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*Abaddham* — अबद्धम् — liberated; free; not bound

*Abādhita* — अबाधित — noncontradicted; unsublated

1. In the epistemology of Advaita Vedānta, valid knowledge (*pramā*) is new knowledge which has not been contradicted.

*Abhaṅga* — अभंग — a particular metrical composition in praise of the deity

1. A devotional song composed in the Marathi language expressing the longing of a devotee for God.

*Ābhāsa* — आभास — “the shining forth”; appearance; emanation, manifestation, creation, semblance; conduct motivated by selfish desire

1. Fallacy, according to Jainism.

*Ābhāsa-vāda* — आभासवाद — theory of appearance or manifestation

1. A causation theory in Advaita Vedānta which posits that the individual soul (*jīva*) is a seeming or illusory appearance of the Absolute (Brahman). It maintains that all manifestation of name and form is an appearing-to-be in the place of an actual existence. The unity of Being appears to be a multiplicity in the sense of its seeming to appear as such. Those ignorant of the underlying unity (Brahman) behind this apparent diversity assume the diversity to be real, whereas it has no real independent status. It is a variation of the reflection theory. (See *pratibimba-vāda*; *avaccheda-vāda*; *satkārya-vāda*.)
2. The creation theory of the Śīva and Śākta schools, which posits that the universe consists of appearances which are all real in the sense that they are aspects of the ultimate reality. The world is an effect and Śīva is the cause.
3. The basic creation theory of Kashmir Śaivism. It explains the absolute freedom and autonomy of the Lord to manifest externally the world of names and forms, which always exists within Him. Accordingly, the world is the effect and Śīva is the cause. The world is real, not an illusion, as taught in Advaita Vedānta.

*Abhautika* — अभौतिक — nonmaterial; immaterial; subtle

*Abhāva* — अभाव — nonexistence; absence; negation; nothing (from the verb root *bhū* = “to be become, exist”; and *a* = “not”)

1. The Nyāya, Vaiśeṣika, Bhāṭṭa Mīmāṃsā, and Dvaita Vedānta

schools hold that nonexistence is a distinct category. The Buddhist schools deny the existence of negation altogether, as do the Prābhākara Mīmāṃsā and Viśiṣṭādvaita Vedānta schools.

2. Nonexistence has two main divisions: (i) the absence of one entity in another (*saṃsarga-abhāva*), which is of three kinds: (a) prior nonexistence (*prāg-abhāva*), (b) annihilative nonexistence (*pradhvaṃsa-abhāva*), and (c) absolute nonexistence (*atyanta-abhāva*); (ii) one object not being another (*anyonya-abhāva*) or reciprocal nonexistence.

*Abhāvarūpa-dharma* — अभावचपधर्म — “negative attribute”

*Abhāvātma* — अभावात्मक — a type of motion (*dharma*) in Jainism which indicates the distinction of one thing from another

*Abhāvya* — अभाव्य — one who is incapable of attaining liberation

1. A peculiar doctrine in Jainism which asserts that certain individuals may never attain liberation as they do not possess the capacity for it.

*Abhaya* — अभय — fearlessness; without fear (from *a* = “not, without” + *bhaya* = “fear”)

1. The divine virtue of fearlessness is a state of steadfastness in which one is not swayed by the fear-born inner or outer enemies.
2. *Abhaya mudrā* is a symbolic gesture formed by raising one hand with the palm outward, meaning “do not fear.” Many deities, saints, and idols are depicted with this gesture. It is the hand gesture of fearlessness; or “seal of fearlessness.” All fear is ultimately groundless for one’s true nature is bliss. (See *mudrā*.)
3. In Advaita Vedānta, *abhaya* is equivalent to liberation (*mokṣa*).

*Abheda* — अभेद — nondifference; nonduality

*Abheda darśana* — अभेददर्शन — cognition or realization of nonduality

*Abheda-saṃsarga* — अभेदसंसर्ग — relation of nonduality; relationship of identity (see *vākyaṛtha*)

*Abheda-śruti* — अभेदश्रुति — a scriptural text whose purport is nonduality

1. The Upaniṣadic texts (*mahāvākya*) which express nondifference between the individual soul (*jīvātman*) and the supreme Being (*paramātman*).

*Abheda upāya* — अभेद उपाय — see *sāmbhava upāya*

*Abhicāra* — अभिचार — incantation; exorcising; spell; magic

*Abhidhā* — अभिधा — primary meaning; literal sense

*Abhidhamma* — अभिधम्म — metaphysics; doctrine (see *tripiṭika*)

*Abhidheya* — अभिधेय — nameable or denotable thing; spiritual practices

1. According to Vaiṣṇavism, the means of attaining the goal of life. It is one of the three cardinal points which mark the absolute region: knowledge of the eternal relation between the Lord and the individual (*sambandha jñāna*); spiritual practices (*abhidheya*); and the goal of life (*prayojana*).

*Abhigamana* — अभिगमन — morning worship

*Abhigḥāta* — अभिघात — a type of contact producing sound; striking; impact

*Abhigraha* — अभिग्रह — resolution

*Abhihitānvaya-vāda* — अभिहितान्वयवाद — the theory of the construction of the uttered; relating the meanings of the words of a sentence after they are uttered

1. The Bhāṭṭa Mīmāṃsā theory holds that words independently signify their own separate meanings and subsequently these isolated meanings combine again to produce the single meaning of a sentence. Thus a sentence sense is a later cognition coming from the construction of the meanings of the words (which express one connected idea). One first remembers the isolated meanings of the words and then a simultaneous collective memory gives the same a collective meaning. See *Anvitābhidhāna-vāda*.

*Abhijñā* — अभिज्ञा — recognize; be aware of; perceive; know; recollection

*Abhikalpanā* — अभिकल्पना — cogent anticipatory conception which is necessary in the initial stage for forming an idea of the principles which are beyond ordinary conception—e.g., *puruṣa* and *prakṛti*

*Abhilāpa* — अभिलाप — the association of name and permanence to objects perceived

*Abhimāna* — अभिमान — conceit; attachment; I-sense; egoism; pride (from the verb root *man* = “to think” + *abhi* = “too much of”)

1. The function of the ego (*ahaṅkāra*). It gives rise to feelings like “I am the body,” “I am male,” etc.
2. A state of mind which interprets experience as “mine.”

