunṭha, (p) highest heaven.

बैक्षु vaikṛta, secondary, transformed.

बैताण्डक vaitāṇḍika, wrangler.

बैद्धत्व vaidharmya, dissimilarity, heterogeneity.

बैनाषिक vaināśika, destructionist.

बैयदिकरण vaiyadhikarəṇya, being in different case-relations.

बैयार्थ्य vaiyarthyā, uselessness.

बैयाकरण vaiyākarana, grammarian.

बैराग्य vairāgya, indifference towards sense objects.

बैशेषिक vaiśeṣika, the system of philosophy propounded by Kaṇāda.

बैण्ण vaiṇṇaṇa, pertaining to Viṣṇu, same as Pāṇcarātra.


vyakta, manifested world.

vyakti, manifestation, individual.

vyānja, manifesting, phenomenalising.

vyāñjanā, phenomenal form, suggestive power of words, (b) form of cause.

vyatireka, (n) negative premise. – drṣṭānta, (n) negative example. – vyāpti, (n) negative concomitance, negative generalization. – sahaçāra, concomitance of negation.

vyadhi, relating to a different subject.

vyabhicāra, want of correspondence, wrong deviation. deviation, (n) too wide, pervasive, tautology.

vyabhicāritis, variability, changeability.

vyarthā, useless.

vyavaccheda, (n) differentiation.

vyavāśana, intervention, separation.

vyavādhi, intervening space.

vyavasāya, determination.

vyavasthāpana, determinant, deciding.

vyavasthāpya, determinable.

vyavahāra, designation, investigation, transaction, convention, parlance.

vyasti, microcosm. – srṣṭi, individual creation.

vyasana, longing.

vyākaraṇa, (b) formal prophecy, grammar.

vyākṛta, manifest, explained.

vyākhyāna, comment, interpretation.

1. विरताविभिधावाण वयास्यां बोध्यतेऽपि ।
   स ब्रतिप्रवेष्यज्ञानानाम शब्दसाधारितक्षणः च ॥
व्यापक vyāpaka, all-pervading, pervading. – त्व – tvā, being all-pervading.

व्याप्त vyāpta, pervaded, comprehended.

व्याप्ति vyāpti, (n) invariable concomitance, pervasion. – ज्ञान – jñāna, (n) knowledge of relation.

व्याव्याप्तिसिद्ध vyāpyatvāsiddha, unestablished in respect of its concomitance.

व्याप्ति vyāpyavr̥tti, pervasive.

व्यापार vyāpāra, functional activity, operation, activity, functioning, intermediate cause.

व्यापर्तक vyāvpārtaka, differentiating feature.

व्यावहारिक vyāvahārika, relative, colloquial, conventional, real for the purpose of human parlance.

व्यावर्त्ति vyāvatṛtti, absolute exclusion, non-existence of the sign, exclusion.

व्यस्यवर्त्ति vyāsaṇyavr̥tti, partially contained.

व्यसन्त्र vyāsaṇṭī, partially out of relation.

व्युत्पत्ति vyutpatti, learning.

व्यू ह vyūha, (p) group, arrays of two (three) in incarnation.

व्यूहान्तर vyūhāntara, (p) sub-vyūhas.

1. विषयगमनवाद अक्षिवारीरती बायुः: |
2. सायदन्यायतित्वम् |
   व्याप्तिस्त्रयंदन्यस्यसिद्धमस्यम्यवनथ उदाहरत: |
   अथवा हेतुमण्डलविविधाप्रतियोगिणा |
   सायदन हेतौरूपकाहिर्षयेत्य व्याबिः |
   हैवयाध्येद्यु मविष्यसिरन्यय्यवतिरेऽरत: ||
वत्र व्रता, religious act of devotion, vow.
श्रीहि व्रिहि, grain.

श

शक्ति śakta, having significatory power, capable.
शक्य  śakya, sense derived from the primary function of a word, possible.
शक्ति śakti, significatory power, faculty, power, potency, female energy. — श्रृं — graha, learning of the significatory power.
— नियम — niyama, (8) restriction of potencies (causes).
— वाद — vāda, the Naiyāyika theory of power of expression of words.

शाक्ति śāṅkā, doubt.
शाबाल śabala, variegated, coloured.
शब्द śabda, word, sound, revelation, verbal proof. — अर्थ — artha, the word and its object. — तन्माल — tānmatra, subtle sound. — प्रमाण — pramāṇa, verbal source of knowledge. — ब्रह्मन् — brahman, word, sound, Brahman. — वृत्ति — vṛtti, significative power.

