

GLOSSARY

A

- ABHIMĀNA**—Conceiving objects with the notion that they refer to one's own self. Conception of one's own individuality which gives rise to 'me'-'mine'-feelings.
- ĀBHOGA**—Exclusive attachment to one thing.
- ADĀRA MUNI**—Name of a Sāṃkhya philosopher.
- ADARŚANA**—Non-awareness ; failure to see.
- ĀDHIBHAUTIKA**—Caused by animals ; relating to beings.
- ĀDHIDAIVIKA**—Brought on by nature. Relating to tutelary deity.
- ĀDHYĀTMIKA**—Relating to self ; spiritual.
- ADHYĀTMA-PRASĀDA**—Purity of the powers of the senses.
- ĀGAMA**—Written or verbal instruction or testimony of a trustworthy person ; traditional doctrine ; sacred knowledge ; Śāstras.
- AGASTYA**—Name of a sage. He is fabled to have once drunk up a whole sea.
- AGRYĀ-BUDDHI**—(Agryā—foremost) Highest form of intellect.
- AHĀMKĀRA**—Sense of self ; ego. One of the twenty-five principles of Sāṃkhya philosophy.
- AHIMŚĀ**—Harmlessness. Abstaining from killing or giving pain to others in thought, word or deed.
- ĀKĀŚA**—Vacuity, free space, void, substratum*of the property of sound.
- AKLIṢṬA**—Not marred, unimpaired. Non-afflictive.
- AMBARIṢA**—One of the hells.
- ANĀBHOGA**—Opposed to Ābhoga. Not engrossed in an object.
- ANANTA**—Boundless ; infinite ; eternal.
- ANIMĀ**—Minification. Reduction in size.
- ANUŚĀSANA**—Instruction ; precept ; explanation. An explanatory treatise.
- ĀNUŚRAVIKA**—Described in religious books or sacred tradition.
- APSARĀ**—Celestial damsel.
- ĀPTA**—A person who is worthy of credence ; reliable ; trustworthy.
- ĀRṢA**—Relating to Ṛṣis (sages).
- ARTHA-ŚĀSTRA**—The science of wealth. Political economy and finance.
- ASAMPRAJÑĀTA**—A kind of Samādhi (intense concentration) surpassing Samprajñāta.
- ASAMPRAMOṢA**—Non-absorbence of external objects or ideas.
- ĀSANA**—Seat, posture.
- ĀŚĪ**—Desire for self-welfare ; prayer.