*Abhimāna-dravya* — अभिमानद्रव्य — the ego; conceit; ego substance

*Abhimukti* — अभिमुक्ति — turned toward liberation (from *abhi* = “toward” + *much/mokṣ* = “to liberate”)

1. The stage of the *arhat*.
2. See *bodhisattva*.

*Abhinava-anyathā-khyāti* — अभिनव अन्यथाख्याति — the theory of “apprehension otherwise”

1. The Dvaita Vedānta theory of error. It is a combination of *asat-khyāti*, in that the object of the erroneous cognition is held to be unreal, and of *anyathā-khyāti*, in that the object of error appears as otherwise than what it is. Thus what is seen in erroneous cognition is unreal, but it is seen in a substrate which is real. (See *khyāti-vāda*.)

*Abhinavagupta* — अभिनवगुप्त — Commentator and great exponent of Kashmir Śaivism (c. 950–1015)

1. He was of the lineage of Vasugupta and Somananda, and author of numerous works including *Tantrāloka*, *Tantrasāra*, and *Īśvara Pratyabhijñā Vimarśinī*. Tradition considers him an incarnation of *Dakṣiṇāmūrti*.

*Abhinaya* — अभिनय — to stream forth; to represent dramatically; expressing sentiments

1. In classical Indian dance, to indicate a passion, emotion, or purpose by a look, gesture, etc.

*Abhiniveśa* — अभिनिवेश — will to live; strong desire; false identification of the Self with the body or mind

1. One of the five types of afflictions (*kleśa*) according to the Yoga school. It is an instinctive clinging to life and a dread of death. It is rooted in ignorance (*avidyā*).
2. See *kleśa* and *trṣṇā*.

*Abhinna* — अभिन्न — undifferentiated; not different

*Abhinna-nimittopādāna* — अभिन्ननिमित्तोपादान — nondifferent efficient and material (cause)

1. The Advaita Vedānta theory that the efficient and material causes are one and nondifferent: both causes are the Absolute (Brahman) since there is ultimately nothing but Brahman. Viśiṣṭādvaita Vedānta also accepts this theory.
2. See *kāraṇa*.

*Abhiprāya* — अभिप्राय — intention; opinion

*Abhisandhāna* — अभिसन्धान — coordination; binding together

*Abhisankrānti* — अभिसङ्क्रान्ति — synthesis

*Abhiṣeka* — अभिषेक — “sprinkling”; consecration; anointing ceremony; ritual bathing

1. The anointing of a deity, person, or sacred implement. Any ablution or ritual bath given to an image, idol, deity, saint, person, or other sacred entity in substances prescribed by Āgamic scripture—i.e., water, curd, milk, honey, ghee, rosewater, etc. The stream of substances, each with its own unique properties, serves to cleanse the deity’s power and channel its divine energies. (See *pūja*.)

*Abhivyakta* — अभिव्यक्त — manifested

*Abhivyakti-yogyatā* — अभिव्यक्तियोग्यता — fitness for manifestation

1. That part of the internal organ which pervades the object, assumes the form of the object, and invests the object with the character of objectness (is known as fitness for manifestation).

*Ābhoga* — आभोग — immediate experience; engrossed attachment of the mind to one thing

*Abhrānta* — अभ्रान्त — nonillusory; real; true

*Abhūta* — अभूत — nonexistent; unborn (from *a* = “not, without” + the verb root *bhū* = “to be, exist”)

*Abhyantara* — अभ्यन्तर — internal objects

1. According to the Sautrāntikas, it has two subclasses: *citta*, or intelligence, and *caitta*, or that which belongs to intelligence.

*Abhyanuññā* — अभ्यनुज्ञा — a logical concession

*Abhyāsa* — अभ्यास — continuous endeavor; constant practice; repetition; exercise; exertion (from the verb root *as* = “to throw” + *abhi* = “toward”) (see *ṣaḍ-liṅga*)

*Abhyāsapratyaya* — अभ्यासप्रत्यय — repetitional cognition

*Abhyudaya* — अभ्युदय — prosperity; festival; rise of any heavenly body

1. The purpose of life as related to material prosperity and individual and social welfare. It is enjoined by the ritual section of the Vedas (*karma-kāṇḍa*) and is the empirical objective of everyone.

*Abhyupagama-siddhānta* — अभ्युपगमसिद्धान्त — for the sake of argument, opponent’s views are granted uncritically, thereby establishing a conclusion the consequences of which will then be refuted (see *siddhānta*)

*Acakṣu-darśana* — अचक्षुदर्शन — indeterminate understanding; perception by means of the senses other than visual (see *upayoga*)

*Acala* — अचल — the immovable; standing still; firm; steady; unwavering; without change; mountain (from *a* = “not” + *cal* = “to move”)

1. The fourth of Yogācāra’s nonoriginated elements (*asaṃskṛta dharma*)—a state of total disregard for all pleasure or power.
2. See *asaṃskṛta dharma* and *bodhisattva*.

*Ācamānīya* — आचमनीय — water offered to the deity for rinsing the mouth (*ācamana*). It also implies sipping a few drops of water from the palm of the hand prior to religious rites.

*Acara* — अचर — immobile

*Ācāra* — आचार — “conduct”; good behavior; custom; practice; teaching

1. Technically, *ācāra* is a particular approach to liberation. Tantra distinguishes between the right-hand approach (*dakṣiṇa-ācāra*) and the left-hand approach (*vāma-ācāra*). Śaivism makes a distinction between *cārya*, *kriyā*, *yoga*, and *jñāna* as well as between the Vedic approach (*veda-ācāra*), the Vaiṣṇavite approach (*vaiṣṇava-ācāra*), the Śaivite approach (*śaiva-ācāra*), the left-hand approach (*vāma-ācāra*), the doctrinal approach (*dhānta-ācāra*), and the best approach of all, the traditional approach (*kula-ācāra*).

*Ācāra-liṅga* — आचारलिङ्ग — the individual divine (see *liṅgasthala*)

*Ācāra-mūla* — आचारमूल — source of (religious) conduct

*Ācārya* — आचार्य — preceptor; teacher; spiritual guide; monk-scholar; master (from the verb root *car* = “to go” + the prefix *ā* = “toward”; hence to approach)

1. A title affixed to the names of learned spiritual individuals. Technically, it is a person who lives according to the scriptures (*śāstra*) of a particular tradition. It is “knowing or teaching the *ācāra* or rules of conduct.” The title applies especially to one who invests the student with the sacrificial thread and instructs one in the Vedas. (See *guru*.)
2. According to Jainism, one stage of the ascetic order. Their duties are to initiate people in the spiritual path; to guide, instruct, and correct those aspirants; and to govern and regulate the monks of the Order.

*Ācārya-abhimāna* — आचार्याभिमान — devotion to the teacher

*Acetana* — अचेतन — nonconscious; inanimate; inert; matter

*Acintya* — अचिन्त्य — unthinkable; incomprehensible; inexplicable (from the root *cin* = “to think” + *a* = “not”)

1. A name denoting the Divine because it is said that the mind cannot cognize the Ineffable.
2. A type of power. (See *śakti*.)