शारणागति śaraṇāgati, self-surrender, seeking succour.
शरीर śarīra, body. — त्रय — trayā, three-fold physical body.
शशिन् śaśin, moon.
शक्य  śākya, people of Śaka clan, Buddhist.
शास्त्र śākhā, branch, school.
शात śaṭa, (j) complete removing of action.
शान्त śānta, quiescent, tranquil. — उदित — udita, (p) occasionally manifest.
शारिकमीमांसा 'śārīramimamsā, enquiry on the spiritual subject: soul, etc.

1. So named after śārīra, which is the human individual soul.
śābda, verbal. - jñāna, verbal cognition. - bodha, verbal cognition.

śābdibhāvāna, (m) verbal injunction.

śāstra, science, scripture. - abhāsa, fallacious system.

śāstr, ruler, spiritual teacher.

śikṣā, teaching, one of the six āṅgas of the veda.

śilpa, art.

śīṣṭa, true observer of the vedic rituals. - ācāra, doings of the above.

śīṣya, pupil.

śīta, cold.

śukti, nacre, pearl-shell, conch-shell.

śukla, white.

śuci, clean, pure.

śuddha, pure. - tattva, (p) pure matter. - varga, pure group. - advaita, pure monism.

śubha, auspicious.

śūnya, void. - vāda, the theory of relativity of Buddhists.

sesa, remainder, (m) āṅga.

sesin, whole; (m) āṅgin.

śaiva, worshipper of God Śiva.

śoka, sorrow.

śyāma, black.

śraddhā, interest, faith. - śāstra, religion of faith.

śramaṇa, Buddhist monk.

śramabhūmi, (b) stage of effort.
OF PHILOSOPHICAL TERMS

श्रवण sravana, auditory organ, ear, hearing, learning by hearing.
श्राद्ध sraddha, annual obsequy.
श्री sri, fortune, wealth, beauty.
श्रुत sruta, learning, heard. – अध्योपलित arthapatti, implication derived from what is heard.
श्रुति sruti, revealed texts, veda.
श्रेयस् sreyas, welfare.
श्रोत śrotra, organ of hearing.
श्लोक śloka, verse.
श्वेताम्बर śvetāmbara, a sect of Jainas.

ष

षष्ठल 1saṭṭhala, six kinds of upāsana of liṅga according to Śrīpati.
षडयतन saḍāyatana, (b) six organs of sensation.

स

संज्ञा saṃjñā, name, ideation, perception.
संयम saṃyama, constraint.
संयुक्त saṃyukta, joined together, related (elements). – अद्वैत aadvaita, same as Viśiṣṭadvaita.
संयोग saṃyoga, union, contact, (n) conjunction.
संवाद saṃvāda, union, agreement, resemblance.
संविवचि saṃvitti, cognition, knowledge, feeling.

1. अंतःसन्धिेत्रायात्तुपातत्वत्वादिभागपात, पद्यस्तवपरमर्शिवसाधारकारेत तात्त्त्वे परमकारणं निर्दिष्टते।

According to Śrīpati, Satsthala is the connecting link between the Ātman and Brahman. The Ātman attains Brahmatva by jñāna and jñāna is obtained by draśṭavya (closely examining the truth), śrotavya (by hearing the Smrītis by upadcśa), mantavya (by meditation), and nidīdhhyāsītavya (by firm concentration). If jñāna is obtained in this manner, the result is that Jīva becomes Sambhuh.
संबृत साक्षरता, subjective. - सत्य - satya, empirical reality, (b) conventional truth.

संबृति samvrti, (b) empirical truth.

संशय samśaya, doubt.

संसधार samśāra, contact, coherence. - अध्यास - adhyāsa, (v) identification of self with the inner organ by juxtaposition.

संसार saṁśāra, material or temporal life, cycle of birth and rebirth, transmigration, bondage of self, phenomenal world.

संस्कार saṁskāra, (n) embellishment, perfection, momentum, reminiscent impression or subliminal impression; (b) latent disposition, action.

संस्कृत samśkṛta, refined, combined.

संस्थान samsthāna, configuration.

संहार samhāra, destruction, withdrawal.

संहिता saṁhītā, cardinal teaching, collective, narrative.

सकंप्पन्वति sakHzāpa pravṛtti, tremulous or halting or hesitating effect.

सत्य sahala, all.

सकाम sahāma, desirous.

स्वाग saguna, determinate, qualified, dualistic.

संक्षेप saṅkṣepa, summary.

सांकर saṅkara, mixing.

सांकल्प saṅkalpa, purposing, determination, resolve, will to be, imagination.

संकुचित saṅkucita, shortened.

संकेत saṅketa, indication, convention. - मनस्कार - manaskāra, conventional conception.
OF PHILOSOPHICAL TERMS

संक्रांति saṅkrānti, union, passing over. – वादिन – vādin, a school of Buddhists

संग्रह saṅgraha, compilation, compendium.

संगठि saṅgati, relevancy, unison.

संख्या saṅkhyā, number, knowledge.

संक्रमण saṅkramaṇa, number, knowledge.

संस्क्रिय saṅkṛitya, combination, whole, aggregate.

संस्कृतिसमन्वय saṁskṛiti-samanvaya, existence-knowledge-bliss.

सातीय sajātiya, of the same quality.

संचित sancita, accumulated (karma).

सत sat, being, existence, real, existent. – कार्य – kārya, effect pre-existent in cause. – वाद – vāda (s) theory of effect existing in the cause. – ह्यति – khyāti, an illusory perception of a thing at a time and place where it really is not, such as the perception of a snake in rope where it is not. – प्रति. पक्ष – pratipakṣa, (n) opposition reason.

सत्ता sattā, existence, being. – समवा – samavāya, inherent existence.

सत्व sattva, goodness, harmony ; (s) one of the three guṇas, a living being. – त्यो – tyāga, (s) abandonment of existence.


सदसदात्मक sadasadātmaka, both is and is-not; it is as it self; it is not as itself.

सदाचार sadācāra, see शिष्याचार.

सद्योमुक्ति sadyomukti, immediate absolution.

I. निःशब्दानुसारस्य श्रेष्ठ श्रेष्ठा।
sādvarīka, mediate. — सृष्टि — sṛṣṭi, mediate creation.

saddhetu, (n) valid probans.

santati, continuity, progeny.

santāna, serial order, continuity, progeny, series.

santānin, unit in the serial number.

santoṣa, pleasure.

sandigāha, (v) uncertain, doubtful, doubtful probans.

sandhyopāsana, prayers morning and evening.

sannikarsa, relation, contact.

sannidhi, proximity.

sannipātin, (m) a kind of auxiliary.

sannyāsa, renunciation, asceticism.

sannyāsin, mendicant.

sapaksa, similar instance, homologue. — सत्व — sattva, (n) presence of the indicative where the probandum is known to be present.

samatva, equality, resemblance, (n) parity.

samanantar, immediately contiguous. — प्रत्यय — pratyaya, (b) a type of causal relation.

samaniyata, invariable concomitant.

samanvaya, mutual connection, sequence.

samabhīvyāhara, verbal context.

samaya, time, moment, opportunity.

samavāya, (n) inheritance.

1 त्र्यादीनां क्षालदो द्र्येषु गुणकर्मणोऽ।

तत्राः जातेः संबन्धः समवायः यक्तिंति: ॥
**OF PHILOSOPHICAL TERMS**

समवायिन् samavayin, constitutive. — कारण — kāraṇa, (n) constitutive or inherent or intimate cause.

समवेत samaveta, intimately united.

समष्टि samaṣṭi, totality, microcosm, generality.

समाधान samādhaṇa, reply.

समाधि samādhi, trance, (y) last stage of Rāja yoga (embracing dhyāna), concentration.

समान 1samāna, a kind of vāyu (air). — अधिकरण — adhikaraṇa, coexistent. — अभिहार — abhikhāra, blending of similar things.

समापति samāpatti, state of balance.

समास samāsa, brief, compound of words.

समारोप samāroga, imposition, doubt, misconception.

समाहार samāhāra, collocation.

समुचय samuccaya, aggregations; (v) the doctrine of combination of ‘work and knowledge’ accepted by Rāmānuja etc.

समुत्पाद samutpāda, origination, causation.

समुदाय samudāya, group, collection.

समूह samūha, multitude, mass, collection. — आलंबन — ālambana, group-cognition.

सम्पति sampatti, successful realisation, attainment.

सम्प्राज्ञ samprajñā, self-possession.

सम्प्राज्ञात samprajñāta, (y) a kind of samādhi.

सम्प्रतिपति sampratipatti, comprehension, consensus.

सम्प्रयुक्त samprayukta, (b) united (cause).

सम्बंध sambandha, relation, connection, a form of cause.

सम्बोधन sambodhana, addressing.