*Acintya-bhedābheda-vedānta* — अचिन्त्य भेदाभेद वेदान्त — a Vedāntic school of philosophy founded by Śrī Caitanya Mahāprabhu called unthinkable dualistic nondualism or ineffable difference-in-identity

1. It propounds that there is both difference and nondifference between all individual souls (*jīva*) and the Absolute (Brahman), but that this dualistic relation of both difference and nondifference is logically unthinkable.

*Acit* — अचित् — insentient; inert; nonconscious; matter; inanimate phenomenal object

1. According to Vīra Śaivism, it comprises the twenty-four elements (*tattva*) beginning from primordial Nature (*prakṛti*). (See chart no. 12.)
2. One of the three realities according to Viśiṣṭādvaita Vedānta. (See *tattvatraya*.)

*Ādarapratyaya* — आदरप्रत्यय — regardful cognition

*Adarśana* — अदर्शन — nonawareness; lack of discernment

*Adbhuta* — अद्भुत — wonderful; marvelous; miraculous

*Ādeśa* — आदेश — command; instruction

*Adhama* — अधम — the low; below

*Adhamādhama* — अधमाधम — the lowest (of the low)

*Ādhāra* — आधार — “to support or prop”; support; substratum; body apparatus (from the root *dhr* + *ā* = “to support”)

1. The term designates various places upon one’s body whereon one focuses one’s attention for purposes of discipline, concentration, and meditation.

*Adharma* — अधर्म — demerit; unrighteousness; failure to perform one’s proper duty; medium of motion

1. Generally speaking, the word stands for unrighteous action or lawlessness. Such behavior stems from a lack of virtue or righteousness.
2. Jainism understands this concept as totally different from what it means in all the other systems of Indian philosophy. According to Jainism, it means the principle of rest which pervades the entire universe. It is one of the five categories included in the term *nonself* (*aḥiva*). Along with the medium of motion (*dharmā*), it is considered to be responsible for the systematic character of the universe. Without it, no substance could remain at rest.
3. See *astikāya*, *aḥiva*, and *dharmā*.

*Adharmāstikāya* — अधर्मोस्तिकाय — medium of rest (in Jainism) (see *adharmā*)

*Ādheya* — आधेय — occasioned; dependent upon; supported

1. A type of power (*śakti*) that is occasioned in a thing by some new operation (as in an idol when it is consecrated).

*Ādhibhautika* — आधिभौतिक — of inanimate objects; of elements; physical; extrinsic

1. According to Sāṅkhya, one of the three types of sorrows. These are miseries caused by extrinsic, natural influences inflicted by other individuals, beasts, birds, and inanimate objects.
2. See also *ādhidāivika* and *ādhyātmika*.

*Ādhidāivika* — आधिदैविक — cosmic; supernatural; divine; celestial; pertaining to deities

1. According to Sāṅkhya, one of the three types of sorrows. These are



miseries caused by extrinsic supernatural influences such as spirits, demons, ghosts, etc. Gauḍapāda also included herein miseries due to heat and cold, wind and rain, etc., due to the theory that these phenomena, in their origination, are presided over by deities.

2. See also *ādhibautika* and *ādhyātmika*.

*Adhikāra* — अधिकार — chapter; authority; qualification

*Adhikāra-mukta* — अधिकारमुक्त — pure soul; “qualified for liberation”

1. A term used in Śaiva Siddhānta to denote a state of the soul in which it is qualified to receive spiritual knowledge. (See *jīva*.)

*Adhikaraṇa* — अधिकरण — topic; set of arguments; section of a textbook

1. A *sūtra* work is divided into chapters (*adhyāya*); each chapter is divided into sections (*pāda*); and each section is further divided into topics (*adhikaraṇa*). The procedure of exposition for an *adhikaraṇa* is fivefold. First, a Vedic sentence is taken up as the subject for investigation (*viśayavākya*). Then a doubt (*saṁśaya*) is raised regarding the correct meaning of the sentence. Then the *prima facie* view (*pūrva-pakṣa*) is stated. This is then refuted (*uttara-pakṣa*). And finally the conclusion (*nirṇaya*) is established. These are the five limbs of a topic.

2. These five limbs of a topic are also listed as *viśaya*, *viśaya*, *saṁśaya*, *pūrva-pakṣa*, and *siddhānta*.

*Adhikaraṇa-siddhānta* — अधिकरणसिद्धान्त — an established conclusion which, once being accepted, other conclusions will naturally follow (see *siddhānta*)

*Adhikārin* — अधिकारिन् — eligible person; a qualified aspirant after liberation; spiritual aspirant

1. This implies a qualified religious aspirant, a fit student who has shown his or her deservedness to be taught. It includes both a fitness to be taught and a capability to learn.

2. The two elements deemed absolutely necessary for a religious aspirant are humility and truthfulness. Śaṅkarācārya lists the fourfold prerequisites to spiritual disciplines. (See *sādhana-catuṣṭaya*.)

*Adhikāri-bheda* — अधिकारिभेद — the difference of the qualified aspirants

1. Aspirants are distinguished by different qualifications. All are not capable of apprehending the same truth. Thus, some are taught action (*karma*), others are taught devotion (*bhakti*), and still others are taught wisdom (*jñāna*).

2. See *arundhatī-darśana-nyāya*.

*Adhikāri-vyavasthā* — अधिकारिव्यवस्था — “determining the qualified”

1. The individual human being identified with the gross body.

*Adhiṣṭhāna* — अधिष्ठान — basis; substratum; ground

1. According to the *Bhagavad Gītā*, one of the five factors necessary for an action.
2. According to Advaita Vedānta, the Absolute (Brahman) is the only real *adhiṣṭhāna*.

*Adholoka* — अधोलोक — the region where the denizens of hell reside; the lower world (see *loka*)

*Adhoniṣyāmaka-śakti* — अधोनियामकशक्ति — the power of impurity of ignorance (*āṇava*) which misdirects the soul and leads it to degrade itself; the power which deludes the soul

*Adhvan* — अध्वन् — evolution; way; time; “course or path”; level of manifestation

1. The six ways that God (Śiva) is declared to be connected to the soul in Śaiva Siddhānta. They are mystic formula (*mantra*), letters (*varṇa*), words (*pāda*), world (*bhuvana*), categories (*tattva*), and constrictors (*kalā*). These six ways help the soul experience and attain the Lord. The Lord takes form on the basis of these six and gives results to the soul according to its aspiration.
2. According to Kashmir Śaivism, the whole universe, in both its subjective and objective aspects, is a manifestation or proliferation of *śakti* or subtle sound (*parāvāk*) in six forms (*ṣaḍ adhva*)—the six routes or courses. They are, on the subjective side, *varṇa*, *mantra*, and *pāda*, while the objective side consists of *kalā*, *tattva*, and *bhūvana*.