1. शरीरस्थियताओऽभितिपरिपाठिताभिद्वीधिकरणकरः वायुः II

11
सम्भव sambhava, (n) happening, probability, deduction.
सम्बेद sambheda, connection.
सम्भोगकाय sambhogakāya, body of bliss.
सम्यग्ज्ञान samyagjñāna, true knowledge.
सर्पविद्यā sarpaividyā, snake-lore.
सरुप sarūpa, similar.
सर्ग sarga, generation, creation, beginning.
सर्व sarva, all, everything. – आत्म – ātman, omnipresent. – सह – bhūta, all-supporting. – स्थान – vyāpaka, all-pervading.
– व्यापि – vyāpin, all-pervading.
सर्वज्ञ sarvajña, omniscient. – त्व - tvā, omniscience.
सर्वत्रतरत्न sarvatｒattracting, omnipresent.
सर्वस्वतत्वत्रिविदिन्न sarvaśvavbidīn, a school of Buddhist philosophers also called Vaibhaṣikas.
सविकल्पक savikalpaka, differentiated, conceptual, determinate, mediate. – ज्ञान – jñāna, (m) conentional perception, determinate perception.
सवयविभार savyabhicāra, (n) inconclusive or straying (reason).
सहकार sahakāra, acting jointly.
सहाभेतत sahabhūhetu, (b) co-operative cause.
सहेतुकविनाश sahetukavināśa, caused destruction.
सहोति sahohti, (b) togetherness, associated reference, joint mention.
सहोपलम्ब sahopalambha, (b) invariable association, joint perception.
सांसिद्धिक sāmsiddhika, natural.
साकारवादिन् sākaraśadāna, system of thought which holds that consciousness assumes a form in the process of cognition.
सांकर्ष्य sāṅkarya, mixture, promiscuity.
OE PHILOSOPHICAL TERMS

Sākṣātkāra sākṣātkāra, direct perception, sight of God.

Sāṅkhya sāṅkhya, one of the six systems of Indian philosophy.

Sāttvika sāttvika, a thing characterised by sattva (goodness).

Sādṛṣya sādṛṣya, similarity, likeness.

Sādhana sādhana, instrument, means, equipment, inferrant, accomplishment. - catusṭaya, four qualifications for Brahmavidya.

Sādharmya sādharmya, similarity.

Sādhāranya sādhāranya, equipoise, common, general.

Sādhumati sādhumati, (b) good thought, a stage in Buddhist philosophy.

Sādhyā sādhyā, (a) probandum, major term. - vikala, (m) devoid of the probandum. - sādhanadhārma, objective of the probans and the probandum.

Sānanda sānanda, (y) a kind of samādhi.

Sānta sānta, having an end.

Sāpekṣatva sāpekṣatva, state of dependence.

Sāmāgrī sāmāgrī, apparatus, whole causal apparatus.

Sāmayikabhaveva sāmayikabhaveva, temporary non-existence.

Sāmarthya sāmarthya, vitality, capability.

Sāmanādhikaranya sāmanādhikaranya, being in apposition, co-existence.

Sāmānya sāmānya, (m) universal, generality, genus. - chala, (n) general causistry. - višeṣa, generic differentiation.

Sāmānyatodṛṣṭa sāmānyatodṛṣṭa, (m) one of the two kinds of anumāna.

Sāmya sāmya, equipoise, likeness.
sar  sūra, extract, essence.
śākhyā  sārūpya, (b) co-ordination, sameness of form.
śāgāja  sāyujya, union with Almighty.
śaṅgavas  sāvayava, with parts or limbs.
śahasa  sāhasa, daring attempt, audacity.
śaṅhitā  sāhitya, association.
siddha  siddha, self-evident, established proverb. — jñāna, perfect knowledge. — sādhana, (n) futile. — anta, doctrine, conclusion. — avasthā, accomplished state. — āsana, one of the principal yogāsanas.
siddhi  siddhi, perfection, attainment of final goal, powers of Siva (eight).
sukha  sukha, happiness, bliss.
sugata  sugata, Buddha.
surabhi  surabhi, fragrant.
suvarna  suvarna, gold.
suṣupti  suṣupti, deep intoxication, deep sleep. — jāgrat, waking state within the state of deep sleep. — suṣupti — suṣupti, perfectly sleeping state. — svapna, dreaming state within the state of deep sleep.
suhetu  suhetu, (n) valid probans.
sūkṣma  sūkṣma, subtle, minute. — rūpa, indivisible small particle, infinitesimal form. — śarīra, subtle body.
sūtra  sūtra, aphorism.
sṛṣṭi  sṛṣṭi, creation.