*Adhvara* — अध्वर — sacrifice

*Adhvaryu* — अध्वर्यु — chief priest of the sacrifice who lays out the measure of the ritual

1. Any officiating priest in a Vedic sacrifice. Specifically it refers to the adherents of the *Yajur Veda* who are responsible for ritual action. It also refers to priests of a particular class (as distinguished from the *hotri*, *udgātri*, and *brahmā*), who had to measure the ground of the sacrifice, build the altar, prepare the sacrificial vessels, fetch wood and water, and bring the animal and immolate it.

*Adhyakṣa* — अध्यक्ष — perceptible to the senses; observable

*Adhyāropa* — अध्यारोप — superimposition; incorrect attribution; erroneous knowledge

*Adhyāropāpavāda* — अध्यारोपापवाद — the “method or theory of prior superimposition and subsequent denial”

1. By this method, one first superimposes illusory attributes on an attributeless entity and then subsequently denies or removes them. This technique is used by Advaita Vedānta to lead an aspirant to the knowledge of the nondual Self (Ātman).
2. See *apavāda*.

*Adhyāsa* — अध्यास — superimposition; illusion; false attribution

1. The imposition of a thing on what is not that thing (*atasmimś-tad-buddhiḥ*). It is of two kinds: *svarūpa-adhyāsa* and *saṃsarga-adhyāsa*. The former consists in superimposing an illusory (*mithyā*) object on something real; i.e., superimposing an illusory snake on a real rope, which is an example of an ordinary error, or of superimposing ignorance (*avidyā*) and the empirical world upon the Absolute (Brahman), which is an example of a foundational error. *Samśarga-adhyāsa* is the superimposition of an attribute on an object. This relation is false (*mithyā*); i.e., to superimpose redness upon a crystal which is in the immediate physical proximity of a red object.
2. It may also be divided into (i) *artha-adhyāsa* (the superimposition of an object upon a substratum) and (ii) *jñāna-adhyāsa* (superimposition of the knowledge of the former upon the knowledge of the latter).
3. A third division of *adhyāsa* is (i) *dharma-adhyāsa* (superimposition of objects) and (ii) *dharmi-adhyāsa* (superimposition of attributes).

*Adhyāsa-bhāṣya* — अध्यासभाष्य — “commentary on superimposition”

1. Śaṅkarācārya’s famous introductory part of his commentary on the *Brahma-sūtra* which precedes the commentary on the text itself.

*Adhyātma* — अध्यात्म — personal; individual; of the supreme Self; supreme; spiritual; pertaining to the self

*Adhyātma-vidyā* — अध्यात्मविद्या — metaphysics; study of the self

*Ādhyātmika* — अध्यात्मिक — internal; intrinsic; spiritual; “pertaining to the Self”

1. According to Sāṅkhya, one of the three types of sorrows. These are miseries caused by intrinsic influences, bodily and mental, such as

the presence of bile or phlegm or desire, anger, etc. They are generated internally by illness of the body or by unsatisfied passions of the mind.

2. See *ādhibhautika* and *ādhidāivika*.

*Adhyavasāya* — अध्यवसाय — affirmative process; conviction; determinative cognition; apprehension

*Adhyāya* — अध्याय — chapter; section

*Adhyayana* — अध्ययन — learning, study; lecture

*Ādi* — आदि — first; origin; beginning; original

*Ādinātha* — आदिनाथ — “first or primal lord”

1. A name for Lord Śiva both as the Great God and as the first spiritual teacher (*guru*) or perfect master (*siddha*).
2. The name for the spiritual lineage of the Gorakhnāth school of the *Nātha Sampradāya*.

*Ādi Śeṣa* — आदिशेष — “first or primal remainder”; the primeval serpent

1. The thousand-headed serpent upon which Lord Viṣṇu reclines. He “remains” after the destruction of the universe. (See *ananta*.)

*Āditi* — आदिति — boundless; the unbounded; “Infinite Mother” (from *a* = “not” + *diti* = “limit”) or (from *a* = “not” + *dī* = “to decay or perish”)

1. She is the source of all the cosmic forms of consciousness from the physical upwards.

*Āditya* — आदित्य — the sun; the Sun god

*Ādivāsi* — आदिवासि — original inhabitants; name denoting the tribals in India

*Adravya* — अद्रव्य — nonsubstance

1. One of the two main categories of Viśiṣṭādvaita Vedānta.
2. It has ten members: the qualities of purity, activity, inertia; the attributes of sound, sight, form, taste, smell; conjunction; and power (*sattva*, *rajas*, *tamas*, *śabda*, *sparśa*, *rūpa*, *rasa*, *gandha*, *saṃyoga*, and *śakti*). They are all considered as attributes and always dependent upon substances (*dravya*). They are “that which inheres in a substance.”

*Adṛṣṭa* — अदृष्ट — unseen potency; destiny; influence; invisible; fate

1. It is generated by actions for helping to bring about their respective fruits in a hereafter.
2. The unknown quality of things which arranges for later experiences in accordance with merits and demerits.
3. The unseen power of one's past good and bad deeds.
4. It is also called *apūrva*.
5. According to Vaiśeṣika, it is the cause of the world process.

*Adṛṣṭa-kāraṇa* — अदृष्टकारण — an unknown cause

*Adṛṣṭa-phala* — अदृष्टफल — unseen fruit

1. The results of (Vedic) actions are said to be imperceptible and to manifest at a future time.

*Adṛṣṭārtha* — अदृष्टार्थ — imperceptible results; supersensuous; transempirical

*Adṛṣya* — अदृश्य — invisible

*Advaita* — अद्वैत — nondualism; nonduality; “not-two” (from *a* = “not” + *dvaita* = “dual, two”)

1. A term used to indicate a position of nonduality adopted by various Indian schools of thought. Advaita Vedānta adopts a position of absolute nonduality while all other uses of the term accept internal distinctions within their various types of monisms. Thus, in its latter usages, it signifies the interconnectedness of everything which is dependent upon the nondual One, Transcendent Reality.
2. Advaita Vedānta is commonly referred to as Advaita because it was the first and, perhaps, the greatest exponent of this idea. It is one of the six orthodox (*āstika*) schools of Indian philosophy and the first school of Vedānta philosophy. It has no individual founder, for its roots are to be found in the Vedas, and particularly the Upaniṣads—though its greatest exponent is Śaṅkarācārya Bhagavatpāda. Its central teaching is the oneness of the individual soul (*jīva*) with the Absolute (Brahman). It affirms the nonduality of Brahman, the nonreality of the empirical world, and the nondifference between the individual soul and Brahman (*brahma satyam, jagan-mithyā, jīvo brahmaiva nā' parah*). Its basic source books are the Upaniṣads, the *Bhagavad Gītā*, and the *Brahma-sūtra*. (See *prasthāna-traya*.)
3. The key concept in Advaita Vedānta is ignorance (*avidyālmāyā*). This explains the otherwise perplexing distinction between the formless (*nirguṇa*) and the having form (*saguṇa*) Brahman, between the nondual Reality appearing as individuals and as God (Īśvara). It accounts for Advaita's metaphysics, epistemology, and ethics.
4. See chart no. 4.