1. अणिमा विद्विमा प्रातिः प्राकाश्यं महिमा तथा ।
   ईश्वरं च शरीरं च तथा कामाक्षामिता ॥
सौगत saugata, Buddhist.
सौलान्तिक sautrāntika, a school of Buddhists also called Saṅkrāntikas who rely on Sūtrapīṭaka.
सौन्दर्य saundarya, beauty.
स्कन्द skanda, (b) thought phase, sensorial phase, element.
स्कन्ध skandha, group of elements.
स्तम्भ stamba, blade of grass.
स्तम्भ stambha, motionlessness, pillar.
स्तोभ stobha, meaningless letter.
स्तोत्र stotra, praise.
स्तविन्ध sthayin, permanent.
स्थितस्थापक sthitasthāpaka, elasticity.
स्थिति sthiti, preservation, stability, duration, equilibrium, (j) one of 4 Bandhas.
स्थूल sthūla, gross.
स्नेह sneha, viscosity, (v)one of the twenty-four guṇās.
स्पर्श sparśa, tactile cognition, touch, contact.
स्पर्शनविज्ञान sparśanavijñāna, (b) tactile cognition.
स्पष्ट spaṣṭa, definite, clear.
स्पष्टिक sphaṭika, crystal.
स्पुत sphuta, clear.
स्पोट sphota, disclosure, external substratum of significative-

ness.
स्मरण smarana, recollection.
स्मारक smāraka, remembrancer.
स्मृति smṛti, remembrance, memory, code of law.
स्वात्मक syādvāda, (i) assertion of possibility and non-possibility of things; agnostic doctrine of the Jainas.

स्व sva, property, own.

स्वतन्त्र svatantra, uncontrolled, free, self-sufficient, independent, free to act.

स्वत्राभ्यास svaṭagrama, intrinsically comprehensible.

स्वतोज्ञ svatojanya, intrinsically producible.

स्वत्तोल्यावर्तक svaṭovāvartaka, self-discriminating.

स्वतोल्यावृत्त svaṭovāvrita, self-differentiated.

स्वत्:प्रागायण svataśprāmaṇa, (m) theory of self-evidence.

स्वभ svaṇa, dream. - जाग्रत् - jāgrat, waking state within the dreaming state - सुप्रि - susupti, state of deep sleep within a state of dream. - स्व - svaṇa, perfectly dreaming state.

स्वप्रकाश svaṇakāsa, self radiant, self-luminous.

स्वभाव svabhāva, character. - भिन्न - bhinna, naturally divided.

स्वर svara, Vedic accent, voice.

स्वरूप svarūpa, own form, essential attribute. - संबंध - sambandha, self-relation, self-linking. - अस्ति - asiddha, (m) un-established in respect of itself.

स्वर्ग svarga, region of heaven.

स्वलोक svarloka, heaven.

स्वलक्षण svalakṣaṇa, distinct character. - आत्मा - ātmā, (v) specific individuality.

स्ववचनविरोध svavacanaavirodha, self-contradiction.

स्वसंतान svasantāna, (b) one's self.

स्वसंविचित्त svasamviti, self-cognition.
स्वामिन् svāmin, lord, master.
स्वार्थ tvārtha, one’s own benefit. — अनुमान — anumāna, (n) inference for one’s own benefit.
स्वालक्षण्या śvālakṣaṇya, definite character of a thing.
स्वेतराभेद śvetarabheda, difference from the rest.
स्वेद śveda, heat, sweat.
स्वेदज्ञ śvedaja, produced from sweat.

हंस hamsa, swan, Brahman, prāṇa, a kind of sannyāsin.
हरित harita, green.
हान hāna, rejection, escape.
हिंसा himsā, violence.
हीन hīna, bereft. — यान — yāna, a school of Buddhism.
हेतु hetu, (v) cause, probans, reason, valid reason, middle term.
— उपानिबंध — upanibandha, causal series. — अभास — ābhāsa,
(n) fallacious reason, semblance of reason, defective probans.
ह्रदय hṛdaya, heart. — ग्रन्थि — granthi, knot of the heart, ignorance rooted like a knot.

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प्रतिपक्षिप्रत्यवेदनकथम्। जात्यमाने सदा ददुष्मितप्रतिवेदनकथे तद्वच वा हेतुभासस्तु ॥
द्विती हेति, weapon.
हेय हेया, rejectable.
होत्र होत्र, sacrificer, one of the performers of the sacrifice.
होम होम, sacrifice.
ह्रस्व ह्रस्व, short.
ह्रास ह्रास, shortening.
ह्याद ह्याद, bliss, pleasure.
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