*Advaya* — अद्वय — one; oneness; unique

*Advayam-ajātam* — अद्वयमजातम् — one non-coming-into-being; the birthless nondual (Reality)

*Advayatā* — अद्वयता — oneness; secondless

*Advitīya* — अद्वितीय — without a second

*Ādyāvasthā* — आद्यवस्था — first state; initial manifestation

1. A technical term in Yādava's cosmology.

*Āgama* — आगम — scripture; what has come down from tradition; canonical literature; source; beginning; “that which has come down” (from the verb root *gam* = “to go” + the preposition *ā* = “toward”)

1. Divinely revealed scripture which has been handed down from teacher to pupil through the ages. A scripture in which creation, destruction, worship of deities, repetition of *mantras*, and accomplishment, means of attaining the sixfold desires, forms of meditation, and four kinds of *yoga* are described is considered by the wise as *Āgama*.

2. They are divided into three main branches according to the deity that is worshipped therein. *Pāñcarātra* and *Vaikhānasa Āgamas* are the Vaiṣṇava scriptures which extol Viṣṇu. The *Śaiva Āgamas* extol Śiva. And the *Śakta Āgamas* extol the Goddess (Devī). *Śakta tantras* are enumerated as sixty-four and grouped into two kinds: *dakṣiṇa* and *vāma* or right and left hand. *Vaiṣṇava tantras* are subdivided into *Vaikhānasa* and *Pāñcarātra*. Those revealed by Sage Vikhanas to his disciples Bhṛgu, Maṛīci, Ati, etc., are *Vaikhānasa tantras*. *Pāñcarātra Āgamas* are threefold: *divya* or directly revealed by Lord Nārāyaṇa; *Munibhāṣita* or those handed over to the sages such as *Bharadvājasamhitā*, *Pārameśvarasamhitā*, etc., and *Āptamanujaprokta*, or those written by men whose word is trustworthy. *Śaiva Āgamas* are fourfold: *Kāpāla*, *Kālāmukha*, *Pāśupata*, and *Śaiva*. Traditionally, twenty-eight *Śaiva Āgamas* are recognized as forming the revealed canon (though hundreds of these scriptures are spoken of): *Kāmika*, *Yogaja*, *Cintya*, *Kāraṇa*, *Ajita*, *Dīpta*, *Sūkṣma*, *Sahasra*, *Aṃśumad*, *Suprabhedha*, *Vijaya*, *Niśśvāsa*, *Svāyambhuva*, *Anala*, *Vīra*, *Raurava*, *Makuṭa*, *Vimala*, *Candrajñāna*, *Mukhabimba*, *Proḡita*, *Lalīta*, *Siddha*, *Santāna*, *Śarvokta*, *Pārameśvara*, *Kiraṇa*, and *Vātula*.

3. An *Āgama* deals with four topics: temple construction, making idols, etc.; philosophical doctrines; meditative practices; and methods of worship (*kriyā*, *jñāna*, *yoga*, and *caryā*). These are divided

into three divisions: *tantra* which teaches rituals; *mantra* which teaches the *yoga* stage of worship; and *upadeśa* which expounds the existence and nature of the three eternal entities—individual souls, bonds, and God (*paśu*, *pāśa*, and *pati*).

4. Traditionally, twenty-eight Āgamas are recognized as forming the revealed canon, though hundreds of these scriptures are spoken of. (See chart no. 5.)

Āgamāpāyi — आगमापायि — that which appears and which disappears

Āgāmi — आगामि — *karma* yet-to-come (see *karma*)

Agastya — अगस्त्य — A sage (*ṛṣi*) and reputed seer of many hymns in the *Rg Veda*; “mountain thrower”

1. Along with Vaśiṣṭha, he was the offspring of Mitra and Varuṇa when their seed fell at the sight of Urvaśī. Reputedly, he was born in a water jar. His name derives from a legend that he commanded the Vindhya Mountains to prostrate to him. He reputedly fashioned a girl out of the most graceful parts of various animals and then married her so as to remove a curse on his ancestors. Her name was Lopāmudrā. He befriended Rāma and Lakṣmaṇa in the *Rāmāyaṇa*. In South India he is held in great veneration as the first teacher of science and literature, as the originator of the Tamil language, and as the first among *siddhas* (perfected ones possessing miraculous powers).

Aghāti-karma — अघातिकर्म — nonobstructive *karmas*

1. According to Jainism, nonobstructive actions (*karma*) are of four types which determine the length of life in any given birth (*āyus*); the particular body with its general and special qualities and faculties (*nāma*); the nationality, caste, family, etc. (*gotra*); and the in-born energy of the soul by the obstruction (*antarāya*) of which it prevents the doing of a good action when there is a desire to do it. They are actions which generate embodiment and the particular conditions thereof. (See *karma*.)

Aghāṭitaḡhaṭanā — अघटितघटना — accomplishment of the unaccomplished (see *prāptasya prāptih*)

Aghora — अघोर — “horrible, nonterrifying”; benevolent power; name of a Śaivite sect; the merciful Śiva

1. A name for Lord Śiva meaning light, the absence of darkness or ignorance. One of a series of special manifestations of Lord Śiva.

*Agni* — अग्नि — fire; Vedic god

1. Fire is of five kinds: the fire of time (*kāla-agni*); the fire of hunger (*kṣudhā-agni*); the cold fire (*śīta-agni*); the fire of anger (*kopa-agni*); and the fire of knowledge (*jñāna-agni*). These five fires reside respectively in the feet, navel, stomach, eye, and heart.
2. In the Hindu *śrauta* ritual, there are three types of fire: the householder's fire (*gārha-patya*), the fire to be offered into (*āhavanīya*), and the southern fire (*dākṣiṇa*). In order to perform *śrauta* rites, one must "establish" these three fires. In the Vedas, Agni appears in three phases: in heaven as the sun, in midair as lightning, and on earth as ordinary fire. In the Vedas, Agni was one of the chief deities with more hymns addressed to him than any other god.
3. According to some, Agni is the Divine Will and/or the sacred spark of divinity within an individual, and/or fire per se, the priest god, and the great effulgence of God, and/or Gaṇeśa/Subramanyam. He is considered the mediator between human beings and the gods, as well as their protector and witness to their actions.
4. See *tejas*.

*Agnicayana* — अग्निचयन — "the piling of Agni"; piling of the fire altar

1. One of the most elaborate of Vedic rituals. A large altar in the shape of a bird is piled up from more than one thousand bricks in five layers. The ritual lasts twelve days and is an optional (*kāmya*) ritual. It is a special preparation of an altar for *soma* sacrifices.

*Agnihotra* — अग्निहोत्र — "fire offering"; a Vedic fire sacrifice

1. The name of an obligatory rite enjoined on all twice-born persons, daily, so long as they live. It is the twice-daily offering of milk products into the sacred sacrificial fire. The simplest Vedic (*śrauta*) ritual. It consists of an oblation of milk offered every morning and evening by a householder with the optional assistance of a priest. It is an obligatory (*nitya*) ritual.

*Agniṣṭoma* — अग्निष्टोम — "praise of Agni"; fire sacrifice; a five-day Vedic ritual

1. The most basic form of *soma* sacrifice. See *soma*.

*Agra* — अग्र — foremost; chief

*Agraha* — अग्रह — noncognition; nonperception

*Āgraha* — आग्रह — anger

*Agrahaṇa* — अग्रहण — nonapprehension; not knowing the truth



1. According to Advaita Vedānta, it is an aspect of ignorance which remains even in the deep sleep state, though in a latent form. This explains how deep sleep differs from liberation.
2. Nonapprehension is negative (*abhāva*) and what is negative cannot be the cause of anything according to Advaita Vedānta.

*Agrāhyam* — अग्राह्यम् — ungraspable; not understandable

*Ahalyā* — अहल्या — beautiful; not ugly (from *a* = “not” and *halyā* = “ugly”)

1. The wife of the sage Gautama. Because of an infidelity, she was turned into stone by her husband’s curse but recovered her human form when touched by Lord Rāma’s foot. Her story is told in the *Rāmāyaṇa*.

*Aham* — अहम् — “I”; “I-awareness”; the notion of the ego; the individual soul; self-consciousness; “I”-consciousness; the pure inner Self

1. There are said to be two “I’s”: the lower self or egotistical individual and the higher self or the pure (*śuddha*) Self.
2. According to Kashmir Śaivism, it points to the free and Self-illuminating consciousness that resides in the Heart.

*Aham-brahmāsmi* — अहम् ब्रह्मास्मि — “I am the Absolute (Brahman)”

1. A Great Saying (*mahāvākya*) conveying the wisdom of the Upaniṣads which occurs in the *Bṛhadāraṇyaka Upaniṣad* of the *Yajur Veda*
2. See *mahāvākya*.

*Aham vimarśa* — अहम् विमर्श — pure “I”-consciousness

*Ahaṅkāra* — अहङ्कार — ‘I’-ness; egoism; the concept of individuality (from the verb root *kr* = “action” + *aham* = “I”); literally = “the ‘I’-maker”

1. In the evolutionary process *ahaṅkāra* is said to evolve from the intellect (*buddhi*) and give evolution to the senses (*indriya*) and the subtle essence of the elements (*tanmātra*) in turn. Its function is self-assertion. It is an aspect of the inner organ (*antaḥkaraṇa*) and it has the three aspects of *vaikārika* or *sattva*, *taijasa* or *rajas*, and *bhūtādi* or *tamas*.
2. See chart no. 12.

*Āhāra* — आहार — food; what is brought near (from *ā* + *hr* = “to bring near”)

*Āhārya* — आहार्य — adventitious

*Āhāryāropa* — आहार्यारोप — adventitious assumption

*Āhārya-śaṅkā* — आहार्यशङ्का — adventitious doubt

*Āhāvanīya* — आहावनीय — “to be offered into”

1. One of three fires of the *śrauta* ritual and the one into which the oblations are poured. (See *agni*.)

*Ahimsā* — अहिंसा — noninjury; nonviolence (from the verb root *hims* = “to injure” + the prefix *a* = “not”)

1. One of the great vows (*mahāvratā*) of the Jainas. It is the law of compassion in body, mind, and spirit. Negatively it means refraining from causing any injury, and positively it stands for the practice of love toward all living beings. (See *mahāvratā*.)
2. It is the first and most important of the abstentions (*yama*) of the Yoga System. It is the cardinal virtue upon which all others depend. It is the law of compassion in body, mind, and spirit. (See *yama*.)

*Ahita* — अहित — improper; not propitious

*Ahrika* — अहीक — shamelessness

*Aikṣata* — ऐक्षत — “to see”; saw; thought; desired

*Aikya* — ऐक्य — oneness (see *sthala*)

*Aikya-sāmānādhikarāṇya* — ऐक्यसामानाधिकरण्य — grammatical coordination in the sense of oneness

1. In the sentence, “This is a cow,” the word *this* refers to an individual object and the word *cow* refers to the generic attribute of cowness. In this example, the two words are equated due to their being in grammatical coordination to each other. (See *sāmānādhikarāṇya*.)

*Airavata* — ऐरवत — “child of the water”

1. The white elephant produced at the churning of the ocean and given to Indra.

*Aiśvarya* — ऐश्वर्य — dominion; power; lordship; divine glory; majesty; splendor

1. An attribute of God (*Īśvara*) or any theistic deity. (See *Īśvara*.)

*Aitihya* — ऐतिहास्य — tradition; historical evidence; rumor

1. A traditional belief or beliefs which have been handed down from generation to generation.
2. One of the means of valid knowledge (*pramāṇa*) according to the Paurāṇikas.

*Aja* — अज — unborn; unproduced; birthless; goat (from *a* = “not” + the verb root *ja* = “to be born”)

*Ajaḍa* — अजड — immaterial; nonmaterial

1. According to Viśiṣṭādvaita Vedānta, immaterial substance is of two kinds: external (*parāk*) and internal (*pratyak*). The external is of two kinds: eternal manifestation (*nitya-vibhūti*) and attributive consciousness (*dharma-bhūta-jñāna*). The internal is also of two kinds: individual self (*jīva*) and God (Īśvara).

*Ajahal-lakṣaṇā* — अजहल्लक्षणा — nonexclusive implication

1. When the primary meaning of a sentence is not adequate to convey a coherent idea, then the secondary meaning is resorted to. In this case, the primary meaning is not totally rejected but is retained and added to by the implied meaning; e.g., “The red runs” means that the red horse runs. The primary meaning of “red” is retained and clarified by adding to it the implied meaning, namely “horse.” See *lakṣaṇā*.

*Ajāmila* — अजामिल — name of a person rescued by God’s grace

1. A *brahmin* who fell from his life of pure conduct when he was aroused by passion for a woman. But by invoking the name of God as the time of his death, he was redeemed and was taken to heaven by messengers of Viṣṇu. His life is an example that even the most wicked person can attain liberation, by God’s grace.

*Ajapa-japa* — अजपजप — the natural *mantra* of the breath; natural repetition

1. The natural, involuntary, and effortless repetition of the *mantra* that goes on within every living creature in the form of the incoming and outgoing breath; repetitive prayer. Also known as *hamṣa*.

*Ajāti* — अजाति — nonorigination; birthless

1. A term employed by both Gauḍapāda and the Mādhyamika school of Buddhism to mean that nothing is born and nothing dies (though for different reasons). It says that the world and the individual are not there, have not been born, and will not die. Nothing is real from an ultimate standpoint.

*Ajāti-vāda* — अजातिवाद — the theory of nonorigination

1. The Advaita Vedānta theory, especially associated with Gauḍapāda, which denies any causal change. That which is nonexistent in the beginning and nonexistent at the end is also nonexistent in the middle and therefore completely nonexistent. See *ajāti*.

*Ajīva* — अजीव — nonsoul; what is inert or nonconscious; insentient

1. One of the two principles which constitute reality according to Jainism. It is comprised of five categories: matter (*pudgala*), medium of motion (*dharma*), medium of rest (*adharmā*), space (*ākāśa*), and time (*kāla*).

*Ajñā cakra* — अज्ञा चक्र — the lotus of command; “command wheel”

1. One of the subtle centers of energy located along the spinal column. The spiritual center located between the eyebrows. The awakened *kuṇḍalinī* passes through this nerve plexus (*cakra*) only by the command (*ājñā*) of the *guru*, and for this reason it is also known as the *guru cakra*. When spiritual initiation (*śaktipāta*) is given, the *guru* often touches the seeker at this spot. (See *cakra*.)

*Ajñāna* — अज्ञान — ignorance; nescience (from the verb root *jñā* = “to know” + *a* = “not”)

1. One of the five types of delusion (*mithyātva*) according to Jainism.
2. According to Advaita Vedānta, it is defined as beginningless (*ānādi*), positive (*bhāva-rūpa*), removable by right knowledge (*jñāna-nivartya*), having its locus either in the Absolute (Brahman) or in the individual (*jīva*), having the two powers of concealment (*āvaraṇa*) and projection (*vikṣepa*), and indeterminable (*anirvacanīya*). (See *avidyā* and *māyā*.)
3. Primal limitation (*mala*), according to Śaivism.

*Ajñāna-vāda* — अज्ञानवाद — agnosticism; the theory of disbelief

*Ajñāta-jñāpana* — अज्ञातज्ञापन — knowing what is not otherwise known; the unknown becoming known

*Akala* — अकल — without parts; an attribute of the Divine Being

*Akalpita* — अकल्पित — unimagined

*Akāma* — अकाम — desireless; passionless

*Ākāṅkṣā* — आकाङ्क्षा — expectancy; mutual affinity between words; syntax

1. One of the material conditions or causes which brings about a valid cognition from a proposition. Words must be compatible in order to fulfill this condition; e.g., a mere string of words such as man, horse, dog, cow, etc., does not produce a valid sentence.
2. See *asatti*, *yogyatā*, and *tātparya*.

*Ākāra* — आकार — form; category

*Ākaraḥ* — आकरज — mineral; one of the four kinds of fire (see *tejas*)

*Ākāraja-bandha* — आकारजबन्ध — limitation by form

*Akarma-kṛta* — अकर्मकृत — nonkarmically made

1. According to Viśiṣṭādvaita Vedānta, those bodies which are non-eternal and non-*karma* made. These include the forms of God (Īśvara) such as the Great (*mahat*), etc., and the forms of divine incarnations (*avatāra*) assumed at their will (*saṅkalpa*).
2. See *anitya-śarīra*.

*Akarṭṛ* — अकर्तृ — not an agent; doerless (from *a* = “not” + the verb root *kr* = “to do”)

*Ākāśa* — आकाश — “not visible”; ether; space; inner sky; sky; room; any type of space: physical, mental, intellectual, spiritual

1. Space, the subtlest of the five physical elements, which gives rise to the other four elements and which has the attribute of all-pervasiveness. It denotes any type of space: physical, mental, intellectual, and/or spiritual. It is also known as the inner mind or consciousness of an individual. (See *pañcabhūta* and *mahābhūta*.)
2. In Buddhism, one of the three *asaṃskṛta-dharmas*. It is held to be a permanent, omnipresent, immaterial substance. Its essence is free from obstruction. (See *asaṃskṛta-dharma*.)
3. In Jainism, it is an all-pervasive, subtle, existent substance which provides the ground for all other substances to exist. It is divided into space occupied by things (*lokākāśa*) and/or the space beyond, the void (*alokākāśa*).
4. According to Nyāya-Vaiśeṣika, it is what is inferred as the eternal and all-pervasive substratum in which sound inheres.
5. According to Sāṅkhya and Advaita Vedānta, it is one of the five elements which are produced and destroyed.
6. According to Sautrāntika, it is the same as the ultimate atom, since both are no more than notions.

*Akevalatva* — अकेवलत्व — manifoldness; multiplicity

*Akhaṇḍa* — अखण्ड — indivisible; whole; undivided (from *a* = “not” + *khaṇḍa* = “break”)

*Akhaṇḍa-deśa* — अखण्डदेश — indivisible space

*Akhaṇḍa kāla* — अखण्डकाल — impartite time; indivisible time

1. It is held to be eternal and all-pervasive. See *kāla*.

*Akhaṇḍākāra-vṛtti-jñāna* — अखण्डाकारवृत्तिज्ञान — the modal cognition through which the Absolute (Brahman) is apprehended; direct knowledge of the Self (Ātman) in Advaita Vedānta

1. This is knowledge which arises through a mental mode, the object of which is the impartite Absolute (Brahman). This modification (*vṛtti*) is called the ultimate modification (*antya-vṛtti*). It destroys every other *vṛtti*, giving rise to the direct perception of Reality (*sākṣātkāra*), and then it also perishes, leaving only the Reality.

*Akhaṇḍārtha* — अखण्डार्थ — impartite; partless; identity

*Akhaṇḍārtha-vākya* — अखण्डार्थवाक्य — identity statement

1. A sentence where the subject and the predicate refer to the same entity. Each word has its own meaning and yet, both of them refer to one entity; e.g., “That thou art” (*tat tvam asi*) or “This is that Devadatta” (*so’yam devadattah*).
2. According to Advaita Vedānta, it is a literal expression of the non-dual Reality.
3. Viśiṣṭādvaita Vedānta holds that the grammar of language is the grammar of Reality and thus, unlike Advaita Vedānta, it posits that identity statements indicate a qualified Reality.

*Akhaṇḍopādhi* — अखण्डोपाधि — an attribute which is not a generic or class attribute but which is similar to it

*Akhila* — अखिल — undivided; complete; whole

*Ākhyāna bhāga* — आख्यानभाग — narrative part of a sacred text

*Ākhyāta* — आख्यात — verbal suffix

*Akhyāti* — अख्याति — nonapprehension; nonperception; noncognition

*Akhyati-vāda* — अख्यतिवाद — theory of nonapprehension

1. The theory of error of the Sāṅkhya and the Prābhākara-Mīmāṃsā schools. Error is conceived as a case of omission or nonobservation. When an individual mistakes a snake for a rope and makes the judgment “This is a snake,” the error lies in the nonapprehension of the nonrelation between the perceived “this” and the remembered snake. There is no error in respect of the object which is seen, nor in respect of the snake remembered. The error is in one’s failure to realize that they are nonrelated as subject and predicate. Thus error is due to incomplete knowledge and arises from nondiscrimination.
2. See *khyāti-vāda*.

*Akiñcanatva* — अकिञ्चनत्व — absolute want; meekness

*Ākiñcanya* — आकिञ्चन्य — sense of meekness

*Akkamahādevī* — अक्कमहादेवी — female Śaivite saint

1. (12th century) Also known as Mahādevī Akka. She was an ecstatic poet-saint of South India. In her short life she composed many devotional poems (*vācanas*) in the Kannada language. These poems were often addressed to Śiva as *Chennamallikārjuna*, “The Lord White as Jasmine.”

*Akliṣṭa* — अक्लिष्ट — nonafflicted; unmoved (from *a* = “not” + the verb root *kliś* = “afflicted”)

1. According to the Yoga school, a state of the mind which leads one toward liberation.

*Akrama* — अक्रम — not happening successively; happening at once

*Akrodha* — अक्रोध — absence of anger; angerless

*Ākṛti* — आकृति — form; uncreated; the eternal principle underlying words

*Ākṣa* — आक्ष — pertaining to the senses

*Akṣapāda* — अक्षपाद — name of Gautama, author of the *Nyāyasūtras*

*Akṣara* — अक्षर — imperishable; indestructible; immutable; undying; syllable (from *a* = “not” + *kṣi* = to destroy, perish”)

1. A name for the Reality (Brahman) in its transcendent immutable aspect. Sometimes used as a name for *māyā* or *prakṛti*.
2. A name for the word *om*.

*Akṣaya* — अक्षय — undecaying; everlasting

*Ākṣepa* — आक्षेप — objection

*Akula* — अकुल — without form; formless

1. A name for Śiva.

*Ākuñcana* — आकुञ्जन — contraction

1. One of the five types of action.

2. See *karma*.

*Ākūta* — आकूत — idea; intention

*Alābha* — अलाभ — loss

*Alakṣaṇa* — अलक्षण — indefinable; without any sign or mark

*Ālambana* — आलम्बन — support; supporting instrument; medium (from the verb root *lamb* = “to hand down” + *ā* = “hither, unto”)

*Alandi* — अलन्दि — town in Maharashtra

1. Birthplace of Jñāneśvar Mahārāj and the place of his *samādhi* shrine.

*Alaṅkāra* — अलङ्कार — ornamentation; rhetoric

1. The science of poetry.

*Ālasya* — आलस्य — idleness; apathy; sloth; laziness

1. One of the obstacles to yoga.

*Alāta-cakra* — अलातचक्र — fire-brand circle

1. See *alāta śānti*.

*Alāta-śānti* — अलातशान्ति — quenching of the fire brand

1. Title of chapter 4 of the *Māṅḍūkya-kārikā* in which Gauḍapāda explains the illusoriness of the phenomenal world by comparing it to the illusory designs produced by the waving of a fire brand.

*Alaukika* — अलौकिक — transcendental; supernatural

*Alaukika-mukhya viśeṣyatā* — अलौकिकमुख्यविशेष्यता — supernatural principal substantiveness or particular



*Alaukika-sākṣātkāra* — अलौकिकसाक्षात्कार — supernormal immediate apprehension

*Alaukika-sannikarṣa* — अलौकिकसन्निकर्ष — supernormal contact

1. Of three types: *samanya-lakṣaṇa*—when the generic nature of the individual is perceived; *jñāna-lakṣaṇa*—something is seen and its invisible qualities are also perceived; *yogaja*—yogic intuition.

*Alaukika-viṣayatā* — अलौकिकविषयता — supernormal objectness

*Alaya* — अलय — indissoluble; imperishable; unending

*Ālaya* — आलय — storehouse; receptacle

*Ālaya-vijñāna* — आलयविज्ञान — store consciousness; repository of everything

1. A term used in Yogācāra Buddhism to indicate the storehouse consciousness. The Yogācārins posit a reality of nothing by ideas, consciousness (*vijñāna*), and this storehouse is the carrier of all latent potencies and the receptacle for all accumulating tendencies. It can also mean the transcendent and eternal Reality that is the Absolute Consciousness. Thus, depending upon one's perspective, it is either the continually changing stream of consciousness or the Absolute Being itself. As it is always changing, dynamic, and a continuum that is one and homogenous, it is unanalyzable by the faculty of reasoning.

*Alinga* — अलिङ्ग — without any characteristic or mark

1. Sometimes used in reference to one perspective of the Sāṅkhyan Nature (*prakṛti*) in which no characteristic may be affirmed of it.

*Allama Prabhu* — अल्लम प्रभु — Śaivite saint

1. (12th century) A great Śaivite saint of South India, also known as Prabhudeva. He presided over a group of Viraśaiva saints who completely rejected formal ritual. He composed many beautiful *vācanas* (devotional poems) in the Kannada language.

*Alobha* — अलोभ — disinterestedness; not greedy

*Ālocana* — आलोचन — bare awareness; simple perception; nondeterminate cognition; critical self-examination